

THE

# Commission



Southern Baptist World Journal

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# ***Effective Methods of Evangelism***

**By Leonard Sanderson**

**W**E "went up into a mountain to pray." I am confident that this experience of ours was somewhat similar to that in which Jesus took Peter, James, and John and "went up into a mountain to pray."

It was Saturday, the regular day for prayer for the missionaries in the Taipei, Taiwan, area; and in the mountain, at the Baptist assembly ground, is their place of prayer. There they can look out over the city to which they minister and out to the mountain and remember, as did the psalmist, from whom cometh their help.

This particular Saturday, May 4, was a special occasion, however. For with the missionaries who went apart to pray were evangelists who had come from Hong Kong, Korea, Japan, and the United States to participate in the simultaneous evangelistic crusade in Taiwan, May 5-19. On this Saturday I had one of the great prayer experiences of my life.

We knelt, as do the Chinese Christians in Taiwan when they pray, and prayed that day on the mountain. I do not recall how long the prayer meeting lasted, but I am confident that we met the "without ceasing" requirement of prayer stated in Acts 12:5, in that we prayed "stretched-out-ed-ly." It was a period of intense and earnest prayer, mostly for the revivals which were to begin on the following day.

There was to be a great evangelistic service that night, with probably a thousand lost people present. I, who was to be the speaker, had somehow misunderstood the plans and had thought it was to be a rally primarily of church workers (I am sure I was misled by our way of doing things here in the States). When I found that the rally was to be a real evangelistic opportunity, I really prayed.

At the close of this prayer meeting on the mountain, I was as sure that

we would have the kind of service that night that God desired as now, after these months, I am sure it was. I think the others had the same feeling that the evening's service would honor God. And it did.

From the very beginning moments, as the people came in bringing their lost friends, as the choir and congregation sang, as Dr. Charles L. Culpepper, Sr., led us to the throne of grace in prayer, we felt that God's Spirit was present.

It was easy to preach, even though through an interpreter. God used Dr. Y. K. Chang. He used personal soul-winning. He used every means, it seemed, to convict the people of their sins and lead them to the Saviour. After about twenty-five minutes of preaching, including the interpreter's time, an invitation was extended. A record total of more than 120 people professed their faith in Christ.

This great service gave faith and confidence as we faced our revival meetings beginning the next day. The other evangelists for the crusade were Dr. Searcy S. Garrison, Atlanta, Georgia; Dr. Vernon B. Richardson, Baltimore, Maryland; Dr. James D. Belote and Rev. Daniel Chang, Hong Kong; Rev. William R. Medling and Rev. Reiji Hoshizaki, Japan; Rev. John A. Abernathy, Korea; and Dr. Francis P. (Frank) Lide, Philippines.

**I**T WAS soon evident that the revivals had been well on their way before the guest evangelists arrived. Weeks had been spent in organization, prayer, and planning. A complete steering committee, very similar to the steering committees we have in simultaneous crusades in the States, had been doing an excellent job under the leadership of Dr. Culpepper.

God's presence was felt from the beginning. There were several professions of faith in Christ in almost every service. Though asking the Chinese people of Taiwan to come forward and face the congregation was an un-

usual thing considering their background, large numbers of them were willing to do the difficult thing.

In service after service they came, in spite of a flu epidemic in which more than a hundred thousand cases were counted in Taipei alone. Many of the congregations were composed almost entirely of men—the women were at home taking care of sick children—and many of them were saved.

The revivals were helped by prayer, but they were also helped by the personal work done by Christians. These people would go out and invite their friends to the services, and sitting with these friends they would pray for them as the meetings progressed. And they would come early to the services and go out onto the streets to invite people by the dozens to hear the gospel. Some of those brought in from the streets accepted Christ as their Saviour and returned to subsequent services.

Follow-up personal work was done with individuals who professed faith in Christ. Sponsors talked immediately with all who came forward. Then church members called in their homes to explain what this new life in Christ involved. If there were those who had not clearly understood what it meant to become a Christian, their questions were answered.

New Christians were presented for church membership at some later date. It will be many months before some of them will come into the church.

On May 12 most of the preachers moved on to the southern part of Taiwan, with Tainan as a sort of center of activities. Daniel Chang stayed in Taipei to conduct a revival among the Taiwanese people, the aborigines of Taiwan. They speak a language different from the Chinese and must be approached in a somewhat different manner.

The churches were too widely scattered for us to have daily fellowship meetings as we had enjoyed in the re-

vivals to the north, but we met on Thursday for almost an entire day in a clinic on evangelism, much like those we would have in breakfast meetings in the United States.

Since it was necessary for me to leave the Tainan Baptist Church, where I had been preaching, after the morning service on May 19, the pastor, Rev. Roland Chang, preached that night. There were thirty professions of faith in response to his invitation.

Following the meetings in the churches, in which about two thousand professions of faith were re-

ported, services were conducted in some twenty chapels or mission points on the island.

There are two very definite conclusions which would be agreed upon by every person participating in these revivals: First, the gospel message is effective anywhere it is presented. The Lord's promise to bless his word holds true anywhere: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please." With the disadvantages of speaking through interpreters and all the other

problems which presented themselves in a country foreign to most of the evangelists, it remains true that the gospel message is effective.

Second, it was clearly demonstrated that the methods of evangelism which we have found successful in the United States, and in the Southern Baptist Convention in particular, are based on sound principles which will prove just as effective on a mission field in a foreign land as they do here in our own country. The door of opportunity in world evangelization is open.

The success of the simultaneous revival campaign in Taiwan last spring is attributed mainly to prayer and to personal work by the Baptists on the island. In the picture at right the congregation bows in prayer as the invitation is given during the opening rally of the crusade.



Below: Dr. Leonard Sanderson (center), through his interpreter, extends the invitation of the Saviour at the opening rally. Some of the more than 120 people who responded can be seen making their way to the front.



# ***Techniques Adapted—Not Adopted***

By C. E. Autrey

**I**F ALL the islands of Japan were pieced together they would comprise a land area approximately the size of California. Yet there are so many mountains in Japan that only about 20 per cent of the land is inhabitable. Imagine putting eighty-nine million people into an area one-fifth the size of California, and you have a picture of the crowded conditions in that Oriental country.

The Japanese people are amazing. The per capita income is small, but there are few beggars on the islands. In comparison with the United States the literacy rate in Japan is higher and the mortality rate is lower. The Japanese people are small but hardy; and they have a sense of destiny, a characteristic that makes them the evangelistic key to Asia.

With sixty-four churches and sixty-five outstations, Baptists are leading both Catholics and Protestants in growth in Japan. There is a Baptist girls' school at Kokura which consists of a junior and senior high school and a junior college. In Fukuoka City there is a Baptist boys' school graded from junior high through university level, with the college co-educational.

There are 105 Southern Baptist missionaries under appointment to Japan, making up one of the finest and busiest groups of consecrated people on earth. These missionaries assist and encourage the Japanese pastors; and, in addition, many have Bible classes or mission points in their homes.

Dr. Clarence F. Clark, Jr., acting superintendent of the Baptist hospital in Kyoto, is one who holds evangelistic services in his home. He is a busy medical doctor, but he feels that his main business in Japan is that of winning souls.

Dr. Edwin B. Dozier, because of his consecration to the task of evangelism, took time from his work to travel with me over Japan and serve as my interpreter. If my work succeeded, he

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**EDITORS' NOTE:** Dr. C. E. Autrey, professor of evangelism, Southwestern Baptist Theological Seminary, Fort Worth, Texas, went to Japan early this year to help prepare pastors and other Baptist leaders for evangelistic campaigns scheduled for May and October. He met with the campaigns' central committee and participated in three of four regional planning conferences. The Japanese leaders' feeling toward Dr. Autrey and the evangelistic techniques he presented is indicated by the following quotations: "Only eternity will reveal the good that has been done through these epoch-making conferences." "Putting these things into practice will make our churches what they ought to be." Missionaries report that one direct result of these conferences is that many of the Japanese pastors for the first time are giving invitations in the regular worship services, with amazing results.

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is the human factor most responsible. And every other missionary on that field is worthy of special recognition.

My work in Japan was to hold conferences, teaching evangelistic methods, in every area of the country and to preach in the churches on week ends. I found that the missionaries had already introduced these methods, though many techniques had been regarded by the national pastors as good for the United States but not for Japan.

It was my privilege to join the missionaries in leading the pastors to see that these methods, which work successfully in America, can be adapted and applied to different areas and circumstances, and thus will work in Japan as they have in many other countries. We assured them that these methods did not originate in the United States, but were used by Christ, Paul, and the other apostles in the Middle East centuries ago.

The pastors are sincere and open minded. If they are shown that a practice is biblical they will accept it and

fit it to their needs. A great deal of my time was given in an effort to show that our methods are scriptural.

I lectured to almost all of the Baptist pastors and theological seminary students in Japan. I do not claim they accepted all the methods I urged upon them, but I believe they embraced most of them.

The pastors of Japan are clever, brilliant, and consecrated. They know the wisdom of adapting methods to suit their particular situation and needs.

The religious census is an example of this. Only police go into homes in Japan and ask such personal questions as are used in a religious census. The people resent the national census; therefore, Baptist leaders were compelled to find another way to get this vital information. Their originality is amazing.

The Baptist leaders of Japan are being trained to use the greatest evangelistic tool of the twentieth century, the Sunday school. In many cases the custom was for children to attend Sunday school and for adults to attend the preaching services. Now everyone is being urged to attend both. My point of emphasis was that in the Southern Baptist Convention we win one out of three whom we enlist in Sunday school and only one out of 240 lost people who are not in Sunday school. If this is true in America where we have a Christian background, how much more important is the work of the Sunday school in Japan where there is a Buddhist background.

I observed that Japan is one of our greatest evangelistic opportunities in Asia. One reason is that Buddhism is breaking down. Most Japanese under forty years of age will say they are Buddhist but will be unable to say to which one of the many sects of Buddhism they belong. Also, there is very little religious persecution in Japan.

I found that the gospel is effective  
(Continued on page 32)



# A New Song in a Strange Land

By Marjorie Jones

**M**ANY years ago the children of Israel were placed in a strange land and, instead of sharing their song of redemption with the people of Babylon, they placed their harps on a willow tree and sat down and wept. They asked as they wept, "How shall we sing the Lord's song in a strange land?"

Two Yorubas have answered the question of the Israelites. Ten years ago Mr. and Mrs. J. A. Adewole were sent to the Gold Coast (now Ghana) from Nigeria. Mr. Adewole, a teacher, was assigned to a school in an Ashanti village called Boamang. There were no other Yorubas in that village; so the Adewoles determined to learn to speak Twi, the Ashanti language. Mrs. Adewole learned to read and write, not only in Yoruba, but also in English and Twi. Not many months after the Yoruba couple had moved to Boamang a group of Ashanti people were listening to God's Word.

Little by little their song grew to be a familiar song, and the first indigenous Baptist church was organized in Boamang. Today there is a nice church building in the village and the people are growing and developing spiritually.

Two years ago the Adewoles were moved to another village, Achiasi, and they continued to witness. There another church building stands as a lighthouse in the midst of paganism.

It was no surprise when the Ghana Woman's Missionary Union chose

Mrs. Adewole as their president. She is also the only W.M.U. field worker among the Ashanti women. Recently she came to the missionary and asked, "Please, ma, may I be allowed to study at the pastor's school in Kumasi so that I may learn more of the Bible and how to work in the churches?" Now she does attend the pastor's school in the mornings, and in the afternoons and evenings she visits the women in Ashanti churches and preaching stations.

Mr. Adewole guides the church in Achiasi, though he is not a pastor and though he receives no salary from the church or Mission. When one of the missionaries told him of her admiration of his work and his willingness to witness, he said, "Oh, but ma, my wife and I, too, must answer the call of the Great Commission as you have done."

Our prayer is that more Yoruba people who come to Ghana from the rich Baptist heritage in Nigeria shall be willing to witness and share and that their songs shall be heard across our nation so that many people here shall know Christ.



Mr. and Mrs. J. A. Adewole witness for Christ among the Ashantis.



Mrs. Adewole leads the Sunbeams in singing the Lord's songs.

# *A Look at*

By Robert H. Culpepper

## *America after Five Years Abroad*

*Will Christianity determine the pattern of culture in the United States or will the culture determine the pattern of Christianity?*

**A**S WE come to the end of our first furlough and as we look forward with eager anticipation to returning to Japan it seems appropriate to try to gather together some of our impressions of America in the light of five and a half years in Japan and a year back in the States.

First, America is fabulously wealthy in comparison with other countries. When we arrived in the States we were impressed by billboards all over the country displaying the advertising slogan, "Four bedrooms, three baths, and two Fords." This slogan caught our eyes because it seemed expressive of America's materialistic philosophy. Beautiful homes, automobiles, refrigerators, deep freezes, air-conditioning units, television sets, out-board motors—these are the outward symbols of a material prosperity which would dazzle the eyes of most of the people in the Orient.

The longest walk which many Americans ever take is from one ramp of an airport to another on the far side of the field in changing planes. A great many American churches are plagued with the problem of parking lots for automobiles. That is a problem we don't have in Japan. The people walk, ride the bus or streetcar, or come to church on bicycles.

While half of the world is unable to feed itself and countless millions never know what it is to have a full stomach, millions of Americans like myself are fighting the battle of the bulge and our country as a whole faces the perplexing problem of what to do with its surplus of agricultural products.

Second, there are, at least outwardly, signs of a religious awakening. Our churches for the most part are thriving. For many years Southern Baptists have held the distinction of being the fastest growing denomination in the United States. If one judges on the basis of Sunday school attendance, attendance at the morning worship services (many churches are holding two each Sunday), baptisms, church budgets, and the like (and this is the way we are most accustomed to evaluating our work), he concludes that surely the Lord is blessing us in a marvelous way.

And now, as never before, Southern Baptists seem to be recognizing their world mission responsibilities. Gifts to missions are increasing, more missionaries are being appointed each year than ever before, and missionary enthusiasm seems to be at an all-time high.

But, in the third place, there are other things which make us wonder if the religious awakening isn't largely superficial, if deep-down America isn't sick, sin-sick.

It seems that in our emphasis upon numbers we have largely forgotten the ideal of commitment to the living Christ who must be Lord of all or not Lord at all. Someone has said that a Baptist church is the easiest organization to get into and the most difficult one to get out of, off any organization in the world.

When we make due allowance for exaggeration in the above statement, there is still enough truth to make us wonder if we are presenting faithfully the claims of One who always bade his would-be followers to count the cost; who missed a "prize catch" when he confronted the rich young ruler with the unreasonable demand, "Go, and sell that thou hast, and give to the poor . . . and come and follow me"; and who dampened the ardor of a youthful enthusiast who exclaimed, "Master, I will follow thee whithersoever thou goest," by retorting, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

How disillusioning it might be if someone could devise a standard to test the quality of commitment as well as the number of joiners! When you read that such and such a church had 120 baptisms last year, do you really suppose that those statistics stand for 120 transformed lives?

Many churches are having difficulty with the Sunday evening attendance. Television is offering strong competition there. A number of churches have abandoned the Wednesday evening prayer service altogether. And even though the total volume of our gifts to missions has increased, percentagewise we are giving less to foreign missions than we were in 1948 when Southern Baptists launched the Advance Program. Then it took twenty-six dollars in the collection plate to produce a

foreign mission dollar. In 1956 it took thirty dollars.

There are plainly visible signs of a moral decline in America, and it is reaching inside our churches. This decline is seen in the obscene magazines on the newsstands, in the increasing openness with which petting is practiced, in drinking's becoming more and more socially acceptable, even among church members. Last year as we were coming from the Pacific Coast by train, a waiter refused to serve us fruit juice while we were standing in line because he was too busy serving cocktails to others standing in line with us.

Juvenile delinquency is on the increase, but nearly always it has its roots in parental delinquency, in parents' being so busy with work and social life that they have no time for their children. It should not surprise us that young people are drinking when their parents serve cocktails in their homes. The really tragic thing about all this is that in so many cases church members are no exception. The lines of distinction between church members and non-church members have been largely obscured.

This moral decline in America has tremendous negative implications for our world mission undertaking. In countries abroad America is quite generally thought of as a Christian nation and what Americans do is interpreted quite naïvely as a reflection of Christian standards.

American businessmen and military men have penetrated nearly every foreign country. These men are far more numerous than are Christian missionaries. There are some of these businessmen and servicemen who are doing their best to make a positive Christian witness, but all too many have taken attitudes like the exiled Jews of old, "How shall we sing the Lord's song in a strange land?" and they have gone on a moral holiday which has brought discredit to their nation and a tremendous handicap to the witness of American missionaries.

If American church members living abroad were to give a positive witness to the vitality of their faith, the witness would be so powerful that paganism could not stand before it. Our churches have a tremendous responsibility in encouraging their members living abroad to take a positive stand for Christ and righteousness wherever they are.

But, as disheartening as are these facts, the most discouraging thing in the contemporary scene in America is the situation in race relations, particularly in the so-called Bible belt where Southern Baptists are the dominant denomination. As Southerners we are inclined to think of this as a local issue, as a matter of states' rights. But, seen with the proper perspective, it is an issue with tremendous international implications.

Our world today is divided into the Communist world and the non-Communist world, and in between are the vast multitudes of noncommitted people, largely people of color. By our attitudes of white supremacy we make the Communist ideal of a classless society, a society where class and color distinctions are ignored, seem mighty appealing. There is excellent news coverage in the world today; and what happens in Montgomery, Alabama; Clinton, Tennessee; or Sturgis, Kentucky, becomes headline news in the newspapers of Tokyo, Japan; Bangkok, Thailand; and Bandung, Indonesia.

We are not lacking in an ideology. On the one hand there is the democratic ideal of equality and liberty and justice for all, while on the other there is the Christian concept of a God who is no respecter of persons and the ideal of a divine society in which "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female."

But here, as nowhere else, I believe, we are confronted with a glaring contradiction between what we profess and what we practice. There are a good many Southern Baptists who are faithfully, courageously, steadfastly seeking for a Christian solution to this problem; but our denomination as a whole, aside from its pronouncements at conventions, et cetera, seems to be largely ignoring the moral and spiritual implications of the problem, regarding it solely as a political issue, and leaving it to be settled by extremists on both sides on the basis of political expediency without reference to Christian principles.

Since I was born and reared in Georgia, I am aware of the tremendous complexities of the problem, that there will be no easy, overnight solution. However slowly we move, we should make certain that we are moving in the right directions; but in many quarters reactionary forces are clamoring so loudly that the voice of Christian conscience is scarcely heard. If Southern Baptists do not do something constructive with regard to the solution of this problem they may well discover in years to come that their foreign mission program among people of color abroad has been undermined because of their failure to apply the principles of democracy and the teachings of the New Testament to the solution of this problem at home.

As we return to Japan we go with gratitude for your love, prayers, and support that make our going possible and with the prayer that God will help you to live courageously in a society where the main problem is whether Christianity will determine the pattern of the culture or whether the culture will determine the pattern of Christianity.

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*Whether he likes it or not, the missionary's effectiveness is inextricably tied to what happens in his homeland. For example, a much-married Moslem hears the missionary declare the Christian concepts of marriage and the sacredness of the home. As he listens, he reflects to himself that the divorce rate in the United States is the world's highest. He is singularly unimpressed.—ROSS C. COGGINS, missionary to Indonesia*

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# Indonesia Needs Literature

By Grace Wells

**“W**OULD you like to visit Marian's Sunday school at Sukadjadi?” I was asked in December, 1952, on my first Sunday in Indonesia. It was a thrill to see the children gathered in the Charles P. Cowherds' living room and to listen as a young Chinese Christian woman taught the Bible story in Indonesian by means of a flannelgraph. That was the first Indonesian Sunday school.

But the time soon came when flannelgraph stories were not sufficient to carry on the children's work. As the missionaries left Bandung to go to other stations, their first efforts were usually the gathering of children for a Sunday school. There were always plenty of children, but where was the material to be used in teaching them?

Book stores had almost nothing. Some churches had materials for their own use, but these were not available to the public. There were small pictures with Bible texts and a very few Bible story books.

Missionaries used pictures and mimeographed handwork and tried to fill the need. Then we discovered that in three places attempts were being made to translate some of Southern Baptists' Primary and Junior Graded Lessons into Indonesian.

At nearly the same time the Baptist Press in Hong Kong offered to supply us with blank leaflets with the art outlays used for the graded lessons in Chinese. Darlyne (Mrs. Stockwell B.) Sears, in Surabaya, eagerly accepted the offer and began to mimeograph the Indonesian translations onto these leaflets. To avoid duplication, the other stations asked her to share this material; and this was the first Baptist Sunday school literature for Indonesia.

And then the Sunday schools began to grow. Every few weeks we would write to Darlyne, “Can you increase my order for Primary lessons from twenty-five to forty?” or “Can you increase my order for Junior lessons from twenty to thirty?” The Sears's garage was turned into a mimeograph and storage room and literature pro-

duction went on in most of their house. Translations were made, stencils were cut, packages were wrapped, et cetera.

As the Surabaya church work increased there was more and more demand from it on Darlyne's time and strength, but the literature could not be dropped and there was no one else to do it. Something had to be done!

If it had not been so serious a matter, I could have laughed when I was approached about taking the literature work as a full-time job. Why I could not even type properly! Most of my missionary life had been spent in doing general evangelistic work in China. But I felt I had one qualification—after two years on the field I realized the acute need.

Plans were made for me to move to Bandung and equipment was ordered. I began getting translations made for the next quarter's lessons. The Bandung church offered to lend us a few rooms in their newly acquired property. But these rooms had to be remodeled, which would take several months.

Fay Taylor and I were living in a rented house, the study of which had been converted into a kitchen by a former tenant. After weeks of delay the original kitchen was refitted and the study released for its proper use.

Less than a week after the room was free, the equipment came. We set up the mimeograph machine and arranged the tables for the typewriters. The blank leaflets and other materials had been occupying space in my bedroom for several weeks.

Mark Tjong, a member of the church who could type a little, was to be my helper. Together we watched the mimeograph serviceman as he demonstrated the machine and instructed us in how to use it. There was just a week until the deadline for the material to go to the other stations.

Mark typed two stencils, and we

tried to follow all the instructions as we began to mimeograph. The machine has an automatic inker and just a few pumps should start the ink to flowing properly.

“Mark, I think we need to pump some more.” And so I did. Still the mimeographing was very dim. Pump, pump—it was no better. Then the ink began to ooze out at the sides in big “blobs.”

It was an impossible situation and we were afraid the machine was ruined. Though it was then Saturday noon, we rushed down to the mimeograph agent. He assured me the machine was not ruined, but the “trouble shooter” could not come to the house until Monday morning.

When the man came on Monday he removed a half tube of ink from the rollers and cleaned up. He also examined Mark's other stencil. It had been cut without removing the ribbon! Although Mark could type, this had been his first experience in cutting stencils.

Since then we have had many rushes to meet deadlines and some frustrating delays in the arrival of materials and translations. But always the Lord has met our needs and brought us out.

The rooms at the church where we now operate meet our present needs; but we will not be able to grow without more room. Our staff now consists of Sinta Marpaung, an Indonesian Christian girl, who is a typist, and William Lioe, a Chinese member of the church, who runs the mimeograph and handles the shipping department. F. James Hulakati, a splendid young man, gives time from teaching language to missionaries and from his own university studies to do some translating and checking of translations and stencils.

Each week we run off more than two thousand pieces of Sunday school material. That includes material for Beginners, Primaries, Juniors, and Intermediates which are translated from the Southern Baptist Graded Lessons. International Sunday School Lessons are translated for Young People and Adults. We have also done some

(Continued on page 31)

*Whatever is sown in these minds the world will reap.*

—FRANK C. LAUBACH



# Pray for World Evangelization

By Baker James Cauthen

**T**HE Southern Baptist Convention in session in Chicago unanimously voted to call the membership of our churches to united intercessory prayer; and 1958 has been designated as a Year of Prayer for World Evangelization.

This call to prayer grows out of a deep conviction that Christian advance at the home base and throughout the world can rise to its maximum only under the leadership and in the power of the Holy Spirit.

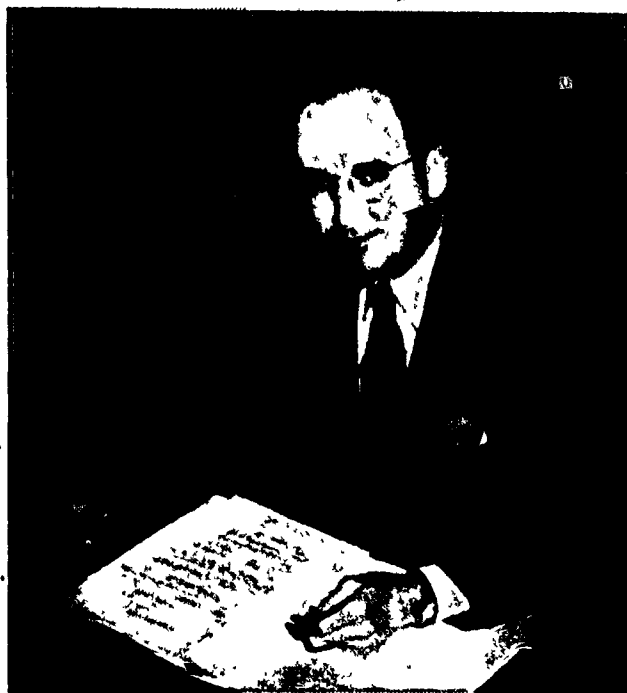
One of the most important objects of prayer is that volunteers may respond to the call of God for places of service at home and abroad.

The urgency of this matter is pointed up by the need for missionaries in an expanding worldwide enterprise. In 1956 the Foreign Mission Board appointed 121 missionaries for service overseas. It then became our objective to appoint no fewer than 130 in 1957. As these lines are being written, it seems as if we will appoint approximately the same number as we did in 1956, but will fall short of the objective set.

Needs are so great and the calls are so many that we ought to appoint two hundred missionaries annually rather than 130. This larger figure is not unrealistic when we think of the number of dedicated young people completing their preparation annually and the large number in places of leadership who are yet within appointment age. We are convinced that it is possible for two hundred appointments to be made every year.

We keep in mind at all times that quantity is not the major item of consideration. Appointment standards must not be lowered for the sake of numbers. Only those who are called of God, have fully prepared themselves, and have the necessary health and other qualifications should go to the mission field. Foreign mission labor places a higher demand upon the quality of missionaries now than ever before.

Repeatedly the ideal is set before all churches that each should long and pray for the blessing of becoming the



Baker James Cauthen

mother church of at least one foreign missionary. The smallest church in the Convention, as well as the largest metropolitan church, can pray for this blessing.

If 1958 rises to its full significance, we will see a vast upsurge in the number of mission volunteers.

We must not forget to pray that Southern Baptists will honor God with their giving. Unless we bear this important factor in mind we could find ourselves a little later with large numbers of missionary volunteers unable to go because of insufficient funds.

**I**N VIEW of the fact that the calls for missionaries are so urgent all who are qualified to go are now being appointed. It is necessary many times to let other important matters, such as buildings for churches and schools, wait. We consider that no need takes priority over the appointment of missionaries.

We must pray not only that individual Baptists will give worthily as God's stewards, but that churches will share what is given with the rest of the world in a manner honoring to our Lord. The regrettable picture of increased total giving with a diminishing percentage being shared with the rest of the world must be changed.

It is thrilling to think of harnessing the prayer potential of Southern Baptists. In lands where non-Christian re-

ligions bar the way and terrible superstitions hold people in bondage, the power of God's Holy Spirit is urgently needed.

Missionaries all over the world, working with limited resources and surrounded by overwhelming need, will be vastly encouraged as they know that Southern Baptists are uniting in prayer.

Of special importance is the emphasis upon prayer for evangelism. The year 1959 has been designated as a year of evangelism in America. It is anticipated that this will be shared in every mission land where Southern Baptists are at work.

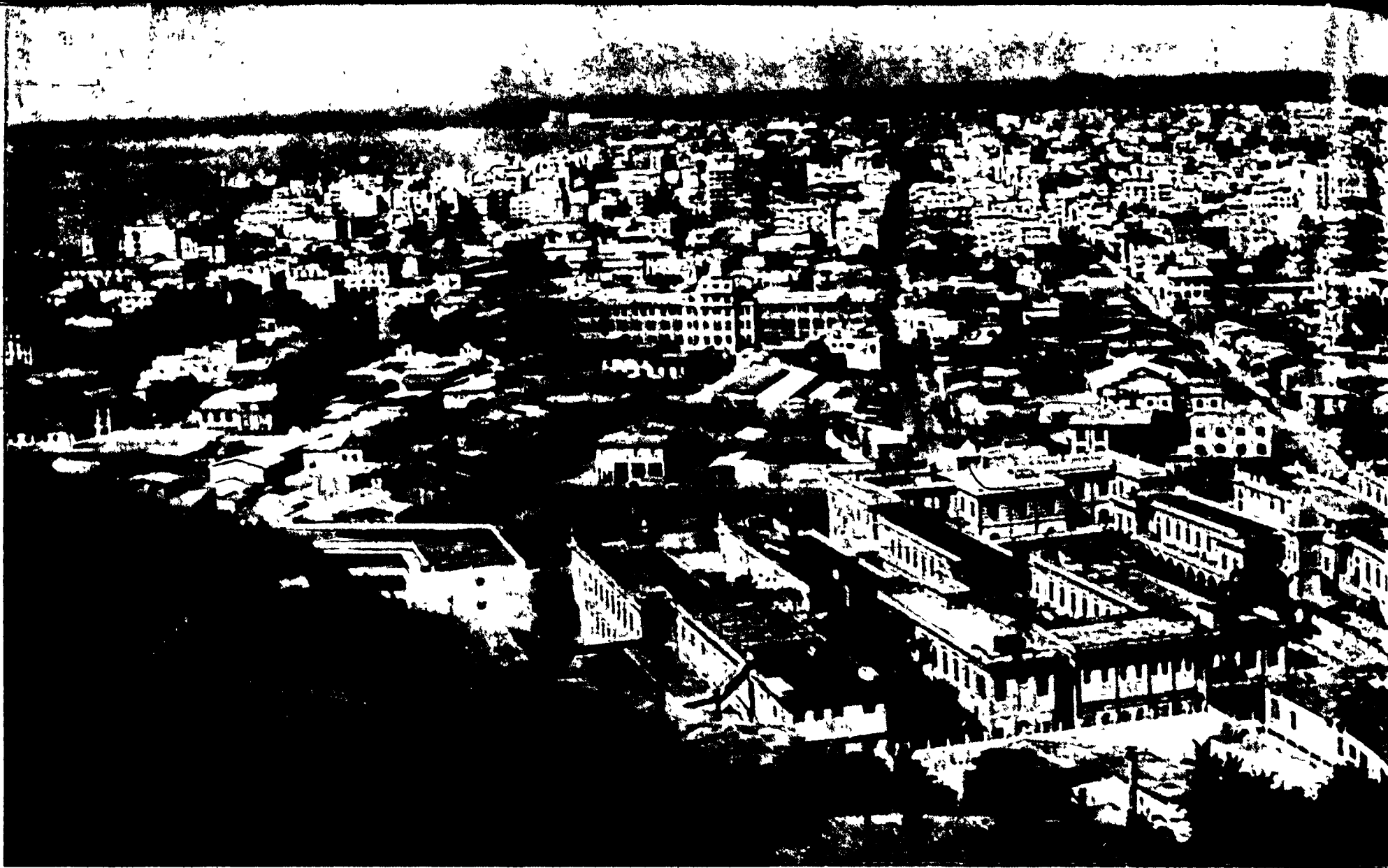
There have been many great revivals on mission fields. One of the most notable was in North China more than twenty-five years ago. Mighty outpourings of spiritual power were experienced by the churches of that area. Today these churches are withstanding the shock of Communism and are maintaining their spiritual fervor largely because of the encouragement they received in those days of awakening.

God is able to send great revivals. My heart longs for such a revival to be experienced in Japan. Much effort has been expended there since the end of the war, and many people have been reached for Christ; yet only about one-half of 1 per cent of the eighty-nine million people of that country claim to be Christians. It would be glorious if Japan could really experience a great spiritual awakening. When such revivals come, often more progress is made in a single year than could be obtained in ten or twenty-five years of normal work. The gains are not only numerical but are also in terms of deepened spiritual life and enriched Christian testimony.

We must pray for continued expansion into new areas. The map of Africa is a challenge to me as I look at the relatively limited areas where Southern Baptists work in the vast continent.

The Middle East stands as a vast challenge. We are grateful for the work we have in Lebanon, Jordan,

(Continued on page 32)



Guayaquil, chief seaport city of Ecuador, is one of the centers of Baptist work.



Consuelo Oliveros poses with the members of her Sunday school class in La Tola, a section of Guayaquil.



This man gives time at night to work on the Baptist church building in Garay, another area of Guayaquil.



This congregation in Milagro, in a rich agricultural district of Ecuador, pays all its expenses and is supporting other preaching centers. It also erected its own building.



These are Royal Ambassadors in Quito. Baptist youth organizations in Ecuador doubled in number last year so that there are now ten with a total enrolment of 137.

## *A Joint Enterprise*

**E**CUADORIAN Baptists have joined hearts and hands with Southern Baptist missionaries in leading their people into a saving experience with Christ and in training these new Christians to be effective witnesses.

Three new preaching centers were started last year, each with a Sunday school. Now there are two organized churches with seventy-five members, eight outstations, and ten Sunday schools with 299 enrolled.

Last year Ecuadorian Baptists doubled their youth organizations so that they now have ten with 137 enrolled. In one of the larger centers there are more adults in Training Union than in Sunday school. The one missionary society has ten members.

Two congregations have erected brick buildings without any outside financial aid. Three others are working with Southern Baptists in the purchase of property and the construction of buildings.

All congregations contribute to the support of their workers. One church and one other congregation receive no outside financial aid. Another congregation pays half its pastor's salary. The aim is for the churches to be self-supporting and self-propagating.

Ecuadorian Baptists support a kindergarten of twenty children and a medical dispensary for the poor.

At present there are two Southern Baptist missionary couples in Ecuador, Rev. and Mrs. Garreth E. Joiner, in Quito, and Rev. and Mrs. Howard L. Shoemake, in Guayaquil. Rev. and Mrs. James O. Teel, Jr., recent appointees, have just finished language school in San José, Costa Rica, and will sail for Ecuador this month; and Rev. and Mrs. James P. Gilbert were

appointed in July for this work. Rev. and Mrs. E. Gordon Crocker, the only other couple under appointment for this country, are in the States on leave.

As Baptist work is carried on in Ecuador, it is evident that ten missionaries among three and a half million people are not many. This seven-year-old work needs you.



Quito, the capital of Ecuador, is the other center for Baptist witnessing.

# My Home Town

**EDITORS' NOTE:** Last spring the pupils of Newton Memorial School in Oshogbo, Nigeria, (a school for missionary children) were asked to write compositions on "My Home Town"—that is, their Nigerian home towns. Their teacher, Linnie Jane (Mrs. Edgar H., Jr.) Burks, mentioned a few things they might tell about the towns—size, tribes living there, what the people do for a living—and turned them loose with the topic. Printed below is the result. Mrs. Burks says of the compositions: "These are the frank comments of M.K.'s [missionary kids] about their lives on a mission field. I can't, for the life

of me, find any evidence which would indicate that these children feel persecuted! No one prompted them to say 'the proper thing' this time. They simply wrote what they wanted to write." The compositions are printed with little or no editing or revision. There are a few minor discrepancies concerning population figures, et cetera, where more than one child wrote about a town. The same thing happens when adults write, only this time the editors left it as it was written. Read the stories and enjoy them, and learn more about the Nigeria you serve through the M.K.'s, their parents, and other missionaries.

## Oshogbo

*by Richard Congdon (fourth grade), son of Rev. and Mrs. Wilfred H. Congdon*

When I was living in Iwo, someone told my daddy to come to Oshogbo and build the Newton Memorial School. When we got here, we found a big town named Oshogbo. We found it had about 120,000 population.

Before we came to Oshogbo, the Saunderses [Rev. and Mrs. Davis L. Saunders] were living here. They were building their house on the compound. The color of their house matched their car! After the Saunderses moved to their new house, the Cockrums [Rev. and Mrs. Buford E. Cockrum, Jr.] came from America and lived in their house trailer.

Yoruba people live in Oshogbo. There are many stores, a market, hospital, a railroad, and our Baptist compound. We have now built the Newton School, which was named for Rev. William Carey Newton. There are six buildings on this compound. We live thirty-five miles from Ogbomosho.

## Shaki

*by Jarry Richardson (fourth grade), son of Rev. and Mrs. Jarrett W. H. Richardson, Jr.*

Shaki is a big town in Nigeria. It

has been my home for almost ten years. It is the favorite home I have ever had and I have many friends there.

The population is about twenty-five thousand people and maybe more. There are Yorubas, Fulani, Hausas, and a few Ibo who live there.

On "big market" night, there are many hundreds of people at market. You can find almost anything from milk to guns for sale! It is like a busy sidewalk on Saturday in the U.S.A., and there are almost as many people.

About ten years ago my parents came to be Baptist missionaries to the Nigerians. We have lived there happily with the Nigerian people for as long as I have been living till this day.

## Ogbomosho

*by Bill Carey Williams (fourth grade), son of Dr. and Mrs. William J. Williams*

The town in which I live is Ogbomosho. It has 139,000 people in it. I don't know all of the languages they speak, but some of them speak Yoruba.

My father is a medical doctor in the Ogbomosho Baptist Hospital. He is the superintendent of it. When he is gone, Dr. Karl J. Myers, Jr., is.

Most of the people there are farmers. They grow yams and corn. I don't know what else they grow. Some of the people have turkeys and chickens, because we buy them and they are sure good!

I have lived in Ogbomosho since my father and mother came to Nigeria as missionaries and were stationed in Ogbomosho by the Foreign Mission Board.

## Eku

*by Jay Abell (fifth grade), son of Dr. and Mrs. John C. Abell, Jr.*

Eku is a small town on the road between Sapele and Agbor. It is about twenty-seven miles from Sapele. It stretches for a mile along the road. It sticks out about fifty yards on either side. It has a population of about three hundred people, I think.

Most of the people in Eku make their living from the rubber plantations. They tap the trees and dry the rubber. Then they sell it in Sapele. Some of the rubber that dries on the trees is used in making rubber balls.

Eku is a town made up of little one-story mud houses. It has two main churches. One is a Baptist church and the other a C.M.S. [Church Missionary Society]. The people in Eku are Urhobo.

The market place is very interesting. On market day there are little lamps made of condensed milk tins, little tin whistles, and lots of other things for sale.

Most of the people in Eku are not Christians. That is why my daddy and mother are in Eku. They work in the Eku Baptist Hospital. I have lived there for three years.



## Ekú

by John Cullen (fifth grade), son of Dr. and Mrs. Paul S. Cullen

Ekú is not a very big town at all. It has a population of about 250. Ekú is mostly made up of mud houses. In the middle of town there are a few plastered stores.

On the map, Ekú is in the lower point of Nigeria, near the city of Benin. It is said to be in the middle of the rain forests, but it is really in the middle of the rubber forests! One of their main industries is the tapping of rubber trees and the drying and selling of the rubber.

In Ekú there are four churches: C.M.S., Catholic, juju, and the Baptist. The Ekú Baptist Church is the biggest church within twelve miles.

## Shaki

by Jonathan Low (fifth grade), son of Dr. and Mrs. J. Edwin Low

Shaki is not a large town. Its population is probably less than fifty thousand. It is in Oyo Province in the Western Region. By road, it is about twenty miles from the Northern Region boundary. The source of the Ofiki River is not far from Shaki.

We have two mission compounds in Shaki. They are about two miles apart. The Baptist hospital is on one, and the Elam Memorial School is on the other. There are about six Baptist churches in Shaki town and one at Agbele mission.

Every fifth night there is a big market at night. On most other nights a regular market is held.

Besides Baptists, there are also Moslems and idol worshipers in Shaki.

There are many huge rocks in and around Shaki. People like to have picnics upon these rocks.

The main occupation of Shaki is farming. They grow corn, Guinea corn, and yams.

Yoruba, Fulani, and Ibariba are the main tribes in Shaki. There are some Hausa and Ibo.

The Taba River runs through Shaki. This is the main laundry and water hole. Some of the people of the town farm, own shops, and work in our hospital. In December, 1956, a main road going from Oyo to the Northern Region boundary was completed and it runs through Shaki.

I live in Shaki because my father is a doctor at the hospital there. I like all of Shaki, but I think I like the rocks best!

## Joinkrama

by Mason Moore (fifth grade), son of Dr. and Mrs. Walter M. Moore

Joinkrama is a group of three villages. There are only about two or three hundred people in all of them. The language spoken here is Engenni. The Orashi River flows past the villages.

We are missionaries in Joinkrama and have a hospital there. Every day many people come there for treatment. Some are carried, some come in canoes—just so they get there. Some are very faithful in coming to the hospital and to the churches. But many are not allowed to come.

Sometimes, in the rainy season, the river floods, causing great damage. The houses are made of mud and fall easily. (We are fortunate and our house is made of cement and on ten-foot pillars.) Houses that are not ruined raise their floors when the flood comes. Some of the people get very hungry because they have no food. They go into the bush in their canoes to get snails. When they are two to four inches long they are eaten. Also, some fish are caught. In many houses, if they have not fallen, new floors are made up higher so they will not be in the water.

There are not any industries or plantations there. Crops are grown, but just enough for the people to eat. The people are very poor.

## Iwo

by Michael Taylor (fifth grade), son of Dr. and Mrs. O. W. (Tom) Taylor

Iwo is in the Western Region. It is about the seventh largest city in Nigeria. I like it very much. It is where I live.

Iwo doesn't have a lot of occupations. Cocoa is grown around the town and some people grade cocoa. Other people work in shops, selling many different things. Some men are blacksmiths, and some men grind corn.

Iwo is noted for its night market. People yell and shout, "Buy mine! Buy mine!" In this market, they sell

chickens, goats, and sometimes kittens. They also sell salt, sugar, bananas, oranges, knives, locks, bicycle parts, balls, cloth, candy, spoons, shoes, lanterns, flashlights, and many other things.

Iwo is very large. Usually when you come in you hear several rediffusion boxes going at full force! I call them "noise boxes." Iwo has many roads coming from Ibadan, Oyo, and other towns. It is very dusty. Around petrol stations there are always lots of lorries. Many goats wander up and down the streets. They eat every kind of food they can find.

The people in Iwo live in different kinds of houses. Most of them are made of mud, but a few are of cement and are painted. They look very pretty. In the town there is a big mosque that isn't finished.

I like Iwo very much. It is a lot of fun to live there. I like it better than any other city in Nigeria!

## Ogbomosho

by Alice Anne Burks (sixth grade), daughter of Dr. and Mrs. Edgar H. Burks, Jr.

I moved to Ogbomosho, Nigeria, in May, 1956. My parents and I had come to Africa in November, 1955. Our first six months had been spent in language and orientation school. I did something rather unusual. I entered language and orientation school along with my parents!

After finishing our six months in Oyo, we moved to Ogbomosho where my father was to teach in the Nigerian Baptist Theological Seminary. First, I had to get acquainted on our compound. I found the beautiful new seminary, the Baptist hospital, a church, and many mission houses. After that, I wanted to see more of Ogbomosho town.

It is a large town in the Western Region, about 178 miles upcountry from Lagos. It has no large industries—and is noted, largely, for the seminary and the hospital.

The main tribe in this part of Nigeria is Yoruba. They are a very friendly people. I love to go through the villages and hear the children call out. When I am riding my bicycle, I stop and salute the people and talk with them. Not too long ago I had an opportunity to use some of the Yo-

(Continued on page 30)

# FOREIGN MISSION NEWS

## General

### Missionaries Urged to Share Emphases

At its July meeting the Southern Baptist Foreign Mission Board adopted recommendations urging all its missionaries to share "to the fullest possible degree" and to encourage all churches and conventions on the mission fields to share in making 1958 a year of prayer for world evangelization and 1959 a year for special emphasis on evangelism. This action was in keeping with that taken by the Southern Baptist Convention in annual session in Chicago in May. (See editorials in the September issue of *The Commission for the Convention resolution*.)

Dr. Baker James Cauthen, executive secretary, said in his report that it is the desire of the Foreign Mission Board to do everything possible to promote 1958 as a year of prayer both at home and throughout the world. "In particular, we need to pray that God will continue to lead many young people to give their lives for missionary service," he said. "Life dedication will lead the way in our sustained advance in world missions."

"The possibility of the special emphasis on evangelism extending throughout all the world is stimulating. Already encouraging special efforts have been made in Hong Kong, Japan, Taiwan, Mexico, Nigeria, and other countries. We look forward to ever increasing emphasis upon strong evangelistic programs throughout the world and special projects designed to strengthen churches in their ministries so as to conserve the fruits of these efforts."

### New Appointees

Five missionaries were appointed at the July meeting of the Board, bringing to 70 the number of appointments made during 1957. (See page 28 for photos and biographical information on new missionaries.)

### Secretaries Abroad

Five of the Board's secretaries traveled overseas during the summer.

Dr. George W. Sadler, who will retire at the end of this year from his position as secretary for Africa, Europe, and the Near East; Dr. J. Winston Crawley, secretary for the Orient;



and Dr. Frank K. Means, secretary for Latin America, visited work in their respective areas.

Rev. Elmer S. West, Jr., secretary for missionary personnel, made a trip to several Latin-American countries to study personnel needs. And Rev. Fon H. Scofield, Jr., associate secretary for audio-visual aids, spent two months in Southeast Asia to assemble pictorial resources necessary to supplement materials to be released in 1958 on the Foreign Mission Board's study theme, "Southeast Asia."

## Brazil

### Baptists Enter City in Force

Baptists had no work in Cachoeira do Sul, a city of 30,000 people in the state of Rio Grande do Sul, Brazil, until early this year when nine theological students, five pastors, and about 20 volunteer workers went there for eight days of intensive evangelistic effort. Now Baptist work is firmly established in the city, though there is no full-time director available.

During the campaign five street meetings were held in different sections of town each day; and main meetings were held in the public square, in the very heart of town, each evening. Baptists had a radio program and an average of 20 spot announcements each day on each of the two local stations. The city was sown with

Rulers of the Huichol Indians of the Jalisco Mountains of Mexico, (from left) judge, governor, and captain of the tribe, attended the 1957 meeting of the National Baptist Convention of Mexico. All three are believers but do not belong to a church since none has yet been established in their community. The Mexican convention has accepted the responsibility of evangelizing these Indians; and Missionary Orvil W. Reid directs the work. In connection with their trip to the convention, the men took their first bus ride. They said it seemed the trees along the road were about to fall in on them. A love offering, amounting to something under \$100.00 U.S., was gathered at the convention for these rulers to take back to their people.

posters, handbills, and tracts. Three, and sometimes four, automobiles roamed the town for hours each day announcing the meetings.

Two-hour instruction and inspirational meetings were held daily for the workers. Preaching in the various meetings was done by the seminary students.

The revival meetings resulted in more than 1,000 decisions of one kind or another. All of these came to the front; but with many it was manifestations of interest rather than definite decisions. About 200 gave their names and addresses; and these were visited by campaign workers during the week.

Missionary Dan N. Sharpley, who reported this campaign, said the South Brazil Mission is planning to have a similar, but better, project in another city in the state next year with several smaller campaigns in cities where some work has already been established.

## East Pakistan

### Beginnings

Rev. and Mrs. Troy C. Bennett, Southern Baptists' first missionaries to Pakistan, are now settled in Faridpur and have begun their study of the Bengali language, reports Dr. Crawley, who visited East Pakistan during

(Continued on page 16)

# Nationals Are Beginning to Lead in Rhodesian W.M.U.

**A**RRIVING in cars or trucks with the missionaries or by train, 99 women of Southern Rhodesia registered for the 1957 Woman's Missionary Union convention meeting in the Rimuka African Baptist Church, Gatooma. These women represented the 32 W.M.U. groups of Southern Rhodesia and a total enrolment of 683.

Some who came by train had to travel all day and night to cover a distance of 250 miles; and Missionaries Betty (Mrs. Ralph T.) Bowlin and Ona (Mrs. Samuel L.) Jones met trains from 11:00 p.m. until 3:00 a.m.

Says Mrs. Jones: "Do you think those women were unhappy? No, not one complaint did we hear. Their eyes were shining with anticipation of the good meetings to come; and they were not to be disappointed."

Mrs. Jones cites one instance which shows the racial issue in Central Africa today. When the missionaries met the 11:15 p.m. train on which the Salisbury and Umtali women were to arrive, not one African got off. Rather alarmed about the women, they asked an African constable what had happened.

He explained that there were many Europeans (white people) to get on in Salisbury, so the Africans had to wait for a later train. When the women finally arrived, sleepy but happy, at 2:15 a.m., they commented that they were sorry to have kept the missionaries waiting but they were told in Salisbury that the royal mail had to go before them.

When the women began arriving on the afternoon before registration, the hostesses, led by Mrs. Abel Nziramasanga, pastor's wife, had everything in order and huge pots of food were cooking on the open fires so that the hungry, travel-weary delegates could be fed. Each person brought her blanket and the nights were spent on the floors of the classrooms.

Built around the theme, "Filling the Earth with His Knowledge," the convention program was used for training leaders of the women's work.

There were conferences for the chairwomen, vice-chairwomen, and secretaries and a class on how to be a better member of W.M.U. African women presided at every session and took various parts on the program. Fourteen missionaries, 10 women and four men, also assisted with the convention.

"Year by year we have seen the African women growing in their relationship to the Lord and in their W.M.U. work," Mrs. Jones says. "Only this year have we felt that we can begin to really use them as leaders. How thrilled our hearts were as we witnessed these women speaking from the platform for the very first time."

Two African women, Mrs. J. M. Nyati and Mrs. Noah Sitole, were elected by the convention to work with the missionaries in program planning.

Another cause for rejoicing came as missionary after missionary gave parts on the program in the language of the people. It has been difficult for the missionaries in Southern Rhodesia to have time for language study because

the work is new, there is much to be done, and few missionaries to do it. Only recently have they begun to have the privilege of studying the language before taking responsibilities.

One of the African women expressed their joy in this accomplishment: "We know now that our missionaries truly love us because they are beginning to speak to us."

During the business session on the last morning of the convention the women discussed the year's plan of work and voted on how the three week-of-prayer offerings in 1957 and one in 1958 would be used.

It was decided that the offering from the 1957 Week of Prayer for Africa would be sent to the Baptist tuberculosis hospital being built in Mbeya, Tanganyika; the 1957 Week of Prayer for Rhodesia offering would pay the wages of someone to keep the children of ministerial students while they and their wives attend the Baptist theological seminary; the 1957 Week of Prayer for the World offering would be used for Hungarian relief; and the 1958 Week of Prayer for Africa offering would be sent to the African Baptist orphan's home in Nigeria.

Also at the business session, Mrs. Joseph Moyana, wife of the African Baptist pastor in Umtali, Southern Rhodesia, expressed thanks on behalf of the Gutu people who were recipients of the 1956 Week of Prayer for  
(Continued on page 21)



The 1957 Southern Rhodesian Woman's Missionary Union convention in session.

## Foreign Mission News

(Continued from page 14)

his trip to the Orient this summer. In addition, Mr. Bennett is carrying heavy responsibilities in all the business routine necessary in setting up a new Mission.

The Bennetts have had valuable help from several Southern Baptist couples who are in Dacca in connection with various American Government projects.

Dr. Crawley says of the new work in Pakistan: "We expect to have two more couples joining the Bennetts in East Pakistan in the fall. They will have one full year of language study before assuming work responsibility and then will continue language study as they gradually increase their load in the work. Therefore, we may expect our missionaries to begin a program of specific mission work in East Pakistan at about the first of 1959.

"Meanwhile, we face a special need and opportunity in Dacca City, where there are about 15,000 college and university students. We shall want to develop a program of student center evangelism there, making large use of the English language, just as soon as we have available for appointment a person with special interest and experience in student work."

### Europe

#### Women's Committee Meets

Mrs. Ruth O. Pepper, of London, was re-elected president of the Euro-



These are charter members of First Baptist Church, Petaling Jaya, the twelfth Baptist church to be organized in Malaya. (See story in Foreign Mission News.)

pean Baptist Women's Union at the general committee meeting held in Finland in June.

Attending the four-day meeting in a summer lodge beside an inland arm of the sea were representatives of the women in Denmark, England, Holland, Italy, Norway, Scotland, Spain, Sweden, Switzerland, Germany, and Yugoslavia. Hostess was the National Women's Union of Finland, Mrs. Helmi Sihvonen, president.

Lila (Mrs. Joseph W., Jr.) Mefford, Southern Baptist missionary who attended from Spain, writes: "One of the first things we had to do was to

take off all lipstick because the Finnish women were shocked by it. I'm sure they were no more shocked by it than we were to discover that it is quite customary and in order for them to dash out of the *sauna* (steam bath) for a plunge in the ice cold sea in their birthday clothes!"

Another custom which the delegates shared with the women of Finland was the midsummer night celebration in which they watched the sun set a little before 10:00 p.m. and then watched it rise again about four hours later. In the meantime they sang hymns around a bonfire, listened to special music by the Baptist church choir, and told of customs in their various countries.

Says Mrs. Mefford: "These women are representative of lovely women like them all over Europe. I came home with a new vision of the fact that every country has a contribution to make to the world mission enterprise and that united we can encourage each other to do our part more gloriously."

### Malaya

#### Twelfth Church

The English-speaking congregation of the Kuala Lumpur-Petaling Jaya area in Malaya became the First Baptist Church of Petaling Jaya, June 16, with 18 people signing the resolution of organization. Added to these charter members were six who presented themselves during the invitation on

←  
THE COVER: The six Southern Baptist missionaries in Guatemala are seeking to lift the spiritual burdens of this man and boy bowed under loads of firewood and of thousands like them. The 16 Baptist churches in the country are led by 12 national pastors and have 1,628 members. Affiliated with the Baptist work are 22 Sunday schools with 1,450 enrolled, 36 youth groups with 400 enrolled, and 12 missionary societies with 200 enrolled. In addition there are a book store for the distribution of literature, a theological institute for training Christian workers, and a kindergarten. This month's photographer is Rachel Colvin, art editor, Woman's Missionary Union.



the first Sunday—five for baptism and one by letter from a Baptist church in Shanghai, China—and three others who joined by letter on succeeding Sundays. (See photo on page 16.)

This new church is the twelfth Baptist church in Malaya and the second using the English language exclusively. Prior to its organization, weekly services had been held for nearly two years in both Kuala Lumpur, capital of the Federation of Malaya, and the satellite town of Petaling Jaya, with missionary language students doing the preaching.

During this time the services were attended by people of a dozen nationalities; and six countries are represented in the membership of the new church. It has been estimated that Petaling Jaya, with a population of 20,000, will double in size in five years and that half of its people will continue to be English speaking.

The church has adopted an annual budget of \$2,400, of which more than 20 per cent will go to various mission causes. In the first month of operation Sunday school attendance averaged 50 and Training Union 25.

A building fund has been started with an initial deposit of \$1,000, and allocations from the 1956 Lottie Moon Christmas Offering are making pos-



Southern Rhodesian pastors and laymen take a break after a morning session of the evangelistic conference held this year. (See story in Foreign Mission News.)

sible the purchase of a strategic building site. Missionary Glen R. Martin is pastor.

Also in Petaling Jaya Baptists are conducting a gospel center work and a clinic for Chinese-speaking people.

#### Continued Progress

"In spite of feverish activities because of the coming *merdeka* (independence) celebrations, Malaya Bap-

tist work continues to progress," reports Missionary Anna (Mrs. G. Harold) Clark.

Eleven students from the Baptist theological seminary in Penang and the dean of studies, Mr. Wu Nai Chong, spent part of their summer vacation on a good will tour among Baptist churches and chapels in north and central Malaya. Encouraging reports of the tour tell of persons being saved or making rededications and of young people being contacted as prospective seminary students.

As the result of a revival conducted in the Georgetown Baptist Church, Penang, by G. Harold Clark and Pastor Carl F. Yarnell, Southern Baptist missionaries, 25 persons made professions of faith, five Christians joined the church, two dedicated their lives for full-time service, and about 100 made decisions for reconsecration. The church now has a membership of 70.

Missionary Lora Clement is in charge of work which has been started at Queenstown, a new section of Singapore; and Sunday school, a weekly Bible class, and a weekly evangelistic service are now being held in her home. Plans for a new chapel have been submitted to the Singapore town council for approval and the building is expected to be completed in early 1958.

During a five-month period this year 18 persons were added to the membership of the Ipoh Baptist Church, making a total of 56 for this (Continued on page 21)



This is the completed three-story building for First Baptist Church, Paraná, Argentina, which includes one of the most adequate educational buildings overseas. (See picture story on this church in "The Commission," November, 1956.)

# EDITORIALS

## *The Missionary Pilgrimage*

Armed with letters from the high priest, Saul of Tarsus made his way toward Damascus to apprehend followers of Jesus and take them bound to Jerusalem for punishment. But on the way God intervened; suddenly a light from heaven shone around him, and so great was the impact of this overwhelming experience that he fell to the ground.

Immediately a voice cried out, "Saul, Saul, why persecutest thou me?" Saul, apparently overcome with fear, instantly questioned, "Who art thou, Lord?" The Lord's assuring, yet accusing, reply was, "I am Jesus whom thou persecutest."

Despite continued fear and astonishment, Saul in genuine sincerity asked his newly found Lord, "Lord, what wilt thou have me to do?" Without hesitation he arose and followed his Lord's instructions.

And thus began a missionary pilgrimage that took Saul to Damascus, to Arabia, to Jerusalem, to Tarsus of Cilicia, to Antioch of Syria, to Cyprus, to Antioch of Pisidia, to Iconium, to Lystra and Derbe, to Galatia, and on to Troas, Macedonia, Thessalonica, Berea, Athens, Corinth, Ephesus, Caesarea, Crete, Rome, and, after release from first Roman imprisonment, possibly to Spain and to Nicopolis, where he may have been arrested and taken to Rome for second imprisonment and death.

The period of time from the day of Saul's conversion until his martyrdom in Rome constituted about thirty-two years. It is almost unbelievable that one man could visit and witness in so many places, endure so many persecutions and strenuous hardships, write thirteen epistles, and exert such a tremendous influence over the Greco-Roman world in such a comparatively short time.

From first to last his was a missionary pilgrimage that included all the varied experiences which come to missionaries today who encounter Jesus in redeeming faith and determine to follow him.

A young lad gave his heart to the same Lord who remade Saul. Because the real purpose for his life was not yet known to him, studies were uninteresting, education held no particular challenge, and the repairing of automobiles claimed much of his time and interest.

But one day God spoke to William L. Wallace and called him to be a medical missionary. From that day his missionary pilgrimage began. An education took on meaning. Keenly aware of the educational requisites for missionary service, he finished college and medical school and completed internship. He was then ready to begin to do that to which his Lord

several years previously had so unmistakably called him.

Appointed in July, 1935, as a missionary doctor for the Stout Memorial Hospital, Wuchow, China, he turned his face toward the Orient and took another step forward on his missionary pilgrimage. With a rare mixture of patience and impatience he spent a year in Canton, China, in intensive language study in order that he might get at the job as soon as possible.

Unselfishly and to the maximum of his strength and skill, he operated on the sick, treated the infirm, extended kindness to all, and so realized the joy that comes to a missionary pilgrim. The lowliest of people were brought to him for cure; but magistrates, mayors, generals, and governors, too, came for treatment by this able and devoted physician.

During the eight years of war between China and Japan Dr. Wallace stayed at the post of duty and danger. Air raids came, the hospital was bombed, the wounded were brought in by the scores; but the "good physician," as he was called by the people of Wuchow, worked until every patient had received all the care the hospital and its staff had to give.

In 1949 the Communist armies took Wuchow, but with faith and courage Dr. Wallace kept the hospital staff busy and calm as they cared for the sick of the city and even for many Communist soldiers. This devotion was no surprise, for before the Communist occupation he had decided to stay on as long as he could serve.

It was not long, however, until the Communists began to smart under the popularity of Dr. Wallace and his big, well-equipped hospital. Because they could not discredit his Christlike life of service, they schemed to get rid of him and take over his hospital.

They succeeded in both. They arrested him on fake charges and the evidence they planted, took him to jail, and railed at him for days with fantastic accusations. Finally, they succeeded in killing him, either directly or indirectly.

The Communists permitted the missionary nurse to go for his body and to bury him in the old Christian cemetery just east of Wuchow. Over the grave was erected a tall cement shaft with this inscription, "For me to live is Christ."

Another missionary pilgrimage came to an end. In terms of years (fifteen and a half) he had not lived long on the mission field, but in terms of devotion, ministry, love, and life he had done much.

At twelve years of age another Tennessee lad gave his heart to the same Lord who redeemed Saul of Tarsus and Bill Wallace of Knoxville. After complet-

ing high school and some college work, Ruben I. Franks began to teach in Tennessee rural schools; then after alternating between teaching and college studies he received the bachelor of science degree in 1940.

Always full of life and musically talented, he was wholesomely popular with all who knew him. In 1938 young Franks rededicated his life to God, and in his senior year at Memphis (Tennessee) State College he was Baptist Student Union president.

In 1941 he entered the United States Army, serving for two years in the band, but he transferred to the Air Corps to become a Baptist chaplain's assistant. It was while he was in the Aleutians that Ruben Franks surrendered to preach.

Readily, he recognized that he must prepare to serve his Lord, and that this preparation meant seminary training. Therefore, after his release from the Army, he enrolled in Southwestern Baptist Theological Seminary, Fort Worth, Texas. In time he became a pastor and gave the churches he served his best.

But one day at the seminary the Lord let Ruben Franks know he was needed on the mission field. Unmistakably clear on this call and with his accustomed energy and devotion, he answered, "Here am I, Lord, send me."

In 1950 the Foreign Mission Board appointed Ruben and Edna Mae Franks missionaries to Chile. With two small children, this fine couple set their faces toward Latin America with high hopes of giving many years as missionary pilgrims.

After a year of language study in San José, Costa Rica, they moved to Santiago, Chile, where Mr. Franks was professor and dean of men in the Baptist theological seminary.

From many sources we have learned of the outstanding missionary service Ruben Franks rendered in Chile. He was a tower of strength in his Mission and among the nationals.

Not until a few short weeks ago did Ruben Franks realize anything was wrong with his body. But almost precipitously pain overwhelmed him. Because of the seriousness of his illness, he and his wife and their four children returned to the States on July 10.

From their first examination the doctors saw little hope of recovery. But facing such a discouraging probability, Ruben kept brave and maintained his accustomed sense of good humor. His dear wife watched him suffer and fight a losing battle. On August 7 he died of cancer.

He, like Saul and Bill Wallace, was called of our Lord into missionary service. He answered with mind, heart, and unreserved dedication. Although his term of service was not long, he gave much while the time and opportunity were his.

May our Lord raise up others by the scores who will join in this missionary pilgrimage, that the cause for which Ruben Franks gave so much might have recruits!

## That All May Study Missions

In all probability the Foreign Mission Board places as much emphasis on and devotes as much time and thought to preparing for the annual Foreign Mission Graded Series study as on any other one phase of its missionary education program.

In order that you might understand this program of mission study, an outline of what has been planned for 1957 follows:

1. The mission study theme selected for 1957 is "Africa—An Emerging Continent."

2. Five Graded Series books have been produced as texts for this study: Adult—*Continent in Commotion*, by Ira N. Patterson; Young People—*Something New*, by William L. Jester; Intermediate—*The Bead-Maker's Son*, by Elizabeth Routh Pool; Junior—*Tales from Ire*, by Barbara Epperson; Primary—*The Lost Monkey*, by Marjorie Stephens.

3. Five leaders' guides, one for each of the Graded Series books, have been published to aid the mission study teachers.

4. Produced specifically for this study is a free packet entitled "Your Mission Study Packet on Africa." It contains the following seven items: *Africa—An Emerging Continent*, by George W. Sadler; *Africa Advances*, by V. Lavell Seats; *Your Picture Poster on Africa*; *Your Mission Study Map on Africa*; *Your Key to the 1957 Foreign Mission Graded Series on Africa*; *Picture Africa for Your People*; *Your Passport to Missions Study*.

5. In addition to the items mentioned above, probably a million pieces of other free materials—maps, pamphlets, books, and booklets—are sent forth from the Board each year for use in this mission study.

6. *Africa in Pictures*, a packet of twenty-four pictures to illustrate the Graded Series study, has been prepared.

7. A set of fourteen colored slides, accompanied by a key sheet, has been prepared to illustrate each mission study book.

8. The visual education division has produced six additional colored slide sets to picture African life.

9. Three new filmstrips, with manuals, have been prepared and released: *The Challenge of Africa*; *Sharing the Word in West Africa*; *Sharing the Word in Central Africa*.

10. Four motion pictures, one new and three already in release, are most appropriate as visual aids to the 1957 mission study: *New Horizons in Africa*; *Advance in Africa*; *Ambassadors of the King*; and *All Are Called*.

The planning and producing of all these materials required skill, time, devotion, and money. But they were prepared that every church in the Southern Baptist Convention might conduct a mission study in 1957 and enrol every member in one of its classes. Nothing short of this will secure the interest, concern, prayer, and money so needed for the foreign mission undertaking of Southern Baptists.



The cathedral in Arequipa, Peru.



First Baptist Church of Miraflores, Arequipa.

## *Not Rest, but Witness*

By M. D. Oates

**L**ONG ago in what is now southern Peru there was an important village on the route traveled by Indian runners carrying fresh fish to Cuzco, the capital of the Inca empire. As they passed through this village, according to legend, the runners requested permission to stop. The reply in the Quechua language was "*Are quepay*" ("Yes, rest").

From this comes the name of the modern-day city of Arequipa, surrounded by snow-capped mountains in southern Peru. Founded in 1540 by Francisco Pizarro, it is the second largest city of Peru, having a population of approximately 120,000.

Because of its beauty and climate—it has an altitude of seventy-five hundred feet—it is considered as one of the loveliest cities in South America; and it is the home of Peru's literature and art. Yet, its beauty is often overshadowed by its poverty.

It is indeed a city of contrasts. One may see a modern mansion and a thatch-roofed house side by side. Beggars and millionaires are found on the same sidewalk.

Indian women carry milk in cans to the houses early in the mornings, for there is no pasteurized or homogenized milk in this city. Yet Arequipa has one of the largest condensed canned milk factories in South America.

Donkeys are used to transport the milk carriers and for many other purposes, and llamas are an everyday

sight in the suburbs next to the high mountains. Yet Pontiacs are common.

The ancient Spanish customs still dominate—in the central plaza stands the large cathedral made of volcanic rock and there seems to be a Catholic church in every block of the downtown area.

Today Baptists, like the Indian runners, have asked and received permission to stop in Arequipa—but we do not intend to rest. This city offers several advantages to Baptist work.

In the first place, the lower middle class of people here, the shoemakers and tailors, have a certain independence and self-reliance, not being dependent on Catholic employers.

Then the fact that the home plays the most important part in the life of the people of Arequipa is a second advantage. There are thirteen families in our little church forming the base for its growth.

The Indian background of the people here is another advantage for Baptist witnessing. Although Catholicism would claim that all of Peru is Catholic, the Indians are really not convicted of any religion and the person with a large percentage of Indian blood is less prejudiced than the Spanish descendant.

**T**HE Indian who remains in the high altitudes of from twelve to sixteen thousand feet is very cold physically; he is also cold spiritually. He may be a victim of tuberculosis. He is without God and without hope. Why shouldn't he turn to Communism? But

Baptists have what he is really looking for.

Now is the time for evangelism, and Baptists now have an opportunity in Peru. While there is nothing to keep us from personal evangelism, evangelicals must preach the gospel to masses only within their own buildings. That is why we need our own buildings with amplifying auditoriums; at best rented buildings are only third choice.

My wife and I are field missionaries here and I am pastor of the only Baptist church in Arequipa, the First Baptist Church of Miraflores. In four months the Sunday school enrolment of our little church has grown from forty to ninety. Half of these are young people and adults. In the Sunday school there are nine teachers, a general secretary, and a superintendent.

One class meets in the smutty little kitchen, which is five by eight feet. Three others meet in the hallway. But thanks to your tithes and offerings we will soon have the second floor for a larger auditorium, thus giving much more space for Sunday school rooms.

Of the twelve Royal Ambassadors in our chapter, ten are sons of members of the church. The Woman's Missionary Society is also on its way. We have just come back from a seaside camp, attended by fifteen men and boys.

I have come in contact with few churches in the States or in Peru where there is so much willingness to work for the Lord as there is in the

(Continued on page 28)



## Foreign Mission News

(Continued from page 17)

church which was organized two years ago with 11 charter members.

### The Philippines

#### Chinese Youth Conference

Reports from the annual Chinese youth conference indicate that 81 registered from the four Chinese Baptist churches and two mission points in the Philippines. There were several professions of faith and rededications at the closing service. Missionary Stockwell B. Sears came from Indonesia to be the feature speaker.

Southern Baptist missionaries also work with 18 Filipino Baptist churches in the islands.

### Southern Rhodesia

#### Evangelistic Conference

Nineteen of the 64 African pastors and laymen who attended the evangelistic conference in Southern Rhodesia this year (see photo on page 17) made public decisions, some rededicating their lives and others saying they felt definitely that God was calling them into the gospel ministry.

The four-day conference was held at the African Baptist Theological Seminary, near Gwelo, Southern Rhodesia. During the mornings there were seminars on "Deepening the Spiritual Life" and "How to Win Men to Christ" and an inspirational message. Afternoons were devoted to conferences and organized recreation, and the evening programs included group singing and another inspirational message.

Missionary Logan C. Atnip says that one of the highlights of the conference was the barbecue held on the last evening. After the meal, as the group gathered around the campfire, the missionaries sang some of their favorite hymns and the Africans replied with hymns in their native languages.

### Spain

#### Record in Self-Support

Now more than 20 per cent of the Spanish Baptist churches are self-supporting in spite of limited tolerance and severe persecution, reports Missionary Charles W. Whitten.

Three became self-supporting July

1—First Baptist Church, Valencia, Third Baptist Church, Sabadell, and the Manresa Baptist Church—to bring the total to nine and set a new record in Spanish Baptist history in the number of churches able to pay a full-time pastor and take care of all other financial obligations.

Mr. Whitten says, "As we give Southern Baptist support to the Spanish work, we are trying to build upon a solid foundation that will be able to withstand whatever political storms that could come in the future."

A church will never become near-sighted or farsighted if it keeps an over-all interest in missions uppermost in its thoughts.—RUSSELL B. HILLIARD, missionary to Spain

## Rhodesian W.M.U.

(Continued from page 15)

Rhodesia offering. She said this money was used to help purchase the roof for their church building.

Then Mrs. Lazarus Green, wife of a seminary student who serves in Shabani, reported on the 1956 Week of Prayer for Africa offering which was used to buy copies of the Gospel of John for distribution among the peoples of Nyasaland. These Gospels were given out by a committee, of which her husband was a member, which visited Northern Rhodesia and Nyasaland last year to survey the possibility of opening Baptist work in those countries, which with Southern Rhodesia make up Central Africa.

## In Memoriam

### Ruben I. Franks

Born April 20, 1918  
Sugar Tree, Tennessee

Died August 7, 1957  
New Orleans, Louisiana



**R**UBEN I. FRANKS, Southern Baptist missionary to Chile, died of cancer August 7 at Southern Baptist Hospital, New Orleans, Louisiana, where he had been since returning to the States on emergency sick leave July 10.

Appointed for Chile in 1950, he spent a year in language study in San José, Costa Rica, before moving to Santiago, Chile, where he was professor and dean of men in the Baptist theological seminary.

Before his appointment to foreign mission service he was in the U. S. Army; taught school in Decatur County, Tennessee, and West Helena, Arkansas; was educational and music director for a church in West Helena; and was pastor in Bonham and Jolly, Texas.

A native of Sugar Tree, Tennessee, Mr. Franks attended the University of Tennessee Junior College, Martin, and Middle Tennessee State College, Murfreesboro, and received the bachelor of science degree from Memphis (Tennessee) State College. He received the bachelor of divinity and master of theology degrees from Southwestern Baptist Theological Seminary, Fort Worth, Texas.

He is survived by his wife, the former Edna Mae Pugsley, native of Helena, Arkansas, and four children: Judith Nell, ten; Michael Edward, eight; James Alan, five; and Jonathan Randall, two.

# EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



## Three Buddhist Temples and One Baptist Church in Korean Village

L. Parkes Marler  
Taejon, Korea

A FEW weeks ago I went out to a small village of about four hundred people where I was to be the guest speaker at the evening worship service in the Baptist church. I found a small church building which Southern Baptists built last summer. The preacher and his family live in one end of it; and the other end, a room nine by fifteen feet, is used for the church meetings.

As I approached the place, a bell was ringing, calling those who had the courage to come. When I arrived I found the room full with just enough space left for me to stand and preach. The doors and windows filled with heads as I began to speak. At the close of the service, I found that people were standing all around outside. The word had been spread that a missionary was coming and I happened to be the first missionary ever to speak there.

After the close of the service, the pastor asked me to stay and talk a while about his problems. His church has forty members—ten women, one man, and the rest young people. He said that if I had come in the daytime only the church members would have attended the service. There are three Buddhist temples in the village. One of the high Government officials, a Buddhist from the village, has tried very hard to close the church.

As we were talking, a man came in dressed in a long white robe, as is the custom of Korean men. He got down on his knees and bowed his face to the floor, the way a Korean pays the highest honor to a person. He was the man member of the church. He joined last July and now all his family have trusted Christ and are members of the church.

After hearing the trying experiences of the pastor and the people, I went away realizing that I have not suffered any for our Lord and his kingdom. Your prayers for these people and others like them are requested.



## Akpara Finds a Home and Christ Through Medical Missionaries

William R. Norman, Jr.  
Joinkrama, Nigeria, West Africa

ALMOST two years ago a little Ekpeye boy came to the Joinkrama hospital with large ulcers on his leg and arm. Akpara was treated and his condition improved.

He was sent back to his home. Only a short time later he returned to the hospital alone and in a pitiful condition. His own parents were dead and an uncle deserted him, refusing to provide food or care for him.

He was a pathetic little sight—sick, unloved, and unwanted. But, because there was a Christian hospital here, there was a place for him to turn in his need. Every meal he has eaten in the past two years has been prepared by missionaries. The nurses and ward aides have adopted him as their little brother. Someone carried him "piggyback" to the Sunday services at the hospital preaching station. Many times we despaired, for Akpara not only seemed difficult to heal but distant and unresponsive to our approaches. But love and patience won out.

One Sunday Akpara stood and professed Christ as his Saviour. Since then he has been attending the class for new Christians who are preparing to become church members. Several months ago one of the hospital employees (who was formerly a schoolteacher) began teaching him. One day when he is well again he will go back to school and continue his education.

Recently Akpara received a gift of money from a missionary. He divided twelve pennies among the nurses who have cared for him. Then he took twelve more pennies and bought little bread cakes for all the other patients. Truly he is understanding the way of Christ and we pray he will give his whole life in service to him.

This is just the story of one little boy and what a hospital and the people serving in it have meant to him. The wonderful experience and growth that has come to Akpara might never have happened had it not been for you. How we wish that each of you at home could know of every soul that is brought to Christ, every wound that is healed, and every burden that is lifted; for you are such a vital part of all this—your prayers, your gifts, your interest, your concern.



## New Hospital in Mbeya Will Be an Effective Evangelistic Instrument

Jack E. Walker  
Mbeya, Tanganyika, East Africa

WE MOVED to Mbeya in December of last year and have been getting "settled in" as best we can since that time. We have a lovely place here with a most wonderful view from our front yard. Our house is on a hillside overlooking a beautiful valley and across from a range of mountains that are some of the prettiest we have seen anywhere in our travels. It is a peaceful place and cer-

tainly is conducive to bringing us closer in fellowship with our Lord.

Mbeya is the location of our new medical work here in East Africa and it is ideal for the type of work that we are planning. The altitude is fifty-six hundred feet here and the weather is cool most of the time. The sun usually shines brightly during the day but the nights are always quite cool. In July the temperatures are near freezing at night.

We will open a tuberculosis work here, starting with a fifty-bed hospital with provisions for expanding to one hundred beds as soon as possible. The need for such a work is very critical and as soon as we are ready to open we will have a hospital full of patients. Modern treatment is such that the patients will not have a long hospitalization, but will be able to go home after a few weeks. They will then be treated on an outpatient basis.

A new system of domiciliary care is to be inaugurated. We will also establish centers in the communities around Mbeya where these patients may be seen periodically; and, thereby, we will rapidly extend our efforts to evangelize the people.

We plan to follow up all of the contacts which each patient may have, especially his family. This, too, will give us many opportunities to reach new groups that have not heard the gospel.



**Moslem Builds Road So Missionary  
"Can Take Jesus" to More Africans**

Hattie Gardner  
*Okuta, Nigeria, West Africa*

DURING the last few weeks some of the would-be roads in this part of Nigeria have been terrible; but our

jeep has ploughed on through them. Because of this, we are having an interesting experience. An elderly Moslem man works faithfully to help keep a certain road repaired so I can go on one of my routes.

Each week he asks about the road; and if we tell him it is not good he says, "I'll take care of it this week." A few weeks ago he told me he was making a road to a village where no motor has ever been. He said, "I'm doing it so you can take Jesus there."

Recently I brought to our clinic the daughter of the priest of Bio Gekumo, the idol of our area. It seems that each tribe has one idol it considers the most important.

The girl has a bad sore foot and I insisted that she come to the clinic for treatment. I was greatly surprised and pleased when I realized she was really coming. We hope this is going to help these people realize something of the power of God and the powerlessness of their idol.



**Love of Christ Is the Catalyst  
Needed in Middle East Turmoil**

Dwight L. Baker  
*Nazareth, Israel*

MUCH of that which comes out of the Middle East today leaves the impression that it is just a matter of time before the whole area will blow sky high. It is true that these are precarious days, but don't write off the situation as gone. It can be pointed out hopefully that, despite newspaper headlines, despite the "holy war" and the eternal conflict proclaimed by the leaders of Jews and Arabs, there are often acts of kindness and humanity between individuals of both sides.

For instance: A Jewish farmer was working one day on his land close to the Jordan border when his tractor

### ***We Need Your Prayers***

While we were in the States on furlough we had opportunity to encourage Southern Baptists to pray more.

After one service in which we had spoken of our work in Taiwan, a little lady with earnest eyes and longing voice said, "How I wish I could do as much for the Lord as our missionaries!" Her voice almost trailed away into nothingness as she continued, "I have so little and can do so little."

From experience we knew that she could do as much as any missionary. We assured her, "Because we are all members of a common

witness for the Lord, you have a vital part in world missions by praying here; our part is to serve over there."

"What do you need on the mission field more than anything else?" asked a generous friend, sincerely anxious to have a part in our Christian witness abroad.

We thought of the need for dedicated young people to serve in foreign fields, of the need for funds to meet an expanding opportunity for witness in Taiwan. We could have said, "The need is for Christians to live a witness which is ethically Christian to the very core, in

every issue and relationship." For we had felt the sting of inconsistencies in the lives of Christians.

But two terms of service on the mission field, feeling all of the frustrations which come from the limitations of man's strength and wisdom and discovering the power of God in our work, made us answer unhesitatingly, "We need more than anything else your earnest, devoted, daily prayer. Pray intelligently and sincerely, not from habit or routine, but as you do when you plead for the life of a loved one or a dear friend."—W. CARL HUNKER, *Taiwan*

stuck in the mud and, alone, he was unable to get it out. Suddenly two Arab Legionnaires, armed with Tommy guns, appeared. As they approached he watched them nervously. But they simply stepped across the border and, without a word, helped him pull out his tractor and get it to working again. The three could not understand each other's words but the atmosphere of good will spoke volumes.

Whatever motive prompted this act of friendship is lost in the never pursuable tracks across no man's land; but within Israel's borders, where Arabs still live in comparative security with their Jewish neighbors, there is a traceable force at work which is bringing Arab and Jew together on an ever increasing scale. This force can best be seen working at the semiannual Baptist retreat which meets at the Baptist Center near Petah Tiqva for sessions consisting of devotions, Bible studies, group discussions, and preaching.

Notably absent is the animosity and hatred that is so often felt, if not expressed, between the two groups. As great hymns are sung in Arabic, Hebrew, and English, a genuine atmosphere of Christian fellowship prevails; and it is magnificently demonstrated that in Christ there is no Jew nor Greek, no East nor West. The sweetest essence of brotherhood is brought out even amid disturbed surroundings by the catalyst of the redeeming love of Christ.

Enough of this applied in time can save the day!



**New Missionaries Give Priority to Language and Witness as Possible**

**Cecil L. Thompson**  
*San José, Costa Rica*

**HAVING** completed our first term of language study, we are aware of our continued inability to use Spanish well. This produces a feeling of helplessness and even inferiority; therefore, we are grateful to study in a country in which we do not plan to serve permanently.

The language school here in San José, Costa Rica, was conceived in the hearts of Dr. and Mrs. Otho La Porte, Presbyterian missionaries, during their Japanese internment in the Philippines during World War II. After years of privations, they returned to the States to sufficiently regain their health. Later they became directors of the language school sponsored by the Presbyterian Church in the U. S. A., which was then located in Colombia. The school was transferred here in 1950.

The enrolment of approximately 160 students represents thirty-five mission boards or sending bodies. First-term basic grammar taught by Mrs. La Porte is the only class in which English is spoken, the others being taught in Spanish by nationals from various Spanish-speaking countries. Most of the teachers are evangelicals who serve out of a sense of divine call.

The five-day school week is composed of four classes

daily (7:30-11:50 a.m.): grammar, phonetics, speaking and writing, and questions and answers. Classes other than grammar are composed of only four students, the grouping being determined largely by placement tests.

The Southern Baptist work in Costa Rica is quite young, having been started by the Home Mission Board in 1944 and turned over to the Foreign Mission Board in 1949. There are ten organized churches with additional preaching points. We have visited six of these churches and have found a spirit of deep earnestness. Four of them now have rather adequate buildings, although more educational space will be needed soon. The other two churches are meeting in regular houses converted for church purposes.

Our membership is at Heredia, one of Costa Rica's largest cities (about fourteen thousand people), located about twelve miles from San José. Evangelical work has always been difficult there. The Baptist church membership numbers forty-three believers, including five language school students. The Sunday school attendance averages in the sixties. Organizationally, the church has groups similar to Training Union, Woman's Missionary Union, Girls' Auxiliary, and Royal Ambassadors.



**"Could Not Resist the Saviour,"  
Say New Christians in Colombia**

**H. W. Schweinsberg**  
*Bogotá, Colombia*

**BOGOTÁ** is the capital city of Colombia with a population of over half a million people. It is a city where the old Spanish life contrasts with the modern. Although predominately Roman Catholic, the people are lovers of pleasure, sin, and vice; consequently, they live in spiritual darkness.

There are only two Baptist churches and two mission centers in this big city. Why so few? Government restrictions make it illegal to hold worship services in private homes. They must be held in buildings "wholly dedicated" to this cause. Lack of funds to provide meeting halls or church buildings is our big handicap.

God has been greatly blessing the work here. On a recent Sunday we had 654 in Sunday school in the Central Baptist Church. Thirteen were baptized and at the close of the service when the invitation was given there were thirty professions of faith.

There have been some wonderful conversions and also great testimonies from many of those recently baptized. A crippled boy, who walks with a crutch, gave a stirring testimony concerning his conversion and the testings he has had because of persecution in the Government school he attends.

A man and his wife, who came forward accepting Christ as their personal Saviour, were formerly very much opposed to evangelical work. Then they finally accepted an invitation to visit a service. The result was



as the wife expressed it, "We could not resist accepting the message and the Saviour; it is all so wonderful." Now they are praying and working to win their seven children to the Lord.

Pray that the Lord may open eyes, hearts, and pocket-books to the needs in Bogotá. Our God "is able to do exceeding abundantly above all that we ask or think."



### In Oppressive Heat and Desolation Petrolina Waits for Living Water

Grayson C. Tennison  
Recife, Pernambuco, Brazil

IN sweltering heat our plane cut through the boiling air, and at last we disembarked in Petrolina. No one knew I was coming and I knew no one in the city. Even the church had no address on our office files; so I went knowing that even a small group of Christians would be sufficient to leave an imprint on an entire city and, therefore, be easily found.

Such was not the case, however; for only four members of the church, all women, lived in the city. One of these, I was to learn, was mentally deficient. Another was too old and feeble to leave her home. Another was recently widowed and left with the care of five small children. The last was the wife of the man whom Satan used to thwart the progress of the gospel in Petrolina.

These four comprised the resident membership of the Baptist church in Petrolina—city of about ten thousand people.

From my room in the best lodginghouse in town, I was reminded once again of the oppressive heat, desolation, and want of the inland. Brown tile roofs, brown dusty streets, and brown muddy river completed the picture.

I had occasion during the next days to observe the life pattern of many of the people. All day long the shuffle of bare, calloused feet in burning, dusty streets, accompanied by the sound of jogging donkeys with their loads of water, raised a hypnotic drone as trip after trip was made to the muddy river.

Women and girls, old before their time, walked with listless feet amidst the swirling dust to the red waters of the São Francisco. Life moved toward the river and found its center there.

How much more meaningful became the passage describing Jesus as he spoke of a well of living, crystalline water. And the soulful, beseeching request: "Sir, give me this water, that I thirst not, neither come hither to draw." Petrolina awaits with that same need—ten thousand strong.

As the day was ending, I sat in the darkened corner of the dining hall. Before me was a bowl of greasy soup on a soiled cloth. The last rays of the sun were failing in their attempt to offer light.

The old, wrinkled, stooped woman who served as wait-

ress half jokingly, yet with feeling, said to the only other occupant in the place: "Don't you have some medicine that will make me young again?"

Withdrawn in my dark corner, spoon in hand, I thought: I have the medicine you need. I know the secret that will transform your life. It is the same as Nicodemus heard from Jesus' own lips, "Ye must be born again."

But silent I remained, and darkness fell. An opportunity was gone never to be regained! How symbolic, thought I. The last rays of the sun have gone and darkness prevails. For her there is no light for a darkened soul.

No, it isn't a good feeling to know that you have failed. I pray that God will somehow use me and give me greater courage and more wisdom that I might be an empty vessel ready for service in winning Pernambuco for Christ.



### There Has Been Revival in Jordan Despite Political Uncertainties

William O. Hern  
Ajloun, Jordan

DURING the past few months, in spite of the various political uncertainties, God has given a continuous revival in our Baptist work in Jordan. According to our Ajloun pastor, well over fifty persons have outwardly acknowledged Christ as Saviour.

This revival was climaxed by the coming of a young Lebanese evangelist who spent three weeks preaching in the Ajloun Baptist church and school, on the compound of the Baptist hospital, and in the cities of Irbid, Taiybeh, Anjara, Kafrenji, Souf, Jerash, and Debin. Professions of faith in Christ were made in every place.

And God's Spirit is continuing to work among us. Last Sunday one of our evangelists was returning from his preaching appointment when he was stopped on the road by two men who had attended the service.

The men asked for further explanation of the way of salvation through faith. The three stepped into a field near the road, and there both men yielded their hearts to Christ.

Yesterday, after preaching in the same village, I was invited to a believer's house for coffee. Just as I was rising to leave, an elderly lady who had attended the service entered the house asking for further explanation. At the end of our discussion she tearfully acknowledged her acceptance of the Saviour.

We praise God for your prayers that cause his Spirit to work among us in spite of political uncertainties. We urgently request your continued prayers as those who made public professions of faith are trained for baptism. Following their Lord in baptism will bring definite persecution upon many of them. Pray with us that they will have divine courage to obey our Lord's command.

# Missionary Family Album

## Appointees (July)

**DOTSON**, Ebbie Kilgo (Mrs. Clyde J.), Ala., Southern Rhodesia.  
**GILBERT**, James P., Miss., and Dorothy Smith Gilbert, Tenn., Ecuador.  
**MORRIS**, Russell R., Colo., and Betty Lane Morris, Tex., Near East.

## Arrivals from the Field

**BUSTER**, Ray (South Brazil), c/o Mrs. F. E. Sieren, Box 184, Clovis, N. M.  
**CAMPBELL**, Viola (Mexico), 2706 Main Ave., N.W., Hickory, N. C.  
**CHEYNE**, Rev. and Mrs. John R. (Southern Rhodesia), Box 235, Ft. Deposit, Ala.  
**CROWDER**, Rev. and Mrs. C. Ray (Nigeria), 615 Holcombe, Montgomery, Ala.  
**CULLEN**, Dr. and Mrs. Paul S. (Nigeria), 220 Terrell Ave., San Antonio, Tex.  
**HARVEY**, Rev. and Mrs. Gerald S. (Southern Rhodesia), 4112 Dressell, St. Louis 20, Mo.  
**HILL**, Dr. and Mrs. Patrick H. (Nigeria), Rte. 1, Saluda, N. C.  
**LOW**, Dr. and Mrs. J. Edwin (Nigeria), 3548 University Blvd., Dallas 5, Tex.  
**MCGEE**, Rev. and Mrs. John S. (Nigeria), Mars Hill, N. C.  
**SKINNER**, Katherine (Mexico), Box 537, 912 Ave. A, Freeport, Tex.  
**WATTS**, Emma (Nigeria), Harrodsburg, Ky.

## Births

**FERRELL**, Rev. and Mrs. William H. (Argentina), daughter, Betty Ann.  
**HARPER**, Mr. and Mrs. Leland J. (Paraguay), son, Charles Lee.  
**SAUNDERS**, Rev. and Mrs. Davis L. (Kenya), daughter, Virginia Alice.

## Deaths

**FRANKS**, Rev. Ruben I. (Chile), Aug. 7, New Orleans, La.  
**HODGES**, M. H., father of Betty Hodges (Chile), July 24, McAdams, Miss.  
**LOZUK**, S. N., father of Rev. George S. Lozuk (Venezuela), July 27, Ft. Worth, Tex.

## Departures to the Field

**CRANE**, Rev. and Mrs. James D., Apartado 479, Torreón, Coahuila, Mexico.  
**GAULTNEY**, Mr. and Mrs. Jerry B., Baptist Hospital, Eku, via Sapele, Nigeria, West Africa.  
**GOLDIE**, Dr. and Mrs. Robert F., Leprosy Service, P. O. Box 26, Ogbomoshu, Nigeria, West Africa.  
**HALTON**, Rev. and Mrs. William E., 1234 Heulu Street, Honolulu, Hawaii.

**HILLIARD**, Rev. and Mrs. Russell B., Tavern, 45, Barcelona, Spain.  
**HOBBS**, Rev. and Mrs. Jerry, c/o Rev. Deaver M. Lawton, 200/1 Daeng Udom, Bangkok, Thailand.  
**JONES**, Rev. and Mrs. Don C., 190-31 Shin Hung Dong, Taejon, Korea.  
**MISNER**, Mariam, c/o Rev. W. Buren Johnson, Djalan Gunung Sahari VI, House No. 36, Djakarta, Indonesia.  
**NEIL**, Mr. and Mrs. Lloyd H., Box 153, Baptist Hospital, Ogbomoshu, Nigeria, West Africa.  
**NICHOLS**, Dr. and Mrs. Buford L., Baptist Seminary, P. O. Box 205, Semarang, Java, Indonesia.  
**OWENS**, Rev. and Mrs. Carlos R., Baptist Mission of East Africa, Box 2731, Dar es Salaam, Tanganyika, East Africa.  
**RABORN**, Mr. and Mrs. John C., 169 Boundary Street, Kowloon, Hong Kong.  
**RICKETSON**, Dr. and Mrs. Robert F., P. O. Box 7, Baguio, Philippines.  
**ROWDEN**, Rev. and Mrs. Paul D., Jr., P. O. Box 6096, Haifa, Israel.  
**TERRY**, Virginia, Caixa Postal, 352, Rio de Janeiro, Brazil.

## Marriage

**MOORE**, Virginia Elizabeth, daughter of Dr. and Mrs. R. Cecil Moore (Chile), to Thomas Walz, June, St. Louis, Mo.

## New Addresses

**ALEXANDER**, Rev. and Mrs. Mark M., Jr. (Argentina), c/o R. E. Price, 716-5th St., Corinth, Miss.  
**BROWN**, Dr. and Mrs. Lorne E. (Jordan), 3603 Washington St., Lincoln, Neb.  
**CARTER**, Rev. and Mrs. William P., Jr., Casilla 9796, Santiago, Chile.  
**CLINE**, Rev. and Mrs. P. A., Jr., 119 Opposite Wat Mahawong, Samudbragan, Thailand.  
**CONGDON**, Rev. and Mrs. Wilfred H., Newton Memorial School, Oshogbo, Nigeria, West Africa.  
**DAVIDSON**, Rev. and Mrs. Minor, 35 Anson Road, Penang, Malaya.  
**EMANUEL**, Mary Lou Massengill (Mrs. Wayne E.), (Japan), 4912 James St., Ft. Worth, Tex.  
**FREEMAN**, Mrs. Z. Paul (Argentina), 2319 Milan St., New Orleans, La.  
**GARRETT**, Rev. and Mrs. James L., Caixa Postal, 184, Salvador, Bahia, Brazil.  
**LOVEGREN**, Dr. and Mrs. L. August (Jordan), 2080 N. Decatur Rd., Apt. 26, Atlanta, Ga.  
**LOZUK**, Rev. and Mrs. George S. (Venezuela), 2206 McKinley Ave., Ft. Worth 6, Tex.  
**MARTIN**, Rev. and Mrs. Glen R., 68 Hicks Road, Kuala Lumpur, Malaya.  
**MCNEALY**, Rev. and Mrs. Walter B. (South Brazil), 2016 Winchester Ave., Ashland, Ky.  
**MERCER**, Rev. and Mrs. Dewey E., 252 Miyawaki-cho, Takamatsu, Japan.  
**MILLS**, Rev. and Mrs. Dóttson L. (Argentina), c/o James Theo Mills, 3129 N.W. 23rd Ave., Miami, Fla.

(Continued on page 31)



Rev. and Mrs. Howard L. Shoemake take time out from their work in Ecuador for a family picture. The children are (from youngest to oldest) Carol Ann, Richard Edward, James, Glenn, and David. The Shoemakes are living in Guayaquil.

"And the isles shall wait  
for his law" (Isaiah 42:4b).

# The Bahamas

By Leila McMillan

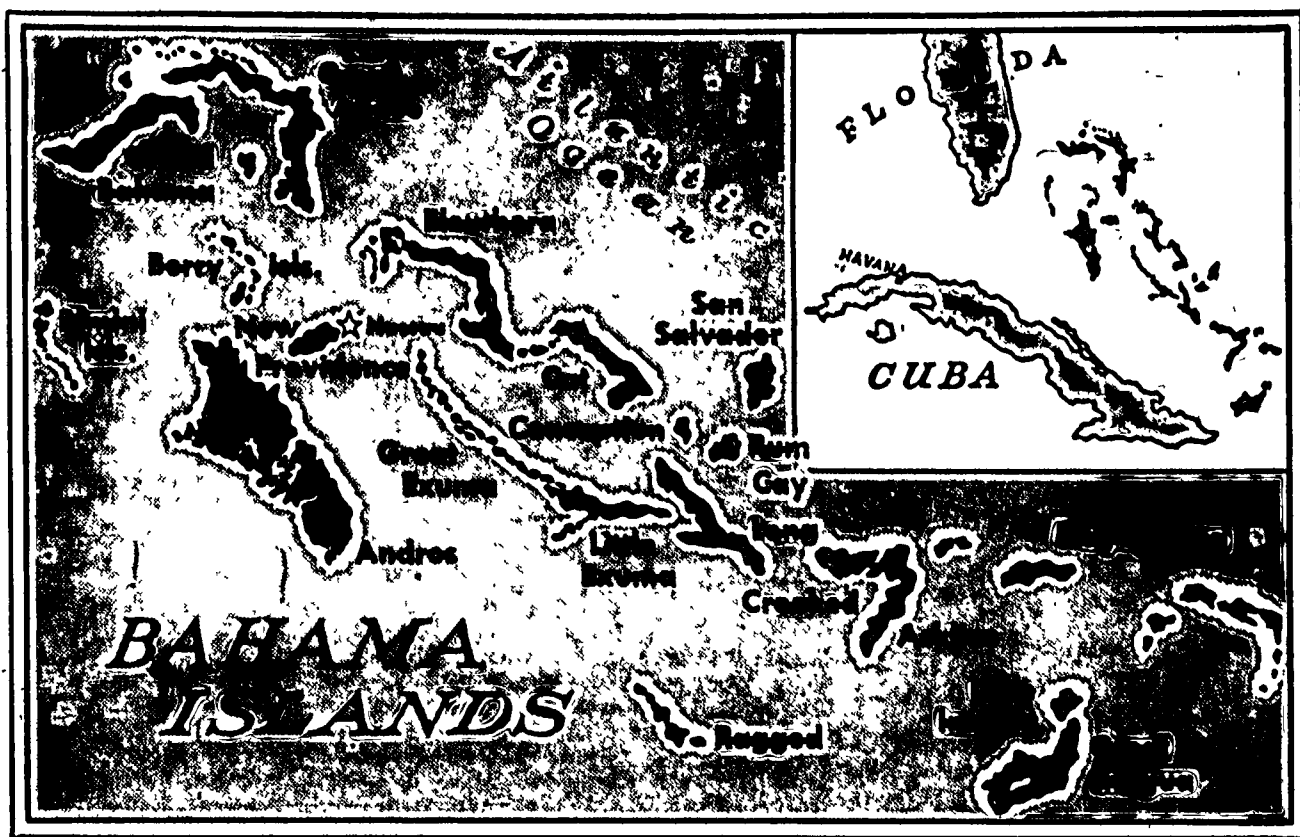
**A**FTER the Revolutionary War some Americans were still on the side of England; and a band of these people, who were known as Loyalists, went to the Bahamas to live, taking their slaves with them. After a time many of the Loyalists returned to England, leaving the Negroes in the Bahamas. Today the descendants of these Negroes make up the larger part of the population of the islands.

Prince Williams, a slave from South Carolina, heard and answered God's call to go to the Bahamas to tell his people there of Jesus, the Saviour. One of the leading streets in Nassau, Meeting Street, derives its name from the chapel he erected there.

In England, which had become the mother country of the Bahamas, God's spirit was likewise moving. In 1834, just twenty-seven years after Robert Morrison went to China as the first Protestant missionary to that country, Joseph Burton, from London, went as the first English Baptist missionary to the Bahamas.

How mightily God blessed the work of the pioneer missionaries, and of others who followed from England, in bringing his message of salvation to these waiting islands. Today there are Baptist churches in every inhabited island, with twenty-two in Nassau alone; and the Christian faith of these people finds spontaneous and living expression.

One midsummer night when Dr. McMillan had just come in from an outisland trip with our Bahamian pastor, he and I went for a little walk



**SIZE:** The total land area of the nearly 700 islands and 2,400 cays is about 4,404 square miles, scattered over more than 70,000 square miles of sea.

**CAPITAL:** Nassau, on the island of New Providence.

**POPULATION:** Estimated at about 87,000, with Nassau and New Providence Island totaling about half that figure.

**GOVERNMENT:** A system analogous to Great Britain, with the governor appointed by the British Crown.

in front of our home. It was a beautiful, moonlit night. As we walked we heard a young Bahamian riding his bicycle down the street singing softly:

*O holy night; the stars are  
brightly shining;  
It is the night of the dear  
Saviour's birth.*

Such beauty reminded him of that holy night!

One day I went with my husband to the wharf where the small houseboats land, bringing in produce from the other islands in the Bahamas. Directly in front of us I saw a recently finished houseboat laden with its cargo. Above its doorway were these words: "In God we trust. God is love."

When we told one of the boatmen that we hoped he was a Christian, he said, "When He comes, I'm ready," and began reading the tract we gave him. While there are many who have heard and have gladly received the Word, even Jesus, there are multitudes who have not come to him for salvation; and the forces of evil are ever present.

Soon after the first world war the

limited missionary force from England was withdrawn, leaving the work of the churches with the Bahamians. They welcomed the help of Southern Baptists, not only in the evangelistic work of the churches, but also in the development of missionary organizations for different age groups.

One of the Girls' Auxiliary leaders said: "I slept with *World Comrades* under my pillow last night. At our first meeting with the girls we had three present; at the second there were nine; and at the third there were twenty-three." Her testimony is typical of the hearty response and co-operation on the part of those assuming responsibilities of leadership in these organizations.

On every hand we were reminded of the urgent need of a Bible school where God's Word could be studied and preparation made for better service for him. The Foreign Mission Board responded to this great need and made possible the opening of the Bahamas Baptist Bible Institute in Nassau on September 15, 1953, to serve all of the Bahama Islands.

Dr. John Mein, the first president, and Mrs. Mein, retired missionaries

(Continued on page 32)

# New Appointees

Clip and file in your *Missionary Album*.

Appointed July 18, 1957

**DOTSON, EBBIE KILCO**  
(Mrs. CLYDE J.)

b. Cullman Co., Ala., July 22, 1922. ed. West End Branch of Birmingham (Ala.) Baptist Hospital, R.N., 1945; Howard College (Birmingham) Extension Department, Cullman, 1955-57. Private nurse, Russellville, Ala., 1948-49; office nurse, Cullman, 1950-52; general duty nurse, Jasper (Ala.) Hospital, 1949-50, Cullman Hospital, 1945-46, 1952-57. Appointed for Southern Rhodesia, July, 1957. m. Clyde J. Dotson, May 9, 1957.

**SOUTHERN RHODESIA**



**GILBERT, JAMES PASCAL**

b. Marion Co., Miss., Feb. 20, 1927. ed. Clarke College, Newton, Miss., A.A., 1947; Mississippi College, Clinton, B.A., 1949; N.O.B.T.S., B.D., 1954. U. S. Merchant Marine, 1944-46; pastor, Phillipston Mission, Morgan City, Miss., 1947, Lisman and Rehobeth Churches, Pushmataha, Ala., 1948-50, Rolling Creek and Mont Rose Churches, Quitman, Miss., 1950-52, First Church, Clara, Miss., 1952-57. Named special appointee for Ecuador, July, 1957. m. Dorothy Jean Smith, May 10, 1947. Permanent address: c/o Rev. A. R. Smith, Rte. 1, Mathiston, Miss.

**GILBERT, DOROTHY SMITH**  
(Mrs. JAMES PASCAL)

b. Memphis, Tenn., Feb. 5, 1928. ed. Clarke College, Newton, Miss., A.A., 1947; Mississippi College, Clinton, B.A., 1949; N.O.B.T.S., 1950. Clerk-typist, New Orleans, La., 1949-50; substitute teacher, public schools, Clara, Miss., 1954-56. Named special appointee for Ecuador, July, 1957. m. James Pascal Gilbert, May 10, 1947. Children: Jean Dale, 1951; Patricia Ann, 1953; James Pascal, Jr., 1957.

**ECUADOR**



**MORRIS, RUSSELL RALPH**

b. Colorado Springs, Colo., May 12, 1923. ed. Clarendon (Tex.) Junior College, A.A., 1942; Electrical School, U.S.N.T.S., San Diego, Calif., diploma, 1943; Aviation Electrical School, N.A.T.T.C., Chicago, Ill., diploma, 1943; Hardin-Simmons University, Abilene, Tex., B.A., 1949; G.G.B.T.S., B.D., 1952, M.R.E., 1954. U. S. Navy, 1942-46; pastor, Olivet Mission, San Francisco, Calif., 1949-50, Lakeside Church, Laytonville, Calif., 1951-53, Willits (Calif.) Mission, 1953, First Church, Sonoma, Calif., 1953-57; social worker, Sonoma Social Service Department, Santa Rosa, Calif., 1954-57. Appointed for the Near East, July, 1957. m. Betty La Jean Lane, Dec. 21, 1947. Permanent address: 248 Garrettson, Rodeo, Calif.

**MORRIS, BETTY LANE**  
(Mrs. RUSSELL RALPH)

b. Brownwood, Tex., Jan. 23, 1926. ed. Hardin-Simmons University, Abilene, Tex., B.A., 1949; G.G.B.T.S., 1951. Social worker, Santa Rosa, Calif., 1954-55. Appointed for the Near East, July, 1957. m. Russell Ralph Morris, Dec. 21, 1947. Children: Lewie James, 1951; Betty Dale, 1953; Timothy Lynn, 1955.

**NEAR EAST**



## Not Rest, but Witness

(Continued from page 20)

First Baptist Church of Miraflores. But Arequipa is big enough to have five Baptist churches.

Cuzco, that ancient Inca capital, is now the fourth largest city in Peru. Also in the southern part of the country, it attracts thousands of tourists each year and is proud of world-famous Machu Picchu, the ancient summer fortress-palace of the Inca rulers, and of the fortress of Sacsahuaman. There is not one Baptist church here.

In three other towns in the south, Juliaca, Puno, and Tacna, Irish Bap-

tists have a sacrificial work on very limited funds.

To the southeast of Arequipa is Toquepala, where there is an enormous mining project. Many North Americans are coming to Peru to work on this project and thousands of Peruvians are also working there.

In addition to this project, a railroad is being built from Ilo on the coast inland to Toquepala. We now have contact with three Southern Baptists from the States who are working with that railroad project. This means another opportunity for us in southern Peru, but Arequipa itself is big enough for three missionary couples.

There are fourteen missionaries now under appointment for all of Peru, but we need at least thirty-five for the task set before us to develop national pastors and churches.

We need almost every type of missionary in southern Peru. Education and medicine are very backward in this area. We need missionary preachers and gospel teachers. And we need trained Peruvians. We need evangelistic teams. Churches need to be organized and men need to be ordained to the ministry.

We must realize that we can bring missionaries into Peru now—the doors may be closed tomorrow.





# THE WORLD IN BOOKS

Genevieve Greer



Any book mentioned may be had from the Baptist Book Store serving your state.

## Folk Tales from Ghana

*The Hat-Shaking Dance*, by Harold Courlander and Albert Kofi Prempeh (Harcourt, Brace Co., \$2.95), includes twenty-one Ashanti folk stories known as spider tales. Most of them are about Anansi (surviving in some Western islands as "Aunt Nancy"), the spider, a shrewd, mischievous, and sometimes downright wicked fellow. Although he is a spider, he typifies human values and actions.

The first story relates how all stories came to belong to Anansi. Other stories are fables concerning the why of things: why the spider spins a web, why the frog has no tail, why the moon is in the heavens, why Ashanti sons inherit from their uncles. The title of the book is the title of the third story, which is a laughable account of what happened to Anansi when he tried to impress people.

## The Meaning of "Relief"

An address delivered late in 1956 by Leslie E. Cooke, associate secretary of the World Council of Churches, on the relief work of the Council has been published under the title, *The Church Is There* (Seabury Press, 95 cents). Although the immediate occasion for the address was relief work following the uprising in Hungary, its message helps Christians avoid callousness resulting from overexposure to tragedy in today's world.

The burden of the author's message is that the Christian's aid to refugees "must be more than a sort of 'ecclesiastical Red Cross.' . . . It is a testimony against those evils in our society which create hunger or nakedness, or drive men forth from their homes as refugees. . . ." He quotes a German pastor who was killed for his alignment with the resistance movement in 1945: "It is for the love of Christ which belongs to the hungry man as to myself that I share my bread with him and that I share my dwelling with the homeless."

This is a strong, clear statement on the true meaning of Christian service.

## The Church in Mission

"It is possible to lead a congregation to the point where it may be giving one half of its income to missions. . . . Yet of what meaning is it so long as the congregation believes that it is giving to something outside, other than, and beyond itself?" asks William Richey Hogg in *New Day Dawning* (World Horizons, 50 cents), a

booklet in which he interprets the 1956 world conference of Presbyterian leaders. Conference discussions centered on the "World Mission of the Church."

One purpose of the booklet is to present a new perspective whereby the term "foreign missions" disappears into a broader concept of "the Church in mission." In this new view of the world mission of Christianity, "missionaries" become "fraternal workers," and fraternal workers go out from every country and to every country. "Missionaries to the United States may seem a strange and unwarranted idea," says the author, but the "need for such missionaries springs primarily from the superficiality of much of its Christian profession."

This makes thoughtful reading both for those who praise and those who decry the ecumenical movement in Christianity. The word "ecumenical" is used frequently; the author explains that he has used it to cover "both unity and mission in the context of the whole world."

## Japan Missionary

*Bertha Fidelia*, as told to Jessie M. Trout (The Bethany Press, \$2.50), is the story, in first person, of Bertha Clawson's experiences as missionary to Japan for more than forty years. Sent out by the Disciples of Christ in 1898, she founded a girls' school seven years later. This story of her life is also the story of that school and of some of the girls who attended it.

Told simply and in chronological order, the account reveals the intense devotion to the Christian cause that is so characteristic of missionaries wherever they serve. Miss Trout also served as a missionary to Japan, teaching in the school Miss Clawson founded and later working with Kagawa.

## Sentence Reviews

Written for use as a textbook, *Christianity and World Issues*, by T. B. Maston (Macmillan, \$5.00), is a genuine aid in understanding the relationship of the Christian faith to the world situation.—J. MARSHALL WALKER

One of the "World Christian Books" series with the theme that it is necessary to understand as well as believe, *Religious Liberty*, by Giovanni Micge (Association Press, \$1.25), is a compact, meaty treatment of the subject.—J.M.W.

In *The New Ordeal of Christianity* (Association Press, \$2.50), the late Paul

Hutchinson discusses the role of Christians in the present global crisis, with chapters on Roman Catholicism, Eastern Orthodox Church, and Protestantism.—J.M.W.

*Getting Help from the Bible*, by Charles M. Crowe (Harper and Brothers, \$2.95), has twenty-two chapters that will be of service both to those who give help and those who need help; faces such problems as doubt, boredom, fear, evil, age, sickness, frustration, lack of faith, misunderstandings about God, adversity, sorrow, confusion.—J.M.W.

*Why I Am a Baptist* (Thomas Nelson and Sons, \$2.75)—one in a "Why I Am" series which already includes books on Methodists, Lutherans, and Presbyterians—was written by Louie D. Newton, of Georgia; a fascinating recital of factors which fashioned a great life: a home, a Book, books, fellowship, a conflict, an assurance, a program; a symposium, "Why We Are Baptists," includes testimonies of fifty Baptist leaders.—E. C. ROUTH

*Highway to Health*, by Mary Jane Haley (Convention Press, 35 cents) is a Junior Training Union study course book on the evils of alcohol.

*It's Up to You*, by Dorothy Severance (Convention Press, 35 cents), is designed for use with youth groups in a study of temperance; Training Union study course credit is given.

The third unit of "Primary Leadership Material" in the Training Union series is *Pleasing God with My Body* (Convention Press, 35 cents), compiled by Doris D. Monroe; contains unit suggestions and development for five sessions.

*A Letter of Wise Counsel*, by Edward A. Maycock (Association Press, \$1.25), is an introduction to the book of 1 Peter, whose purpose is "to show people how to live the Christian life in the difficult environment of a hostile world."—J.M.W.

*Prayers for a Woman's Day*, by Josephine Robertson (Abingdon Press, \$1.00), pocket size, contains sixty-nine straightforward prayers on commonplace subjects of interest to women.

*Luther on Vocation* (Muhlenberg Press, \$3.50), by Gustaf Wingren, discusses Martin Luther's belief that man's work is to serve his neighbor in love.—J.M.W.

*Land of the Bible* (Simon and Schuster, \$3.95), by Samuel Terrien, is an illustrated story of the Middle East from Bible times to the present; more than a hundred pictures, many of them actual photographs and most of them in color; an excellent help to the teacher of Bible in Sunday school or church.—RACHEL DICKSON

# My Home Town

(Continued from page 13)

ruba I know. I said the twenty-third Psalm in Yoruba to a completely Moslem household. I enjoy being with the people and having African friends.

I also like to go to the night market in Ogbomosho. You can find many things to buy, but I like to walk around and look at the things and salute the people.

If I do not get to come back out next tour, I'll always remember my other country and my three years in Africa.

## Warri

by Mary Katharine Howell (sixth grade), daughter of Dr. and Mrs. E. Milford Howell

Warri is a city in southern Nigeria in the Niger Delta. My mother and father were called to go to Warri in 1953 to help with the mission work.

This city is growing rapidly. There are many reasons for this. Ocean-going vessels can come up the river as far as Warri. This brings much trade to the city. Warri has the biggest cloth market in all of Western Nigeria.

There are at least five different languages spoken: Ibo, Checkory, Urhobo, Yoruba, and Hausa. We have city water and electricity. There is a large rubber plant. About twelve English families and their children live in Warri and work in the different industries.

I think Warri is a beautiful city. There are at least six big schools and five churches. The people wear very bright cloth.

In Warri we have our Baptist work. The church we have is getting too small for all of the people who come; so we are planning to build a larger one to seat about two hundred people.

I like to live in Warri—the people are very friendly to us. When I have to go back to America to stay, I know I will miss this city in Africa.

## Iwo

by John Whirley (sixth grade), son of Rev. and Mrs. Carlton F. Whirley

My home is in Iwo. This town is twenty-seven miles from Ibadan and

twenty-two miles from Oyo. It is a big town, but not very modern. Most of the people in Iwo are Yorubas. If a person doesn't know the Yoruba language, I feel sorry for him!

My father is principal of the Baptist college in Iwo. (Right now, he is trying to finish his thesis, and it is rather hard to do both.)

Around the town are many farms. The ground is not too good for farming. However, we are glad they have farms because the *aparo* like to feed there and we like to hunt the *aparo*! (*Aparo* are similar to quails.)

Iwo has not been too progressive but is beginning to make improvements now. They have a water works and are building some new schools. It is very thickly populated with many people living in small mud houses crowded closely together. There are many goats, sheep, chickens, and ducks. Lorries are always coming through, and sometimes they kill a sheep, goat, or chicken. The drivers are afraid to kill a duck. They believe that if they kill a duck they have killed someone's grandmother.

I like to go to night market because you can find so many different things. Iwo has a town council building and a reading room. I have fun when I go to the police station! As I go to the reading room I must pass the police station. I have a friend there who makes me stand at attention and salute him! One day he took me on a tour of the station. I saw many things of interest, such as the evidence room.

The people are very friendly. When we are riding in the car they will shout to us. If we stop in town everybody will crowd around the car. When we come home from a trip, our cook will hug Charlotte, Brenda, and Philip. They are good friends!

I have lived in Iwo for about six years and like it. I am sorry that I will not get to come back out next tour.

## Iwo

by Roger Congdon (seventh grade), son of Rev. and Mrs. Wilfred H. Congdon

My home town is Iwo, Nigeria. It is about thirty miles from Ibadan and about 111 miles from Lagos over the

new road called the Ijebu By-pass. Iwo has a population of about sixty thousand. Recently, the town has grown very much.

My parents teach at the Baptist college and do other work, such as helping churches. My father draws most of the plans for buildings of our Baptist Mission.

The Baptist college compound has four dormitory blocks. Three of them are named for certain people, and one is named "Stone" because it was the first building made of stone on the Iwo compound. There are six mission houses. The college also has a grove of mango trees and another grove of teak trees. There are many farms on the compound. These are used by the students to grow corn, cassavas, beans, and other food.

Iwo is mostly Mohammedan and pagan. We have quite a bit of Baptist work. There are several churches, schools, and the Baptist college. Every Sunday afternoon the students go street preaching. Most of them have joined the college's "Soul-Winning Band." Although paganism still exists, there is not so much of it as there used to be. I have seen, many times, a big tree in the town with a white strip of cloth tied around the trunk. People worship it.

There are two post offices, a police station, and a district council building in Iwo. The railroad is just five miles from the town. Some years ago a dam was built across the Iba River, and now they have a water works. They have water piped to the town and on out to the Baptist compound.

## Ogbomosho

by Pat Hill (seventh grade), son of Dr. and Mrs. Patrick H. Hill

Ogbomosho is my home town. It is home to me more than any other city or town. It is about 180 miles from the coast. Oyo is about thirty miles to the south. I have lived there since 1949, except for about a year and a half spent in America. Ogbomosho has a population of about 135,000. It is mainly populated by Yorubas who speak the Yoruba language. It is not noted for anything special that I know of, but I like it!

Ogbomosho doesn't have any real industries. Most of the people are either traders or farmers. The farmers grow corn, yams, cassavas, and

## Indonesia Needs Literature

(Continued from page 8)

translations from the Philippine Barrio Sunday School Series, which we call the Basic Bible Series.

Our orders are increasing all the time as the Sunday schools in our five stations grow. But our needs are not limited to Sunday school literature.

There have been very few tracts available for distribution, and the few we have been able to obtain do not begin to meet the needs in an extensive evangelistic program. We have found that for tracts to be acceptable the translations must be accurately done. This means there must be much checking by Indonesians with ability in both Indonesian and English as well as a good background in Bible knowledge. Thus, we have had to work slowly. But we have translated and printed four tracts which are proving satisfactory.

"Are you a Protestant?"

"I am a Baptist."

"Is that the same as Adventist?"

"No, we have beliefs different from theirs."

As questions like these have been asked and answered, we have felt the need of a doctrinal statement to give to people who ask. A small questionnaire on Baptist beliefs has been put out and is being used for inquirers in all our churches. A simple book for church members will be printed as soon as final checks of translation are made.

"When are you going to do something for Training Union? For Woman's Missionary Union? For Vacation Bible school?" These questions are getting more insistent, and plans have been made to begin meeting these needs on a small scale.

Catherine Walker was loaned by the Baptist theological seminary in Semarang to take care of the publication work so I could come home on furlough this spring. Ross C. Coggins began working with the literature permanently in July. However, there is need for several other missionaries to give full time to producing literature if it is to meet the growing needs. The ten-year program of the Mission requests a total of three couples and four single women for literature and promotion.

In the meantime several missionaries have been asked to help in writing and preparing programs for W.M.U.,

Training Union, and Vacation Bible school.

But we hope in the future to have some national leaders in this part of our program. Oemi Abdurrachman, an Indonesian Baptist, is now in Louisville, Kentucky, for training. If the Lord should call her back to Indonesia she will be a valuable addition to our literature department. In the seminary and in the churches are others who may develop along this line. Our greatest need is for good translators.

This literature work is one of the greatest challenges in the progress of the Baptist program in Indonesia. What a joy it is to have a part in giving the printed word to these people—but, oh, what a serious responsibility!

## Missionary Family Album

(Continued from page 26)

MOSS, Rev. and Mrs. J. Ulman (Venezuela), 46 Circlewood, Tuscaloosa, Ala.

PARHAM, Rev. and Mrs. Robert M., American Baptist Mission, Keffi, via Gudi, Nigeria, West Africa.

PATTERSON, Rev. and Mrs. John W. (Jack), (Colombia), c/o D. B. Hill, Sr., P. O. Box 506, Burleson, Tex.

POSEY, Rev. and Mrs. J. Earl, Jr., 1315 M. H. del Pilar, Manila, Philippines.

RIDDELL, Rev. and Mrs. Gerald (Colombia), P. O. Box 6280, Ft. Worth, Tex.

SNUGGS, Mr. and Mrs. Harold H. (China), 3536 N. Dickerson St., Arlington, Va.

SPENCER, Rev. and Mrs. Alvin E., 2952 Agenogi-cho, Matsue-shi, Shimane-ken, Japan.

WALKER, Catherine, Djalan, Widjajakusuma 3, Semarang, Java, Indonesia.

WASSON, Rev. and Mrs. Melvin K. (Nigeria), 1222-8th St., Arkadelphia, Ark.

## Missionary Quote

What a privilege to have seen within one year both ends of the Co-operative Program mission dollar! I like to think that the Bible I gave Henry Yap yesterday was bought with the mission dollar I saw Ricky Neal, a Junior Royal Ambassador, bring to his R.A. counselor just a few months ago in the States. It could have been, you know! Anyway, it made Henry very happy, and me, too.—GLEN R. MARTIN, missionary to Malaya

peas. The town is beginning to progress slowly. The main street through town is now tarred and there are two brand new filling stations.

My father teaches in the Baptist seminary. Right now there are about one hundred students in the seminary. Ogbomosho is full of Mohammedanism and paganism, but there is more Baptist work there than that of any other Christian group.

In places, you can see remnants of the old city wall. It was made of clay and has almost washed away in most places.

I love to go on picnics at the water works and float my boats there. I would rather live in Ogbomosho than any other place!

## Ogbomosho

by Jim Pool (seventh grade), son of Dr. and Mrs. J. Christopher Pool

I live in Ogbomosho, Nigeria, West Africa. It is in the Western Region. The population is more than 135,000 people. On almost every road leading into the city it is possible to see the whole town from different points.

I have lived in Ogbomosho most of my life except for a few years spent on furlough. When I go to America, I'm always anxious to come back out again. However, when I go home on furlough this time, I will have to stay. Later, when I have gone through high school, college, and the seminary, I hope to come back out; for I love Nigeria.

The main tribe in Ogbomosho is Yoruba—so Yoruba is the language spoken. There are a few Ibo and Hausa people there, but they try to learn to speak Yoruba, too.

The town of Ogbomosho is not noted for much except its Baptist work. The Baptist hospital and seminary are known far and wide. Both of my parents work in the seminary. Throughout the city are many examples of heathenism, but there are also many examples of Baptist work. We have more than twelve churches there.

My travels through the town are numerous. I like very much the good bargains you can find in the shops! The natives of Ogbomosho are very friendly. Some of the boys come to my house to salute me and play with me; and, in turn, I go to their homes and visit them.

## Techniques Adapted

(Continued from page 4)

in Asia. Kyoto, the cradle of Japan's ancient culture, is a city of more than 1,300,000 people with about 2,500 temples and shrines. As I stood under the cold shadows of ancient paganism I wondered if the gospel would work there, too. It did. I saw men profess Christ after hearing the simple gospel message which I had seen God honor in the rural and urban areas of the States. Dr. Roland Q. Leavell, president of New Orleans (Louisiana) Baptist Theological Seminary, and Missionary Coleman D. Clarke conducted a revival there several years ago which resulted in the organization of a Baptist church. At every place in Asia where I preached I saw people profess faith in Christ.

The work in Taiwan and Hong Kong is advancing remarkably. There are sixteen Baptist churches in Taiwan. With Dr. Charles L. Culpepper, Sr., I visited a church across the street from the National University of Taiwan, in Taipei. Though only four years old, it already has six hundred members.

Dr. Culpepper said the church would be many times larger if the pastor, who has charge of another church and is a teacher in the Baptist theological seminary in Taipei, could give all his time to it.

There are only five ordained national Baptist pastors on the island of more than 8,500,000 people. The thirty outstations could become churches immediately if there were enough preachers to serve them.

I spoke several times on evangelism to the group which was preparing to help with the simultaneous evangelistic crusade in Taiwan, May 5-19. Once when I preached to a full house there, thirty people came forward on profession of faith. I do not know of a place on earth in a better position to see a mighty revival than Taiwan.

Baptist work is booming in Hong Kong. Baptists have fifteen churches and a number of outstations, a college, a seminary, and a clinic there. With Dr. and Mrs. James D. Belote, I visited Victoria, city located on Hong Kong Island. That is where Henrietta Hall Shuck labored.

Dr. and Mrs. Maurice J. Anderson took me up the peninsular to the Red border. The great evangelistic challenge of this crown colony haunts me:

In Manila it was my privilege to visit with Rev. and Mrs. Ted O. Badger and Rev. and Mrs. Eugene M. Cross and see how God is greatly using them. Some of our travelers to the East would do well to stop in the Philippines long enough to learn the problems and challenges there.

Most of my work was in Japan; but I was given the privilege of circling by Taiwan, Hong Kong, and the Philippines after my job was finished there.

## World Evangelization

(Continued from page 9)

and Gaza, but actually only beach-heads have been established in the Moslem world. The time should come when there will be a chain of Baptist work extending all the way across the Middle East and linking up with the ministry to Moslems in Pakistan and Indonesia.

We have long been looking toward work in India. At present the prospects are not good. The Indian Government continues to make it difficult for mission boards which have worked in India to secure visas, and has made it impossible for those which have never had work there to begin. This situation will change. We must continue to pray for the change and stand ready to enter as soon as possible. Many young people express their concern for India and their readiness to go there as missionaries.

We need to pray that churches on mission fields may be strengthened. A great work has already been developed in many areas. Brazil has seen a large-scale Baptist work develop. When we think, however, of the potential of South America we remember that Baptists have barely begun. We must pray for God's power upon those churches and assist them in securing equipment and other means to project far-reaching ministries among their people.

During the year of prayer, and at all other times, we must remember our fellow Baptists in Communist-dominated lands. Life for them is very difficult, yet many have shown remarkable courage and spirit. In the days of the Roman Empire, Christians became strong amid persecution and difficulty. God can take the adverse circumstances being faced by his chil-

dren behind the Iron Curtain and use them to develop faith and courage. If we wish to bless all mission work throughout the world, we will need to pray for revivals in America. Our progress as Southern Baptists cannot be taken for granted. We must pray for revival to spread among us and to reach into areas where new work is being projected. The objective of organizing thirty thousand new churches and preaching stations by the end of 1964 should challenge all of us to prayer. If each of these churches can be established with a full commitment to a world mission task, sharing worthily of what it has that the world may know Christ, we will see many blessings result.

The time to begin this year of prayer is right now. Even as churches prepare their budgets, we should pray that those budgets shall be missionary to the fullest degree, that gifts will be liberally shared with all the world.

Just as sound does not pass through a vacuum, God's blessings do not come apart from his people's prayers. May God help us to kindle the prayer altars and see what he will do as we call upon his name.

## The Bahamas

(Continued from page 27)

with years of seminary experience in Brazil, were God's chosen and prepared ones for building the foundation of this Bible institute.

The institute had been renting its quarters, in a quiet, beautiful spot; but in February of this year the first unit of a new and permanent home was officially opened. Begun in July, 1956, the building was financed with funds from the 1955 Lottie Moon Christmas Offering. The property was purchased with allocations from the 1954 Offering.

Now working with the institute are Rev. and Mrs. Emit O. Ray and Rev. and Mrs. Otis M. Brady.

The missionaries also publish a newspaper, *The Baptist Messenger*.

We are thankful to God for what he has worked, is working, and will continue to work for his people in the Bahamas through his Spirit's moving upon Southern Baptists, hastening the fulfilment of his Word: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

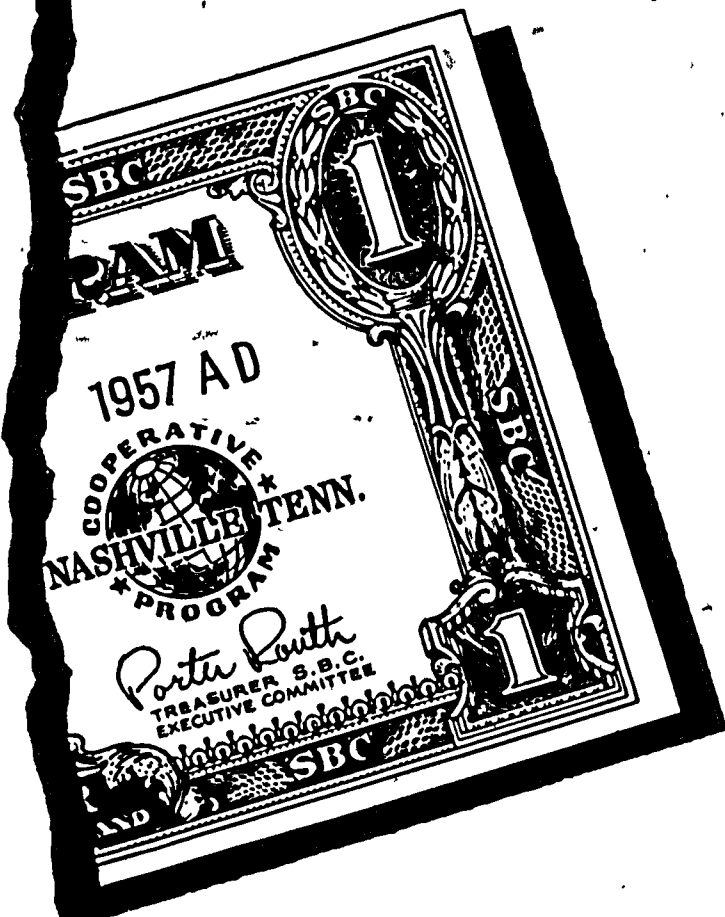
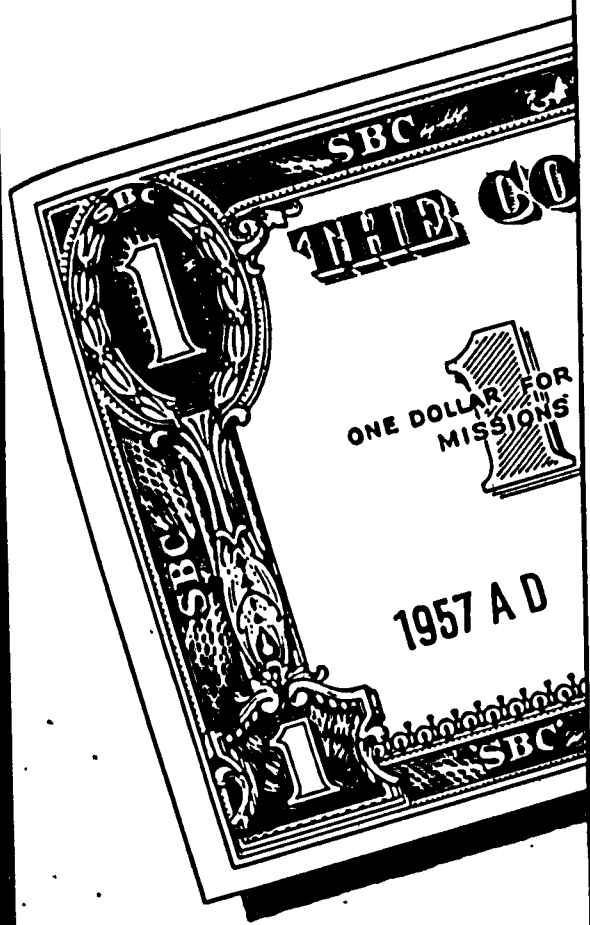


# This one talks, and to so many people

A dollar given by your church through the Cooperative Program speaks to many people both at home and in far-off lands. That dollar is first sent to your Baptist state convention where a portion—the amount decided on by a vote of the messengers you sent to the annual meeting of your state convention—is taken out to speak for you among the agencies and institutions of your state. The rest is then sent from the state office to the Southern Baptist Convention Executive Committee in Nashville, Tennessee. This part of your church's dollar is proportioned out to the various agencies of the Southern Baptist Convention according to a percentage basis decided on by the messengers representing you at the annual meeting of the Convention. Some of this dollar stays in the States to heal, comfort, and witness to the people here, and some of it goes to foreign countries to tell the good news to people who have never before heard of Jesus.



Encourage your church to increase the number of dollars it gives through the Cooperative Program so that more will have the opportunity of talking for you to people around the world.





# GOOD BOOKS

*are a child's  
good friends*

## William Colgate, YEOMAN OF KENT

by Saxon Rowe Carver  
Illustrated by Kurt Wiese

In beautiful Kent in England, there lived a boy whose father loved liberty so much the king came to fear him. When the king's fear turned to wrath, the boy's family quickly fled to America.

It was a big change. His father tried hard to eke out a living from the new ground of Maryland. But soon young William had to leave his family to earn for himself. In the city he was apprenticed to a soap maker. He hated his work.

That was his unfortunate story . . . up to the time he talked to this old canal-boat skipper. Wise and kind, the old man helped young William set his course for a better life. And that makes quite a story . . . how he became one of the most respected men of his time, and how he rose from an apprentice to be the wealthiest soap manufacturer in the world.

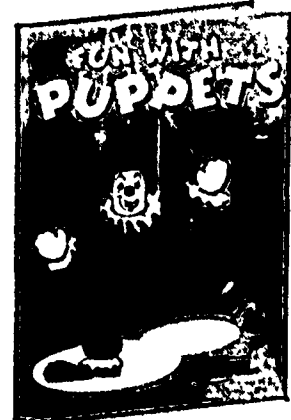
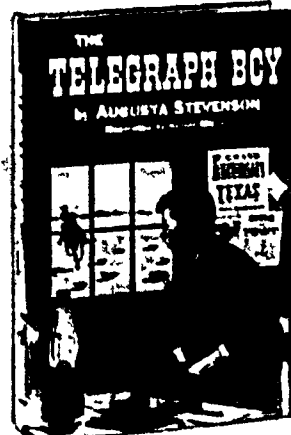
It's a good story with true moral strength. Ages 9-12. **\$2.00**

## THE TELEGRAPH BOY

by Augusta Stevenson  
Illustrated by Harold Minton

For a boy who was afraid of the dark, Edgar Mullins managed to get himself into more predicaments. Being caught under the house by an Indian and chased by a bear were only two of his situations.

Best of all, this is the true boyhood story of E. Y. Mullins, telegraph boy, minister, and for many years president of the Southern Baptist Theological Seminary. Ages 9-12. **\$1.50**



## FUN WITH PUPPETS

by Sylvia Cassell  
Illustrated by Frances Johnston

There are puppets in the vegetable bin, in the sewing basket, and in the waste basket! They are easily made of potatoes, raisins, peanuts, cartons, strings, and buttons. They only have to be put together. (And what fun that is!)

*Fun with Puppets* tells how to write a puppet play from a storybook or the Bible. The directions and pictures are simple and easy to follow. The leader's edition (\$2.25) includes a 32-page supplement on puppetry in religious education. Ages 9-12. **\$1.50**

## MORE BIBLE FRIENDS TO KNOW

by Jane Williams

The six stories in this new book include a look at Noah's ark-home; Jesus' visit to the home of Mary and Martha; stories about David, Elisha, Ruth; and the day Jesus called James and John. Illustrated in full color and black and white. Ages 6-8. **65c**

## WHEN JESUS WAS HERE

by Sadie Holcombe Davis

These seven stories were taken from the life of Jesus. Your children will learn to be glad for Jesus as he heals the sick and tells the stories of love and forgiveness. Pictures in full color and black and white. Ages 3-5. **65c**



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\_\_\_ The Telegraph Boy **\$1.50**

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