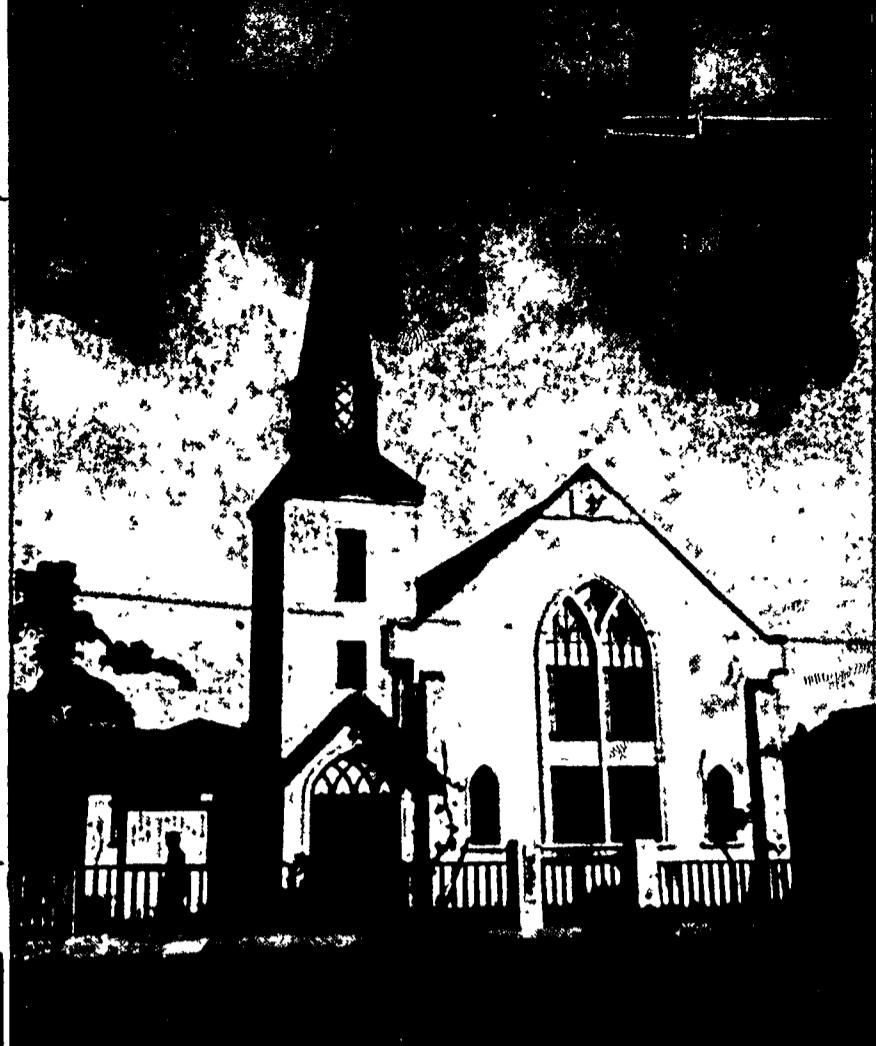


THE COMMISSION.





The Japan Baptist Convention and the Japan Baptist Mission have, since 1947, developed a very aggressive program of evangelism. The consequent rapid growth of the Baptist constituency in Japan is a significant fact which is worthy of careful study. This article by a Southern Baptist missionary appeared first in the January issue of The Japan Christian Quarterly. It is reproduced here by permission of that publication and its publisher, Kyo Bun Kwan (The Christian Literature Society of Japan).

By A. L. (Pete) Gillespie

“Beginning at Jerusalem”

MISSIONARY J. H. Rowe, founder of Seinan Jo Gakuin, Baptist girls' school at Kokura, Japan, breathed his last with the whispered words, "Evangelism! Evangelism!" His dying passion is symbolic of the spirit with which Southern Baptists, co-operating with the Japan Baptist Convention, approach their task in Japan.

To Southern Baptists, all missionary activity is evangelism. If it isn't that, it isn't really missionary. Winning converts and organizing them into churches is the core of evangelism. School work is educational evangelism. Good will centers represent institutional evangelism. Hospitals are medical evangelism.

Thorough and mutual co-operation with the national constituency is another cornerstone of Baptist policy in Japan, as in all countries where Southern Baptists work. Wherever a national group is developed to a point of self-sufficiency, it is a cause of rejoicing.

The first step in developing independence is to lead the churches to support their own local work. Then, when the majority of churches are self-supporting, it is possible, as has been true of the Japan Baptist Convention, to lead the churches to co-operate in evangelism projects both at home and abroad.

The Japan Baptist Convention was organized in April, 1947. There had been a convention in the early history of Southern Baptist activity in Japan, continuing into the present century; but comity agreements and the compulsion of the wartime *Kyodan* [the Union Church

of Christ in Japan] greatly limited evangelistic activity, and the work of the convention was largely on Kyushu, with four churches on Honshu. The new convention organized in 1947 brought together sixteen churches with about a thousand members.

The Japan Baptist Mission [organization of Southern Baptist missionaries] never had more than about twenty missionaries in Japan at one time before the Pacific War. Simultaneous with the cessation of hostilities in 1945, Southern Baptists projected a plan to place one hundred missionaries in Japan as quickly as possible. Thorough consultations were made with the new convention before missionaries were sent, and the approximately one hundred missionaries now in the Japan Baptist Mission are here with the invitation and welcome of the convention.

The general plan of the Mission is to keep about 60 per cent of its personnel in what is called general evangelism, that is, working directly with the churches and the convention in general evangelistic work. The remaining 40 per cent of the personnel is divided among what are called educational evangelism (schools), institutional evangelism (hospital and social work), and promotional evangelism (working directly with convention departments in projecting work through the churches).

One of the first decisions of the new convention was to go on record as regarding the whole of Japan as its field of immediate responsibility; and it was decided that mission points would be opened in every prefectoral

capital of Japan at the earliest possible time. It was felt that this was New Testament strategy; the apostle Paul went first to the large cities. This is the plan that has been and is being followed.

To implement the plan, Southern Baptists were asked to send enough missionaries to place at least one couple in each capital city, and through the Mission requests were made for funds to supply land and a building as a starting unit in each of these large cities. About a half-dozen capitals remain to be possessed, and funds are on hand to purchase land in these centers.

Two problems present themselves as bottlenecks to progress. One is lack of theological seminary graduates to go as pastors to the new centers of work. The other is lack of missionary personnel. To solve these two problems, the Japan Baptist Mission has requested the Foreign Mission Board to work toward 150 missionaries in Japan at the earliest possible date; and the Board has promised to do its best to comply with the request. Furthermore, two new buildings, one dormitory and one administration, have been erected at the Baptist theological seminary site in Fukuoka.

New teachers are being added to the seminary faculty. At present the personnel is about evenly divided between nationals and missionaries. Efforts are being made constantly at the local church level to challenge young men to listen to God's voice and to answer the call to the ministry when that call is clear. The greatest possible emphasis is placed on a God-called ministry.

There is no plan or effort to enlarge the work of the convention in Japan with men who *think* they could be good pastors. The problem must be solved with God-called pastors and missionaries, laborers who will go forth to reap in the knowledge of their own weaknesses but with the conviction of God's guidance and strength.

During the immediate postwar years, when many missionaries came to Japan and when pastors were extremely scarce, it was not unusual for missionaries to go alone to a new center and to project the work there without the help of a national pastor. A balance has been obtained and, where it is possible and feasible, pastor and missionary go together to the new city. But the time is now at hand when the pastor will precede the missionary.

What do missionaries do when a pastor is on the field? Usually, the two work together in the building of a strong church, seeking to lead the church to self-support at the earliest possible time. In fact, it is now a mutual understanding that no newly organized church should seek fellowship in the convention until it is self-supporting.

When the local church has achieved a good measure of independence, the missionary then works with and through the church in projecting additional work at one or more mission stations in the area. When this mission station becomes a church, a national pastor is called and the missionary moves on to another location, usually maintaining his residence at the original place. It is not the policy of the Japan Baptist Mission to sell residences

and move missionaries to new locations; rather, a missionary stays in one location and projects new work at various places in the area.

It is our conviction that the only way to really take an area for Christ is to plant many churches in that area. These new efforts are always undertaken in consultation and co-operation with the local Baptist church that was originally established in the area. No missionary of the Japan Baptist Mission does evangelistic work apart from or without the mutual understanding of his local church. Thus, from a "beginning at Jerusalem," expansion is made into "all Judaea."

When the convention decides to do pioneer evangelistic work in a city, usually a building lot is purchased and a permanent building is erected as soon as funds are available. If a young seminary graduate is available to become the pastor, he goes to the city where he is supported by the convention until the mission becomes a self-supporting church.

If a missionary is available for the new work, the Mission builds a home in the city, and the missionary works in co-operation with the evangelism department of the convention in establishing the mission point. But, in every case, the mission point is taken over by an already organized church as the mother church, and new converts are baptized with the authority of and as members of the mother church. Always, the local church is made central in the evangelistic work of both the convention and the missionaries.

The work of the Japan Baptist Convention is forwarded through its various departments, such as the evangelism department, general affairs department, education department, and so forth. These departments are set up at the annual business meeting, which is constituted from elected messengers from the co-operating churches.

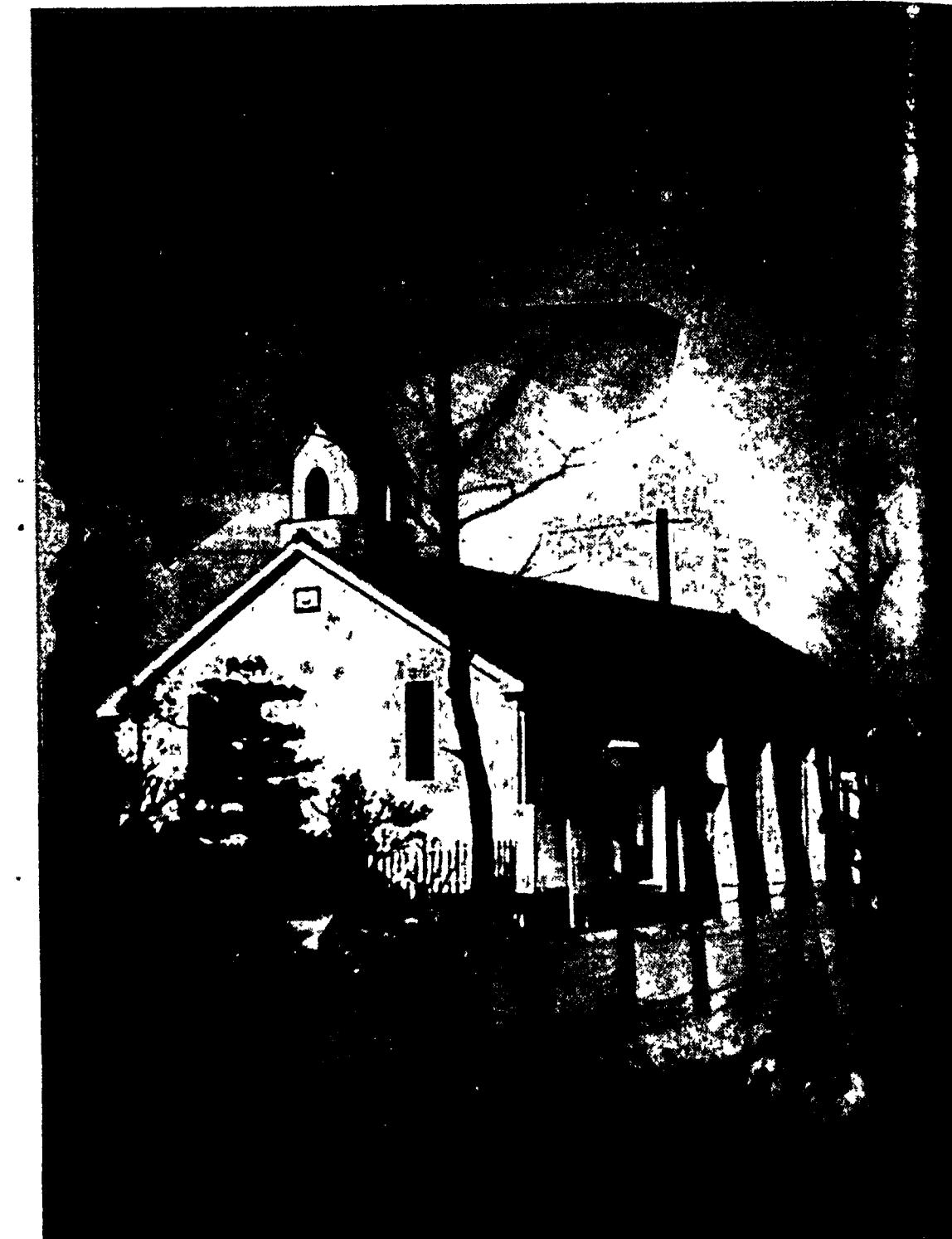
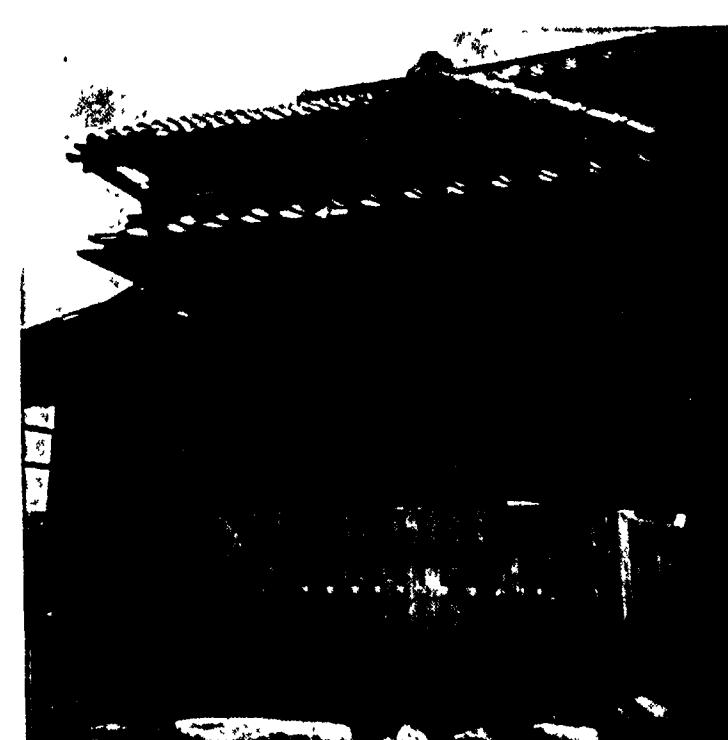
At present, most of the expenses needed for these departments are met with funds from Southern Baptists, through the Foreign Mission Board; but there is also being implemented a definite plan for gradually reducing the funds received from America by using the co-operative offerings for convention work given by the churches. But even with the majority of funds coming from America, the convention conducts its own affairs without being managed by the missionaries.

A very satisfactory liaison has been established between the convention and the Mission. The Mission, in its capacity as the representative of the Baptist Foreign Mission Board, has the responsibility of reviewing, approving, or suggesting changes in the funds which the convention requests from America. The Mission knows well the policies of the Board and seeks to keep abreast of the needs and possibilities within the convention.

To this end, the Mission has requested that one of its number be present at each convention departmental meeting simply as a liaison member without voting privileges. Also, the convention has requested that the chairman of the Mission and one other member elected by

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From Tent to Church Building in Four Years



Before the pretty little chapel (above) was built for Sakai Baptist Mission the group had various meeting places. A tent (top) served as the starting place for the mission. The group next met for more than a year in the home of an old grandmother (center) and then for about a year in the Mizuho Cutting School (bottom left). While the chapel was being built the group met in a shack on the lot (bottom right).

THE COMMISSION

for November 1957

By Mary Neal Morgan

IT WAS the day for which I had waited four years and a day which I shall always remember, for it was the day of the dedication of the new building for Sakai Baptist Mission in Japan. It was a beautiful day, a day with the magic of new life evident everywhere. However, if it had been pouring rain or very cloudy I think I would have been able to see the sun shining through that day.

As I sat in the service that afternoon, my heart overflowed with joy. It is just a little building. It won't seat more than a hundred people even with three Sunday school rooms opened into the auditorium. But it is a pretty little church building. There are no great stained glass windows, but as I sat there and looked out the open window to the little park across the street and saw the beautiful world which God himself had painted I knew that even a great cathedral could not have had a better atmosphere for worship.

My mind went back over the four years since we had started mission work in Sakai. I remembered the tent revival in front of East Sakai station and how the young people from Osaka Baptist Church went out every evening and put up the tent and took it down again when the services were over.

I remembered that first little rented Japanese room which we used for more than a year. I could almost smell the incense which flowed into our room four years ago. It seemed that the grandmother always chose to worship Buddha at the time of our Bible class. (She may have been asking his forgiveness for letting a Christian group meet in her home.)

I remembered the times we couldn't meet because there was no place, the time a new Christian let us meet at her home even though her family were opposed, the day Mr. Fukushima (the young ministerial student preaching at the mission) and I walked for three hours trying to find a new place to meet. We finally found Mizuho

A missionary shares with Southern Baptists the joy that was hers as the Sakai Baptist Mission dedicated its new building to the Lord with

the prayer that it would be used to bring many people to him.

Cutting School and met there for about a year.

Then my mind skipped a space, because I was home on furlough for a year; but I had heard stories of the long search for land after money came from the Foreign Mission Board. Finally, just the right site was found, but there was no building on it.

A smile crossed my face as I remembered the story of the revival under a borrowed tent on the new land. The tent leaked and it rained all during the revival. In my mind's eye, I could just see the people with their raised umbrellas listening to the preacher.

When winter came, a little shack was built on the back of the land. That was after I came back from furlough, and on that beautiful dedication day I could still almost feel the cold wind as it whistled under the walls onto the dirt floor.

The best Christmas present I got was being able to have our Christmas program in the half-finished church building. That was our first meeting in it, and we stayed on. We swept out the sawdust and shavings from a place large enough to hold about a dozen folding chairs for our services each Sunday morning and Tuesday night. We didn't have enough chairs for the children's Sunday school; so they stood, or sat on the edge of the pulpit after it was finished.

ACH week we could see some progress made; and when Dr. C. E. Autrey, from Southwestern Baptist Theological Seminary, Fort Worth, Texas, spoke at our little mission, it was completely finished and completely filled!

And finally we dedicated this building to God with the sincere prayer that he would use it and that we would use it to bring people to him.

I also asked a prayer of forgiveness for myself because I had done so little during the four years of working in Sakai and for Southern Baptists in

America because they waited so long to send the gospel. This is the very first Southern Baptist witness in that city of three hundred thousand.

Just last week a new Christian prayed, "Father, forgive me because I didn't know about you before"; and my heart cried out, "Father, forgive me because I did not tell him about you before!"

Quickly my mind had raced across these thoughts, but suddenly it was brought back to the present with the realization that the service had begun. All during the dedication my heart sang praises to God for the building and for Southern Baptists who made it possible. I was still sorry that we had not gone sooner, but I was thankful that God had called me and that Southern Baptists were making it possible for me to answer God's call and serve him in Sakai, Japan.

The pastor of Hiroshima Baptist Church brought the dedication message, because Hiroshima is our grandmother church. (Osaka Baptist Church was a mission of the Hiroshima church until it was organized into a church six years ago, and Sakai is a mission of Osaka.) In his message he said that Sakai is a cute little grandchild; but I pray that we will grow quickly and will be able to organize into a church soon and at an early age become a mother church and then a grandmother church. Only as we keep doubling the number of churches will we be able to reach the goal of the Japan Baptist Convention—a thousand churches in twenty years.

Mr. Fukushima came back from the Baptist theological seminary in Fukuoka, seven hundred miles away, for the dedication service. He reminded us that the hard days are not all over yet. We are really just now ready to start the fight for God and his cause. I know there will be hard, disappointing days ahead of us; but when those days come, God grant that I shall not forget the joy or the dedication in my heart that day.

Life in Northern Ghana

By Douglas and Sarah Cather

THE northern part of Ghana, where we represent Southern Baptists, is "home" for twenty-three tribes, the leading ones being Dagomba, Fra-Fra, Mamprussi, Gonja, Kanjaga, Kusasi, Wale, and Dagati. The customs and characteristics of these tribes are greatly varied; so it would be difficult to present a brief picture of all. Therefore, since the Dagomba is perhaps the outstanding tribe of the north and since Baptist work has been started among its people, we will use its customs as an example of life in that section of Ghana.

The Dagombas' main occupation is farming. The women help their husbands work the farms, while the small children tend large herds of cattle. The main crops are yams, corn, Guinea corn, millet, ground nuts, and rice. Men not engaged in farming may be blacksmiths or traders.

The houses are the usual round mud huts with grass roofs. People living in the towns are now required to build square houses with metal roofs. In the extreme north the houses are square with flat roofs, reminding one of Palestine. The living conditions are very poor. One shilling (about fourteen cents U. S.) might be a high estimate of the amount spent per day on necessities for a family.

Some of the Dagombas dress similar to the Ashanti people of the south, draping a cloth of brilliant colors around the body and over one shoulder, leaving one arm completely bare. Others wear solid white tailored robes, with golden trimming for special occasions. Still others wear sleeveless slipover jackets and short trousers (knickers). We notice some men wearing long trousers with the seat reaching almost to the ankles. They believe that all above the seat of the trousers will go to heaven!

The woman's costume is of the same gay materials as the man's and consists of a blouse and skirt, which is one long strip of cloth draped around the waist and reaching to the ankles. Many of the women wear only a skirt while working.

(Women of the Fra-Fra tribe, one of the most primitive tribes of the far north, wear only a bunch of leaves. In the northwest section the Lobi women put discs in their lower lips. Some sport additional discs in the upper lips, too, and are referred to as the "saucer-lip" women. In the Dagati tribe the women "button" their lips with small pegs.)

Most of the girls marry at the age of fifteen. No dowry is paid, but when a man sees a girl he wants to

marry he presents three or four pieces of yam to her father. On some occasions he may also take the same gift to her mother. If the father is an old man, the suitor may bring firewood.

When the daughter is of age the father buys her a new dress and sends a small boy and girl to accompany her to her new home. The husband kills a chicken, and the children eat and return home. There is no special wedding feast or celebration.

Small money gifts are made to the wife's parents at various holiday celebrations throughout the year. When the first two children are born the young wife goes back to her mother so she can help train the children. After the birth of the third child the wife remains with her husband.

At the birth of a child someone is sent to announce the event in the village by making a loud cry like a giant cricket. Three cries mean the new child is a boy, while four mean a girl. The oldest woman gives the baby its first bath, and the family shows appreciation with gifts of *nari* (melon seed), fish, and kola nuts.

On the third or fourth day there is a feast and the family's idol is asked to name the child. When the family does not worship an idol the child is usually named Sandoo or Dokurugu.



The main occupation of the Dagombas is farming, which is done by manual labor. This farm is near Tamale, Ghana.



This blacksmith in Tamale holds a trap he made to capture gorillas.



A woman sells food by the side of the road near Tamale. Notice the various forms of dress worn by the bystanders.

When the baby is one month old, the mother puts him on her back. If at the age of two or three years he is still unable to walk his name is changed to Gborugu.

Only about 15 per cent of the Dagomba children go to school. Most of them know no type of life other than farming and tending cattle. In the past, if a man did not like his wife he forced her children to go to school because he thought they would suffer and be mistreated there.

The custom of burying varies with the age of the dead. For an older person there is drumming and firing of guns, the amount depending on his wealth. A hole must be made in a section of the wall and the body removed by this exit when it is taken to the place of burial. Also people coming to salute the family, bringing small gifts of money, must enter by this opening. After the funeral the opening is closed and the family is again at liberty to use the door.

In the olden days, when the dead were buried at home, a space of ground was measured off by a large calabash and a round, bottle-shaped hole dug. The body was then buried on its side. A man was laid on his right side facing the east so he could see the sunrise and know when to go

hunting. A woman was buried on her left side facing the west so she would know when to begin preparing the evening meal.

After the burial the family returns home to work the rest of the day. When there is plenty of food a celebration is made to commemorate the death.

For a younger person or child there is only a simple burial.

Religion plays a very important part in the Dagombas' lives. Most of them follow either Mohammedanism or a sort of spirit worship. Many religious customs seem to be Moslem in origin, yet the people claim they are Dagomba customs.

PERVADING much of the worship is reverence for a spirit called Bagayuli. Though each family may worship a different idol, they all speak of Bagayuli somewhat in the same sense in which we speak of Christianity.

One idol is called Krupawse. In its worship a mixture of mud "medicine" is placed in a plate, the blood of a duck is poured over the top, and then it is buried under a room of the house. One man serves as prophet and reports to the people waiting outside what the spirit predicts.

Another popular idol is Buguli. His day is a time of great merrymaking. The men and older boys gather at the sacred rock and sacrifice a goat. Then chickens are killed and there is a great celebration. One of the sacred rocks of Buguli is only a few yards from the Assemblies of God mission compound in Tamale!

There are now twenty-four Baptist churches for Yoruba-speaking people in the north and several preaching stations among the Dagombas. As yet there is no Dagomba Christian who is qualified to lead his own people, but some Yoruba men who speak Dagbane quite well have taken an interest in the spiritual needs of the Dagombas.

Mr. D. L. Alasade, from Ogbomosho, Nigeria, has been living in Ghana since 1937. Before beginning his work with the Dagombas he was leader of the Yoruba church in Tamale. Not owning a bicycle, he walks to the Dagomba villages where he preaches and teaches reading classes each week. Several young men have learned to read and write and some have accepted Christ because Mr. Alasade obeyed the Great Commission.

The only other worker helping us among the Dagomba people has been Gideon Adediran, a young Yoruba

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Ghana

ABOUT one thousand years ago a kingdom known as Ghana existed in the western Sudan of North Africa. Its people drifted across the Sahara Desert where they were decimated by battle and driven southward. Remnants of them arrived eventually in the northern part of an area later known as the Gold Coast.

These Akans, as they were called, fought the aborigines of the land, driving them to the coast and the south, later selling them to the European slave traders who began to exploit the territory in the fourteenth and fifteenth centuries. In the sixteenth century England joined the exploiters and promptly became dominant, reaching into the rich natural resources of the land as well as taking the natives as slaves. There is no question why this area became known as the Gold Coast.

In the mid-nineteenth century, the Gold Coast became a British colony, an "honor" that diminished notoriously as the 99.8 per cent African population (in 1955 there were only about 6,770 Europeans in the country) sought to free itself from the domination of the white man.

"One country, one people, one destiny"—in the words of independence leader Kwame Nkrumah—worked toward freedom. On March 6, 1957, as the people filled the streets of every town and village with the cry, "Freedom! Freedom!" Ghana became the name of the new nation.

Simultaneously, a small group of people were celebrating "freedom" of a different sort, though still closely associated with the new freedom of Ghana. The Southern Baptist Foreign Mission Board kept pace with the emergence of the new nation. Two

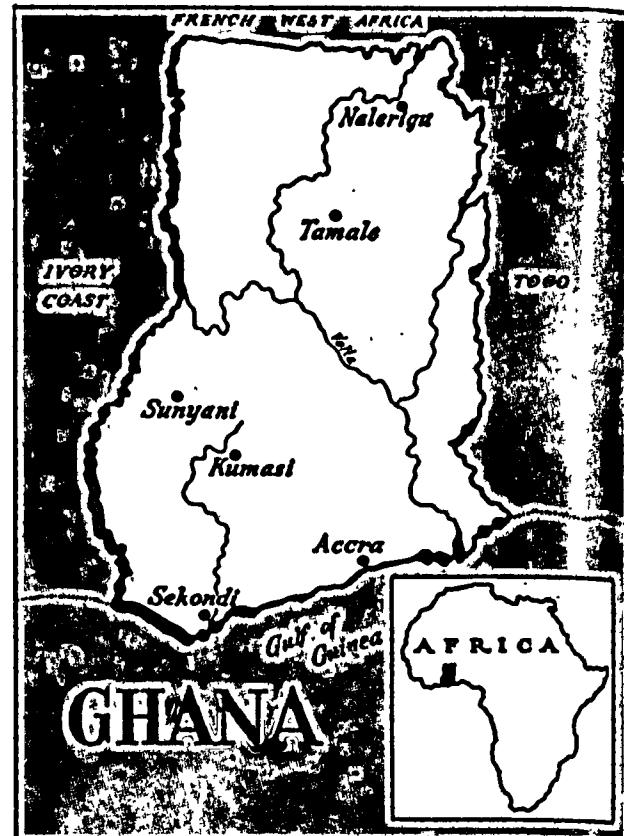
months previously, the Baptist Mission of Ghana had emerged from the Nigerian Mission.

Mission work in this section of Africa dates back to the early nineteenth century. The first permanent and continuous work was begun by the Wesleyan Methodists in 1834. In 1918 Yoruba traders, Baptist laymen, moved eastward from Nigeria into the Gold Coast. Having a rare understanding of the missionary responsibility of every Christian, these people built their churches as they built their homes and introduced their Christ as they introduced their trade to their new neighbors. It was thus that the Baptist denomination entered the Gold Coast.

In 1947 Kwame Nkrumah returned to the Gold Coast after attending school in the United States and England. While in the States he had written to friends at home, "If I fail to bring self-government to the Gold Coast, bury me alive!"

In 1947 the first Southern Baptist missionaries, Rev. and Mrs. Homer R. Littleton, entered the Gold Coast and established a mission base in Kumasi, a city in the central part of the country.

In 1957 Nkrumah is the prime min-

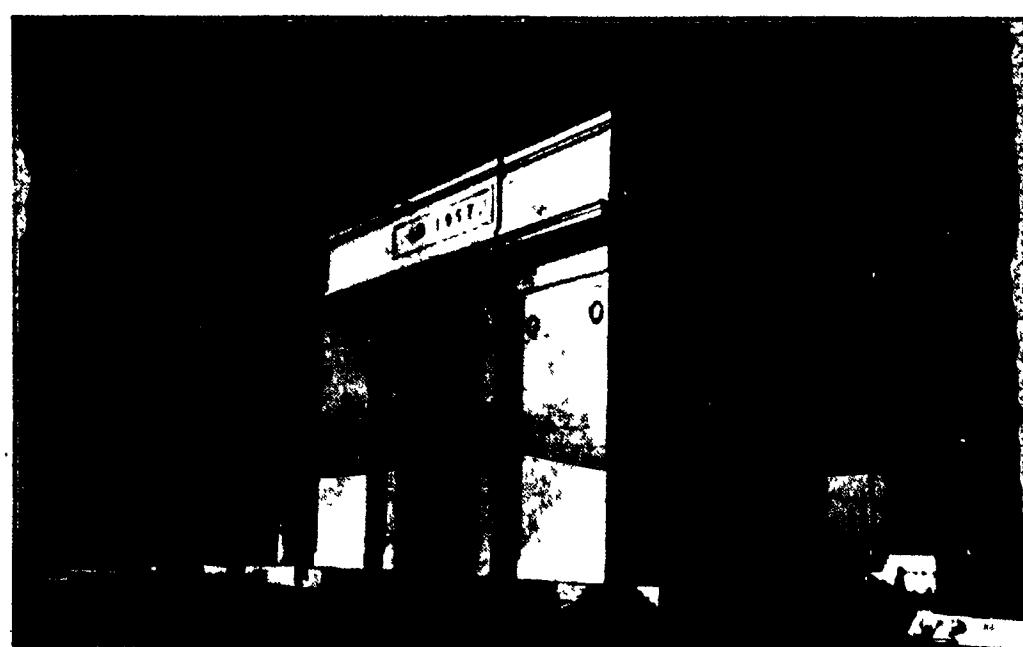


ister of Ghana, the only black nation in the British Commonwealth. And in 1957 the Southern Baptist missionary force, combating the shackles of false religions that imprison more than 70 per cent of the politically free Ghanis, consists of thirteen missionaries, eight trained national pastors, forty-six churches, thirty-nine outstations, a secondary school, a pastors' training school, and a medical center.

Ghana is a wealthy nation. Having 91,843 square miles of territory and a 334-mile coast line, it produces 44 per cent of the world's cocoa supply, along with other important products such as gold dust, diamonds, manganese ore, timber, and raw rubber. The first all-black nation of the "emerging continent" to emerge, it has promising political potentialities. The future of much of Africa depends upon whether Ghana prospers or perishes in its attempt at self-government.

Most of the national leaders are products of mission schools. Prime Minister Nkrumah received his early education in a Catholic mission school. He now contends he is a nondenominational Christian and promises that his country will continue to be open to all missionary endeavor.

These high lights do not
(Continued on page 29)



The national monument of newly independent Ghana.

Why the Lottie Moon Offering Is Vital

By Baker James Cauthen

BAPTIST life at home and around the world is blessed by the Lottie Moon Christmas Offering. Following are some definite reasons why this Christmas gift to our Lord is vital:

1. It is a labor of love. God has given Baptist life remarkable stimulation through Woman's Missionary Union. Throughout her history Woman's Missionary Union has prayed and labored for growth of missionary conviction and compassion. The Lottie Moon Christmas Offering came into being in response to the cry of a needy world. Its growth from small beginnings to the great place it now has in our hearts is evidence of answered prayer beyond what any might have dared to hope.

It should be kept in mind that this Offering is not made for the purpose of fostering special projects of Woman's Missionary Union, but it is for the purpose of providing resources for missionary labor being done throughout the world in the regular program of the Foreign Mission Board.

The objective is not to aggrandize the organization that nurtures it, nor to direct the labor it makes possible, but to provide more resources that the Word of life might be shared with the whole world.

2. It makes possible wide participation. The true value of any organization in a New Testament church must be measured in terms of its relation to the life of the church itself. In thousands of churches throughout the Southern Baptist fellowship the entire church family has discovered the blessing and joy of participating in the Lottie Moon Christmas Offering. So great has been the enrichment of the life of the churches that larger encouragement is given to the Offering each year.

3. It is the fruit of prayer. The Lottie Moon Offering could not be understood apart from the prayer out of which it grows. We are becoming



Baker James Cauthen

aware of the vast prayer potential of Southern Baptists. The designation of 1958 as Year of Prayer for World Evangelization is an expression of this awareness. The call to prayer at the season of the Lottie Moon Christmas Offering is now and will increasingly be a mighty spiritual force in Baptist life. The season of prayer adds power to gifts laid on the altar and brings blessings money could never provide.

4. It stimulates the study of missions. Redeemed hearts respond when they know human need and recognize what Christ expects. At the Lottie Moon Offering season the needs of the world are studied and information is shared about efforts being made in Christ's name. Preaching sets out the high expectations of our sovereign Lord. The teachings of the Bible are examined and our duty is made clear. The opportunity this presents for strengthening church life is incalculable.

5. It meets critical needs around the world. As these lines are being written, requests drawn up in prayer and careful study by missionaries in their annual sessions in all fields of Southern Baptist endeavor are being received at the Foreign Mission Board. The needs are far beyond our resources. Many urgent matters concerning churches, schools, hospitals,

missionaries, and other things are forced to wait because funds are not adequate. Through the Lottie Moon Offering many of these needs can be met.

6. It is carefully administered. This money is given the same careful attention that comes to all other funds entrusted to the Foreign Mission Board. Lists of needs according to their urgency are prepared carefully by Missions. Those needs are studied by the secretaries of the Foreign Mission Board. Recommended lists are then reviewed and approved by the executive board of Woman's Missionary Union, and final action is taken by the Foreign Mission Board. Appropriation of Lottie Moon Christmas Offering funds is a process upon which the best judgment of a large number of people is focused.

7. It reinforces the Cooperative Program. The lifeline of world mission labor is the Cooperative Program. The Foreign Mission Board would not lend support to any effort which would weaken or detract from the Cooperative Program. It is because the Lottie Moon Offering definitely reinforces the Cooperative Program that we rejoice so fully in its progress.

Through the Lottie Moon Offering are opened fountains of missionary compassion which continue to flow freely throughout the year. Missionary conviction is a continuing matter. When the Spirit of God leads a person to see his missionary responsibilities, he cannot stop with a gift to an offering. He must become a steward of his possessions throughout the year.

The Cooperative Program must continually widen and deepen as a channel through which missionary compassion can flow to a lost world. The vast missionary conviction which comes through the Lottie Moon Offering is of highest significance in helping churches catch a vision of sharing an ever increasing percentage of the money laid upon the altar that the rest of the world may know Christ.

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A Sunday in the Bush

A missionary mother found a Sunday trip to bush churches hot, tiring, dusty, and thirst producing; but the enduring memory is of the joy and eagerness of the worshipers.

By Lillian Wasson

THE alarm clock was ringing and the children were already stirring as I awoke with a start—another Sunday morning! I could not help but think what Sunday mornings mean to mothers in Christian homes the world over and how the scene had changed in our home in recent years.

That morning, in our missionary home in Ogbomosho, Nigeria, there would be no scramble for the Sunday funnies, no radio with early morning worship services, no telephone ringing, and, I thought as I beat the powdered milk for breakfast, no clanging of the milkman's bottles!

There would, however, be the usual hustle and bustle to get off to church. This day found me busy getting ready to go with Melvin for a day of preaching, teaching, visiting, and baptizing in the small villages of the bush.

The sun, brilliant red in the dust of the harmattan (a dust-laden wind on the Atlantic coast of Africa in certain seasons) was shining through the wide green leaves of the banana grove in the east and the combination of fog and dust was lifting as I prepared for the trip. Already Nigerians were trudging by our home on the way to their farms—Sunday was just another day! Baptists have had missionaries in Ogbomosho for more than a hundred years and there are more than a dozen Baptist churches in the town, but there are still so many people who have not been touched by the love of Christ or changed their ways for the glory of God.

I hustled the boys into the car, taking them away from their favorite pastime of chasing the gay-colored,

but harmless, lizards around our overhead water tank. I checked once more to see that I had plenty of boiled drinking water, adequate lunch, caps and sun helmets, Bibles, flannelgraph stories, and other supplies for the day.

On our way at last, we soon left the paved road for a narrow, dusty bush road and headed for the churches expecting us that day. We drove for miles through villages of waving, shouting children, through beautiful countrysides of banana trees, coconut palms, yam farms, cocoa forests, and wild flowers. I carefully spotted places where I wanted to gather wild orchids on the way back.

Our first stop was at a rather large church building made of mud covered with cement. It has a corrugated tin roof and dirt floors. The church bell, a discarded auto brake drum hanging

from a wire on the limb of a tree, was being pounded by a young boy to tell the village that the missionary had arrived and services would begin.

People came hurrying from every direction. Our car was soon surrounded by joyful, chattering children eager to touch a strange little white child, to look at him closely, and to examine his clothes. As I looked at their happy faces, many marred by the deep scars of family tribal markings, I could not help but remember that a great number of Nigerians die in childhood.

I was thankful that throughout the week we have a part in medical missions, in healing the bodies as well as the souls of those who come to the Baptist Hospital in Ogbomosho, where Melvin is pharmacist. Yet so many will not come to the hospital but resort to native medicines or wait too long for medical aid to help them.

Tommy, then our youngest son, was asleep; so we decided to leave him in the car under the watchful care of his four-year-old brother, Kenny. We told Kenny to honk the horn if we were needed. The pastor very graciously greeted us and led us to the front seat of the church. The backless bench was a little awkward for one used to comfortable pews but ideal for the majority of the women who were carrying babies on their backs.

In front of the pulpit were yams, corn, and some fruit; and I was reminded of the verse that says, "Thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee."

The service began with a hymn. So many could not read or did not have hymnbooks that between phrases the



A young boy calls the villagers to worship by pounding on a discarded automobile part hung from a tree.

pastor repeated the next line. An organ or piano is not missed by these people who enjoy the rhythm of the accompanying drums.

The service was a real inspiration, for there was a group of people who had accepted Christ as their Saviour and were worshiping the one true God. I thought of the jujus we had seen along the way—little mud huts built for gods, or idols as tall as men, or fetishes in front of houses to keep away the devils or clumsily hung around little children to protect them from disease or death.

As I was enjoying the meeting and congratulating myself on the excellent idea of leaving the children in the car rather than trying to have them sit still on a narrow bench throughout the rather long service in a foreign language, I suddenly heard a

we gathered the African children under a big tree for a flannelgraph story. There was a wild scramble for the colorful Christmas greetings and Beginner Bible story picture cards that we gave out. The eager, enchanted faces of these children would be a delight to any teacher.

Then we accompanied the pastor to the compound of the Bale (or king) to greet him before leaving the village—this is the proper thing to do in Yorubaland. The king and his chiefs were seated on gay, woven mats and dressed in colorful robes. We exchanged greetings and Melvin took some pictures. Then the king presented us with a nice, fat duck. Our sons were most pleased with this gift, which they considered a personal pet for themselves, and they were disappointed that it had to ride in the trunk rather than on the back seat.

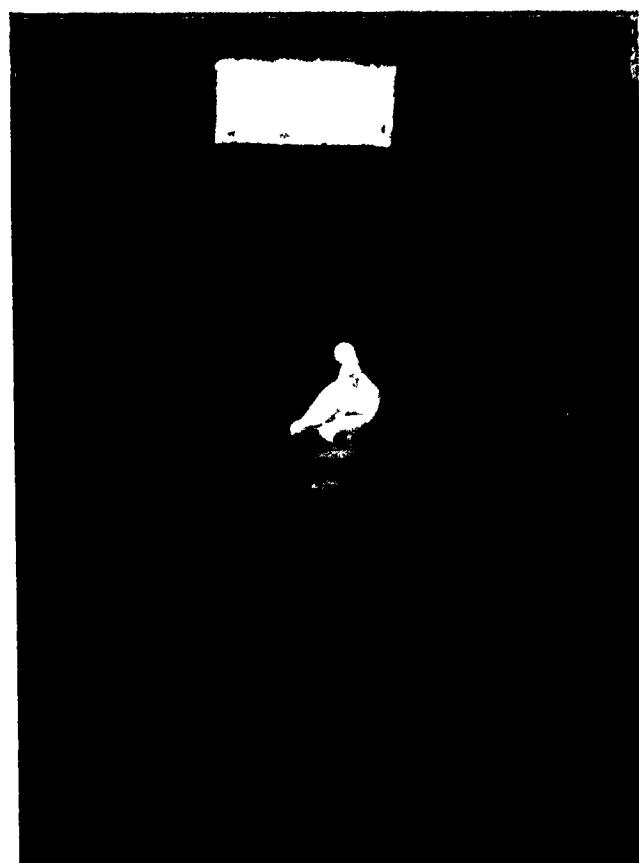
Our next stop was at a narrow stream by the side of the road, where a group was patiently waiting to be baptized by the missionary. It had been some time since any rain had fallen; so the stream was very small and shallow. The people had carefully dammed up the water so that it would be deep enough for immersion. As the candidates waded into the dirty, murky water, I wondered how many people at home would be willing to follow our Lord in baptism in water like that.

When we arrived at the next village we found the church empty, but the people were moving along down the road amid the beating of drums. The pastor saw us and explained that they were on their way to street preaching.

Street preaching and drumming—something one would hardly associate with "First Church" at home! But as we drove on to the next church through the crowd of smiling, happy people and heard the repeated chanting in Yoruba, "Bow down for Christ," tears came to my eyes; for I sensed the sincerity in the natural expression of their love for Christ.

Perhaps I could best express my adoration for God, my love for Christ, in a formal worship service with an elaborate choir and beautiful organ, but why should I expect these people to conform to my ways when such expressions come from the inmost recesses of their hearts?

As we were driving along we discovered that Tommy had turned over the precious thermos of drinking



The sincerity of the Christians in worshiping Christ as their Saviour is in sharp contrast to the worship of juju, such as this idol in a doorway.

water! Suddenly all of us were dreadfully thirsty and there would be no water to drink for thirty-five miles—one long, dusty hour before reaching home. We jolted on down the road feeling as though we had mud balls in our mouths.

Before reaching our last church we came to a bridge, or rather a group of rickety logs stretched across a nearly dry stream. We stopped—was it safe? Melvin decided it was; however, I decided I would walk with the boys.

At the church we parked under a large mango tree while Melvin conferred with the pastor over problems ranging from polygamy in the church membership to the anxieties of erecting a new building. The boys and I sat in the car dreaming of water!

Soon our car was headed home-ward, and from the back seat a male duet sang out in a loud, wailing tune, "I want water."

I sat in the front seat tired, hot, covered with dust, and thirsty, thinking to myself: The place for a mother is at home! But, come another Sunday I will probably be off again, having forgotten all except the pastor who thanked me for bringing my family to worship with his people or the old pastor who came hurrying to our car greeting us and saying, "Ah, ah, the missionary has come to our church."



The king of an African village received the missionaries and posed for a picture. Notice the chicken and the baskets which serve as chicken coops.

slight honk; and before I could rise there was a loud honk and then another and another. By the time I had made my way to the back of the church there was long, loud, constant honking.

The congregation strained to see what the missionaries' children were up to; and I imagined mashed fingers, a bad fall, or a sick child! But as I approached the car I was greeted by the shining, sleepy eyes of Tommy and the calm voice of Kenny announcing, "Mother, Tommy is waking up."

When the church service was over,

FOREIGN MISSION NEWS

General

Dr. Goerner Reports

Dr. Cornell Goerner, secretary-elect for Africa, Europe, and the Near East, began his work at Foreign Mission Board headquarters in Richmond, Va., September 1. He made his initial report to the Board in its September session.

"It is with a distinct sense of having come to this place by divine appointment and leadership extending over a period of many months that I stand before you in this new capacity," he said.

Dr. Goerner is familiarizing himself with the general office procedure and conferring with Dr. George W. Sadler on various aspects of the Board's work for Africa, Europe, and the Near East in preparation for assuming full responsibility for the position on January 1, 1958, at the time of Dr. Sadler's retirement.

Three New Missionaries

At its September meeting the Board appointed three new missionaries, bringing the total number of active Southern Baptist foreign missionaries to 1,163. (See page 24 for names of new missionaries.)

1,091 Register at Glorieta

"It was a foreign missions revival, not a foreign missions conference," said many of the 1,091 people who registered for the Foreign Missions Conference at Glorieta Baptist Assembly in New Mexico, August 15-21. There were two professions of faith, 70 volunteers for foreign mission service, and 255 life dedications.

The theme of the conference was "Face to Face with World Missions," and the program was similar to that of the Foreign Missions Conference held at Ridgecrest Baptist Assembly in North Carolina in June. At the Ridgecrest conference there were 71 foreign mission volunteers and 300 life dedications.

A unique feature of the Glorieta conference was three addresses on "The Philosophy of Christian Missions" by Dr. Goerner.

Relief Funds Appropriated

The Relief Committee of the Southern Baptist Convention has appro-



A dedication service is held at the building site for a new Ashanti Baptist church in a village near Kumasi, Ghana. The church is being established under the leadership of the Baptist pastors' school at Kumasi.

priated \$20,000 for direct relief work among German Baptists, many of whom are refugees.

Five thousand dollars was designated for relief work in Hong Kong. Small amounts were voted for the South Brazil Mission (organization of Southern Baptist missionaries) to use among Hungarian refugees who have migrated there and for the Peru Mission to relieve the suffering of famine victims in the southern part of that country where Irish Baptists work with 14 churches.

Discuss College for Nigeria

During his trip to Africa and Europe this summer, Dr. Sadler interviewed Africans, missionaries, and British Government officials relative to the possibility of Baptists' establishing a degree-granting college in Nigeria. At present there is only one degree-granting college in Nigeria—the University College at Ibadan, which is affiliated with London University.

Dr. Sadler said that he consulted practically all important persons in Government circles, including the director of education, the president of University College, the acting chief secretary, and His Excellency, the Governor of the Western Provinces.

"All of these were interested and apparently all recognized the need of

bringing into being and maintaining the sort of institution we have in mind," he said. "The acting chief secretary went so far as to say the project would have the sympathy and support of the Nigerian Government. (Nigeria is a British colony and is likely to retain this status for a year or two.)

"As a result of a two-day conference with missionary and African leaders, it was agreed that the matter be referred to the Mission for discussion in its annual session.

"It was also recommended that the college be located in the Oshogbo area where water and electric power are available. The paramount chief of Oshogbo and members of his council met a group of us and took us to a beautiful site just outside the city. He assured us we might have as much land as would be required for our purpose.

"It was agreed the college would be co-educational and that its standard would be comparable with that of University College (London University). While it would be designed especially for the training of Baptists, its doors would be open to any who could qualify as to character and scholarship."

At the present time there are about 75,000 pupils in Baptists schools in Nigeria. Hundreds of these make up the nine high schools located in various parts of the country. It is from these high schools that students for the college would be drawn.

Reporting on his trip to Europe, Dr. Sadler said: "There has been severe persecution of evangelicals in Spain. A number of Baptists have been fined and imprisoned. Four Baptist churches remain closed, two with Government seals on their doors. On the other hand, not only were Baptists allowed to occupy a beautiful reconditioned building but the Governor of the province of Valencia sent his personal representative to the missionary to convey his word of approval. Another indication of tolerance is that our Board is allowed to maintain five missionary couples in Spain."

"In addition to the direct mission work we do in Italy and Spain, we contribute indirectly through the international seminary in Switzerland.

Here are to be found students from 16 to 18 countries of Great Britain and continental Europe and the Middle East. It has been said that this instruction has done more to unify European Baptists than all the other influences combined. This is done, as indicated, through training of ministers and also through the media of summer conferences.

"Since the end of the second world war, Southern Baptists have contributed about \$2,500,000 to relieve the suffering of the peoples of Europe. We have helped to build 47 chapels in Germany.

"Also our gifts have gone to the rebuilding of a theological seminary in Hamburg, Germany, to the purchase of seminary property in Utrecht, Netherlands, to the building of a seminary in Oslo, Norway, and to the building of churches and a youth center in France."

Dr. Sadler's return trip was his 40th crossing of the Atlantic since the beginning of his work with the Foreign Mission Board as a missionary to Nigeria in 1914.

Best Foreign Aid

"I think mission work is the best United States foreign aid," says a Filipino diplomat who is now with the Philippine Consulate in Los Angeles.

Mr. T. C. Baja, former chargé d'affaires at the Philippine Embassy in Djakarta, Indonesia, wrote to Rev. W. Buren Johnson, Southern Baptist

missionary in Djakarta: "As I read of the increasing number of missionaries, students, workers, and worshipers in your work there, I see that every dollar is best used, that the American givers are investing in the vineyard that yields ten- and a hundredfold. I think the results of your work, more than that of any other agency, will redound most to the enduring welfare of that struggling country.

"I say the same with my own country. I put it this way: America brought us good government, good education, a common language in English, better sanitation, better diet, public works, roads, harbors, and many more things that make life in the Philippines happier. But the best that America brought us is the Christian gospel, the open Bible, the American missionaries."

Brazil

1,200 Attend Congress

More than 1,200 young people from 14 states and the Federal District of Brazil attended the Fourth Baptist Youth Congress held in Vitoria, Espírito Santo, in July. This congress was the largest ever held in Brazil outside the Federal District, according to Missionary Gene H. Wise.

The theme of the congress was "In Search of God's Will." Each day began with a program at 6:00 a.m. and ended with two evangelistic meetings at night, one in the city's main square and the other in a special pavilion erected beside the First Baptist Church

for the congress. Though the pavilion provided seating for only 1,500 people, it was estimated that an additional 1,500 stood on the outside for the evening meetings.

A special committee representing the young people visited the Governor of Espírito Santo, presenting a Bible to him and reading a passage of Scripture.

Other high lights of the meeting included Bible lectures by a young pastor from São Paulo; door-to-door tract distribution on Sunday afternoon; and the opening of the suitcase in which offerings were deposited to help send the Brazilian delegation to the Fifth Baptist Youth World Conference in Toronto, Canada, next summer.

Mr. Wise said: "Though city officials and people in general gave a warm and enthusiastic reception to the Baptist young people, Catholic authorities made a desperate last-minute attempt to undo the results of the meeting by publishing a tract ridiculing the divisions existing among Baptists and other evangelicals.

"Tracts bearing the message, 'Long Live the Pope,' were dropped from an airplane and scattered across the city, special Eucharistic meetings were scheduled to coincide with the meetings of the congress, and processions impeded the movement of the Baptist young people from the downtown square to the First Church each evening."

Hungary

Relief Report

Dr. Josef Nordenhaug, chairman, reports that since November 10, 1956, the Baptist Relief Committee for Hungary has cared for about 200 refugees, 173 of whom are Baptists, and has given various types of help to about 100 additional refugees, 62 of whom are Baptists.

From January until July, when the lease expired, a refugee home was operated in Rekawinkel, about 20 miles from Vienna, Austria. When the home was closed, the remaining 32 refugees were moved to a state camp for three days and then accommodated in a boardinghouse near Rekawinkel. At present about 20 refugees remain, all of whom are slated for emigration.

Dr. Nordenhaug says that most of
(Continued on page 23)



THE COVER: This child's shining eyes and happy smile are a testimony to the care given at the Kersey Children's Home, Ogbomosho, Nigeria, to babies whose mothers die in childbirth or soon afterward. The home, named for its founder, Missionary Ruth Kersey, now retired, cares for these boys and girls (usually about 50 of them) until they are able to thrive on native food. Then they are returned to their fathers or other relatives. More than half of these children are from Moslem families, who often hear about Christ when workers from the home return the children and visit them. This month's photograph was taken by Al Stuart, of the Foreign Mission Board's visual education division.

Discussions, Worship Mark Orient Missions Conference

By J. Winston Crawley

HONG KONG was a very busy and very important place in Baptist mission life this summer. From July 26 through August 4 Baptist leaders from nine Southern Baptist mission areas, representing 11 countries and territories in East Asia, and a few from America met there for the Orient Missions Conference, a time of worship and intensive discussion.

The conference had 58 members, 43 being missionaries of the Southern Baptist Foreign Mission Board and 15 being national Baptist leaders from associations and conventions in Korea, Japan, Taiwan, Hong Kong, the Philippines, and Malaya.

These members included Mission chairmen and treasurers, heads of various institutions (seminaries, colleges, hospitals, and publishing houses), and others engaged in specialized tasks and in general evangelism. I was elected chairman of the conference, and Dr. Charles L. Culpepper, Sr., Southern Baptist missionary in Taiwan, was chosen general secretary.

Attending the conference were several important visitors. Dr. and Mrs. Gaines S. Dobbins, of Golden Gate Baptist Theological Seminary, Berkeley, Calif., and Dr. and Mrs. Harold W. Tribble, of Wake Forest College, Winston-Salem, N. C., made a valuable contribution, especially in the discussions of seminary work, general educational work, and religious education and publications. Missionaries passing through Hong Kong at the time of the conference and a number of Hong Kong missionaries and Chinese Baptist leaders were also visitors.

This Orient Missions Conference was the first of such nature and scope to be held in connection with Southern Baptist mission work in the Orient. A much smaller conference, limited to representatives of seminary and publication work, was held in March, 1955.

This summer's conference, however, included discussions on all phases of the mission program in the Far East. It even went beyond the similar con-

EDITORS' NOTE: Dr. J. Winston Crawley, secretary for the Orient for the Southern Baptist Foreign Mission Board, participated in the Orient Missions Conference in Hong Kong during his visit to mission fields in the Far East last summer. This article was taken from his report to the Board at its September meeting.

ference held for Latin America last year in that it included representation of the national conventions and associations.

Such a conference this year was felt to be especially timely. Most of the Southern Baptist mission fields in the Orient are new. And even the oldest work, that in Japan, had almost a new beginning after World War II. We have now reached a stage of development in these new areas where foundations have been established and we are beginning to build what we trust will be solid structures on those foundations. And the missionaries and young national groups have begun to deal with many problems which are common to most of the fields.

Just at this point—far enough along in the work for our problems to be sharply outlined and for some experience in meeting those problems to be developing, and yet before any pattern of work in any field becomes too firmly crystalized—it seemed a most strategic time to call a conference for mutual sharing and planning.

THE Orient Missions Conference was not an official body in any sense. It had no power to decide on policy for any convention or Mission. But there was much it could do and did do along lines of discussing basic common problems, sharing insights and experiences, clarifying relationships in the work, and offering recommendations and plans for improvement of Baptist mission work in the Orient.

The conference did most of its work in small group meetings. It was divided into six sections dealing with six different phases of the mission program: direct evangelism, minis-

terial training, publication and promotional work, general educational work, medical work, and mission policies and procedures.

In addition, there were special study groups to discuss such vital questions as self-support, relationships between Missions and conventions, and the like. Reports from these sections and study groups were brought to the entire conference for consideration, amendment, and adoption.

Along with these basic study and discussion meetings, there were worship services and inspirational meetings which were open to the Hong Kong Baptist constituency and were well attended. Those evening meetings featured stimulating messages by Southern Baptist missionaries and by Chinese and Japanese Baptist leaders.

Hong Kong is a natural place for such a conference. The foremost reason is its central location. Representatives came from as far away as Hokkaido (the northern island of Japan), over 2,000 miles to the north; Java (the central island of Indonesia), over 2,000 miles to the south; and Pakistan, 1,500 miles to the west.

Hong Kong also has excellent facilities for such a meeting. The members of the conference stayed in two comfortable, air-conditioned hotels, which give a special low rate to our Mission. The day meetings were held in the lovely new religious education building of the Pui Ching Middle School, Baptist high school for boys; and the evening meetings were held in the Stirling Road Baptist Church.

Furthermore, the hospitality of Hong Kong Baptists, led by Dr. Lam Chi Fung, chairman of the Hong Kong Baptist Association and a vice-president of the Baptist World Alliance, added a pleasant and helpful element of recreation, good food, and Christian fellowship.

Still more important, the relatively advanced Baptist work in Hong Kong gave inspiration and encouragement to workers from the newer Southern Baptist mission fields.

All who came in touch with the Orient Missions Conference were agreed that it was a highly successful and vitally important meeting. Many of the benefits are intangible, but as we look back after several years I feel sure we will be convinced that the conference has strengthened every aspect of the mission work in all of East Asia.

Two Faithful Servants

By Charles D. Mullins

THE Japanese-speaking people of Hawaii today hear the gospel in their own language. Although the largest ministry of Baptists in Hawaii, through their seventeen organized churches, is to the English-speaking population, the more than forty thousand Japanese-speaking people have not been neglected. Several churches of other denominations and eleven of the Baptist churches offer a direct ministry to these older Japanese people, and other Baptist churches are making plans to begin Japanese-language services.

There are now about 250 of these people enrolled in the activities conducted in the Baptist churches by two Japanese-speaking ministers with the help of several faithful laymen. These ministers conduct Bible classes, hold evangelistic services in the churches, and preach the gospel during a weekly radio program which is broadcast on all the islands.

One of these faithful servants of the Lord is Rev. Toshio Hirano. Born and reared in a Buddhist and samurai (knight) family in Hiroshima, Japan, he moved to Hilo, Hawaii, at the age of seventeen and entered a boarding school. Through reading the Bible he was convicted of his sins and believed on the Lord Jesus as his personal Saviour. Soon afterward he dedicated his life to the Christian ministry and entered a Bible school in California. Later, during a visit in Japan, he was ordained as a minister of the gospel. That was thirty years ago.

After returning to Hawaii, Mr. Hirano served for a while with a mission church in Honolulu. In 1941 he and his church were invited to affiliate with Southern Baptists, who were beginning work in Hawaii. Following conferences with Dr. Charles E. Maddry, then executive secretary of the Foreign Mission Board, and after much prayer and consideration, his church became related to the work of Southern Baptists on December 3, 1941, and was named the Grace Baptist Church.

Mr. Hirano's work in Hawaii was interrupted during World War II when, along with many other first-generation Japanese, he was placed in an internment camp on the mainland. During the 1944-45 school year he was paroled in order that he might study at the New Orleans (Louisiana) Baptist Theological Seminary.

While he was away from Hawaii, Grace Church was consolidated with the Olivet Baptist Church and Missionary Edwin B. Dozier (now serving in Japan) was pastor. When Mr. Hirano resumed his work in Hawaii after the close of the war, he became pastor of the Japanese-speaking division of the Olivet Church. This division now carries on all the activities of a Baptist church except the young people's organizations and the Brotherhood. The average age of the members is about forty-six.

Mr. Hirano's ministry has not been confined to his own congregation. Through financial assistance given by the Hawaii Baptist Convention, he flies once each month to the islands of Maui, Molokai, and Lanai to hold Japanese evangelistic services in four churches; and he conducts biweekly services in the Wahiawa and Waianae Baptist Churches on the island of Oahu.

Toshio Hirano and his wife, Toshi, have five children. The oldest son, Benjamin, a graduate of the University of Minnesota, Minneapolis, is married and employed as comptroller of Children's Hospital, San Francisco, California. The second son, David, is a 1957 graduate of Wake Forest College, Winston-Salem, North Carolina, where he served as president of the student body during his senior year. His plans were to enrol in a Baptist theological seminary to prepare for the ministry.

Three children are still at home. Agnes is majoring in education at the University of Hawaii, and Pauline and Isaac are students at Roosevelt High School in Honolulu.

Mr. Hirano spent some time on



Rev. and Mrs. Toshio Hirano pose with three of their five children.



Rev. and Mrs. George Fujita are shown with ten-year-old James.

the mainland last summer speaking in a number of Baptist churches and encampments.

The other faithful Baptist minister to first-generation Japanese in Hawaii is Rev. George Fujita, a Hawaiian-born Japanese who went to Japan with his family when he was nine years old. At the age of fifteen he accepted Jesus as his Saviour and sur-

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An Egyptian Village on the Move

By James W. Carty, Jr.

IN MOSLEM-controlled Egypt, Christians are discriminated against.

In urban-dominated Egypt, the *fellaheen*, or farmers, are scorned.

In masculine-centered Egypt, women are treated as second-class citizens.

But Miss Halana Makhiel has overcome the triple barriers of prejudice—of being a Christian, a woman, and a non-Cairo resident.

Despite these handicaps, that leader of the Evangelical Church in Egypt (United Presbyterian Church of North America) is making a significant contribution to lifting her people to Christ.

Miss Makhiel heads a religious program which is transforming one Egyptian community and holds promise of changing several other villages.

She is a field representative of Literacy House in Minia, a city of 150,000 located about 180 miles south of Cairo.

Her work started with organizing a campaign to teach adults to read. Individual and village improvement reading materials and Scripture portions were provided new literates.

In time, the people gained confidence and new ideas from their reading. Christianity was revitalized, and the first school, the first health clinic, and the first co-operative were established.

Starts have been made toward improving agriculture. And the first industry is a distinct possibility.

These steps of progress resulted from eighteen months of hard work by Halana, American missionaries, and many, many Egyptian villagers who rose to the occasion.

This Christian-centered, community-welfare project occurred in Deir Abu Hinnis. It is a village of 5,200 people, located on the east bank of the Nile River, two hundred miles south of Cairo.

Deir Abu Hinnis is one of three all-Christian cities in Egypt, a country of 23,240,000, where 70 per cent of the population depend on agricul-

Inasmuch as Southern Baptists have no missionary resident in Egypt proper, The Commission has received little information on the progress of Christianity in that country. This article on an Egyptian Christian woman of another denomination and the transformation she effected in an entire village through her literacy program is presented to give an insight into the needs of the Egyptian people and the ways some of them are helping themselves. Miss Halana Makhiel has been in the United States since the middle of May under the auspices of the Committee on World Literacy and Christian Literature, in co-operation with the Board of Foreign Missions of the United Presbyterian Church.

ture for a livelihood and more than 90 per cent of the people are claimed by the Moslem sheikhs for the faith of Islam.

Deir Abu Hinnis is a city of refuge where the Coptic Christians came in the fifth century after being chased across the Nile by Arab raiders.

Despite the fact that it was outwardly Christian, the community was torn by tremendous hatred at the time Halana went there, in 1955.

For seven years previously, the village had been dominated by a feud between two elders, their families, and followers. One elder was in the Coptic church, the other in the Evangelical congregation.

Originally, their hostility began over a land dispute. Eventually, it spread to social, political, and religious affairs. After seven years, the two factions weren't on speaking terms.

THEIR spiritual leaders—the Coptic priest and Evangelical pastor—hadn't gotten it through to their congregations that religion was to be concrete, that brotherly love was to be practiced.

Miss Makhiel, Dr. Davida Finney, American missionary, and Rev. Samuel Habib, American-trained, Egyptian pastor, offered to start a literacy and general community-welfare program. But, they offered to do so only if the Egyptians would settle their personal differences.

The two elders agreed to let an outsider arbitrate their land question and settle it. Then they joined with other leaders in a total attack on illiteracy, poverty, disease, and superstition.

"Reading inspired them to seek a better way," Miss Makhiel said; "for they liked the lives of fiction heroes they read about. It also gave them self-confidence that they could reach a better way."

The villagers were able to overcome their own embarrassment at being ignorant. Freed from conflicting emotions—of wanting to advance but feeling incapable of doing so—they were able to progress.

Many of them started by throwing away charms, normally put on their arms or necks or on camels to ward off "the evil one." Then two community centers were set up adjacent to each church. Each contained a library and a ping-pong table. These rooms are the centers of song and games and drama.

From reading, the villagers learned that milk could help their undernourished children grow stronger. The fortunate farmers of the community owned a total of 300 buffaloes and 150 cows. But these were not enough to answer needs of the community. Egyptian cows give only about one third as much milk as American cows. Buffaloes give rich milk, but even less than cows.

Villagers read in their materials that Jersey cows provide richer milk than others. They asked for Jersey cows.

Halana had attended school years before at Assiut and knew of the experimental work going on there to improve livestock, agriculture, and other conditions. Arrangements were made for the villagers of Deir Abu Hinnis to buy co-operatively a registered Jersey bull from the Christian college at Assiut. That bull is used for cross breeding with the other stock, in hopes of raising the output of milk.

One batch of one thousand Rhode Island Red chicks, then another batch of equal amount, were imported to Deir Abu Hinnis. Now, the people, catching on to the spirit of Christian sharing, are raising chicks not only for themselves but for other villagers. Some of them will be eating eggs and meat for the first time in their lives. Their health will be improving.

A full-time trained nurse has been hired for the new health clinic, and a physician from another community makes regular visits each week to Deir Abu Hinnis. People are getting well of diseases they never dreamed could be cured, Miss Makhiel said. They read about cures in their literature, wanted to be helped, and now seek the physician.

A school has been started; and the

co-operative is being operated at a profit.

Plans have been made to build a small, model farm to show how to raise better crops. The people read about improved agricultural methods and wanted a demonstration center. This is important for a community where 70 per cent of the population are peasant farmers who go out from the village to work in the fields each day. Most of them have one-acre wheat farms. A couple of the rich people own as much as two hundred acres, the limit in Egypt.

NOW, the Coptic priest and Evangelical minister, influenced by the literacy-literature projects, have been preaching more concrete, more helpful, more practical sermons. The Evangelical church, for example, has eighteen Bible study groups. Halana teaches them on occasion, and encourages other laymen and laywomen to study the Scriptures and teach others. She leads prayer on other occasions.

When the literacy campaign began, only five women and 357 men could read, and 2,899 adults were illiterate.

In eighteen months, two thousand adults learned to read in ten classes for men and two for women. They bought thirteen thousand copies of twenty-nine different graded book-

lets and six hundred Bibles and New Testaments. They organized a Christian Endeavor Society and a committee on village improvement.

"Women have gained a new sense of dignity and self-confidence," Miss Makhiel said. "They have acquired a sense of status and want to progress and help their families grow spiritually and in every way."

Moreover, men have a new-found respect for women and want them to be companions and first-class citizens.

People show their appreciation of Halana by bringing their problems to her. A farmer listens respectfully as she dresses him down for forgetting to take his books as he goes to the fields to work.

Halana is a warm, spontaneous, informal person. As she walks about the village daily, men and women come up to speak.

They comment on a new bit of news—perhaps the birth of a new son or daughter. Or, they may describe a personal worry or problem. She pauses to answer some and calls out comments to others while passing by.

Formerly, people in Deir Abu Hinnis were not interested in the outside world. As recently as two years ago only four of them took newspapers and only seventeen had radios.

There was only one telephone, and that was maintained by the mayor for official calls to other towns.

Now, more people are taking newspapers from outside villages and these are being passed around for friends to read. They are interested in what is occurring outside Deir Abu Hinnis—what is going on in Egypt and throughout the world.

The work of Literacy House in near-by Minia, through which Halana serves, is carried on as part of the worldwide program of the Committee on World Literacy and Christian Literature, which has headquarters in New York City.

Halana was loaned to the United Nations to develop a plan for literacy work among Arab refugees in the Gaza strip in May, 1950. She went to work for one month and stayed two years. She worked among Arab refugees in Jordan and Lebanon. A UNESCO (United Nations Educational, Scientific, and Cultural Organization) report credits her work with helping thirty thousand learn to read.

They were given new inspiration
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Halana Makhiel (right) gives a Bible to another Egyptian who has just joined a group studying the Scriptures in the literacy program.

EDITORIALS

The Forward Program and Missions

In 1948 Dr. M. Theron Rankin, then executive secretary of the Foreign Mission Board, challenged the Southern Baptist Convention to launch a program of mission advance. This challenge was accepted, and advance became a part of the total program of Southern Baptists.

The Home and Foreign Mission Boards had long hoped for a Convention-wide effort to provide the resources to meet the tremendous needs at home and abroad. The Convention, by action of its 1948 meeting, officially recognized the additional work to be done, registered afresh its concern for a lost world, and set up a plan to extend financial assistance for the task.

The Convention's Executive Committee immediately began the study of workable recommendations to be presented to the Convention for adoption. The result was that, aside from certain emergency items, all Cooperative Program receipts beyond those necessary to meet the adopted budget would be divided among the Home and Foreign Mission Boards to underwrite advance.

This has proved to be an excellent plan, and the Cooperative Program receipts have so exceeded the goals since it was put into effect that the whole Southern Baptist mission program has experienced significant advance.

But this method of financing mission advance depends solely upon the receipts exceeding the Cooperative Program's operating budget and the distribution of those additional funds to meet mission needs. It is not a program to produce greater stewardship on the part of individuals and churches, which is the real basis of world mission advance. The Forward Program of Church Finance is calculated to do that.

Chastened by the fact that Southern Baptists were giving to the churches only a little more than one fourth of their tithe and recognizing the need and opportunity to do something about this appalling condition, the Executive Committee, in December, 1954, authorized and instructed its promotion committee to study the possibility of developing a program of church finance that would be workable in every church and would produce maximum stewardship response on the part of every Southern Baptist.

After preliminary study, the promotion committee brought this problem to the promotion conference of the Southern Baptist Convention, which includes the executive secretaries of the state conven-

tions and their associates in charge of stewardship and promotion, editors of the state papers, and heads of Convention agencies and institutions and their associates concerned with promotion.

The conference gave the major portion of four meetings (in September and December, 1955, and June and December, 1956) to the study and development of such a program. The Forward Program of Church Finance which resulted is not perfect, but it promises to be the best plan yet proposed to secure the best stewardship response in Southern Baptist history.

Those who have shared in the development of this program and have followed the results of its use are convinced it will not only result in more money for advance in the local churches and in associational and state missions, but will also provide the financial sources for advance through all Convention agencies and institutions.

Moreover, since the Convention continues to set aside for missionary advance all Cooperative Program receipts beyond the goal, the world mission program of Southern Baptists will profit doubly from the Forward Program of Church Finance.

For What Shall We Pray?

The year 1958 has been designated as a Year of Prayer for World Evangelization. It is hoped, therefore, that Southern Baptists will give themselves to prayer as never before.

Some suggestions for observing the year have already been made through sermons, in conversations, and by the printed page. No doubt, many other suggestions will be forthcoming in the immediate future. There will be many programs, methods, and schedules, and these will have their value; but the objectives of concerted prayer must be kept central or all else will be in vain.

For what then should we pray? For one thing, we should pray for our own spiritual growth. Genuine-ness of character, depth of experience, and breadth of love come only by a real and continuous encounter with God through Christ Jesus. We can no more develop these of or from or by ourselves alone than a stalk can produce corn without moisture from the rain, fertility from the soil, and warmth from the sun.

Since God is the source of all spiritual growth, he who desires to achieve at this point must keep in close range with the Fountainhead of power, light, and life. Humility and ability, between which there is no incongruity, will be the possession only of that

one who keeps constant company with our Lord.

In the second place, we need to pray that a spirit of equal concern for all men may develop among us. God made all men; but what is even more significant he loves all men. The Scriptures verify this truth, and the cross of our Lord stands as an eternal testimony to it. There is no partiality with God, and there should be none with his children—especially with those who co-operate to send the gospel of redemption to men around the world.

Last year, through the study of the five Foreign Mission Graded Series books on Japan, Southern Baptists learned much about the Japanese people and their need of the gospel. Probably the greatest benefit derived from this study was the love engendered in our hearts for the Japanese. This year the mission study theme is "Africa—An Emerging Continent." No doubt, we shall come to love the Africans more because thousands of us will be studying books written about them, their customs and needs, and our missionary work among them.

But the real test of our love for the Japanese and Africans so far away will be whether or not our love for the Japanese and Africans in our own midst has increased through these studies. We do not fool the Japanese in Japan, the Filipinos in the Philippines, the Negroes in Africa, or the Italians in Italy—much less do we fool God—when we profess to love them and hate their blood brothers in our own country. The same concern that takes us to men across the sea will take us to the same men across the state—yea, across the city!

In May the Southern Baptist Convention adopted as a stewardship theme for next year, "Make 1958 the Year for Sharing"; and one of the slogans to implement this theme is "Because We Care We Share." This order is exactly right. If we really care we will share, but if we attempt to share and do not care our sharing will come to naught.

Then we must pray that young people will respond to the Lord's call to be missionaries to any people and any land. In all probability the Foreign Mission Board will not appoint more than 110 missionaries in 1957, but there are urgent requests from our Missions around the world for more than five hundred new missionaries. We cannot begin to meet the need at our present rate of appointments.

Let us, therefore, as parents pray that we may teach and train our children so that God may see fit to call them into missionary service. And let us as churches pray that we may interest, train, and develop our young people so that God may use them in his harvest.

Furthermore, all of us should be much in prayer that every Southern Baptist will give of his money for world evangelization. Can one who prays for God's guidance in such a matter himself fail to measure up to the Lord's requirement in stewardship?

Then the more who pray for guidance at this point, the more there will be who achieve it.

The Sunday School and Missions

For some time the Training Union, because of its more flexible program of curriculum material, has been able to give significant place and emphasis to missions. The Sunday school, on the other hand, perhaps because of its almost exclusive presentation of Bible material, has given only incidental emphasis to historical missions.

Reflecting on the fact that many more are enrolled in Sunday school than in Training Union (in 1956, 6,823,713 were enrolled in Sunday school and 2,316,354 in Training Union), leaders have been studying the possibility of utilizing the Sunday school to reach larger numbers of people with missionary information and need.

One of the practical steps taken in this direction is the publication by the Sunday School Board of a special book, *The Sunday School and Missions*, by Dr. W. L. Howse. This book has been brought out partly in keeping with this year's denominational emphasis on world missions, but the author's reasons for writing it go far beyond this occasional affinity.

"The Sunday school," writes Dr. Howse, "has proved extremely helpful to a church when used in evangelism and stewardship. It is no less useful in missions." For many years Dr. Howse has had the conviction that the Sunday school should fill a more vital role in the total mission enterprise. It is his belief that the Sunday school may be used in growing a missionary church without in any way infringing upon the distinctive work of any other organization.

Dr. Howse sets forth the reasons for his point of view in nine chapters: "The Sunday School a Missionary Force," "The Missionary Message of the Bible," "Visitation Is Missions," "Presenting Missions through Assembly Programs," "Missions Central in Teaching," "The Sunday School Develops Missionary Givers," "Missionary Advance through New Work," "Associational Sunday School Work Is Missions," and "The Sunday School in Other Lands."

Thousands of Sunday school workers, including pastors, ministers of education, and others, will be studying this book this fall. And through this study they will learn how to use the Sunday school to promote every type of missions. Surely then the Sunday school, too, can become a mighty organization to set forward mission advance!

☆ ☆ ☆

Every prayer you pray, everything you do, every dollar you give for and toward the work of the Lord Jesus puts a little more of you into the work of Christ around the world.—DEWEY E. and RAMONA MERCER, *missionaries to Japan*

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



Don Quixote Country Hears Gospel
Through a Spanish Baptist Church

Joseph W. Messford, Jr.
Valencia, Spain

A FEW days ago we returned from a visit to a very strategic area in Spanish Baptist work. We visited the Christians at Albacete, a provincial capital located in La Mancha (geographical region in south-central Spain) in the heart of the Don Quixote country. The church building in Albacete is one of the few in Spain that really look like church buildings, for it was built in a time of more religious tolerance. It is a pleasure to worship in its atmosphere.

This church is strategic because it stands alone in the center of a great area as yet almost untouched by Baptists. It is a strong church with a pastor who was trained in the Baptist Theological Seminary in Ruschlikon-Zurich, Switzerland. The purpose of our visit was not only to see this church but also to visit two mission points which the church has and to talk over plans for expansion in the great untouched areas of La Mancha.

We found that transportation is the big problem. The great distances that separate the towns and villages in the broad, flat expanses of La Mancha constitute a real headache for the church in the visiting of its missions. There are no rail connections and the bus does not run on Sunday! Automobiles in Spain are such luxury items that none of our church people have them.

So what to do? We will try to make as many visits as possible up that way, for this church really has a missionary vision. Several of its members have moved out to different towns and have offered their homes for services.

We arrived on Friday and left almost immediately for a pueblo named Petrola about twenty-five miles away. We could almost imagine Don Quixote and Sancho Panza riding their ridiculous mounts up over the horizon along the way. As we approached the little village, which hugs the side of a low hill as if it were glued there, we saw the white clusters of stone houses around the massive towers of the ever present and ever threatening Catholic church.

In the little plaza which is the center of the pueblo, some of the believers (*creyentes*) were waiting for us. After we had a bit of fellowship with them, the Albacete pastor and others led us to the tiny chapel they have fixed up with a pulpit and wall plaques of Bible verses. I thought how like a lighthouse is that tiny room.

The believers and the interested ones (*simpaticantes*)

filled that little chapel and jammed the stairway all the way down to the street. We had a wonderful service.

After the service they gave us sandwiches and cookies which we ate with relish and shame at the same time, for these are very poor people. But, as the pastor said, they wanted to do it. Neither he nor we would have thought of refusing such a love gift as this food.

I have not mentioned that I had to change a flat tire in the plaza, an event of no small significance in that village where any automobile other than the daily bus is a real curiosity. The opportunity to witness a tire actually being changed and by an American, at that, was just too good to miss and my peanut gallery was great!



Experiences with New Christians
Show That "Labour Is Not in Vain"

Kate (Mrs. William P., Jr.) Carter
Santiago, Chile

AT THE close of a Sunday night service in the Chillán Baptist Church some months ago a fourteen-year-old boy was among those who responded to the invitation. Later, when Bill went to Chillán to hold a revival meeting, the boy, Guillermo, told him that his father had burned his New Testament and had forbidden him to attend church.

Through an uncle, he secured another Testament and hid it in his room to read when he was sure he would not be detected. In spite of his father's command he came to the meetings. Always sitting on the back seat, he would constantly look toward the door wondering if his father would discover where he was and come for him.

On Bill's last trip there, Guillermo told him that he seldom attends church any more because when he would return from services his father would go into such a violent rage that he feared for the health of his mother, who is not well. He's serving the Lord as best he can, longing for the day when he will have the freedom to serve him as he wishes.

A lady came to the Las Heras mission in Concepción recently, distressed and heartbroken because her oldest boy had run away. She had heard about the mission and wanted the evangelicals to pray for his return. This group of Christians did pray and the son went back home within a few days.

The experience so moved the mother that she began attending meetings at the mission. It wasn't long before she realized her lost condition and accepted Christ as her Saviour. Since then her mother and her oldest girl have also made professions of faith.

These and other experiences continually demonstrate to us that "the word of God is not bound," that it is "quick, and powerful, and sharper than any two-edged sword," and that as we preach it, "it shall not return . . . void." Surely our "labour is not in vain in the Lord."



Family Ties Are Giving Way under The Influence of Christ in Malaya

Minor Davidson
Penang, Malaya

WE HAVE been made happy week after week in seeing God's blessing upon the English-speaking work here and throughout Malaya. Several months ago an English-speaking Chinese boy, Frank Oh, started attending our services. Soon he began bringing his friends, and at least four of that group have already been converted.

Frank now feels that God is calling him to preach; but his father has flatly refused to permit him to attend the seminary or to do full-time Christian work. Please join with us in prayer for Frank. It is nearly impossible for you in America to imagine the strong family ties among Chinese and the difficulties Christian young people face in their homes.

The English congregation in Petaling Jaya organized a church three Sundays ago with eighteen charter members. Five others were baptized and received into the fellowship of the church in the evening service, and one Chinese woman from Shanghai was received on statement (this was necessary as there is no exchange of letters with churches in Communist China).

One of the five baptized that evening was a nineteen-year-old girl, Lim Po Choo. She was saved six months ago and wanted to be baptized, but her Buddhist parents continually refused to give her their permission. She was about the happiest person I have ever seen when, late in the day of the baptismal service, her parents finally conceded.

There is great need for more missionaries and workers here. In many cities of considerable size, like Klang and historic Malacca, we do not yet have Baptist work. But we are opening preaching stations and gospel centers as fast as they can be manned.



Youth Conference, New Work in Tarlac in News from Philippines

Billy B. Tisdale
Manila, Philippines

THE Luzon Youth Conference, held during the summer, was both a success and a disappointment. The meeting place was on the beautiful new campus of our Baptist theological seminary in Baguio. The enrolment was

the largest yet. The spirit among the young people was wonderful, and they responded to the message.

However, the epidemic of flu that has been sweeping these islands also attended the conference. After the fourth day over one half of the young people were receiving injections; so we felt compelled to dismiss early. Everyone was disappointed in the early closing, but grateful there were no fatalities.

The young people from strong Catholic families who attended against their parents' wishes were reminded upon their return home that the sickness was the wrath of God upon the *Protestants*. Of course these families overlooked the fact that other members who had faithfully attended Mass were also stricken with flu.

As we speak of these young people we are reminded of one in particular who made a decision at the youth conference and was baptized last Sunday morning—Celedonia Abalos. Celedonia is a lovely girl, a college graduate who through her experience with Christ has come to know the real meaning of his words, "Think not that I am come to send peace on earth: I came not to send peace, but a sword. . . . And a man's foes shall be they of his own household."

How we wish that each of you could have been present Sunday as Celedonia stood to give her testimony before the church prior to the baptismal service. It seemed as though her heart would break as she told how she had had to slip away from home to attend the doctrinal classes and how on Sunday mornings her parents had forced her to attend early Mass before they would allow her to go to the Baptist church.

Celedonia closed by saying it was not that she did not love her parents and appreciate what they had done for her, but that she could not forget the words of Christ when he said, "He that loveth father or mother more than me is not worthy of me."

At its annual meeting in June the Philippine Mission agreed that Helen and I would begin a new work in the Tarlac Province after a year of language study in Manila. If you have a map of the Philippines you will notice that the province is located near the middle of the island of Luzon. It is a large province with a population of more than three hundred thousand; and within this province we have been able to find no established Baptist work.

SOME Catholic neighbors broke a window in a Costa Rican house because it held a sign advertising a revival in progress at our church. Yet the wonderful Christian woman refused to call the police lest she ruin her chance of winning the neighbors to Christ. Not only was she hurt by the incident, but it will take a whole day's pay to replace the pane. How this challenged our lives as we realized how little we have had to endure for the cause of Christ! —Dottson L. Mills, missionary to Argentina who has just completed language study in San José, Costa Rica

Lottie Moon Offering

(Continued from page 9)

8. It challenges to life dedication. Wherever the Lottie Moon Offering permeates church life, people are challenged to dedicate their lives to witness for Christ in meeting world need. As young people study, pray, and give, they are brought face to face with the question of giving their own lives. Pastors and other leaders often find Christ's direction to the mission field while praying for and promoting this Offering.

9. It sets a worthy example. Across the world emerging Baptist groups are inspired by the Lottie Moon Christmas Offering. It stimulates in them a desire to do something for the spread of the gospel beyond their own lands.

Often they, too, have a Christmas offering. They then begin to lay plans to send out their own missionaries. A chain reaction of missionary love is produced.

10. It honors Christ at Christmas. To bring a gift to our Lord at the time set aside to celebrate his birth

is most appropriate, and no gift could be more appropriate than one designed to share the gospel with all the world for which he died. Our Lord left heaven's glory for a cross that we might be saved. He gave a world-encircling commission. A gift to the Lottie Moon Christmas Offering is a gift to him that this message of life might be made known to all mankind.

Christmas can be made Christian if we share it with Jesus. May God richly bless all who find special joy in sharing Christmas with our Lord through the Lottie Moon Offering.



These missionary families, studying Spanish in Costa Rica before serving in Argentina, spent Thanksgiving Day, 1956, together: (standing left to right) Dottson L. Mills, Mrs. Mills, Mark M. Alexander, Jr., Mrs. S. Dan Sprinkle, Jr., Mrs. Alexander, (seated) Nancy Mills, Becky Mills, Mary Dee Sprinkle, and Lee Mills.

THANKSGIVING DAY is United States born, but not United States limited. The Government of Costa Rica, admiring the custom, has adopted the Thanksgiving Day celebration, and last year there was a service of thanksgiving in the main cathedral in San José.

We missionaries studying the Spanish language in Costa Rica did not need a national holiday to remind us to give thanks. We often think and talk of our great Southern Baptist family back home—churches supporting the advance of God's kingdom work on the home front and in Costa Rica and all over the world and Christian pastors, teachers, and church workers who were faithful witnesses to us as children and young people and through whom God has spoken to us.

On Thanksgiving Day, 1956, you seemed near to us as we did the same things you did and thought of you. Thanksgiving outside the United States went like this:

Early in the morning the hen was in the oven. The menu of the day was chicken, cornbread dressing, cranberries, nuts, vegetables, fruit salad, and mince-meat pie. So much food for our family of three? But we were not a family of three on Thanksgiving.

We were a family of ten—the Mark M. Alexanders, the Dottson L. Mills and their three children, and the three Sprinkles. All of us were in language school preparing to serve under our Foreign Mission Board in Argentina. Being Argentina hearted and Argentina headed, we had a beautiful tie to bind us together into a family.

After a morning worship service, we had our Thanksgiving lunch together. We looked forward to the next Thanksgiving when all of us would have completed language study and would be working in Argentina.

On Thanksgiving afternoon we had the opportunity to share with a Costa Rican family the story of Thanksgiving Day in the States. We chose a needy family of our church—a family with eleven children and a seriously ill mother. We took good things to eat and our best Spanish conversation and made a "sunshine visit."

At the dinner hour, when the chicken backs and leftover dressing were on the table, we had surprise company—a Costa Rican friend and his son. Surely this was their first dinner without black beans and rice, but they seemed to enjoy eating and visiting with us.

It was nine thirty when we three missionary couples ended our first Thanksgiving Day outside the United States. We ended the day eating mince-meat pie and thanking God for blessings beyond measure.—LA VORA (MRS. S. DAN, JR.) SPRINKLE, *missionary to Argentina*

MISSIONS VISUALIZED

Fon H. Scofield, Jr.



Tell the Lottie Moon Story with Pictures

THE gathering of the Lottie Moon Christmas Offering is just ahead in Southern Baptist churches and all of us are challenged to make a worthy Christmas gift to a lost world. It is a time of emphasis on foreign missions, and people are responsive to world need in a direct ratio to their interest and information.

Many helps are provided by the Foreign Mission Board and by Woman's Missionary Union. Among these are some effective visual aids. These are available now through your Baptist Book Store and they should be purchased immediately so that program leaders may study them in advance of their presentation.

There are visual aids to tell the mission story in every church organization, and they are in varied forms: slides, filmstrips, and motion pictures.

New Slide Set

For the first time a set of fourteen colored slides has been released to present "Typical Lottie Moon Projects." There is no manual to be read as these slides are presented; their adaptation to each mission study situation in the church is left up to the teacher. Complete identification notes are printed on each slide. These slides have been selected from various Southern Baptist mission areas. The sets are packaged in convenient file boxes and sell for \$3.50 each.

Filmstrips

Several filmstrips in color present the Lottie Moon Christmas Offering ministries and supplement the program materials. Each filmstrip is sold with accompanying manuals for \$3.50 through Baptist Book Stores.

The Lottie Moon Christmas Offering is the newest of the filmstrips and is a world mission survey with particular emphasis on the role of the Offering in the foreign mission program.

Christmas Gift for the World presents the needs of the world and the way individuals in the churches share directly in the mission program designed to meet these needs.

Sharing the Word with the World is a survey of the total mission program

and presents individual participation through the Cooperative Program and Lottie Moon Christmas Offering.

Filmstrips are particularly effective in teaching situations. When they are secured in advance of the program date and the manual is studied carefully, adaptations can be made to effect maximum results. Many churches are finding that filmstrips are valuable as library items and are useful in different organizations of the church over a period of two or three years.

Motion Pictures

There are no motion pictures prepared especially to present the ministries of the Lottie Moon Christmas Offering; however, all Foreign Mission Board releases present missionary information, and suitable introductions and conclusions may be prepared to utilize motion pictures effectively.

So Send I You is especially appropriate in the foreign mission emphasis since it presents the basic motivation for the missionary enterprise. Its message to all viewers is that foreign missions is every Christian's business. This film, along with other Foreign Mission Board releases, is suitable for worship service presentation. It was prepared in Hollywood in dramatic form and has a running time of thirty minutes. Rental, \$6.00 through your Baptist Book Store.

On Location

As I write this column, I am in a missionary's home in Bangkok, Thailand. I have traveled north and south from this great city and have seen the tremendous challenges facing our missionaries.

This is a new Mission and only a foundation has been laid; only one small piece of property has been purchased. Missionaries are living in rented homes; churches are meeting in rented shops; a seminary is under way in quarters that were formerly used as a residence. Here vast sums of money will soon be needed, and I keep praying that Southern Baptists will "see" and respond.

My reason for being here, of course, is to acquire new visual resources for that purpose.

Foreign Mission News

(Continued from page 13)

the 51 tons of used clothing received by the committee from Sweden, the United States, Canada, Germany, Denmark, Norway, and Switzerland was sent into Hungary. The rest was distributed among the refugees cared for by the Baptists, in other Austrian camps, and in Yugoslavia.

Money was also sent into Hungary to aid the Baptists there, and the committee hopes that it will be possible to send additional funds into the country in the near future.

Spiritual ministry was extended to the refugees in many camps, with several at Rekawinkel becoming Christians.

Paraguay

Slow but Steady Growth

Reports of slow but steady growth in the evangelical work in Paraguay were brought to the annual meetings of the Baptist Mission and the Paraguay Baptist Convention, says Dr. Donald E. McDowell, Southern Baptist missionary to Paraguay.

The Baptist Hospital in Asunción reported 7,014 outpatient visits, 452 operations, and 489 births for last year.

Two country missions of the First Baptist Church, Asunción, are ready to be formed into churches, and one is preparing to build its own chapel if the Mission will furnish the bricks.

The Paraguay Baptist Convention is in its second year of existence.

Poland

4,000 Baptists

Dr. Henlee H. Barnette, acting dean of the school of theology at Southern Baptist Theological Seminary, Louisville, Ky., who spent some time in Poland this summer, reports that there are 60 Baptist churches with 4,000 members in Poland.

In Warsaw alone there are three churches with about 100 members each. Forty-four Polish Baptist ministers have been trained in colleges and seminaries.

"Theologically, Polish Baptists are conservatives," says Dr. Barnette. "They believe in the great fundamentals of the faith. They adhere to a rigid church discipline; and drinking alcoholic beverages, dancing, smoking, attending theaters, and mixed marriages are forbidden."

Missionary Family Album

Appointees (September)

MORRIS, Charles H., Arizona, and Erica Hofmann Morris, Germany, Malaya. OATES, Alma, Tennessee, South Brazil.

Arrivals from the Field

ANDERSON, Theresa (Philippines), 1220 Washington Ave., New Orleans, La. CADWALLADER, Rev. and Mrs. Chester S., Jr. (Guatemala), New Orleans Baptist Theological Seminary, 3939 Gentilly Blvd., New Orleans 22, La. COLEMAN, Inabelle (Taiwan), 918 Urban Ave., Durham, N. C. DAVIS, Rev. and Mrs. Robert C., Jr. (Hawaii), c/o Robert C. Davis, Sr., P. O. Box 526, Athens, Tex. ELLIOTT, Darline (Colombia), 4518-6th Ave., Ft. Worth, Tex. FREELAND, Estelle (Nigeria), 2523 Stuart, Richmond, Va. GOULD, Mary Frances (Thailand), 440 Greenup St., Covington, Ky. GRAY, Elizabeth (Malaya), c/o Mrs. J. W. Gray, 126 Sanders St., Darlington, S. C. KING, Harriette (Malaya), c/o Mrs. Joseph Lee, Landrum, S. C. LANCASTER, Cecile (Japan), 3907 Norfolk St., Houston, Tex. McMURRAY, Rev. and Mrs. J. D. (Uruguay), 2217 Park Place, Ft. Worth, Tex. MILLER, Alice (Nigeria), c/o Edward A. Yeager, Rte. 1, Ellenwood, Ga. MONTROY, Edythe (Nigeria), 241 Sage Ave., Drew, Miss. POPP, Violet (Jordan), Rte. 2, Williams Rd., Box 391, Cumberland, Md. ROHM, Alma (Nigeria), Rte. 4, Box 919, Waco, Tex. ROPER, Anita (Nigeria), Box 11, Clarksville, Ga. RUNYAN, Rev. and Mrs. Farrell E. (Nigeria), Box 336, Simpsonville, S. C. RUSSELL, Rev. and Mrs. D. Rudolph (Thailand), 1625 Spurgeon St., Ft. Worth, Tex. SANDERSON, Rev. and Mrs. Paul E. (Equatorial Brazil), 1117 Woodland Ave., Birmingham, Ala. SMITH, Rev. and Mrs. Donald R. (Venezuela), 2504 W. 5 Mile Parkway, Dallas 33, Tex.

Births

ALEXANDER, Rev. and Mrs. Mark M., Jr. (Argentina), son, Mark Steven. LONGBOTTOM, Rev. and Mrs. Samuel F., Jr. (Hawaii), daughter, Lynda Ann. LOVEGREN, Dr. and Mrs. L. August (Jordan), daughter, Miriam Louise. MYERS, Doctors Karl J., Jr., and Mary Elizabeth (Nigeria), son, Lawton.

Death

HICKS, Rev. Marlin R. (Chile), Sept. 16, New Orleans, La.

Departures to the Field

CARTER, Mr. and Mrs. J. Dale, Caixa Postal, 552, Campinas, São Paulo, Brazil. DOTSON, Rev. and Mrs. Clyde J., P. O. Box 154, Umtali, Southern Rhodesia. FORT, Doctors M. Giles, Jr., and Wana Ann, Rhodesian Baptist Mission, Private Mail Bag, 35, Gatooma, Southern Rhodesia. FRAY, Rev. and Mrs. Marion G. (Bud), Jr., Fourth Avenue and Mackenzie Road, Parktown, Salisbury, Southern Rhodesia. GARRETT, Rev. and Mrs. Marvin L., Rhodesian Baptist Mission, Box 252, Gatooma, Southern Rhodesia. HEISS, Rev. and Mrs. Donald R., c/o Miss Lucy Smith, 11 Kamiyama-cho, Shibuya-ku, Tokyo, Japan. MARCHMAN, Margaret (Peggy), Elam Memorial Girls' School, Shaki, Nigeria, West Africa. MARSHALL, Bertha, c/o Miss Lucy Smith, 11 Kamiyama-cho, Shibuya-ku, Tokyo, Japan. MATHIS, Virginia, 1315 M. H. del Pilar, Manila, Philippines. McNEALY, Mr. and Mrs. Walter B., Caixa Postal, 145, Volta Redonda, Estado do Rio, Brazil. McNEELY, Rev. and Mrs. Gerald A.,

Avda. Principe de Asturias 32, Barcelona, Spain.

NOWELL, Vivian, Baptist Headquarters, Ibadan, Nigeria, West Africa.

SATTERWHITE, Dr. and Mrs. James P., 5 Nishi-Sc No Uchi Cho, Kita Shira Kawa, Sakyō-ku, Kyoto, Japan.

SAUNDERS, Mary Lucile, 1315 M. H. del Pilar, Manila, Philippines.

Language School

(Address: Caixa Postal, 758, Campinas, São Paulo, Brazil)

PLAMPIN, Rev. and Mrs. Richard T. (South Brazil).

TROTT, Rev. and Mrs. Edward B. (North Brazil).

(Address: Apartado 4035, San José, Costa Rica)

GILBERT, Rev. and Mrs. James P. (Ecuador).

GILES, Rev. and Mrs. James E. (Colombia).

GOLDEN, Rev. and Mrs. Cecil H. (Honduras).

HODGES, Betty (Chile).

NELSON, Mr. and Mrs. Edward W. (Chile).

SMITH, Rev. and Mrs. W. L. (Wimpy), (Argentina).

STURGEON, Rev. and Mrs. H. Eldon (Mexico).

WILSON, Sarah (Argentina).

Marriages

CHANAY, Edith (former missionary to Nigeria), to N. Deene Campbell, Aug. 24, Tyler, Tex.

LINGERFELT, Mary Jo, daughter of Rev. and Mrs. James E. Lingerfelt (North

(Continued on next page)



Blanche (Mrs. William, S.) Wester, Southern Baptist missionary in Gatooma, Southern Rhodesia, writes: "Bill, Jr. [shown above with his sister, Esther Kay], loves to sing. One day when he had been singing for about fifteen minutes I asked him why he was so happy. Immediately he said, 'Because you picked me out a good daddy.' I couldn't help smiling, but I thoroughly agreed with him."

Brazil), to Derris Andrew Davenport, Aug. 24, Seymour, Tenn.

New Addresses

AKINS, Rev. and Mrs. L. Bynum, P. O. Box 94, Chiayi, Taiwan.

ATNIP, Rev. and Mrs. Logan C., 22 Ellington Avenue, Kumalo, Bulawayo, Southern Rhodesia.

BENNETT, Rev. and Mrs. Troy C., P. O. Box 99, Ramna, Dacca, East Pakistan.

CAMPBELL, Rev. and Mrs. Charles W., Zelarrayan 61, Bahía Blanca, Argentina.

CHEYNE, Rev. and Mrs. John R. (Southern Rhodesia), Samuel Missionary Apartments, Southern Baptist Theological Seminary, Louisville, Ky.

CLINTON, Rev. and Mrs. William L., Caixa Postal, 960, Santos, São Paulo, Brazil.

CONNELLY, Mrs. Frank H. (Japan), c/o Mrs. R. L. Schild, 2957 E. Holland, Fresno, Calif.

CULLEN, Dr. and Mrs. Paul S. (Nigeria), 124 Oak Place, Houston, Tex.

DAVIS, Rev. and Mrs. Burton de Wolfe (Equatorial Brazil), 106 W. Jefferson St., Jefferson City, Tenn.

DICKSON, Rev. and Mrs. Charles W. (North Brazil), 1412 Westview Drive, Abilene, Tex.

DOSHER, Dr. and Mrs. Edward P., Baptist Hospital, Shaki, via Oyo, Nigeria, West Africa.

DOYLE, Rev. and Mrs. Lonnie A., Jr. (Equatorial Brazil), 2133 Simmons Ave., Abilene, Tex.

DUFFER, Rev. and Mrs. Hiram F., Jr. (Mexico), 3362 Cordone St., Ft. Worth 15, Tex.

FOSTER, Rev. and Mrs. James A. (Philippines), Apt. B, 4459 Seminary Place, New Orleans, La.

GREEN, Dr. and Mrs. George, emeritus (Nigeria), 618-13th Ave., S.W., Miami, Fla.

HALVARSON, Rev. and Mrs. Carl M. (Japan), 204 Waugh St., Columbia, Mo.

HARVEY, Rev. and Mrs. Gerald S. (Southern Rhodesia), 3401 Jackson St., St. Joseph, Mo.

HICKS, Mrs. Marlin R. (Chile), c/o T. A. Gilbert, 2416-24th Ave., Meridian, Miss.

HILL, Dr. and Mrs. Patrick H. (Nigeria), Southern Baptist Theological Seminary, Louisville, Ky.

HILL, Rev. and Mrs. Ronald C. (Thailand), 4080 Lipsey St., Apt. 2, New Orleans, La.

HUNDLEY, Lillie Mae (Hawaii), c/o Mrs. A. Ashback, 2206 San Carlos Ave., Concord, Calif.

HURST, Rev. and Mrs. Harold E. (Honduras), 130 S. Wingate, Wake Forest, N.C.

JACKSON, Rev. and Mrs. Stephen P., Rua Marechal Floriano 318, Manhuassu, Minas Gerais, Brazil.

JOHNSON, Rev. and Mrs. R. Elton (North

Brazil), 1543 Claiborne St., Knoxville, Tenn.

LEONARD, Dr. and Mrs. Charles A., emeritus (Hawaii), c/o Rev. B. E. Honeycutt, P. O. Box 464, Pocatello, Idaho.

LOW, Dr. and Mrs. J. Edwin (Nigeria), 3136 Greene Ave., Ft. Worth, Tex.

LYON, Rev. and Mrs. Roy L. (Mexico), 3612 Castleman, Ft. Worth 5, Tex.

MARTIN, Rev. and Mrs. Earl R., Box 7735, Nairobi, Kenya, East Africa.

McCONNELL, Dr. and Mrs. H. C. (Chile), Southern Baptist Theological Seminary, 2825 Lexington Rd., Louisville, Ky.

MCGEE, Rev. and Mrs. John S. (Nigeria), Box 154, Mars Hill, N.C.

MCGINNIS, Rev. and Mrs. William H. (Ghana), Southern Baptist Theological Seminary, Box 315, Louisville, Ky.

MULLINS, Rev. and Mrs. Charles D., Box J, Waianae, Oahu, Hawaii.

PEMBLE, Peggy, Caixa Postal, 139, Teresina, Piaui, Brazil.

PIKE, Rev. and Mrs. Harrison H., Caixa Postal, 488, Vitória, Espírito Santo, Brazil.

SEATS, Dr. and Mrs. V. Lavell (Ni-

geria), 419 E. Wilson St., Liberty, Mo. SMITH, Dr. and Mrs. Hoke, Jr. (Colombia), P. O. Box 563, 702 S. Jackson, Belton, Tex.

SOLESBEE, Rev. and Mrs. W. A., 307 Jacinto Extension St., Davao City, Philippines.

SPEAR, Rev. and Mrs. Bobby L., 197 Fourth Avenue, Ayuthia, Thailand.

STANDLEY, Rev. and Mrs. Robert R., Jr. (Equatorial Brazil), 176 Chiles Ave., Asheville, N.C.

STAPP, Mrs. Charles F., emeritus (North Brazil), c/o H. V. Branen, Lithia Springs, Ga.

SWENSON, Rev. and Mrs. Erhardt S. (Argentina), 2529 Grant Ave., El Paso, Tex.

TOLBERT, Rev. and Mrs. Malcolm O. (South Brazil), 4065 Lipsey St., New Orleans, La.

VAUGHN, Mary Edith (North Brazil), Rte. 1, Greenlee, Va.

WHITTEN, Rev. and Mrs. Charles W. (Spain), 504 College St., Clinton, Miss.

WATSON, Rev. and Mrs. James O., Casilla 3388, Buenos Aires, Argentina.

In Memoriam

Marlin Russell Hicks

Born February 8, 1923
Arkadelphia, Arkansas

Died September 16, 1957
New Orleans, Louisiana



MARLIN R. HICKS, Southern Baptist missionary to Chile, died of cancer September 16 at Southern Baptist Hospital, New Orleans, Louisiana. He had been in the States on emergency sick leave since June.

Appointed for Chile in 1950, he spent a year in language school in San José, Costa Rica, before becoming an evangelistic worker in Santiago and Antofagasta, Chile. In 1956 he became secretary for the Sunday school department of the Chilean Baptist Convention.

Before his appointment to foreign mission service, he was pastor of churches in Mertens, Honey Grove, and Deport, Texas.

A native of Arkadelphia, Arkansas, Mr. Hicks received the bachelor of arts degree from Baylor University, Waco, Texas, and the bachelor of divinity and master of religious education degrees from Southwestern Baptist Theological Seminary, Fort Worth, Texas.

He is survived by his wife, the former Dorothy Gilbert, native of Meridian, Miss., and three children: Marlin Russell, Jr., eight; Cecilia Dene, six; and Kenneth Gilbert, four.

"Beginning at Jerusalem"

(Continued from page 3)

the Mission attend the meeting of the convention's executive committee for the purpose of liaison without voting privileges. The convention has seen fit to elect a missionary as its assistant executive secretary, and missionaries are occasionally elected to other convention responsibilities.

Exchange of ideas and discussion are always free and are made in a Christian give-and-take manner. Every effort is made by the missionaries to inject new ideas where they seem necessary, but it is also a policy to go along in every possible way with the ideas of the nationals. Missionaries are given the privilege of free discussion at the annual business meeting of the convention, but they vote only when they attend as elected messengers from their respective churches.

In 1950 the Japan Baptist Convention decided to open work in Osaka, Kobe, and Kyoto. At that time, no pastors were available for the work, and three missionary families moved to the three areas, built homes, and started meetings in their homes or in rented quarters. Funds were obtained from America, by request of the convention, to erect a permanent building in each city.

Eventually, churches were organized, and pastors were called by the churches; and, when the churches grew stronger, mission points were begun at Kita-Shirakawa (Kyoto), Amagasaki, and Otsu. With funds both from America and the convention, and with some help from the local churches involved, building lots have been or will be bought in these new locations, and buildings are in process of construction or in the planning stage. Pastors are being trained at the seminary.

This same cycle will take place in an ever enlarging circle in the Kansai area. The more numerous the self-supporting churches become, the more able they will be to give co-operatively to expanding mission enterprises.

Actually, the enterprise has expanded recently to Okinawa. Perhaps this could be called "unto Samaria." With more than sixty churches and as many missions and preaching stations co-operating, and with more than nine thousand Baptists participating,

a new project has been launched on Okinawa solely by the Japanese with no help from America. In time there will be other projects, and the goal of Japanese Baptists is "unto the uttermost part of the earth."

No group will be happier than Southern Baptists when the Japan Baptist Convention reaches complete independence. Endeavor is made on every hand to encourage the accomplishment of this goal. Perhaps there will always be a place where Southern Baptists can help through the strategic placement of missionary personnel and through the gift of capital funds, whether for schools, hospital and other institutional equipment, or for church buildings, lots, and pastoriuns.

But Southern Baptists believe in promoting a thorough program of evangelism looking toward ultimate and complete indigency. When their co-operation ceases to be needed in any area, they will seek another more needy area.

The Japan Baptist Convention and the Japan Baptist Mission are servants of the local Baptist churches. Nothing

done by either body is binding on any local church, and the churches could vote both organizations out of operation if they so desired. This can be understood when one realizes that the convention is constituted by messengers from the churches and that the Mission exists only to serve with and through the churches and the convention.

They all—churches, pastors, and missionaries—believe in co-operating in any truly effective Christian undertaking, but it is their deep conviction that evangelism is best done through strong local churches and an efficiently and democratically functioning, co-operating agency for these local churches. Firm in their interpretation of "one Lord, one faith, one baptism" and in their conviction that neither a merely organizational interdenominationalism nor a surface ecumenicalism furnishes an effective avenue for powerful and effective evangelism, they project their work, emphasizing what they believe is their message and seeking to give this message to the world, "beginning at Jerusalem."

Two Faithful Servants

(Continued from page 15)

rendered his life to the ministry on the same day.

Mr. Fujita returned to his birthplace in 1938 and began preparing himself for his work. He was graduated in the second class of the Baptist Bible School of Hawaii, Honolulu, and then he attended New Orleans Seminary. In 1948 he and his wife were appointed by the Southern Baptist Home Mission Board as missionaries among the Japanese in West Los Angeles, California. After three years in Los Angeles, he and his family were called to the Mt. Zion Baptist Church, Kokura, Japan.

In 1953 the Fujitas returned to Hawaii where Mr. Fujita has continued to work with Japanese-speaking groups, primarily with the Nuuanu, Waialae, and Pali View Baptist Churches. The Japanese work at the Nuuanu Church was begun in 1954, and there is now a membership of thirty. Activities include Sunday morning worship, Wednesday evening prayer service, and Woman's Missionary Society.

At the Waialae Baptist Church the

Japanese activities include Sunday evening worship and a Japanese language school which meets five days a week from three to five o'clock and has eighty children enrolled. An average of fifteen persons attend the monthly Japanese services at the Pali View Church.

Mrs. Fujita, also a Hawaiian-born Japanese, was taken to Japan by her parents when she was eleven years old. She is a graduate of Seinan Jo Gakuin, Baptist girls' school in Kokura.

The Fujitas have one son, James Nobuyki, ten years old, who was named by Missionary Dozier. The name, *Nobu*, meaning Faith, and *Yuki*, meaning Practice, was taken from James 2:17.

It grieves the missionaries appointed by the Foreign Mission Board for service in Hawaii that they are unable to witness to the older Japanese people, many of whom live in homes of Baptist families. But they are thankful that God has provided these two collaborators who are being used in a wonderful way to preach and teach the wonders of his grace to many people who understand only in Japanese.



YOU AND YOUR MISSIONARIES

Rogers M. Smith

The Training Union and Foreign Missions

IN 1881 in Portland, Maine, Rev. Francis E. Clark, a Congregational minister, formed the interdenominational Society of Christian Endeavor, which had rapid growth. In 1889 the Methodists organized the Epworth League for the training of young people. In 1891 the Baptist Young People's Union of America was organized in Chicago at a convention attended by about three thousand delegates.

Seventeen young people of the First Baptist Church, Charlottesville, Virginia, met on November 23, 1884, to decide on a young people's organization. Some wanted a Christian Endeavor Society, while others wanted a B.Y.P.U. When the vote was taken, nine were in favor of the B.Y.P.U. and eight, of the Christian Endeavor Society. This brought into existence the first B.Y.P.U. in Virginia and most likely one of the first in the Southern Baptist Convention.

In November, 1895, the Baptist Young People's Union, Auxiliary to the Southern Baptist Convention, was organized at a meeting in Atlanta, Georgia. This auxiliary was made up of those who felt the B.Y.P.U. should be strictly denominational and co-ordinated with the program of the Southern Baptist Convention.

The second meeting of this auxiliary was held in Chattanooga, Tennessee, in May, 1896, and Rev. John D. Jordan, of Birmingham, Alabama, was elected corresponding secretary, with headquarters in Birmingham. The auxiliary met annually until 1909. After that the officers and executive committee of the B.Y.P.U. were elected by the Southern Baptist Convention.

Then, at the meeting of the Southern Baptist Convention in Hot Springs, Arkansas, in 1918, the B.Y.P.U. committee was discharged. The work was placed in a special department at the Sunday School Board, and Dr. Landrum P. Leavell, who had been working with the Sunday school and B.Y.P.U. since 1900, was elected secretary and editor. He led this very

significant program until his death in 1929.

Dr. J. E. Lambdin, field secretary and associate editor from 1925 to 1929, was elected to succeed Dr. Leavell. He and those associated with him for these past twenty-eight years have given wonderful and wise leadership from the Southwide level. They have been ably assisted by the state Training Union secretaries and the associational and local Training Union leaders.

The enrolment figures at certain intervals during the last forty-five years give evidence of the growth of the Training Union work among our churches. In 1911 there were 60,700 enrolled in the Training Union. By 1921 this figure had grown to 384,215 and by 1931 to 546,948. In 1941 the figure stood just below a million, at 954,179. By 1951 it had jumped more than a half million to 1,554,660. The 1957 *Southern Baptist Handbook* shows that for 1956, 2,316,354 were enrolled in the Training Unions of our churches.

In 1944, 12,730 of our churches had Training Union work. By 1956 this figure had grown to 22,104. The leaders of this phase of our program will never be satisfied until all of the 30,834 Southern Baptist churches have Training Union organizations.

The purpose to which the Training Union is dedicated is expressed in the following terms: growth in Christian intelligence, growth in Christian character, development of Christian efficiency, growth in church and denominational loyalty.

The Training Union has as one of its main objectives missionary education, and missionary programs are promoted regularly among all age groups. These programs in the local churches, along with Training Union encampments, assemblies, and conventions, have helped to influence many young people to surrender their lives for missionary service. The Training Union has also helped prepare these

young people for greater usefulness and more effective service.

The following quotations are from the testimonies of recently appointed missionaries as to the influence of the Training Union in their lives:

While in the United States Marine Corps at Camp Lejune, North Carolina, I was drawn into a more active and consecrated religious life predominantly through the Training Union of the Jacksonville (North Carolina) Baptist Church.—T. KEITH EDWARDS, *missionary to Nigeria*

I was attending a Training Union encampment when I dedicated my life.—CLAIREE (MRS. CECIL H.) GOLDEN, *missionary appointee for Honduras who is now in language school in San José, Costa Rica*

Training Union meant very much to me, and it helped me as much or more than any other part of my church life.—JOYCE (MRS. DONALD R.) HEISS, *missionary to Japan*

While I was in Valdosta, Georgia, for my college work, many significant factors came to bear upon my life. One of these was the Training Union work, which helped me to better understand the Christian life and gave me an opportunity for refreshing Christian fellowship.—RUSSELL B. HILLIARD, *missionary to Spain*

In the summer of 1947 a carload of us went to Ridgecrest Baptist Assembly in North Carolina for Training Union week. From that time I began seriously thinking about what I would do with my life.—CHARLES W. DAVIS, *missionary appointee for Venezuela who is now in language school in San José, Costa Rica*

During the years in high school in my home church, the Training Union meant a great deal to me. The programs we had, particularly two on vocational Christian service, made a deep impression on my life.—BETTY HODGES, *missionary appointee for Chile who is now in language school in San José, Costa Rica*

Training Union meant a great deal to me during my teen years. It gave me an outlet for my social life as well as a foundation for my Christian doctrine. I shall ever be thankful for consecrated and Christian leaders at this period in my life.—CAROLYN (MRS. RICHARD T.) PLAM-PIN, *missionary to South Brazil*

I began to attend the Intermediate Training Union in my church and there I first felt that God was leading me into foreign missions. My call from that day to this has been a growing realization that this is what God would have me do.—SARAH WILSON, *missionary appointee for Argentina who is now in language school in San José, Costa Rica*



FOR YOUR INFORMATION

Elizabeth Minshew



Your Foreign Mission Tools

Check and order these items now! All are free upon request.

Africa, Europe, and the Near East

- Horizons of Expansion in Africa, Europe, and the Near East*, by George W. Sadler
- Know Your Baptist Missions* (Africa, Europe, and the Near East, 1957)
- Israel Seeks a Faith*, by Robert L. Lindsey
- Africa—An Emerging Continent*, by George W. Sadler
- Europe Needs the Gospel*, by J. D. Hughey, Jr.
- Lebanon: An Open Door*, by Virginia Cobb
- This Is Spain*, by Roy Wyatt, Jr.
- Africa Advances*, by V. Lavell Seats
- Southern Rhodesia: An Opportunity for Advance*, by Mrs. Gerald Harvey
- Kenya: East Africa's Pearl of Great Price*, by Davis L. Saunders
- Moslem "Teen-Agers" Today*, by J. T. McRae
- Tanganyika: East Africa's Millions in Need*, by Webster Carroll
- Southern Baptist Missions in Africa, Europe, and the Near East* (map)
- Southern Baptist Missions in Nigeria* (map)
- Southern Baptist Missions in Southern Rhodesia* (map)

Latin America

- Know Your Baptist Missions* (Latin America, 1957)
- Sowing the Word in Spanish* (record of the All Spanish Baptist Publishing House, El Paso, Texas)

- Argentine Baptists Move Forward*, by Hugo H. Culpepper
- Paraguay Speaks*, by Franklin Fowler, M.D.
- Mexico: Land of Contrasts and Opportunity*, by James D. Crane
- North Brazil: A Challenging Road to Advance*, by Raymond L. Kolb
- Peru: Thousands Are Waiting*, by Robert I. Harris
- Venezuela: Land of Promise*, by Charles B. Clark
- Colombia: Land of Unrest and Opportunity*, by Ben H. Welmaker
- Southern Baptist Missions in Latin America* (map)
- Southern Baptist Missions in Brazil* (map)
- Southern Baptist Missions in Mexico* (map)
- Southern Baptist Missions in Argentina* (map)

The Orient

- Horizons of Expansion in the Orient*, by J. Winston Crawley
- Know Your Baptist Missions* (the Orient, 1957)
- What About Missions in Asia?*, by J. Winston Crawley
- Formosa, Isle of Hope*, by Carl Hunker
- Korea: A Unique Evangelistic Opportunity*, by John A. Abernathy
- Pakistan: A Major Challenge*, by J. Winston Crawley

Department Missionary Education and Promotion
Southern Baptist Foreign Mission Board
P. O. Box 5148
Richmond 20, Virginia

Please send me the items checked in the above list.

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CITY ZONE NUMBER STATE

- Baptists in Hong Kong and Macao*, by Maurice J. Anderson
- Baptists in Japan*, by Edwin B. Dozier
- Thailand: Land of Unreached Millions!*, by Ronald C. Hill
- The Philippines: A Goodly Pearl for Christ*, by Ted O. Badger
- Southern Baptist Missions in the Orient* (map)
- Southern Baptist Missions in Indonesia* (map)
- Southern Baptist Missions in East Pakistan* (map)

World Mission Items

- The Field Is the World* (1957 annual report of the Foreign Mission Board)
- Tools for Missionary Education* (listing of all foreign mission materials)
- The Cooperative Program Builds Bridges* (poster)
- Are You Holding the Lifeline?* (Cooperative Program)
- Visual Aids to Help Tell the Missions Story* (1957 catalogue)
- Southern Baptist Missions Around the World* (map)
- Directory of Missionary Personnel* (fourth edition, 1957)
- Foreign Missions in Brief* (a survey based on 1956 statistics)
- Thanks to the Lottie Moon Offering*, by Mrs. R. L. Mathis
- Tools to Help Tell the Story of Foreign Missions* (current listing of all free literature)
- Your Key to the 1957 Foreign Missions Graded Series on Africa* (listing of mission study materials)

Personnel Items

- You—A Missionary*, by Elmer S. West, Jr.
- Needed Overseas*
- The How of Missionary Appointment*
- Get Ready for a Real Job* (1957 edition)

"The Commission"

- Your Passport to Missions Study*
- The Commission* (budget plan)
- Your Key to Advance in Foreign Missions* (new rates on three subscription plans)

Our two girls listened more quietly than usual during the evening devotional period in our home as I read the account of Jesus' triumphal entry into Jerusalem. They evidently lost themselves in the crowd thronging about Jesus; for immediately after I finished reading "Hosanna to the son of David . . . Hosanna in the highest," Kristie Lin, our two-year-old, exclaimed with a bit of a Southern drawl, "Hip-hip-hooray!"—GLEN R. MARTIN, *missionary to Malaya*

Life in Northern Ghana

(Continued from page 7)

man who is now attending the Nigerian Baptist Theological Seminary, Ogbomosho. Gideon came to us as interpreter for our Sunday services in the Dagomba villages. Soon he felt that the Lord would have him give all his time to Christian work. He resigned his well-paying job and came to the Mission at a much lower salary, but he has been very happy in his new work and the Lord has blessed his efforts.

Gideon was largely responsible for the interest the Yoruba church in Tamale took in Moogla, a Dagomba village of about 250 people twenty miles away. Many of these people had not heard the name of Jesus before Baptists visited them in 1955.

Services were held near the chief's compound until a suitable plot of land was secured. Then the Yoruba men themselves went to Moogla and erected a small, temporary church building. This was only a frame with a grass roof, but the Dagombas were filled with joy that they had a place of worship. The first service was held in the new building before the benches were made, but the people sat on logs. They sang "Kpem N Subu Ni" ("Come into My Heart") as proudly as if they were seated in mahogany pews in a beautiful church building with stained glass windows.

There are six men now awaiting baptism; the women are very slow in responding to the invitation of salvation. This is only one of several villages where young men from the Tamale church take the gospel message each Sunday.

Recently land for a church was granted in Nyansigu, a section of Tamale. The people there already have some bricks to start the erection of one wing of their building.

From this village several mothers have brought their young children to us, asking that we treat their ulcers or go with them to the hospital. (They feel they will receive better care if we accompany them.) This gives us a good opportunity to encourage them to always see the doctor in case of illness.

Many of the Dagomba people are so afraid of going to the hospital that they treat the sick person with native "remedies" until it is useless to seek

good medical help. Sad to say, this is what happened to Fuseni's little daughter.

Fuseni is one of the few Christians in his village. He had worked for some months in the mission compound and was not afraid to seek medical care. When his child became ill he asked permission of his compound father to take her to a doctor. This request was not granted, and no amount of pleading would change the old man's mind. (In a Dagomba village a young man cannot disobey the orders of the compound father without serious results.) The baby died.

There are several denominations working in the Northern Territories of Ghana in addition to Southern Baptists; however, there still are not enough missionaries to reach all the people of this vast area. People in many villages have never heard that Jesus died for them. Those who hear seem eager to follow Christ, and a great harvest could be reaped for the Lord if only there were enough laborers.

Egyptian Village

(Continued from page 17)

and ideas on how to overcome their plight. Instead of forgotten men without faith in themselves, they were people with new interest in raising their status to become citizens again.

Actually, Halana worked so hard that she exhausted herself and became seriously ill. It took a year of rest in a hospital before she recovered.

Hospital officials recall the heavy influx of mail, written on any scrap of paper the refugees could find. People, once without hope, sent her their wishes for a speedy recovery.

Halana, cheered, did recover and returned to her work with the literature committee of the American mission in 1953. She had begun working for that committee back in 1936.

At first her work was supervising the start and continuation of church and school libraries. By 1946 she was supervising 156, showing the increased interest in Christian literature. She also began the first reading course for church members.

Then, in 1947, she started field work in literacy-literature projects.

A native of the village of Mansura, Halana was born into a large family. Her father, a Christian land agent, died young; so Halana and a younger sister, Sara, supported their mother and educated younger brothers and sisters.

Halana started to teach even before receiving her own degree from the mission girls' high school at Assiut. She taught at Mansura girls' school, then attended the college for girls at Cairo and also the American University there.

The people of Deir Abu Hinnis and other Egyptian villages benefit from her Christian education. Now as they get Christian education, they follow Halana's leadership and move out of poverty, disease, and want.

Halana has helped wipe hatred out of the hearts of people. She has reconciled them to each other and to God.

As Christians, they show spiritual, mental, social, and physical growth. They are realizing more fully the meaning of being sons and daughters of God.

Ghana

(Continued from page 8)

picture the new nation completely. Shadows—an estimated 15 to 25 per cent literacy rate, primitive northern tribes where about twenty people out of 1,097,000 have a high school education, only 30 per cent of the more than four million people claiming to be Christians, local chiefs and their tribes worshiping fetishes—must be added to give the picture depth and accuracy.

John Gunther, author of *Inside Africa*, asked several prominent Ghanis what they thought the country needed most. One answer was, "Education, education, education!" Dr. Christian G. Baeta, chairman of the Christian Council of Ghana, said, "Only Christians can give the moral instruction so vital to a young nation."

"The need is not for open doors. It is for men and women in America to come over and help us," says William H. McGinnis, Southern Baptist missionary to Ghana. "There is an open door for every kind of Christian service. We need evangelists, educators, doctors, and nurses to produce Christian leaders and Christian statesmen for the new nation of Ghana."

Give to the 1957 Lottie Moon Christmas Offering

Your Footprints

By John W. (Jack) Patterson

I SAW your footprints all over the small Spanish-speaking Central American republic of Costa Rica when I was there studying the language in preparation for service in Colombia. You went there through your gifts to the Cooperative Program and the Lottie Moon Christmas Offering.

I stood in the city of Alajuela and saw where you had helped to erect a fine house of worship on a main highway where hundreds pass each day and observe the effect of your gifts.

In the city of Heredia, where Roman Catholic priests boast that no evangelical church can survive, I saw where you had been. Your feet have touched a plot of that priest-ridden soil and hallowed it into a place of worship and a place where, slowly but surely, the message of Jesus Christ is winning many who stand in darkness.

You went to the capital city, too. Your footprints are very noticeable there in the beautiful First Baptist Church in downtown San José. The Guadalupe Baptist Church, which you helped construct in San José, also reveals your concern for the lost, and your sacrificial gifts to the Lottie Moon Offering built the fine Cinco Esquinas Baptist Church.

Yet another church in this city portrays your footprints. It is the new Paso Ancho Baptist Church. It is small, but it is alive. No dead creeds are read there, and no monotonous prayers are mumbled in that building. You have been there through the Cooperative Program and through Spirit-filled missionaries, and souls are being won to Christ each month.

I saw your footprints again in the lives of the missionary couple who represent Southern Baptists in Costa Rica. The William M. Dyals could have a good position and a much larger salary in the

States, but they prefer to be your feet in this needy mission field. It is unbelievable what they accomplish through God's help and your gifts.

The Southern Baptist Foreign Mission Board took over the Baptist work in Costa Rica in 1949, and already there are ten churches and several missions established to show the effect of your love and interest in foreign missions.

The schedule of the Dyals includes meeting with pastors, discussing building plans, helping language school students, attending a multitude of church meetings, keeping speaking engagements, and doing soul-winning visitation, as well as a score of other things each day and night. Is it any wonder that they say their greatest need is for more praying by the people at home!

Your footprints were noticeable again at the Baptist Bible institute there. Young men who have studied in this school have gone out to establish new missions and churches so that still others of these needy people can find Christ.

I saw you as you preached through these young pastors by means of your Cooperative Program support in their salaries and their churches.

These are your footprints that I saw. Yet they seem also to reveal the handprint of God. The Cooperative Program seems now to be more than a co-operation between our churches and denominational agencies. It and the Lottie Moon Offering are a co-operative program between each of us and God. Except God bless these, our efforts in foreign missions—even our giving—are in vain. We need to co-operate not only by giving our money, but also by fervently praying.

God is greatly blessing the work which you are financing in Costa Rica. Your footprints looked wonderful wherever I saw them.

When I began to emphasize the Lottie Moon Christmas Offering in Immanuel Baptist Church, Little Rock, Arkansas, I naturally asked myself, "Will this special gift for foreign missions hurt our giving to the Cooperative Program?" The little tree below was set in our church auditorium the first Sunday in December, last year. The ten sticks beneath the tree represented our church's goal of \$10,000. Each Sunday

morning and evening during December a report was made, and as the money came in the lights were turned on. The total Lottie Moon Offering reached \$11,002. During the same month, the church sent its largest monthly check for Cooperative Program giving and there was a large amount left over to be transferred to the building debt fund. Mission giving had stimulated other giving.

—W. O. VAUGHT, JR., pastor





Episode #1



Episode #2



Episode #3



Episode #4



Episode #5

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Episode No. 1—ENDUED WITH POWER, 18 min. This film moves to the actual day of Pentecost, covering a portion of Peter's sermon to the multitudes. Following this, Peter and John's healing of the beggar shows something of the indwelling Holy Spirit's power in the early Christians. Acts 1:1 to 8:1a

Episode No. 2—A FAITHFUL WITNESS, 14 min. Beginning in Jerusalem with the selection and ordination of the "seven," this film highlights the early Christian movement as it can be seen through the experiences of Philip, a man pulled from the ranks of the congregation. Acts 6:1-7 and 8:4-40

Episode No. 3—LIGHT FROM HEAVEN, 14 min. The awful sinfulness of sinners and the amazing grace of the Saviour are stressed in this film of Paul's persecution of Christians and his dramatic conversion. It begins with a confession from Paul in 1 Timothy 1:15. Acts 7:57 to 9:19 and 1 Timothy 1:15-17

Episode No. 4—NO RESPECTER OF PERSONS, 17 min. This film shows the broadening scope of the gospel as it was preached and lived by Christ's early followers. It deals mainly with Peter's call to the house of Cornelius. Acts 10:1 to 11:18

Episode No. 5—GOD'S CARE OF HIS OWN, 14 min. The direct intervention of God into the lives of his followers is revealed in this film. Through the wicked hand of Herod, James was put to death. Peter was imprisoned, but was miraculously released. Then God's hand of judgment moved against Herod and removed the evil force. Acts 11:19 to 12:24

Episode No. 6—EVERY CHRISTIAN A MISSIONARY, 14 min. The multiplying, swift moving events recorded in the first 13 chapters of Acts are dramatized here as this film depicts the development of the early Christian missionary movement. Acts 1:1 to 13:4

Episode No. 7—SALVATION AND CHRISTIAN FELLOWSHIP, 16 min. The dramatic note of this film is salvation by grace-through faith and the true brotherhood of all those who have been saved. The question posed in Acts 2:37, "what shall we do?" and the Philippian jailer's question are combined to introduce and set the stage for the discussion of the problem. Acts 15:1-35



Episode #6

Episode No. 8—WHAT MUST I DO TO BE SAVED?, 18 min. The early experiences of Paul's second missionary journey are rich with opportunities for explaining how Christ saves sinners and showing the results in the life of the one who is saved. This film also deals with the call to Macedonia, Lydia's conversion, Paul's imprisonment, and the conversion of the Philippian jailer. Acts 16:1-40



Episode #7

Episode No. 9—WITNESS BEFORE A KING, 17 min. This film emphasizes Paul's witness before Festus and Agrippa. It shows the faithful witnessing, motivated by an inward compulsion which would not be satisfied. Acts 23:1 to 26:32



Episode #8

Episode No. 10—TRIUMPHANT, 17 min. The purposes of this film are to lead the viewer to a mature, triumphant Christian philosophy as demonstrated in the life of Paul. Paul's meeting with the Jews of Rome in an attempt to win them to the faith, his work during his first imprisonment, and the interval between his first and second imprisonment are depicted. Acts 28:13-31 and Paul's letters from Rome



Episode #9

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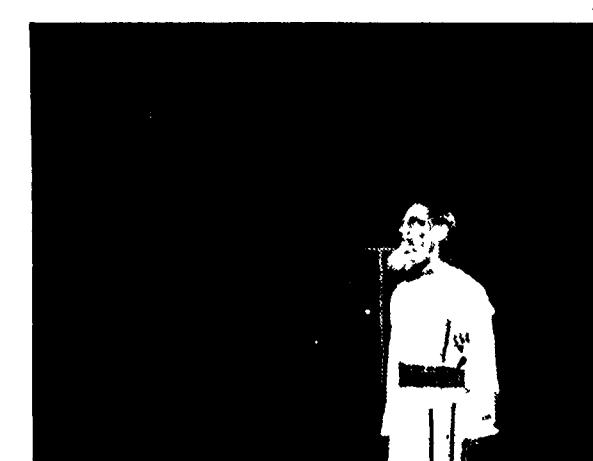
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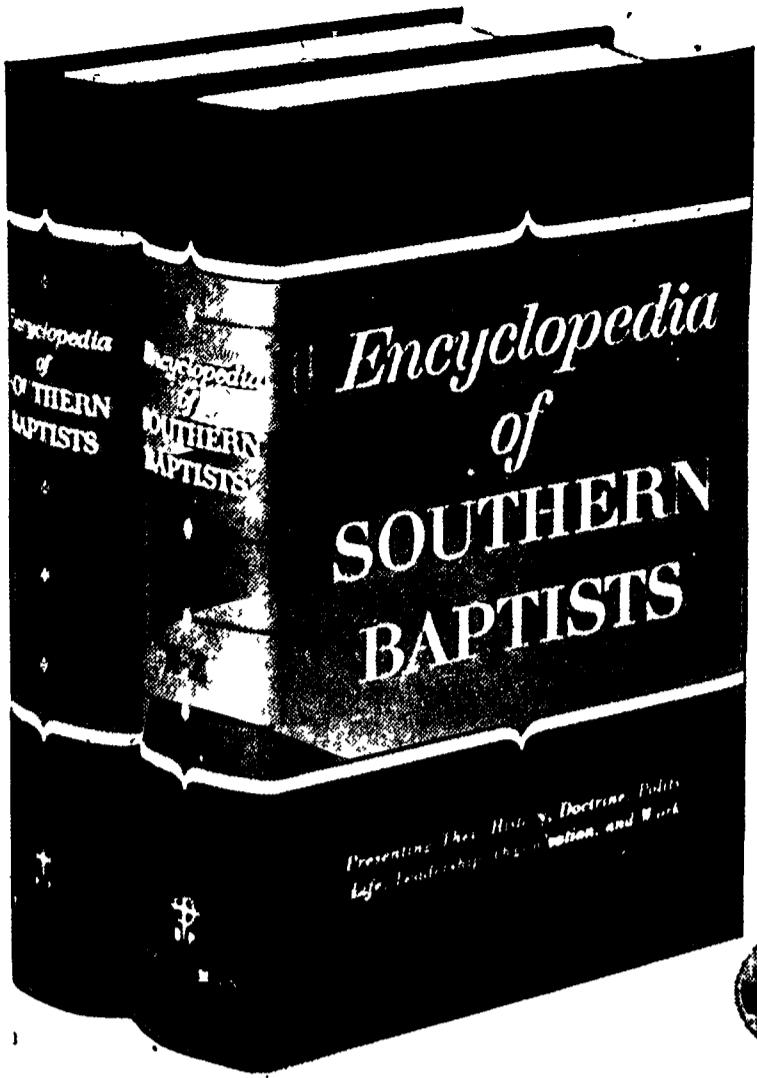
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