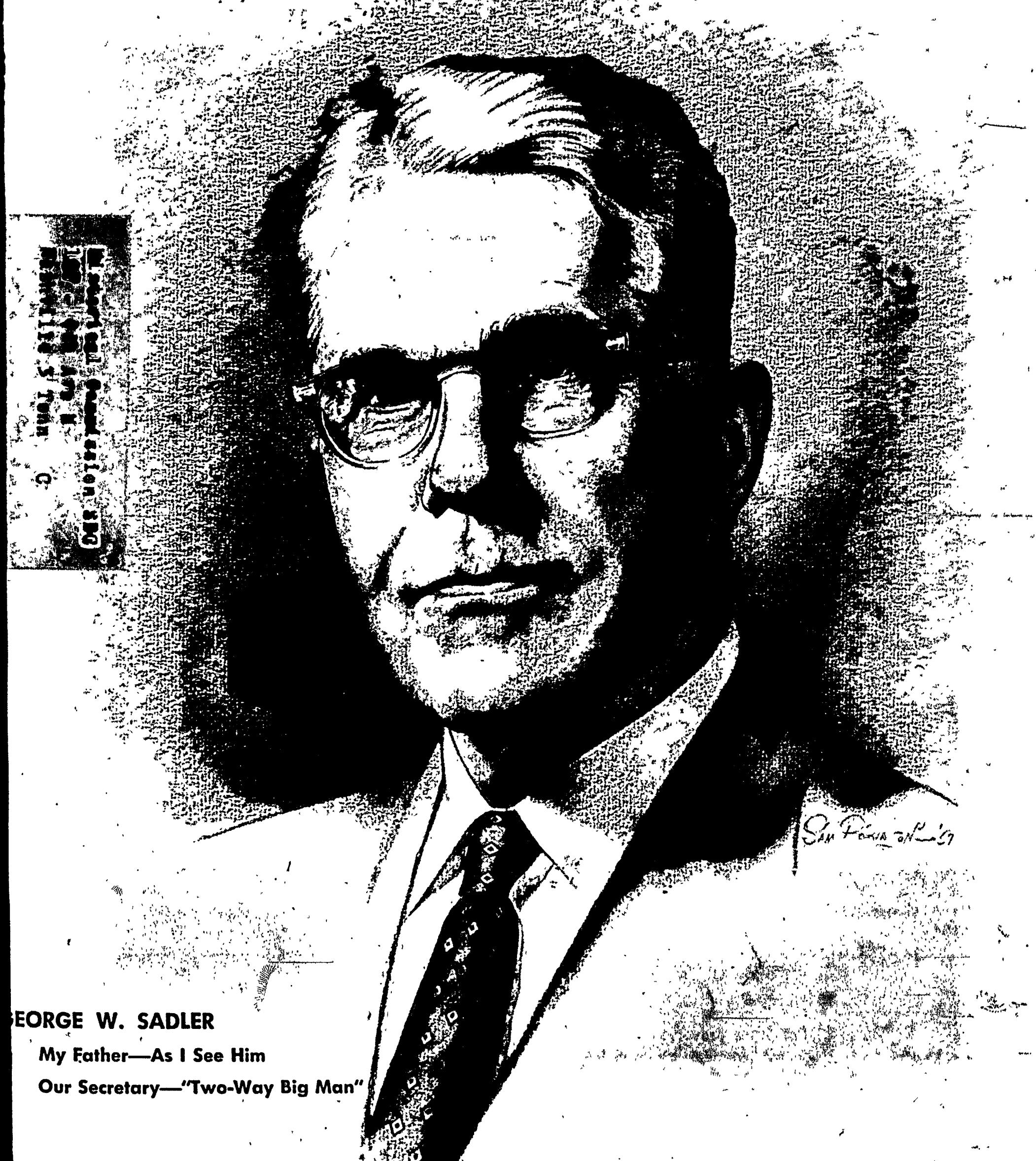


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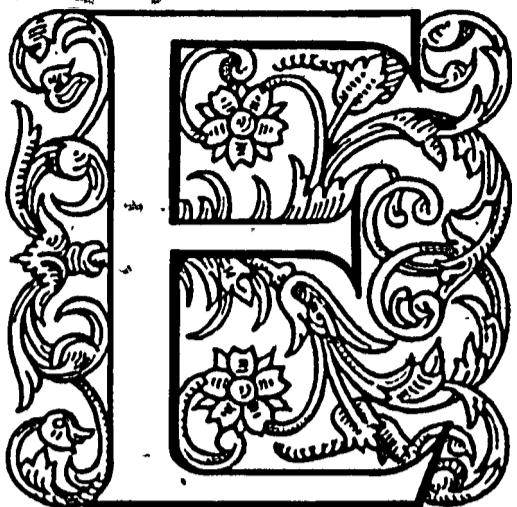
Commission



GEORGE W. SADLER

My Father—As I See Him

Our Secretary—"Two-Way Big Man"



TERNAL GOD, our loving Father, we pause for a brief season of thanksgiving and praise for George W. Sadler, our cherished friend and thy faithful servant. Our lives are strengthened and blessed in the knowledge that thou didst lay thy hand upon him years ago to set him apart to a special service for the kingdom of our Christ. We thank thee that thy hand has continued to rest upon him through many years of distinguished service. We thank thee for his life—for his outstanding career in kingdom service as missionary statesman and wise executive. We thank thee for his foresight and insight into the circumstances, conditions, and needs of the peoples of a large area of the world, for the complete dedication of body, mind, and spirit which he has given to meet those needs. We thank thee for the precious seed which he so faithfully sowed across the years, which have already borne a fruitful harvest and will continue to bear a harvest of souls for heaven in the years and decades and centuries to come. Thou didst richly endow him for the work which he has so effectively accomplished. Thou hast protected, sustained, and guided him on many a perilous journey over land and sea. Thou hast withal enabled him to represent Southern Baptists as a good missionary of the cross of Christ; and for this we give to thee our gratitude and praise. And we would include, our Father, in every phrase of this prayer of thanksgiving our deep gratitude for Mrs. Sadler, his lovely and faithful and constant helpmeet and companion. When they shall have come to the close of the official relationship with the Foreign Mission Board, we pray that thou wilt grant them many more years of health, peace, and happiness. And may the afternoon of life be as full and rich and fruitful as the morning has been. Give them, our Father, the full reward and satisfaction which comes to those who have wrought well and can look back upon a work well done. And may their experience, wisdom, knowledge, and devotion continue to serve thee in paths and places of thine own choosing in the days ahead. This prayer of thanksgiving and praise we make in Jesus' name and for his sake. Amen.

This is the prayer offered by Dr. Howard L. Arthur, second vice-president of the Foreign Mission Board, at the close of a special service held during the October Board meeting in honor of Dr. George W. Sadler, who retires January 1 after eighteen and a half years as secretary for Africa, Europe, and the Near East.

THE *Commission*

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MY FATHER—*As I See Him*

By Henrietta Sadler Ellwanger

GEORGE W. SADLER is my father. In addition, he is the father of my brother. Seven grandchildren call him "Big Daddy." More important—or really less important—for the last eighteen and one half years he has been secretary for Africa, Europe, and the Near East for the Foreign Mission Board of the Southern Baptist Convention.

He was born in a little Tidewater Virginia community, Lane View, the son of a farmer, William Burke Sadler, and a rather remarkable brown-eyed woman named Fannie Faucett Sadler. According to family tradition, his mother once shielded him from a paternal spanking by placing a chair between the irate father and the young culprit.

As a boy, Father attended private schools because there was no public high school in his county. He and the family attended Glebe Landing Baptist Church, which was constituted in 1772 by the famous John Waller and built near a glebe landing on the Rappahannock River in the days when river transportation was all important to the community economy. The Sadler name has been a part of the church records since that date.

I remember Father singing lustily during the August "meetings" we attended there when I was a child. I remember the mountains of fried chicken served by the women of the church for dinner on the grounds. How drowsy I became when the sun slipped through the colored windows as the minister struggled for the salvation of my young soul! In due time I, like my father, was baptized in the Rappahannock River, becoming another Sadler member of Glebe Landing Church.

After a childhood cluttered with boyish escapades—cutting off his toe, being stepped on by a horse, swimming in the river—Father decided at eighteen that he was called to preach. It was not an easy decision, but after agonizing prayer he was finally convinced. Glebe Landing licensed him to the ministry and he entered Richmond College in the fall of 1906.

Richmond College was a valuable experience for the farm boy come-to-town, for here he learned to play football and found a lion's share of social acclaim as a result. Incidentally he gained some knowledge. In fact, football became so interesting that he took a master's de-

gree in order to play his final year and captain the team.

While in college Father developed a superior feeling with regard to the missionary volunteers he saw on the campus. Surely, he felt, he was too good to be a foreign missionary. However, when he went to the Southern Baptist Theological Seminary, in Louisville, Kentucky, his thinking changed. He came to know fine students who were planning to go to the foreign fields. He began to feel the tremendous power of their personalities.

One day in Old Testament class, Dr. John R. Sampey spoke of the sacrifice Abraham made in offering up Isaac, adding that parents who sent their sons to certain parts of Africa would be making just as great a sacrifice as Abraham. Something, which Father took to be the voice of God, said, "You are husky, why don't you go?" Although he did not want to be a missionary and his mother did not want him to go to Africa, fighting it out in prayer he decided he *must* be a missionary to Africa—nowhere else but Africa.

The story of Father's speaking to the laymen in Louisville in 1914 is threadbare. [See page four.] At any rate, he made an impression. Enough money was pledged to pay his salary and traveling expenses to Nigeria. His challenge of placing his life against their money became an actual fact as he served in southern Nigeria.

At the outbreak of World War I Father volunteered as a private in a machine gun unit. Later in France he was commissioned as a chaplain. He saw war's "hell" in the Argonne. He must have been a pretty good soldier, because General John J. Pershing gave him the Distinguished Service Cross for his services.

After the armistice he returned to America and in Pelzer, South Carolina, in August, 1919, married Annie Laurie Maynard, whom he had met in Blue Ridge before going overseas. She says two young ministers there told her the Lord had spoken to each of them saying she was to marry him, but the Lord had not spoken to her at all! I assume she, Father, and the Lord finally got together.

They sailed for Africa immediately, but they were forced to return to America from England because travel congestion following the war made passage to Africa impossible. During this period of waiting for transportation, two important events took place—I was born and

Father taught in Westhampton College, Richmond, for a year.

When I was three months old we were on our way to Nigeria—Mother and I for the first time. That trip from New York to Lagos took six weeks. I can imagine what Mother must have thought as she took a baby into the “white man’s graveyard.” Father didn’t worry. He was convinced everything would be fine—and it was.

Two years later George William was born in Ogbomoshó, Nigeria. He and I had an interesting, entertaining, and eminently satisfactory childhood. I remember the days when townspeople came to talk with much ceremony. I remember when the first airplanes flew over our bush city—the bells tolled, the pagan priests offered sacrifices, and the old ones ran for bush. One of the students turned to Father and asked with childlike confidence, “Please, sah, buy one for the college!” (Father was principal of the Baptist College and Seminary in Ogbomoshó.)

During an eclipse the students stood on the hill eagerly looking at the phenomenon through smoked glasses; but the pagans huddled, fearful lest the moon eat the sun and the world be plunged into eternal darkness. I remember when the English class gave scenes from *The Merchant of Venice* and the dark Shylock put a black hand to a white-robed “Venetian” stomach, whining, “If you will excuse me, I am seceek.”

I remember—the long walk Father and I took after he accidentally ran over my kitten; his tenderness when I broke my arm; the field games on Empire Day; the sweet, woody taste of sugar cane; the frenzied dash for tetanus serum seventy miles away when Father stepped on a nail; Father’s mixing a giant fruit salad for Mother’s surprise birthday party—all of these belong in my treasure chest of memories.

The mission work continued. There were classes, chapel services, and graduations at the college. Father has a pet mission theory: the missionary should work himself out of a job. His major emphasis, therefore, was training Nigerian leaders. Nigerians came to know Christ and, as teachers and preachers, went out from the college to tell others about their new and wonderful knowledge.

One of these, Rev. S. A. Lawoyin, now president of the Nigerian Baptist Convention, tells of Father’s training students in field sports. Mr. Lawoyin was practicing throwing the cricket ball when across the field Father’s voice boomed, “Throw straight, my boy, throw straight.” Then he adds, “Dr. Sadler lives straight. He is one of the most straightforward men I know.”

Father has always had a love for people and the Yorubas loved him.

One of the high lights of our lives was furloughs. There was a great deal of bustle as we decided which toys to take and which to leave tearfully behind and as we selected clothes for the tropics and for the winters at home.

During one of these furlough years we went to New York for Father to finish work on his master’s degree at

(Continued on page 30)



THIS ISSUE "The Commission"

honors Dr. George W. Sadler upon his retirement as secretary for Africa, Europe, and the Near East for the Foreign Mission Board of the Southern Baptist Convention. But Dr. Sadler is not severing his connection with the Board, a relationship which began in 1914 when he was appointed a missionary to Nigeria. He has been named special representative for Europe; and sometime this spring he and Mrs. Sadler will locate in Zurich, Switzerland. (On this page is a brief speech which Dr. Sadler gave to the Southern Baptist Convention at its 1957 meeting in Chicago. It gives his reasons for not retiring from missionary activity.)

We Keep Going

By George W. Sadler

SPEAKING on a college campus in Virginia some time ago, Professor Arnold Toynbee declared that a certain degree of egocentricity is necessary for self-preservation but too much is sin. It is quite evident that there are amongst us those who go beyond the self-preservation stage. "Humility and How I Achieved It" would be quite inappropriate as a sermon subject for most of us.

The subject, "We Keep Going," was thrust upon me; therefore, if I must talk about myself, here goes. The apostle Paul did it and I don't pretend to be better than he!

Near the end of the school year of 1913-14 several hundred Kentucky laymen gathered in Louisville. About a dozen senior student volunteers of the Southern Baptist Theological Seminary were requested to appear before the men. I was asked to express the sentiment of the group. My concluding remarks were after this fashion: "We have spent these years preparing for the work to which God has called us. We have applied to the Foreign Mission Board for appointment as missionaries, but there is no indication that we shall be appointed. We place our lives against your money. What are you going to do about it?"

I had hardly taken my seat when a man arose and said,

"I want to give five hundred dollars to send that young man, God bless him, to Africa." The audience was electrified and soon other hundreds of dollars were raised. Two months later, at the meeting of the Southern Baptist Convention in Nashville, Tennessee, nine of us were appointed. One member of the group, Red (Maxcy G.) White, still serves in Brazil. One has died, and the others have retired.

At the end of this year, not because of the infirmities of the flesh, thank the Lord, but because of regulations, I shall retire from my present position. However, there is no thought of retiring from missionary activity. Whether at home or abroad, my wife and I plan to keep going. It would be incongruous for us to sit at our little home in Richmond, Virginia, and await the consummation of the age—so far as we are concerned.

1. We must keep going because that is the genius of our religion. "Go" is a little word but it has tremendous implications. Indeed, it is related to the power and will of God. The same chapter that tells the story of the resurrection contains the Great Commission. Divine power in heaven and in earth was manifested in the risen Saviour.

Aware of his identification with God, the reigning Lord issued the order to go and make disciples of all nations. The last words of the Son before he went back to the Father were, in substance: "After you become empowered, you are to go as my witnesses beginning in Jerusalem and keeping on to the ends of the earth."

2. We keep going because there is yet much land to be possessed. After a visit to the Gambia, a small colony in West Africa, one of our missionaries reported the need there to be desperate. A few weeks ago a call for help came from one of our German American Baptist friends in the French Cameroons. Not long since, a secretary of another mission board stated that there are two millions of persons in one part of French Equatorial Africa entirely untouched by any Christian influence.

From old, sophisticated, and, some think, decadent Europe and from the ancient and explosive Middle East there come calls for men and money in order that the gospel may be preached.

3. We keep going because if we fail the places to which God is calling us will be pre-empted by others. Vice-President Richard M. Nixon declared in a report to the President that Africa occupies the same place in the designs of the Communists that China held twenty-five years ago.

As we know from sad experiences, another effective pre-emptor is Islam. Three of the world's most influential Muslim rulers met in Mecca, their most sacred city—whether by accident or design, we do not know. Before they separated they cast their eyes toward Africa and concluded that the peoples of Africa must be saved from Communism and Christianity. A Muslim missionary, a graduate of Al Azhar University in Cairo, was reported

(Continued on page 30)



Dr. and Mrs. George W. Sadler were honored at a special service during the October meeting of the Foreign Mission Board in the chapel of First Baptist Church, Richmond, Virginia. In the picture above, Dr. Baker James Cauthen (left), executive secretary of the Board, presents Dr. Sadler with a leather-bound volume of letters from friends, missionaries, and denominational leaders. Looking on are Dr. L. Howard Jenkins, president of the Board, and Mrs. Sadler. At right, Dr. and Mrs. Sadler unwrap a silver tea service. Exclaimed Mrs. Sadler, "I want to live a hundred years, as long as I'm able to hold a cup and pour the delightful brew from this service." Dr. Sadler also received a scroll signed by members of the Board.



Several missionaries who have worked with Dr. George W. Sadler tell of the enduring contributions he has made to the kingdom of God in the countries where they serve.

Our Secretary—

His Big Heart Encircles Central Africa

By Ralph T. Bowlin

WHAT has Dr. George W. Sadler meant to the missionaries in Southern Rhodesia? He has been like a father to us, a group composed largely of young missionaries on a new field of service. We have depended much on his experience and advice. His visits and letters are always interesting, informative, and inspiring.

Dr. Sadler has helped us to have a wholesome outlook toward the "regions beyond"—Nyasaland and Northern Rhodesia, which we plan to enter in 1958. We shall always remember one of his messages, "The Challenge of the Unfinished Task." He not only inspired us, he helped us toward the proper perspective and direction in regard to this task.

It is difficult to predict what Dr. Sadler will continue to mean to the work in Central Africa. We want to give full support to our new area secretary; however, we are sure that Dr. Sadler's influence will live on. The following is part of the introduction given Dr. Sadler by one of our missionaries at the opening of the George W. Sadler Chapel at the African Baptist Theological Seminary, near Gwelo, Southern Rhodesia, in 1956:

"In about two years you may hear that Dr. George W. Sadler has retired. Don't believe a word of it. A man with a missionary heart as big as his never retires. He just keeps on placing the needs of the world upon the hearts of those whom he contacts." These words probably express the mutual feeling of all of the missionaries in Central Africa.

What has Dr. Sadler meant to the nationals of Central Africa? His contacts with them have had a strong gregarious effect. Here the Baptist work is new and our numbers are few. Baptists were compared with some local and foreign sects. However, when Dr. Sadler mentioned Baptist work

throughout the world, with more than a hundred years of Baptist witness in Nigeria, his words carried more weight than ours. He spoke as a missionary and as a mature leader who commanded the respect of his hearers. Not only did he have their respect, but he gained respect for the entire Mission.

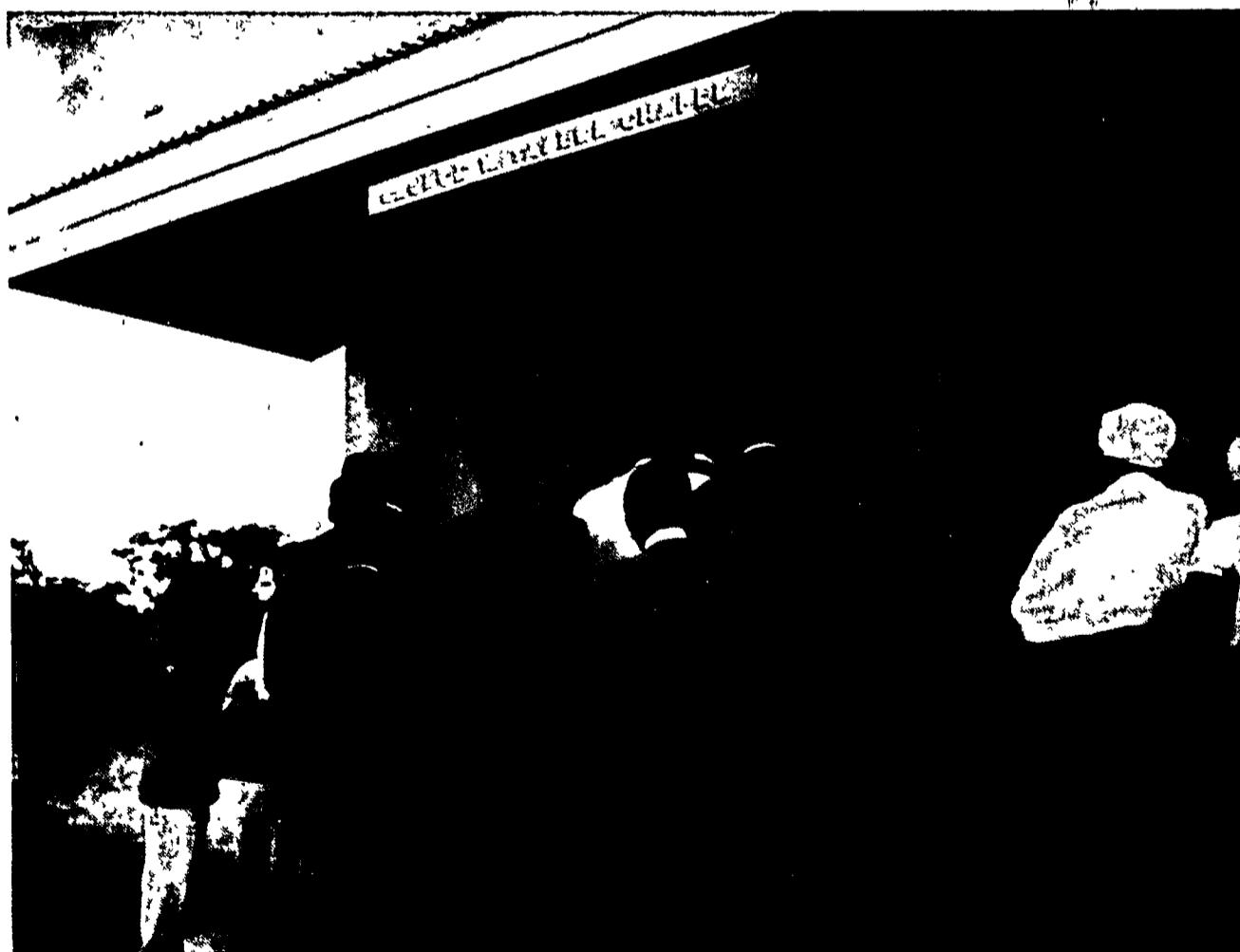
One of the pastors said, "We shall always remember Dr. Sadler as a great man with spiritual power and missionary experience." The Christians of Sanyati Reserve gave him the name, "Munhu mukuru ne nzira imbiri," meaning, "A big man in two ways" (spiritually and physically).

What has Dr. Sadler meant to the European Baptists of Central Africa? The white people of Central Africa have had Baptist work for many years. They had a vision, but they were short of pastors and finances. They

needed a training center for pastors. When their leaders contacted Dr. Sadler for help and advice, he talked very straight to them.

He helped them to consider how much money from Baptist members was used in supporting various non-Baptist programs. He inspired the Baptist leaders to more fully convince church members of the importance of their own program. He arranged for some financial help, but perhaps his greatest contribution was in connection with a united effort on the part of the European Baptists of Southern and Central Africa to launch a more effective Baptist training and evangelistic program.

I would not magnify Dr. Sadler's part in this work above that of many zealous European workers, but his influence upon European Baptists in Central Africa is not to be overlooked as we think of what he has meant to Baptist work in this area.



The crowd gathers for the dedication of the George W. Sadler Chapel at the African Baptist Theological Seminary, near Gwelo, Southern Rhodesia.

Two-Way Big Man"

His Vision for East Africa Now a Reality

By Winfred O. Harper

DR. GEORGE W. SADLER'S interest in the continent of Africa began before World War I and was shown in his going to Nigeria as a missionary. For this reason it was not a surprise to many when he began looking for new areas in which to begin Southern Baptist work—Ghana in 1947, Southern Rhodesia in 1950, and then East Africa in 1956.

Word had come to Dr. Sadler that there was a place for Southern Baptist missionaries in East Africa; therefore, in 1954 he asked that two men from the Nigerian Mission be sent to see if these reports were true. After Dr. I. N. Patterson and Dr. William L. Jester made this initial survey and gave their report to the Foreign Mission Board, the Board asked Dr. Sadler to initiate the advance.

On a personal survey early in 1956, Dr. Sadler discovered several needs in Tanganyika and Kenya which Southern Baptists would be able to meet. After returning to his office in Richmond, Virginia, he asked for three families from Nigeria to go into this new area. The Jack E. Walkers, Davis L. Saunders, and Winfred O. Harpers were chosen for this task, and the three men went to look at locations for mission stations (including a hospital) and to secure housing for their families.

Dr. Sadler's keen interest in East Africa caused many eyes and hearts to be turned to this new area. Four new missionary families, the G. Webster Carrolls, Samuel A. DeBords, Earl R. Martins, and James A. Hamptons, joined forces with the three others; and together the seven couples began an intensive study of Swahili. In August, 1957, the Carlos R. Owenses joined the group.

These eight families, supported by the prayers, interest, and resources of the Southern Baptist Convention, can

make an imprint on the lives of many who are blinded by sin. Many people will find treatment for their sicknesses and many will be guided in education; but, most important of all, many souls will be brought to Christ to "walk in newness of life."

Active evangelistic efforts are now under way in all four stations in East Africa: Dar es Salaam and Mbeya, in Tanganyika, and Nairobi and Mombasa, in Kenya. These strategic centers touch and affect the lives of more than fourteen million people in the two countries. From these centers the gospel can spread into many gospel-hungry areas as soon as personnel with language qualifications are ready.

An Anglican bishop congratulated Baptists on their plan for a community center in Dar es Salaam because he felt it was a sure way of finding entrances into the Moslem home and heart. Similar plans are under way for Nairobi and Mombasa. These centers will provide adult education, child care, and home hygiene, as well as a Christian witness. Dr. Sadler had a leading part in planning this type of ministry.

Dr. Sadler discussed a one-hundred-



Dr. Sadler looks out from the second floor of Sadler Hall, a new dormitory for the Baptist College, Iwo, Nigeria.

bed hospital with the leading medical authorities in East Africa and found that very little was being done to combat tuberculosis. Plans were soon under way to build a tubercular hospital in Mbeya. The local people, the medical authorities, and the Governor have all lent a hand to untangle red tape so that this institution might come into being.

Many people in the Southern Highlands Province of Tanganyika will benefit from this hospital. As they return to their homes with well bodies and, we trust, with saved souls, all of us in East Africa will feel that the vision of Dr. Sadler—now a reality—was of God.

"Son of Encouragement" to Spain

By Roy B. Wyatt

DR. GEORGE W. SADLER was among the first to visit war-devastated Spain in 1939. He did not come as a tourist, however, to stare at the ruins left by the terrible civil war; but he came to help Spanish Baptists take up anew their church life. Spanish Baptists are indeed grateful to the gracious Christian gentleman from Virginia who came to identify himself with them in their time of great need.

Even during the dark years of World War II, Dr. Sadler found ways

to aid Baptist work by both encouragement and financial help. Spanish Baptists will long remember his confidence in their pastors when no American representative was on the field to guide in the work.

Dr. Sadler may well be likened to Barnabas of the New Testament. He has been a "son of encouragement" to his friends and co-workers in Spain. He encouraged Spanish Baptists to set up church budgets and move toward self-support. The missionaries who have worked in Spain have found him

(Continued on next page)

a friend and counselor who offered advice and encouragement at all times, yet gave them the liberty to make local decisions and carry out their own ideas for the preaching of the gospel in Spain.

Dr. Sadler has championed the cause of religious liberty in Spain. On several occasions he has gone to Washington to discuss the matter with members of the Senate and the Department of State. Largely as a result of his efforts, Baptists and others have been informed of conditions in Spain. Today, some churches of Spain are open to preach the gospel because Dr. Sadler has taken such a positive stand on this matter.

Dr. Sadler has represented to us who have worked with him the epitome of a Christian gentleman. In time of difficulty he has shown gentleness and understanding. His concept of missions has been a very practical one. He has helped us see the goals toward which we may work in Spain.

Spanish Baptists joyfully remember

the visit of Mrs. Sadler to Spain. Her graciousness and concern for the needs of Spanish people left an indelible impression upon their hearts. The president of Woman's Missionary Union of Spain recently said, "Spanish women still remember the messages that Mrs. Sadler brought during her visit with us. They were an inspiration to us."

Baptist work in Spain is on a firmer foundation now than ever before in its history. The gospel is being preached in many places. New chapels and churches have been erected by Lottie Moon Christmas Offering funds. New leaders have been trained and are filling places of great importance in the churches. All this is largely due to the vision and leadership of Dr. George W. Sadler. In spite of the intolerance and difficulties which have stood in the way of freedom, he has never lost the vision that Baptist work could grow and eventually be self-supporting in Spain.

used the former to bring thousands of Baptist folk in America into personal contact with Baptists in Italy. This resulted in personal correspondence and friendships that continue to this day.

The mass relief efforts, together with the personal ones, not only served to relieve dire need and rehabilitate family after family, but also, in the providence of God, served to make Southern Baptists conscious of Italy and to put Italy, and all Europe, on Southern Baptists' hearts in an entirely new light as a field for missions and mutual Christian service.

This, in turn, resulted in a great program of economical missionary rehabilitation and expansion under Dr. Sadler's sympathetic leadership and Southern Baptists' generous response through their Foreign Mission Board.

Mention of some of the concrete results of this postwar program carried out under Dr. Sadler's leadership will indicate what great things God has done already and will convince one of how impossible it is to calculate and evaluate adequately what great things he is preparing to do in the immediate future as a continuing fruitage of this human contribution and the human agency so readily put into his hand for his use!

Since 1947 this program has enabled Italian Baptists to acquire thirty-seven new church and institution properties and to construct, enlarge, and adapt thirty-one properties for church or institutional use. The membership in the churches has more than doubled, and

His Counsel Creates Confidence

By W. Dewey Moore

EIGHTEEN and a half years ago, when Dr. George W. Sadler began his work as field secretary for Africa, Europe, and the Near East, mission work in Italy was entering upon a crucial phase of its development. The first step had just been initiated in transporting its administration from foreign missionary direction to combined national leadership and missionary direction, looking toward subsequent steps that would eventually lead to complete and direct administration by Italian Baptists.

The new secretary's quick understanding and appreciation of the problems involved in so important a step and his judicious counsel in the years that immediately preceded the second world war helped greatly to create and cement a much closer relationship of mutual confidence and trust between the Foreign Mission Board and the Italian Baptist Union in its new experience of facing and solving its own administrative problems. The new organization thus acquired a stability, proof of which was plainly established through the difficult experiences which followed during the years of war and

then during the postwar years of rehabilitation.

The war left desperate and widespread need in all of Europe, including Italy. Under Dr. Sadler's leadership a great program of relief was organized and carried forward, first by individual postal package gifts and later through mass relief efforts. God



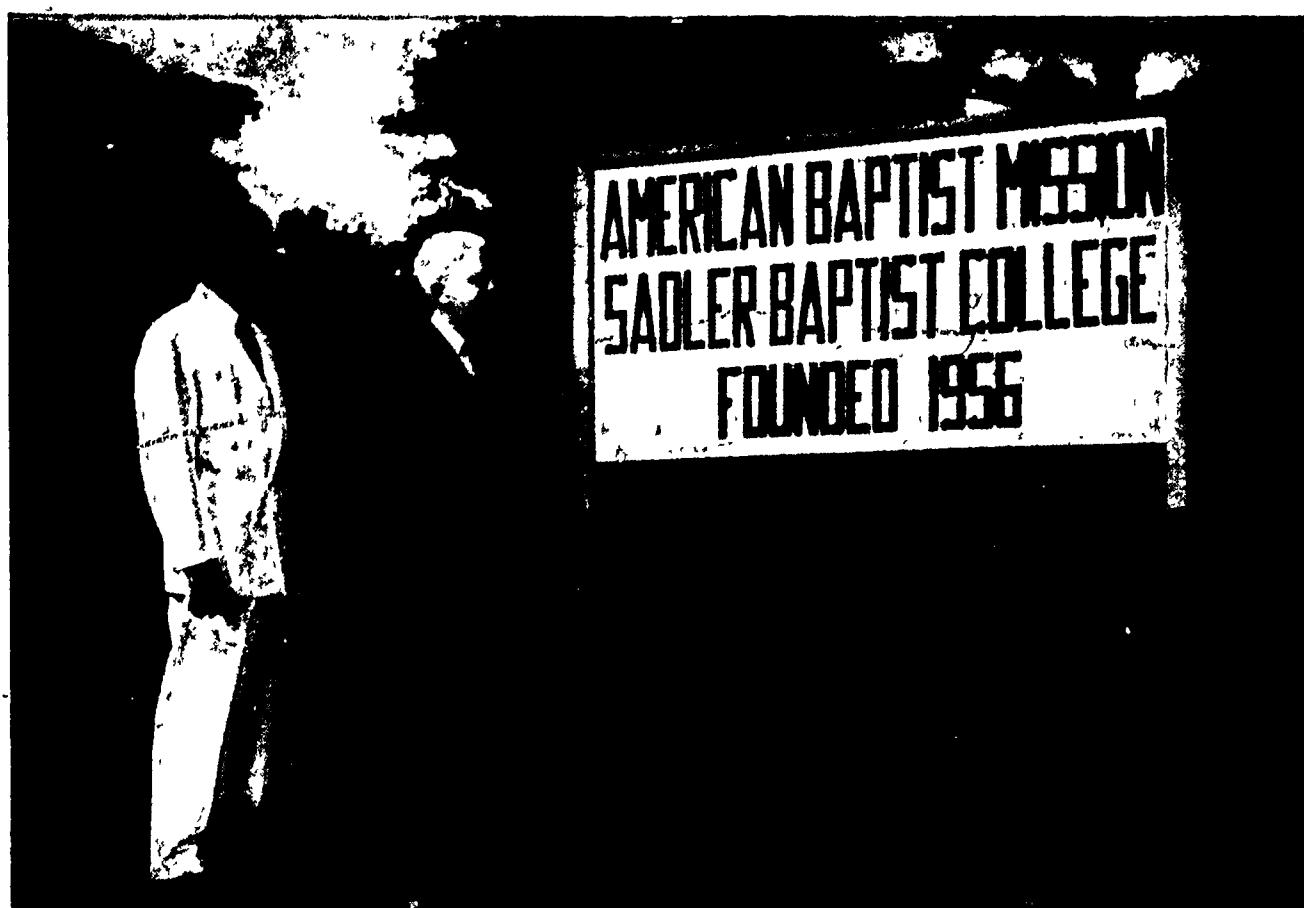
Dr. Sadler is shown making his monthly report to the Foreign Mission Board at its October meeting in the chapel of First Baptist Church, Richmond. With him at front are Dr. L. Howard Jenkins, president; Dr. Baker James Cauthen, executive secretary; and Miss Mary Elizabeth Fuqua, assistant recording secretary.

the over-all giving has increased more than 500 per cent. Concepts and activities of church and lay work have developed greatly, as have evangelistic outlook and extension centering around better-systematized churches.

More adequately trained leadership is being put into service as fast as it can be produced in the two well-equipped educational institutions, also fruit of this period of sympathetic understanding and generous support.

And, finally, all the way through our secretary's ministry there have been invaluable guidance and counsel that are helping Italian Baptists reach out toward a more effective and baptistic organization which will promote all phases of the work of growing churches individually and collectively. We are just at the beginning of the concrete results of this program of economical missionary expansion to which Dr. Sadler has had so great a contribution, both directly and indirectly.

Dr. Sadler's effort has borne fruit in the past, is manifesting itself in the present, and will continue to yield abundantly in the years immediately ahead. His contribution is spiritual and cannot be calculated nor put down on paper, nor can the moral and spiritual encouragement, inspiration, and help



Dr. Sadler (right) and Rev. William Allen Poe, principal of Sadler Baptist College, Kumasi, Ghana, examine sign at the entrance to the fifty-acre compound.

that have come to the missionaries individually and as a group.

We are grateful to God for the way he has used Dr. Sadler's consecrated service and leadership among us and for the continuing blessings that will come through it in His work in Italy.

tion in addition to his duties as area secretary. During the first year of the seminary's existence he guided in the complex process of relating it to the various Baptist constituencies of Europe and in establishing its theological training on the high academic level which the ancient cultures and traditions of the European continent demand.

The object of this international undertaking in the field of theological training was always for him the deepening of true Christian fellowship across national and linguistic barriers and the strengthening of the churches and their witness in European countries.

After eight years of operation the seminary holds a unique place in the development of international fellowship among the Baptists of Europe. In Ruschlikon Baptists from all over Europe meet for inspiration and for counseling. More than one hundred alumni are now at work in fourteen European countries and in the other continents of the world.

Our seminary is too young to take inventory of achievements, but at this time when Dr. Sadler finishes his term of service as Board secretary for Europe it is fitting to record that he has had a major share in the establishment and the development of the Baptist Theological Seminary in Ruschlikon, Switzerland.

(Continued on next page)

Developing International Fellowship

By Josef Nordenhaug

ON A bright day in August, 1948, a group of Southern Baptists stood looking in amazement at the magnificent home of a Swiss engineer. This estate in the town of Ruschlikon, Switzerland, five miles from the center of Zurich, had been for sale during the years of the war; but the uncertain times, coupled with the owner's desire to sell only to someone who would not parcel it up into smaller lots, had delayed the sale.

The late Dr. M. Theron Rankin, then executive secretary of the Foreign Mission Board; Dr. George W. Sadler; and Mrs. George R. Martin, chairman of the Women's Department of the Baptist World Alliance, agreed that this estate was an ideal site for the international European Baptist theological seminary. The price, amazingly, corresponded to funds available; so the property was bought and the

location of the future theological seminary and European Baptist center was settled.

The idea of the establishment of such a seminary had been alive among Southern Baptists for many years. Dr. Everett Gill, Sr., and Dr. W. O. Carver had presented the idea in speech and writing on several occasions. Dr. Sadler had shared their cherished dream and had worked for its realization. Now as secretary for Europe, he proposed to the Board that Dr. John D. W. Watts and Dr. John Allen Moore be assigned to the faculty of the new seminary and that they, along with Dr. J. D. Franks, who was serving in Europe as relief representative for Baptists, should make the necessary preparations for opening the school.

Before the seminary opened on September 5, 1949, Dr. Sadler took up his residence in Ruschlikon to act as temporary president of the new institu-

Friend of the Humble and the Exalted

By Finlay M. Graham

THE NAME George W. Sadler speaks of a charming personality and a realistic approach to the cause of missions. Wherever Dr. Sadler has gone, his pleasant demeanor, Virginian-gentleman manner, and Christlike spirit have won him a place in the hearts of heads of state and humble believers alike.

Dr. Sadler is equally at home having dinner with a high dignitary in government office or having a simple meal in a humble home. Although he is always busy, he is never in a hurry. He has always been approachable and has delighted to talk with his missionaries and their national co-workers in private conferences or in group discussions.

Though conservative in his attitude, his vision for the extension of God's kingdom in the hearts of men is such that he has been willing to explore the possibility of every opportunity. This quality is evident in the remarkable expansion of Baptist work in the Arab world under his inspiring leadership.

As abiding monuments to his labor for the Master in the Arab world, we have today a forty-bed hospital, often called the "Hill of Witness," a girls' school, and a Baptist church in Ajloun, Jordan, and a clinic in near-by Taiybeh. These are helping to break down the prejudice in the hearts of the people of Jordan toward Christianity.

There is a one-hundred-bed hospital in Gaza, that outpost of Baptist witness strategically, though precariously, situated between Egypt and Israel (where fighting has been fiercest). The activity of this hospital has put Southern Baptists on the United Nations map.

A school and a church building in Beirut, Lebanon, serve as a dual-purpose plant for secular and Christian education. Attending the dedication were the president (a Roman Catholic) of the Lebanese Republic, the present prime minister (a Sunni Moslem), and representatives of every evangelical mission and denomination in Lebanon. Their presence contributed to convince the people that Baptists are in Lebanon to stay. Most recently acquired by Lebanese Baptists is the George W. Sadler conference grounds which will serve the whole Arab world.

These are institutions of great importance, but we must look beyond them to see the real value of the work that Dr. Sadler has encouraged and backed his missionaries in performing. When Dr. Sadler took office as our area secretary, there was no Southern Baptist missionary in any predominantly Arab country; today there are Baptist churches in Lebanon, in Jordan, and in Egypt. Their members

stand as living epistles of God's redeeming grace received through the gospel message brought by Southern Baptist missionaries and their faithful national fellow workers.

A good foundation has been laid. We thank God for it and for the faithful oversight of Dr. Sadler, who, under God, is largely responsible. His influence will live on and, as Southern Baptists are faithful to pray, to give, and to go, thousands of benighted Arab people will yet come to know the redeeming love of our Lord and Saviour, Jesus Christ.

Tribute to George W. Sadler

(Editors' Note: Following are excerpts from a speech made by Dr. L. Howard Jenkins, president of the Foreign Mission Board, at a special service honoring Dr. and Mrs. George W. Sadler during the October meeting of the Board.)

WE MEET today with mingled emotions—gratitude for the life and service of the one we honor and sorrow that he will no longer be on the local staff after January 1, 1958. We do thank God for Dr. George W. Sadler and for all he has meant to us personally and to missions around the world. Few men of this generation have made such a witness. Friends around the world thank God for him. Nigerian Baptists have testified that he is the type of missionary they like to have and have expressed their sense of obligation to Dr. and Mrs. Sadler for their sacrificial service.

Dr. Sadler's devotion to duty caused him to undertake tasks far beyond the strength of an ordinary man. Crossing the ocean seemed to be a favorite pastime and was done as casually as an average man would take a short trip here at home. Many a man would have been crushed by the arduous trips he has taken.

These trips to mission fields encouraged the missionaries and inspired the nationals by this show of concern on the part of one of another race who came so far to help. He loves the missionaries, and they, in return, love him.

Calvin Coolidge said that no person was ever honored for what he received—honor has been the reward for what he gave. Thus we honor George Sadler today for what he has given to the cause to which he dedicated his life. His service has been marked by devotion to duty, keen wisdom, and unswerving loyalty. He has been, in every sense, a courageous and trusted leader.

He is a humble and unassuming gentleman in the highest meaning of the word. Thoughtful Christian courtesy has been his attitude in all his relations with staff members, members of the Board, and missionaries.

I cannot close without saying that a good deal of praise is due his devoted wife, Annie Laurie. She has helped George bear the load by her co-operation and willingness to bear the burdens at home during his long absences. Without this he could not have carried on his noble service.

Evangelism on a World Scale

By Baker James Cauthen

RESULTS of special evangelistic crusades on mission fields have been most gratifying. Some months ago in Hong Kong three ministers from the home base together with a team of missionary and national co-workers led in a simultaneous crusade. Thrilling results were experienced during the days of the meetings. Large attendance and responses to invitations gave indication that the effort was widely appreciated by the Christian forces of the city.

A few months later a similar effort was made on Taiwan using the same strategy. Three ministers from the home base together with a team of missionary and national leaders concentrated on the large cities of Taiwan for two weeks. Approximately eighteen hundred professions of faith were made during that time, and the continuing results of the effort have been most gratifying.

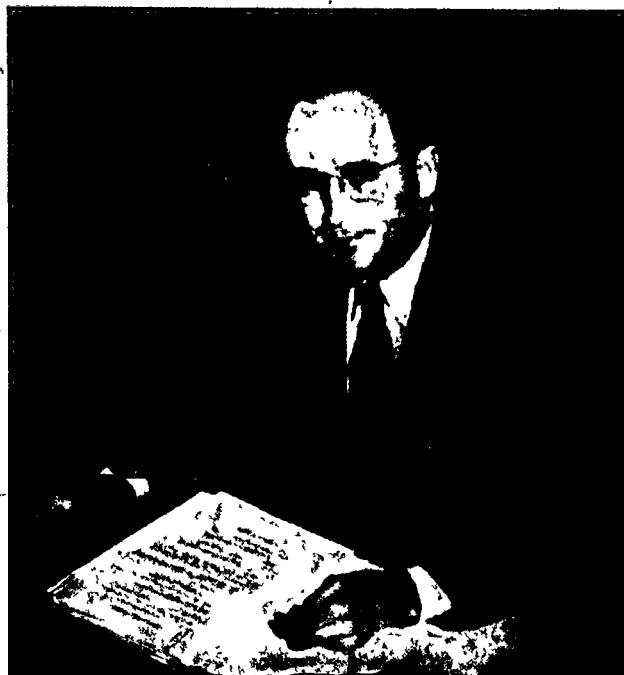
Plans are now being made for a large-scale crusade in Tokyo in 1959 in connection with the worldwide year of evangelism.

Other simultaneous evangelistic crusades have been conducted in other countries. Mexico and Nigeria have seen splendid results with much stimulation of Christian witness on the part of the churches. Other splendid efforts have borne fruit in Latin America.

For several years the Foreign Mission Board has set aside funds annually for special projects in evangelism and church development on mission fields. The consequence of this procedure has been to establish the fact that the same principles which are applied in evangelism and church development at the home base can be used effectively throughout the world. There are local adaptations which must be made, but the principles remain the same wherever there are people.

We can expect in the months ahead to see a great many large-scale simultaneous campaigns, city-wide crusades, and other evangelistic measures projected in various parts of the world in an intensified effort to make Christ known in this day.

Along with these special efforts in



Baker James Cauthen

evangelism, strong measures are being taken to reinforce the total church program on mission fields. This calls for emphasis on every aspect of the church educational program and the cultivation of stewardship and Christian witness in the church life.

Events in our generation have reinforced our basic conviction that major emphasis must be placed on the development of strong churches on all mission fields. Every type of institutional work must be regarded as supplementary to and contributory toward the development of strong churches. No institution exists simply for its own ministry aside from its contribution to Christian witness and church development.

WHILE making large-scale special efforts in evangelism, we need to keep in mind that this is only a reinforcement to the basic approach of mission work. All missionary labor, like that of a local church, calls for day-by-day patient witnessing and careful building. Special efforts in evangelism on mission fields, just like those in a local church, make great contributions but in no way can take the place of the regular week-by-week responsibilities which are essential.

This means, therefore, that mission work across the world can never be done simply by means of conducting large-scale evangelistic crusades and stopping. All such crusades must be

built upon a strong base of patient, faithful, continuous Christian ministry. These crusades must reinforce that ministry so that when their work is done the area will be stronger by every effort made.

In thinking of evangelism on a world scale, I am impressed to say again to Southern Baptists that the need for men with hearts aflame, with zeal for Christ, and compassion for the souls of men is urgent. We need men on the mission field who have a vision of winning people to Christ and developing strong New Testament churches. There are places of service for many who are well trained in the fields of religious education and music along with those who are preachers of the gospel. We need to call attention also to the remarkable place for single women, especially for work among young people, in the educational program of the churches, in the schools, and in hospitals and clinics.

Every passing month underscores our conviction that our maximum witness to a needy world must be given now. The whole world lives under a cloud of uncertainty with tragic possibilities for widespread destruction and desolation which may well come to pass in our generation. In view of the dreadful possibilities of war on a world scale in our generation, we ought to bring the message of life and salvation without delay to the hearts of men everywhere in the world.

As we enter 1958, we do so with the longing that a larger number of people than ever in the history of the Southern Baptist Convention may volunteer their lives to Christ to go as his witnesses on mission fields. We particularly pray that many pastors and other trained Christian workers who are still within the age limits for appointment may respond to Christ's call and go at an early date. May God grant that we see appointed this year the largest number of missionaries in the history of the Foreign Mission Board. Remember to pray that the Lord of the harvest may call forth laborers into his harvest. This year has been set aside as a year of intercessory prayer for world evangelization. Will you do your part?

Spanish Baptists Honor Sadler in ...

Social Event of the Century



Baptists in Spain gave a banquet in honor of Dr. Sadler (center, holding glass) during his recent visit there.



Dr. Sadler opens a gift from the host church. Other gifts were presented by the Spanish Baptist Union.



Dr. Sadler is greeted by the widow of a pioneer Spanish Baptist preacher. At left is Mrs. Charles W. Whitten.

By Joyce Cope Wyatt

SPANISH Baptists' social event of the century occurred during Dr. George W. Sadler's recent visit to Spain—his last in the capacity of secretary for Africa, Europe, and the Near East for the Foreign Mission Board—when 211 members of Spanish Baptist churches attended a banquet in his honor.

This banquet, held in the new Badalona Baptist Church in suburban Barcelona, would have been a marvelous success in any Southern Baptist church which has long had banquets; but in Spain, where church suppers are such a new thing that the majority of the churches have never tried them, we saw a lovely miracle unfold before our eyes.

First there was a bountiful meal, prepared by the ladies of the church. (One of the pastors commented that he wished Dr. Sadler would retire every year so he could have at least one good meal a year.) Then several speeches were made expressing the gratitude of Spanish Baptists to Dr. Sadler for the interest he had shown in the growth of the Spanish Baptist Union during the eighteen years he had served in this area of the world. And my husband spoke on behalf of the missionaries, expressing how all who attended the banquet feel toward Dr. Sadler and his years of service to Spain: "We salute Dr. George W. Sadler, faithful Christian, preacher of the gospel, man of missionary vision, gentleman of the first order."

Next the Spanish Baptist Union presented Dr. Sadler with a beautiful hand-tooled desk pad, a book of photographs of Spain, and a record of typical Spanish music. And the host church gave both Dr. and Mrs. Sadler gifts of appreciation for their contribution to Spanish Baptist life.

Southern Baptist missionaries were guests of the church for the evening, for the affair was planned and carried out completely by the Badalona Church and the Spanish Baptist Union. Our hearts thrilled as we saw the social growth that Spanish Baptists are making.

But more than that, our hearts leaped to see the spiritual joy and peace of heart and mind which radiated from the faces of the 211 people. Such a group cannot help but make an impact on spiritual growth in every area of Spain! And your missionaries are happy and grateful to be able to work along with them to that end.

It was early in the morning—in good Spanish style—as we left the Badalona Church and the Baptist social event of the century, but Dr. Sadler commented, "This is one of the most memorable events of my career." And Spanish Baptists would add a hearty amen!



This is the Sadler Baptist College choir.

Namesake in Ghana

By Marjorie Jones

MAKING the dedication of Ghana Baptists' first secondary school even more momentous was the presence of the man for whom it is named. We hope Dr. George W. Sadler is proud of his namesake; the missionaries in Ghana are.

Sadler Baptist College, organized in 1956, opened its first class in January, 1957. In addition to the college proper (comparable to secondary school in the United States) are a pastors' school, attended by pastors and their wives, and a Baptist middle school. On the fifty-acre compound are two classroom blocks, a large dormitory, a staff house, and two missionary residences.

Baptists and friends from all parts of Ghana and from Nigeria were present for the dedication. Rev. William Allen Poe, principal of the college, served as master of ceremonies for the afternoon. Dr. I. N. Patterson, field secretary of the Nigerian Baptist Mission, introduced Dr. Sadler to the student body, faculty, and friends of the school.

After Dr. Sadler spoke, the senior prefect of the school presented him with gifts from the students for himself and for his wife and expressed appreciation for the work that he has done for African young people.

Otumfo, the Ashantihene (king of the Ashanti tribe), sent one of the leading officials of the Ashanti government to represent him at the dedication and to read his message. He said, in part, "It is our duty as recipients of the benefits of this secondary school to give it our loyal support and to encourage our young people to seek an education here." The following day Dr. Sadler and others visited the Ashantihene and presented gifts from the Foreign Mission Board and the Nigerian Baptist Mission.

Excerpts from the Ashantihene's message to the school, Dr. Patterson's introduction of Dr. Sadler, and Dr. Sadler's message were broadcast over a national hook-up in Ghana, giving the new school much publicity.



Going over the program for the dedication are (from left to right) Dr. George W. Sadler, Dr. I. N. Patterson, Rev. Homer R. Littleton, and Rev. William Allen Poe.



College students study for examinations.

FOREIGN MISSION NEWS

Brazil

Cornerstone Laid at Institute

At the cornerstone laying on October 20 for the Equatorial Baptist Theological Institute, Belém, Pará, Brazil, Dr. Frank K. Means, secretary for Latin America who was on an extended visit to that area, placed the cornerstone and gave the main address.

"The institute is being built on a spacious campus on the outskirts of Belém, the city which lies at the mouth of the Amazon," Dr. Means reported to the Board. "The foundations have been completed, and the walls of the first unit are beginning to rise."

Special buses were chartered to transport members of Belém's Baptist churches to and from the campus for the service. At one point a sudden, violent downpour of rain interrupted the program and almost everyone was drenched to the skin. "This was of minor consequence, however," says Dr. Means, "because those present sensed that something of immense historical and spiritual significance was happening."

"Brazil has only half enough pastors for her rapidly multiplying Baptist churches. The Equatorial Baptist Theological Institute is expected to help overcome the dearth of pastors by challenging earnest young people to heed God's call and by training them for kingdom service."

Dr. Thomas E. Halsell, Southern Baptist missionary, is director of the institute.

An Answer to Prayer

An average of 25 conversions was reported by each of six churches in the fall simultaneous campaign conducted in 15 cities of Alta Paulista Association, in the state of São Paulo, Brazil. Though records have not been turned in by the other churches, the average reported by the six is more than double that for the whole of the preceding year when two revivals were conducted, reported Missionary Harold E. Renfrow, secretary for Baptists in the state.

This campaign was an answer to prayer, said Mr. Renfrow; and he told of difficulties which were overcome to make the revivals possible.

During the months before the campaign, the association changed presidents and then changed organizers for the meetings; and with these changes the plans had to be discussed and reworked. Then the cotton crop failed because of too much rain and the people were afraid there would not be enough money to carry out the plans.

Next the non-Portuguese-speaking groups did not understand the program and were not willing to co-operate, until prayer and patient assistance won them over. (In the state of São Paulo Baptists work with eight languages in addition to the national Portuguese.)

Much of the material for advertising the meetings and inviting the people to attend did not reach the churches until the revivals were half over. Fortunately Mr. Renfrow took some of it along in his car; the rest was sent by train.

When Mr. Renfrow and his assistant from the state office were ready to leave for the area of the revivals, it began to rain. All of the roads are dirt in the section to which they were going; but, trusting in the prayers of their American friends and of the

more than 200 Baptist churches in the state, they set out. (They had had to borrow a car because the one they had planned to use was being overhauled and, though it had been promised for three days, it was not ready.)

"Only in one place did we get stuck," writes Mr. Renfrow, "and a man who came along said we would have to pull over and stay until it dried up. I explained that I had to be in the next town by the next day and asked him to give us a push. He agreed, and we came out of the mud hole."

The meetings were announced in the newspapers and over a radio network to all the cities participating. Streamers were put up across the streets, and 50,000 invitations with church addresses, 20,000 Gospels, and a number of window cards were given out.

The church members had trouble when they tried to paste streamers on walls and poles. Each time they put one up, an opposing group tore it down. Finally the young people decided to get up at midnight and plaster the town with the streamers. This effort was successful.

Then, to add to the troubles, the flu arrived in Brazil about this time and every guest preacher became ill; but the local men carried on and Mr. Renfrow and his assistant filled in where they were needed.

However, their main task was to show slides of Baptist work and, using a loud-speaker, to invite people to the services.

"The Lord was surely good to us, and in every city we were well received," says Mr. Renfrow. "To God belongs the victory."

Chile

High Attendance

The attendance at a week of evangelistic services in a Baptist church in Valparaíso, Chile, was more than could be expected, reports Missionary James H. Bitner.

"Each night, although Guest Speaker Alfonso Olmedo, from Argentina, preached at least an hour, the attendance was more than 600," says Mr. Bitner. "On Saturday and Sunday it went above 1,000."

There were 78 professions of faith.



Shown taking part in the dedication of the first Chinese Baptist church in Korea last fall are (from right to left) Rev. John A. Abernathy, Evangelist Li Ming Hsi, and Rev. Earl Parker. (See story in Foreign Mission News.)



Queen Elizabeth II decorates Miss May Perry, Southern Baptist missionary to Nigeria, during an investiture ceremony held at the British Embassy in Washington, D. C. Miss Perry was named an Officer of the Order of the British

Empire last June in recognition of her educational services in Nigeria. She is the second Southern Baptist missionary to receive this honor, which is given to persons who have served with distinction in the British Empire.

Korea

Church for Chinese

Last fall the building for the first Chinese Baptist church in Korea was dedicated (see photo on page 14) and the church was formally organized with 19 charter members.

Basing his thoughts on Solomon's dedication of the temple, Rev. John A. Abernathy preached the dedicatory sermon. Special music was provided by a choir from a near-by Presbyterian church. "We thought this was a very nice gesture of Christian fellowship," says Sarah (Mrs. Earl) Parker, missionary in Pusan where the church is located.

Members from two of the Korean

Baptist churches were present for the dedication, and their pastors brought words of greeting and encouragement, as well as contributions from their congregations.

The crowning event of the day was the baptism of 17 of the charter members. The other two had been baptized in Shanghai, China. Other converts are now awaiting baptism. "The 20,000 Chinese in South Korea present a challenge to Southern Baptists," writes Mrs. Parker.

Mexico

Hospital Opens

Dr. Lamar E. Cole began work in the new Baptist hospital in Guada-

lajara, Jalisco, Mexico, in December; but the official dedication will take place February 17-18.

A medical congress will be held for a few days following the dedication with doctors from the States and from Mexico taking part.

The Baptist hospital is the most modern in all the western half of Mexico, reports Missionary Orvil W. Reid, who has been elected publicity manager by the hospital's board of trustees. "It will mean a lot to the hospital and to its fruitfulness here if millions of Southern Baptists will pray for it as it opens," he says.

"We know that the Catholic lead-
(Continued on page 20)

Southern Baptists have voted to make 1958 a Year of Prayer for World Evangelization. In keeping with this emphasis The Commission will bring you, throughout the year, articles, vignettes, and quotes on prayer and what it means to missionaries and their work.

You Cried . . . God Answered

By Joseph W. Mefford, Jr.

AS THESE lines are being written, we are in the fifth year of our first term of missionary work in Spain; and we are beginning to get things ready for a sea voyage, for it is furlough time. Inevitably, a homeward-bound missionary must do some reflecting on the time spent on the field.

My missions professor in the seminary advised us mission volunteers to keep a written record of blessings received. He warned us that there would be dark days when getting out that record and reading over that list of blessings would be just the thing to pick us up and send us on our ways rejoicing that our "cup runneth over."

During these years of our first term we have written some twenty-eight "newsletters," which serve as a running record of many things; and as I reread them I am overwhelmed by the tremendous impact your intercessory prayers have made on kingdom progress in Spain. Time and again through these letters and through articles published in the different missions publications, we have asked for your prayer help. Time and again you have lent that help. You cried; God answered.

There comes to mind the matter of the Second Baptist Church of Barcelona. The church was young, but it had far outgrown its limited space and work had been started on a new building that would meet the rapidly growing needs of the vigorous congregation. Intolerant authorities stepped in, and work was stopped.

Southern Baptist prayers were added to Spanish Baptist prayers; and last fall the Spanish Baptist Union held its national convention in the new, beauti-

ful building of the Second Baptist Church, Barcelona. The host church went all out in making colorful, enthusiastic preparation for what was probably the finest, most forward-looking convention Spanish Baptists have ever held. You cried; God answered.

And further, your prayer help was asked for the success of the convention. Those who took time to pray should have the joy of knowing that their prayers were wonderfully answered. It is of further significance to note the police were fully aware that Baptists from all over Spain were meeting together during that week in the new church of the *Protestantes*—for conventions of Woman's Missionary Union and the Young People's Union, as well as of the Spanish Baptist Union itself. Yet there was no interference on the part of the authorities. God heard when you prayed.

Also unfolding before my eyes as I reread the newsletters is the matter of a new place of worship for the strategic First Baptist Church of Valencia. For many years that congregation met in an overcrowded, darkly unpleasant building on an impossible-to-find alley that masqueraded as a street. The members were almost always required to stand, because there was not room in the pews for them and for the friends they had invited to hear the gospel. And what was worse, often there was no sitting room for many whom they had invited, and many of these did not return.

I REMEMBER that the first time I preached there it was a wildly inspiring sight and a real challenge to me, to witness to such an overflow crowd. But later it was my lot to become in-

terim pastor of that church, and I found that the constant problems created by the incessant overcrowding were anything but inspiring.

Across the years repeated efforts to buy or build were frustrated by fearful authorities. But your intercession was sought again; and then occurred what we have come to refer to as the "Miracle of the First Baptist Church in Valencia." A large piece of property was bought in the name of the Foreign Mission Board, extensive remodeling was done, and this year the largest Baptist temple in Spain was inaugurated with official, written permission of the provincial governor—something almost never granted today in Spain.

THE story of this prayer-wrought miracle brings tears to my eyes as I write, because I saw the suffering that went before and experienced the overwhelming joy that came after.

Two years ago the Roy B. Wyatts, missionaries in charge of the Baptist theological seminary in Barcelona, were stricken with infectious hepatitis and had to go to the States on emergency sick leave. It is no secret that the road back to the field is a difficult one for missionaries who have had to return home because of health.

It is impossible to know how many fervent prayers ascended in the Wyatts' behalf; but today they are again in Spain, hard at work in the remodeled, enlarged seminary, training young men and women to assume their part in the evangelization of Spain.

And the seminary, having been operated for so long under seemingly insurmountable difficulties because it has been understaffed, is soon to en-

ter a new day; for the Russell B. Hilliards and the Gerald A. McNeelys, appointed this year, will soon take up their work there as professors to aid the Wyatts. The coming of these splendid couples to Spain is the result of their response to God's call, because you responded when we asked you to pray with us for more help.

Many, many other requests for prayer that have been made and have been answered by the Heavenly Father are too numerous to mention here. And I find in the letters still other items of prayer that you and we together are keeping before the throne of grace, for which the answers have not yet come; but I know they are on the way.

But even as I reread these letters and rejoice again at the goodness of God and even though I know in my heart that God is faithful, I know, too, that the human spirit is frail and that we do wish we could report spectacular successes in Spain. The plain fact is that the work here goes slowly; we hope that in its slowness it is also sure.

The frustrations imposed by an intolerant government, the "fightings within," and, above all, the occasional feeling of loneliness that sometimes almost engulfs us in despair because things go so slowly and because the Spaniards who become converted are almost certain to suffer persecution of some sort or other—all these things combine to form another request for prayer that may seem a bit unusual. Please pray that Spanish Christians and we missionaries will not waste precious time feeling sorry for ourselves!

In the words of Dr. J. B. Phillips, in his wonderful little book, *The Church under the Cross*, the Christian national (and this is so true of the Spanish Christian) "has made, and usually goes on making, great sacrifices to become and remain a Christian at all. He is always in a minority, frequently in a minority of one. It is not the least of the miracles of the gospel that such people maintain their bright and cheerful witness day in and day out without respite and with almost every possible discouragement. They . . . should claim our love and our prayer. Their cross of isolation . . . is a heavy one indeed."

To help in this and all our other problems on the mission field, one of the most effective means at the command of friends at home is earnest, sympathetic, intercessory prayer.

"Take Us Safely Back"

Rebecca Gayle, our five-and-a-half-year-old daughter, has always been very serious about her praying, even from the time she first began to repeat her words after Mother or Daddy. Yet, it was not until after a particular time of crisis in our lives had passed here in the States and we began to discuss the possibilities of our ever returning to Africa that we realized just how serious her relationship to prayer had become.

Once during a time of very deliberate discussion of the possibility of our return, Becky came into the room to see what we were talking about. We frankly told her: "Mommie's sickness just might keep us from going back to Africa; and, if it does, we can't tell any more of the people there about Jesus and how he loves them." Becky had prayed constantly for her mother's recovery, and now she knew something else which required her prayer diligence! From that time on, as far as we know, she has never uttered a prayer but that she has included in it somewhere, usually in what she considers an important position, the urgent request, "And, God, take us safely back to Africa!"

Isaiah 11:6 says, "And a little child shall lead them." In a different context, granted, but in a very real sense, Becky has been leading us to prepare for our return to Africa. And her faith in a God she does not fully understand or know has inspired us to remember that God can indeed "take us safely back to Africa" to the work he still has for us there.—C. Eugene Kratz, missionary to Southern Rhodesia

★ ★ ★

God Sent a Friend

When I was a new missionary, and still as green as they come, I ran into trouble. I couldn't speak the language and make myself understood; so every once in a while there was misunderstanding with the girls working in the Home for Motherless Children (now the Kersey Children's Home), Ogbomosho, Nigeria. I tried to find the answer but I felt as if I had reached a crisis. Then God sent me a friend. Mrs. Adebiyi is an older woman who understands people, those of her own race as well as missionaries. She promised to come regularly to see that things worked out. Many times a week she dropped in just to check, but on Saturdays we had a special meeting.

We always opened with prayer; for "Mama" said, "The devil wants to get his say in and this is none of his business." Then I would tell the girls what I thought of their work during the week—good and bad. She acted as interpreter and mixed a few sermons for us in with her interpretation. Then the girls told me what they thought of all I had done. After we understood each other's feelings we could straighten them out. We would close our meetings with prayer that God would use us and the institution to his glory.

Needless to say, I learned a lot about the way people around Ogbomosho felt about some things, and I found how teen-agers think. In the end we became like one happy Christian family. Had I not had the prayers of this truly concerned Christian, I do not know what the outcome of my missionary career might have been.—Helen Masters, missionary to Nigeria

EDITORIALS

State Conventions and Missions

Baptists believe in meetings, and they have utilized them to significant advantage throughout their history. They hold many meetings of many types.

Every Baptist church's program is formulated and carried forward in and by meetings. Likewise, the work of the district associations is carried on by means of many meetings. But, more and more, the annual meeting of the state convention is growing in significance and effectiveness. Many reasons support this observation.

1. The state convention brings together messengers from most of the churches of a statewide area. This provides opportunity for rare fellowship among the pastors and lay members. A person cannot attend one of these conventions without observing the accumulative value to the kingdom of our Lord which comes through conversations and exchange of ideas, and then the use of new plans.

2. Then again, the messengers hear reports from persons responsible for the work of the state convention's departments. This is seldom possible in the local church or even in the district association.

3. Moreover, it is at the state convention that the Southern Baptist Convention program is presented. Rarely is this done at the associational meetings. The state chairman for each phase of Southern Baptist Convention work usually brings a brief report, and then a representative of that board or agency presents its program and achievements. This enables the messengers to get a firsthand report of their Southern Baptist agencies. Thus they have information and inspiration to carry back to their local churches.

Since each church's messengers to the Southern Baptist Convention meetings are so few in comparison to those who attend the state conventions, it is impossible to overestimate the strategic opportunity state conventions afford for individual Southern Baptists to see the total program they, and their churches, undertake through the Southern Baptist Convention boards and institutions.

4. Furthermore, the state conventions make possible exhibits of visual aids, literature, information, and books, a service rarely possible in the local church or at associational meetings. Not only is the state work included in these displays, but also the Convention-wide work of Southern Baptists. Not the least contribution is that made by the books on display and for sale in the exhibit room.

Because of the special emphasis placed upon all aspects and types of missions, state conventions con-

tribute immeasurably to mission advance at all points. Certainly this holds true for foreign missions, the presentation of which often becomes the "highest hour" of the state convention.

Religious Liberty Anniversary

Last year Hungarians in America celebrated the four hundredth "birthday" of religious liberty. And many others who cherish religious liberty joined them in commemorating the religious liberty law enacted by the Diet of Transylvania on June 9, 1557.

In order to appreciate the significance of the action of the Diet of Transylvania, let us review the historical context in which those brave men found themselves. Throughout Europe there was turmoil. England was writhing under the terror of the Inquisition. Hundreds were martyred and thousands exiled. The "age" of Philip II was characterized by the persecution of Protestants.

In France, Henry II declared that it was his duty to exterminate the heretics; and his employment of the Inquisition was approved by the Pope in 1557. There was strife in Germany of theological as well as political proportions. Conflict between the followers of Luther and those of Calvin was rampant. Battles were followed by peace treaties, and treaties by fresh battles.

The treaty of Augsburg in 1555, which among other things proposed to settle matters relating to religions, attempted a solution under the phrase, "*cuius regio eius religio*," meaning that the ruler determines the religion of those under his rule. This settled none of the problems of the religious minorities since it did not permit the people any choice of religion.

Then from the East another enemy advanced. The Mohammedans were pushing into Europe. Suleiman I, "The Magnificent," announced his intention of riding his horse to the altar of St. Peter's Church. The Hungarians, at that time decidedly Protestant and also militant champions of freedom, built eighty-eight fortresses which encircled the great central plain occupied by the Turks, and contained them for 150 years.

During this period of Turkish occupation on the one hand and while the Hapsburgs were usurping power over Hungary on the other, the eastern portion of Hungary, then called Transylvania, remained independent and was an invincible bastion of evangelical Christianity.

It was under these circumstances, and in the year

1557, that the Diet of Transylvania passed a law, a part of which has been translated as follows: "Each person may hold whatever religious faith he wishes, with old or new rituals, while we at the same time leave it to his judgment to do as he pleases in the matter of his faith."

There seems to be no evidence contradicting the Hungarians' assertion that this was the first parliamentary law proclaiming religious liberty in any land. Loving and championing religious liberty, Baptists join with free and freedom-loving Hungarians in remembering this anniversary and doing honor to those responsible for it.

Let Us Pray Much in 1958

On these editorial pages in the September issue of *The Commission* your attention was called to the fact that 1958 has been designated as a Year of Prayer for World Evangelization. In the November issue, some emphasis was given to specific needs for prayer. Let us not fail to pray for definite items. Just as we cannot achieve in activity without specific objectives, so we cannot succeed in prayer without specific intercession.

But as we approach 1958, the purpose, plan, and resolution of every one of us should be to do more praying than we have ever done before.

Following the example and precept of our Lord, let us engage in prayer without ceasing. Let us pray with utmost faith, believing that God will bring to pass not necessarily that for which we pray but that which fits into his purposes and needs.

Furthermore, may we join with others—our own families, friends, and our churches—in concerted, agonizing prayer of petition and intercession.

World evangelization cannot be initiated by work and witnessing alone. It must be started by prayer.

Record Enrolments

In the summer of 1957 the United States Government predicted that the nation's total school enrolment in the fall would reach an all-time high of about 43,135,000. And now Dr. Lawrence G. Dertchick, U. S. Commissioner of education, has announced that figures now being tabulated indicate this prediction was low and that, in all probability, the increase this year will be more than two million over that for the 1956-57 academic year.

Figures indicate that 30,670,000—an increase of one million over 1956-57—are now enrolled in the kindergarten through eighth grades; that 8,424,000—an increase of 604,000—are enrolled in high and secondary schools; and that colleges and universities have enrolled 3,244,000—an increase of 206,000.

This rapid increase in enrolment has created many problems. For one thing, classroom space to care for these pupils is wholly inadequate and the stepped-up

building program cannot keep pace with the increased enrolment.

Another acute problem is the shortage of teachers. Last year's shortage totaled 120,700, and that for 1957-58 will probably reach 135,000. The teachers in training offer no solution to this problem, for the disparity between their number and those needed is sharply increasing.

A third obstacle is the extremely high cost of financing education. A breakdown shows that the sources of revenue for public education are as follows: 58 per cent from local property tax, 38 per cent from state income, business, and sales taxes, 4 per cent from the Federal Government.

All along the line there is a demand to cut budgets and reduce taxes. And any reduction in expenditures will, of necessity, affect the amount of money available for educational purposes. Financial support to erect additional school buildings, provide salaries for more teachers, and cover other expense must be provided, or the youth of America will be denied the education they desire and to which, we have maintained, they are entitled.

Let us take a look at the college enrolment, for it is here that Baptists' educational program is most affected. The grand total of college and university enrolment now stands at approximately 3,244,000 but will reach about 6,000,000 by 1970 when there will be an 18-21 age-group population of 14,000,000 in the United States.

Last year 57,335 students were enrolled in seventy colleges, seminaries, and other regular schools operated by Southern Baptists. These figures do not include 7,981 students enrolled in special non-credit and extension classes, nor the approximately 3,500 students enrolled in the Seminary Extension Department.

Baptists face the same problem confronted by the Government in providing for their schools. We need more teachers and must pay better salaries to secure and keep them. More money is sorely needed to add dormitories, classrooms, and equipment of many types.

Last year, according to Dr. R. Orin Cornett, executive secretary of the Southern Baptist Education Commission, state convention and Southern Baptist Convention support of Baptist colleges and schools was \$11,742,000, as compared to \$9,925,000 in 1955. Although other gifts, grants, tuition, and fees increased the total amount received by these institutions, there was still far too little money to take care of the needs of our colleges and seminaries.

If Southern Baptists are to meet our present and future leadership needs, we must see to it that sufficient money is made available to our colleges and seminaries to enable them to give the best possible training to students who will be our pastors, teachers, missionaries, and lay leaders tomorrow.

Foreign Mission News

(Continued from page 15)

ers, from the archbishop down to the most humble priest, will be fighting the hospital and that they will try to get both doctors and patients to boycott it," he explains. "Will the modern equipment and the efficiency of the staff win the support of the medical profession and the sick people, or will their fear of the priests win out? It will be a real drama the outcome of which will mean many lives and souls lost or saved.

"We need to bombard Mexico with the prayers of millions of Baptists, especially for a month or two after the opening."

Nigeria

Need for College Emphasized

"A few days ago a missionary to Africa wrote about the dire need for missionary teachers in Nigeria," Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, told the Board at its November meeting. "If a degree-granting college were now in existence in Nigeria qualified Africans would be available for the secondary schools for which foreigners are being sought.

"But in order to establish a degree-granting college, we must have at least three-fourths of a million dollars. The very fact that both secondary and college education are clamoring for attention is indicative both of the favor of God and the desirability for immediate action."

Paraguay

The Christian Home

The Woman's Missionary Union of Paraguay recently sponsored a week of study on the Christian home in all the Baptist churches and preaching points of the country.

A month before the study was to be held letters were sent to all pastors and churches, posters were printed and distributed, announcements were made in every church meeting, and emphasis was given to it in all the W.M.U. meetings.

All the pastors, workers, and those helping with the study, including nationals and missionaries, met to exchange ideas. And the week was made an object of prayer in Paraguay and in the States.

A typical nightly program included an opening assembly with the follow-



Nineteen bound volumes containing every issue of "The Commission" from its beginning in 1938 through 1956, along with nine volumes of "Royal Service," were presented to the W. T. Rouse Memorial Library of Grace Temple Baptist Church, Denton, Tex., by Mrs. B. O. Wilkerson (center). Shown examining the books with her are Mrs. W. L. Hills, past president of the church's Woman's Missionary Union, and Pastor Ferman R. Weedon. "Though she is nearing 84 years of age, Mrs. Wilkerson is one of the most faithful members of the church," says Pastor Weedon. (Southern Baptists published a world journal from 1849 to 1851 and from 1856 to 1861. Then in 1916 the Convention authorized the Home and Foreign Mission Boards to discontinue the publication of their monthly mission journals and instructed the Sunday School Board to issue a combined monthly mission magazine to be known as "Home and Foreign Fields." That magazine was discontinued in 1938 and the two mission boards began separate publications, "The Commission" and "Home Missions.")

ing features: (1) One of the personal workers at the Baptist hospital gave a testimony as to the importance of a Christian home. (2) A missionary family demonstrated the practice of expressing thanks before meals in the home. (3) There was a demonstration with practical suggestions for family worship. (4) There was a discussion of the influence of conversation in the home, which raised the question, for example, of how often children receive a bad impression of their pastor because of something said by parents. (5) A talk, with practical suggestions, was given on the home and church working together.

Then, after a refreshment period, there were classes for men above 13 years of age, women, children from nine through 12, and children from four through eight. The younger children studied Bible homes and homes around the world, and the older children studied how they can help in their homes.

The men and women studied the following subjects: love, courtship, marriage, hygiene, social life in the home, cultural life in the home, and the themes discussed in the assemblies.

The Baptist book store in Paraguay provided displays in the church entrances and many books were purchased during the week. A printed program carried a list of correlated books on one page with quotations on the Christian home on another. The people in Paraguay are just beginning to utilize the Baptist book store and their church libraries.

Betty (Mrs. Leland J.) Harper reports that testimonies as to the success of the study, which are still being heard, included requests "to repeat it next month!"

"Thank you, Southern Baptists, for making this study possible," she says. "Perhaps you can see in a new way how your prayers and money help the Lord's cause in Paraguay, and around the world."

Spain

Flood Works Havoc

Missionary Joseph W. Mefford, Jr., wrote the following account of the havoc wrought by a flood in the city of Valencia, Spain, and its vicinity:

"Valencia is beginning to dig out from under the mud and debris that was left in the wake of its worst flood in recorded history. Houses have collapsed and are still collapsing; and there are ropes everywhere to keep people out of the way of falling walls—and all this in a knee-deep morass of mud that has filled all the houses and shops of these affected areas.

"We saw men loading bodies on the trucks, bodies that had washed up from the sea. The morgue is so full of unidentified bodies that the radio is announcing such bulletins as this: 'If you have the merest inkling that some relative or friend is lost, please come to the morgue to identify the body. The cadavers are piling up and there is a problem of space.'

"As far as we can tell, none of the Baptist folk lost their lives, but many of them lost all their possessions. We carried a little food and some clothing to as many as we could, and we will be able to do more later when we find out just who needs what."

Briefly

East Africa: Construction has been started on the Baptist center building in Nairobi, Kenya, which is expected to be completed by June. In the meantime Sunday school, preaching services, and other limited activities will be conducted in a near-by day nursery building.

Near East: "While we rejoice in the progress that is being made in all phases of the work in the Near East," Dr. Sadler told the Board, "one of the most inspiring aspects of our mission progress is the spirit of the missionaries. They carry on their work from day to day as if Russia were not attempting to make their position, as Americans, untenable. They would be the last so to appraise themselves, but theirs is the spirit of real heroism."

Yugoslavia: By November, 265 persons had been baptized in Yugoslavia during 1957, bringing the membership of Baptist churches in that country to 3,647. Eighteen young people are now studying in the Bible school at Novi Sad.

In Memoriam



Harvey Harold Muirhead

Born December 19, 1879
Eagle Springs, Texas

Died November 2, 1957
Dallas, Texas



Alyne Guynes Muirhead

Born January 2, 1885
Calvert, Texas

Died November 7, 1957
Dallas, Texas

DR. H. H. MUIRHEAD, emeritus Southern Baptist foreign missionary, died November 2 in Dallas, Texas. Five days later his wife, the former Alyne Guynes, also died.

Appointed for service in Brazil in 1907, Dr. and Mrs. Muirhead lived in Recife for twenty-two years while he was president of the American Baptist College and she was head of the music department and teacher there. During part of this time Dr. Muirhead was also president of the North Brazil Baptist Theological Seminary, Recife.

Later they were connected with the Baptist College and Seminary in Rio de Janeiro, Dr. Muirhead as president and Mrs. Muirhead as teacher. This school is now divided into a college, a theological seminary, a Woman's Missionary Union training school, and a girls' school.

In 1938 Dr. Muirhead became field secretary for the Foreign Mission Board, a position he held for two years. For the next two years he was president of the Mexican Baptist Theological Seminary, then located in El Paso, Texas. Mrs. Muirhead taught there for a year. They retired from active missionary service in 1947.

Both Dr. and Mrs. Muirhead received the bachelor of arts degree from Baylor University, Waco, Texas. She did further study in piano and voice, and he received the master and doctor of theology degrees from Southwestern Baptist Theological Seminary, Fort Worth, Texas. He was awarded the honorary doctor of divinity degree by Baylor in 1923.

For four years prior to his appointment for mission service Dr. Muirhead was pastor of churches in Louisiana and Texas. He is the author of a three-volume general church history and other textbooks and a mission study book, *In the Land of the Southern Cross*.

Dr. and Mrs. Muirhead are survived by eight children.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



Moslem Population of Northern Nigeria Colorful but Christless

Dewey E. Merritt
Kaduna, Nigeria, West Africa

WE ARE now living in Kaduna, capital of the Northern Provinces, the largest of Nigeria's three regions.

Northern Nigeria is quite different from the southern areas. Here one sees the white-robed and colorfully turbaned figures of the Moslem Hausas, the major tribe of the North, whose Moslem emirs rule the people.

The Guarri (Gwaa-ree) tribe is here, too. The women of this tribe believe their heads to be sacred and so carry their loads in round-bottom baskets on their shoulders instead of on their heads, as is customary in Nigeria. They walk for many miles into market every morning, straining under heavy loads of wood (their market produce); and, in addition, they often have babies tied on their backs.

Also, there is the Fulani (Foo-lah-nee) tribe, perhaps the most colorful in the country. These people are the migrants of Nigeria who follow their herds of cattle from place to place and live in grass huts which they build wherever they stay. The Fulani men dress in highly embroidered knee britches and billowing sleeveless blouses that hang almost to their knees. They wear much jewelry and oversized, handmade, ripple-brimmed straw hats elaborately decorated with morocco leather.

There are no tsetse flies in this area; so many of the Hausas are proud possessors of fine horses, which they keep well groomed and fitted with beautiful tooled-leather saddles and brilliant trappings. The donkey is the beast of burden here. Cattle are raised in the northern region and then driven south for the market. We saw an amusing sight not long ago. Three men were pushing and tugging a four-wheeled cart along the main road in Kaduna, and inside, resting contentedly, was a huge steer!

We have begun a new career—teaching school! We are doing this to help in an emergency at the Hausa Pastors' School. This is a very simplified Bible school, so simple, in fact, that many of the students will study reading and writing before beginning the regular courses. Ours will be the rare experience of teaching Bible, church history, and Woman's Missionary Union methods on a primary level to grown men and women! But these couples will carry the burden of the work among the indigenous northerners.

Although Northern Nigeria is the largest region in land area and population, it is the most backward in

other respects. Since it is predominantly Moslem, the philosophy of submission to any circumstance because "Allah wills it" has had its effect to the detriment of progress.

Recently an appeal came to our Mission to begin work in an area of five hundred thousand people, all Moslems, among whom there is not a single Christian witness. Nothing has been done, for we have no personnel we can send. This should give you some idea of the tremendous need in Northern Nigeria. Won't you join us in praying for additional personnel to give Christ to these millions?



Human Beasts of Burden, British Automobiles Contrast in Nigeria

Mary Frank Kirkpatrick
Ibadan, Nigeria, West Africa

"I THINK you be cowlady today," said a messenger boy in the Baptist Building to me one morning because I had a small scarf tied around my neck. We all had a good laugh. Later in the day, however, it came to be food for thought.

Yes, he has seen and read about the American cowboys

THE rain had fallen all night, and it was still coming down as I left Ibadan, Nigeria, to drive to Iwo for the Training Union leadership conference. I had gone about halfway when I came to a place where the road had washed out and the water was running swiftly across. I stopped to examine the situation and with a stick tried to get the depth. I was about to turn back when several African men walked up. They could not understand me, nor could I understand them; but I made motions trying to get their advice. A knowledge of their language was not necessary, for one of the men immediately ran to the water's edge and pointed to a fresh tire track. Someone else had gone on before. There was no question but that I, too, could make it. During the remainder of the drive my mind raced back to those who have gone on before, making it possible for us to be here. I thanked God for the multitudes at home who are going on before and paving the road with prayer.—Mary Frank Kirkpatrick, missionary to Nigeria

and "cowladies" in movies and books. He and many other African young people have changed their dress, their way of talking, and many other things to comply with the Western mannerisms. But, I wondered, has a real change taken place inside Africans?

They have a modern department store with everything from flash bulbs to Kleenex, but just across the street from it a beggar counts his Mohammedan prayer beads. There is a lovely showroom with its display of the latest British cars, and outside it passes a woman with a baby on her back and a headload of tin cans collected from back doors to be made into small lamps for selling in the market.

The old and the new—but what is the new? The ten-story bank building? The large passenger bus? Independence? All this, yes—but there must be more.

Little Moses, cast out of his home because he cut his teeth at the wrong time, knew something of the new when one of our missionaries took him into his home.

A palm wine seller found something of the new when she sat next to one of our Woman's Missionary Union members in the market place and heard for the first time the story of Jesus.

A Mohammedan man and his wife caught a glimpse of the new way of life when their small child died and they, requesting a Christian funeral, heard of the love of God.

As we look at this city of Ibadan we catch a glimpse of the need of all Africa. Ibadan has a population of almost five hundred thousand, only 33 per cent of which claims to be Christian. The 33 per cent includes all denominations as well as a large number who know they are neither Mohammedan nor pagan and therefore say they are Christian.

I am enjoying my work in the Union Baptist Church here in this city. Each time I teach my Sunday school class, lead a Bible drill in Training Union, attend the Sunday school teachers' and officers' meeting, attend prayer meeting, or work with any part of the W.M.U., I am grateful anew that the Lord led me to become a part of this church.

Thank you for the assurance of your prayers as we here strive to present the new way of life to the people in the land to which God has called us.



"Colegio Batista Means Something In Brazil," Say the Catholics Also

Hazel (Mrs. Fred E., Jr.) Halbrooks
São Luiz, Maranhão, Brazil

WE ARE busy working in our new Baptist school here. Fred is director and teaches Bible two days a week and I teach English and drawing three days a week. We have 160 pupils, and many others have to be turned down because of limited facilities.

WE ARE still loving the house you gave us two years ago, but we have a prayer item in regard to this home for you to remember daily. Four months after the house was built, a factory moved next door to our property; and now tons and tons of chemicals and wheat flour are dumped into open sediment pools and allowed to rot. Then this "stinking mess" is sacked and sunned until it forms a rocklike substance and goes on to other indoor processes. The odors are so foul that it is like living next door to a huge pigpen. On the south and west sides of the house, from which we get the prevailing winds and where the bedrooms are, the doors and windows have to be closed day and night. The mayor will do nothing; the Foreign Affairs Police Bureau has been ineffective in doing anything; and the health department hasn't tried. This is clearly a problem that only the Lord can change. We have faith to believe that he can do it. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Please pray with us about this important matter. Our work, our health, everything is greatly affected by this factory.—Mary Sampson and Lorene Tilford, missionaries to Taiwan

The name Colegio Batista means something here in Brazil. Even the Catholics in our school (and there are many) say Baptist schools are the best. One lady said as she enrolled her son, "My daddy is a strict Catholic and did not want me to send my son here, but the other schools just aren't teaching what this one is." The priest told another if she sent her child to our school he could not come back to church. And yet they send them!

There are not enough schools in the state of Maranhão to meet the needs of the population. What a great opportunity we have here through education. How thankful we are for our school and our five Christian teachers. As soon as we get the necessary funds we plan to build a high school. That will be a great day for our work here!

We have two churches on the island (São Luiz, the capital of Maranhão, is on an island just off the coast) and eight in the interior of this state. Fred preaches for both of the churches in the capital and pastors one of them. His afternoons and nights are spent working with these churches. Two nights recently we all conducted street services. Even our two boys helped. George held the flashlight and Billy held the songbooks and Bible.

One night we went into a dimly lighted mud hut, the home of an old man and woman who are not Christians. When Fred started playing the accordion people began to gather around, filling the tiny room and standing at the door and windows and on the dirt sidewalk and road

outside the hut. After we finished singing, a Brazilian pastor preached. No decisions were made, but the old man and woman asked us to come back each Tuesday night. The Second Baptist Church is making this a regular preaching point. It may be the beginning of a church.

The following night we went into another section of the city. I have never seen so many people in such a small area. The houses were all jammed up together with doors opening out onto the dirt road. These also were made of mud with palm leaf roofs.

We went to the home of one of our church members where a small group was waiting for us. Neighbors brought chairs onto the road and, as the music from the accordion sounded out clear and sweet, children, men, and women were attracted from the homes near by. We had a wonderful crowd. The pastor preached and we sang hymns and had prayer.

Each Wednesday night we will go back to this same place for services. Pray with us that a church, and even a school, may develop here.



"There Has to Be a God Somewhere," Says Mexican as She Burns Idols

Coy Lee (Mrs. A. P.) Pierson
Chihuahua, Chihuahua, Mexico
(now living in Torreón, Mexico)

AS I pause to think of how very fast the days are passing, I am reminded of a testimony in a Woman's Missionary Union meeting recently:

"For many years I was a devout believer in Catholicism. I prayed to my idols many times each day. After years of this I had a feeling of futility in praying to those man-made images. Gradually I lost faith in those idols of mine.

"One day I gathered up all the images of my saints and virgins in which I had placed my faith. I piled them up in the middle of my patio, to the consternation and amazement of my neighbors, and burned every one of them!

"I still believed that there must be some kind of Supreme Being. There just had to be some kind of God somewhere; and I wondered and wondered how one so humble as I could go about finding out the truth about all of this? My problem was how to find the source of all this information. Where could I go? Who could I ask?

"Years passed and no one mentioned this subject to me. We moved from one place to another, but no one seemed to care or bother about so important a matter as the one I carried in my heart. I longed for some way to find the truth, but where or how I was going to do this I did not know.

"Eleven years passed from the day I burned my idols and turned my back on that superstition. Then one day here in Chihuahua a young man knocked at my door and invited me to come to your services. As he left he handed me a little leaflet that told me about his real God. At last

someone had told me about God! I went to your church that night for the first time. There I heard the gospel and saw a group of people who did not believe in idols! For the first time I came face to face with my Saviour and came to know him personally.

"As the speaker talked that night I said in my heart, 'This is the answer and this is the truth.' Now I have Jesus and belong to him. He has saved me—but I must hurry and get this good news to my sons. They, too, should know about him before it is too late!"

Eleven years of waiting and longing finally brought this woman to the Lord.



Missionary Sees Individuals in Christless Multitudes of Japan

June Cooper
Tokyo, Japan

JAPAN is indeed different. The first thing I noticed was that everything here is backward to what we are accustomed to. Telephone poles are in the street instead of on the sidewalk, and people drive on the left side of the street. They start reading at the back of a book and they write from the wrong side of a page. Their sentences are even constructed backward. You see, quite often I feel a little turned around here. After a few weeks, though, these things are beginning to seem less strange.

What impressed me even more than all the "backward" things was the multitude of people. Everywhere I look there are people by the thousands. Conditions are more crowded than you could ever imagine. As I meet the people on the *densha* (electric train) or on the street I cannot help wondering about them as individuals.

At first their faces all looked alike, but now they are different. Even in the multitude I can see the individuals, and as I see them I realize that the vast majority of them have never heard of Christ. It is my prayer that I will not lose sight of the individual as I cast my eyes on the multitudes.

In addition to studying, I have been teaching an English Bible class in the Japanese church I attend. This is a wonderful opportunity and experience. The young people are eager to learn English and many of them are also eager to learn of Christianity. I find that my knowledge of theology is being stretched to the limit by the questions some of them ask. Please pray with all of us here in Japan that we will be able to reach many of these who are seeking to find the truth and win them for the Lord.

Even with the many things the missionaries have to do, we still find a little time to enjoy ourselves. We are just like one big happy family here in Japan. Those of us in Tokyo have many opportunities for fellowship. It is wonderful to be a part of this great missionary family serving in Japan.



Baptist Advance in Brazil Stalled By Lack of Missionary Personnel

Jean (Mrs. John A.) Poe
Campinas, São Paulo, Brazil

DURING the summer we had one of the most enlightening experiences of our lives—attending the annual meeting of the South Brazil Mission. Words cannot express the despair we felt when we realized that so many of our needs in both money and personnel will not be met.

We were shocked to learn that eight of our missionaries who are returning home this year will not be back. In the next two years we are losing twenty of the missionaries from South Brazil. This means that vacancies are coming up in the seminary, the training school, other schools, and in field work. Apparently there are no replacements.

This also means that any plans for advancement will be hampered—not by police or Catholics—but by inadequate personnel. Those who have labored so long and faithfully and have laid the foundations of the great work here today should be able to go home with hearts rejoicing. But I wonder how they really feel, knowing that their places are being left vacant. The missionaries here, realizing the seemingly impossible position in which we will be, covenanted together to pray daily that God would supply the men and women to fill these vacancies while we still have an open door.

Won't you pray with us that not only young people but also adults will ask themselves the question, "Am I truly filling the place where God would have me serve?" And also pray, not only for the essential emergencies, but that all of our requests for workers will be filled.

I wish you could have been with us as we saw the needs presented from each state and field. I wish you could have seen the disappointment registered on the faces of some who have presented their requests for help time and time again when they realized that, due to more urgent needs, another year will pass before they can even present their requests once more.

All of the needs were presented, and the missionaries themselves voted the order and placement of requests. Only three out of every eight dollars requested were approved. All of us are praying that Southern Baptists will continue their fine support of the Cooperative Program and the Lottie Moon Christmas Offering in order that as many of these requests as possible can be met.

We realize this situation is not true just in our Mission but is repeated everywhere Southern Baptists have work.

We thank God for this opportunity of being able to attend this meeting even though we are still so new that the "green" shows. It has helped us to see the over-all needs and has opened our eyes to the great confidence and faith the missionaries have in you at home who are holding the cords that support us.

I've Said Good-by

DEAR Heavenly Father, today I've said good-by to my son! Only you can understand that my heart has run down in tears and that there is a pain in my throat from the tears I would not let myself shed—tears held back by a false smile that he might see me smiling and brave, and so also be brave! He is only seventeen—they say almost a man, but seventeen is such a boy still!

Father, you know that he did not want to come to America, for he was born and raised in Brazil, that land to which you sent me when some twenty years ago you asked that I leave other loved ones here and take your message to those who have not known it. He does not want to stay in America, and yet I must ask him to do so for his college work. I cannot forget his stricken face when we left him nor the reproach in his eyes when he said, "I am here because you make me be!" And yet I have wanted to do what is right. Help me in Christ Jesus to meet and conquer this problem that has filled me with resentment at times—resentment that I should now have to give up my son as so many years ago I gave up those others.

How can I go back to that house in Brazil and see his room so empty? Yet empty it will not be. Each time I pass that door I will see him smiling at me from his desk or returning from the beach with his straight young body, so clean and fine, dressed in bathing trunks and covered with sand. No, there is no need to try to fool myself. He won't be there, and it is probable that he will never be there again. At seventeen he has left us and we have left him—he to build his own life and we to thank you for the years you have let us have him.

I am sorry that we were not better parents to him, that I was not a wiser dad. So many times I was impatient, and yet, dear Lord, you know 'twas love that made me so. Only help him to understand that, too! Guard and keep him. Keep him from himself and be ever near to remind him to read your Word and to talk to you. Do not let him leave you ever, even for a little while! Remember that he was dedicated to you even before he was born. Keep that desire to serve you alive in his heart.

Be good to him, our boy—yours and mine. And be good to us, his father and mother; for we need you very much at this hour. Forgive us that we have thought of not returning to our field in order to be near to our boy. We know that if we love him more than we love you we are not worthy of you and that after having set our hand to the plow in Brazil we must not look back to this country! Forgive us, God, for we are weak. I tell all this to you, for you can understand; for you parted with your Son at so much greater cost, for me and for my son. In the name of your Son I pray. Amen.—Burton de Wolfe Davis, missionary to Equatorial Brazil

Clip and file in your *Missionary Album*

New Appointees

Appointed October 8, 1957



ANDERSON, JUSTICE CONRAD

b. Bay City, Tex., Feb. 13, 1929. ed. Baylor University, Waco, Tex., B.A., 1950. M.A., 1951; S.W.B.T.S., B.D., 1955, work toward Th.D., 1955-57. Pastor, Stranger (Tex.) Church, 1949-50, Osage (Tex.) Church, 1950-53, Franklin (Tex.) Church, 1953-57. Appointed for Argentina, October, 1957. m. Mary Ann Elmore, June 1, 1949. Permanent address: Box 983, Bay City, Tex.



ANDERSON, MARY ANN ELMORE (MRS. JUSTICE CONRAD)

b. Haynesville, La., Sept. 18, 1929. ed. Lamar Junior College, Beaumont, Tex., 1946; Baylor University, Waco, Tex., B.A., 1949; Sam Houston State Teachers College, Huntsville, Tex., 1955. Teacher, public schools, Waco, 1949-51, Ft. Worth, Tex., 1951-52, Franklin, Tex., 1956. Appointed for Argentina, October, 1957. m. Justice Conrad Anderson, June 1, 1949. Children: Sandra Jean, 1953; Timothy Justice, 1957.

ARGENTINA



BURT, DANIEL HIX, JR.

b. Cleburne, Tex., Sept. 26, 1924. ed. Baylor University, Waco, Tex., B.A., 1950; S.W.B.T.S., B.D., 1954, work toward M.R.E., 1955-56. U. S. Navy, 1943-46; pastor, Lone Willow Church, Cleburne, 1952-54. Tolar (Tex.) Church, 1954-57. Named special appointee for South Brazil, October, 1957. m. Mary Ellen Smith, Aug. 26, 1952. Permanent address: 708 S. Wilhite St., Cleburne, Tex.



BURT, MARY SMITH (MRS. DANIEL HIX, JR.)

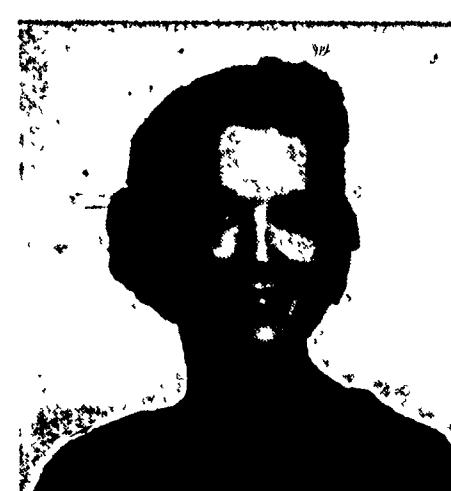
b. Cleburne, Tex., Jan. 13, 1927. ed. Decatur (Tex.) Baptist College, A.A., 1946; Howard Payne College, Brownwood, Tex., B. A., 1949; S.W.B.T.S., M.R.E., 1952. Secretary, First Church, Stephenville, Tex., 1949-50, East Henderson Street Church, Cleburne, 1950-52; teacher, public schools, Cleburne, 1952-53. Named special appointee for South Brazil, October, 1957. m. Daniel Hix Burt, Jr., Aug. 26, 1952. Child: Stephen Lynn, 1956.

SOUTH BRAZIL



CUNNINGHAM, MILTON EMERY, JR.

b. Victoria, Tex., Sept. 13, 1928. ed. Baylor University, Waco, Tex., B.A., 1950; S.W.B.T.S., B.D., 1953; N. C. Baptist Hospital, Winston-Salem, study of clinical counseling, 1955. Pastor, First Church, Harbor City, Calif., 1948-49, First Church, Cranfills Gap, Tex., 1950-53; student director, University of Corpus Christi (Tex.) and Del Mar College, Corpus Christi, 1953-54; dean of students and assistant to president, University of Corpus Christi, 1954-57. Appointed for Southern Rhodesia, October, 1957. m. Barbara Jean Schultz, Mar. 2, 1956. Permanent address: 118 5th Ave., N., Texas City, Tex.



CUNNINGHAM, BARBARA SCHULTZ (MRS. MILTON EMERY, JR.)

b. Galveston, Tex., Jan. 12, 1932. ed. Baylor University, Waco, Tex., B.A., 1954. Youth director, Lakeside Church, Dallas, Tex., 1954, First Church, Houston, Tex., 1955-56; student director, University of Houston, 1954-55. Appointed for Southern Rhodesia, October, 1957. m. Milton Emery Cunningham, Jr., Mar. 2, 1956. Child: Milton Emery III, 1956.

SOUTHERN RHODESIA

EVENSON, RONALD KENNETH

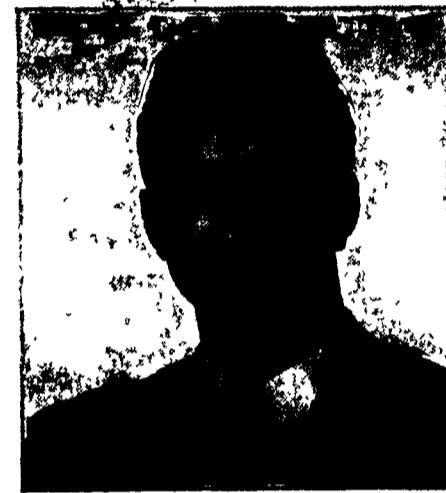
b. Tulsa, Okla., Oct. 14, 1930. ed. Phoenix (Ariz.) College, 1948; Arizona Bible Institute, Phoenix, 1950-51; Grand Canyon College, Phoenix, B.A., 1954; S.W.-B.T.S., B.D., 1957. Assistant pastor, educational worker, North Phoenix Church, 1951-54; pastor, First Church, Powell, Tex., 1955-57. Appointed for Uruguay, October, 1957. m. Mary Ann Van'tKerkhoff, June 1, 1954. Permanent address: 817 E. Sheridan, Phoenix, Ariz.

**EVENSON, MARY ANN VAN'TKERKHOFF
(MRS. RONALD KENNETH)**

b. Byron Center, Mich., May 29, 1933. ed. Texas Christian University, Ft. Worth, 1954-55; Grand Canyon College, Phoenix, Ariz., B.S., 1957. Saleswork, department store, Phoenix, 1951-54, Ft. Worth, 1954-55. Appointed for Uruguay, October, 1957. m. Ronald Kenneth Evenson, June 1, 1954. Children: Sherril Lyn, 1955; Sharon Lee, 1955.

**URUGUAY****FARRIS, THERON VERNELLE**

b. Ft. Worth, Tex., July 4, 1927. ed. Southern Methodist University, Dallas, Tex., 1944; Texas Wesleyan College, Ft. Worth, 1947-48; Baylor University, Waco, Tex., B.A., 1951; N.O.B.T.S., B.D., 1955, work toward Th.D. U. S. Army, 1945-47; revival worker, Texas, Alabama, Mississippi, and Louisiana, 1949-53; pastor, Ninth Street Mission, Waco, 1948-49, Goodwood Church, Baton Rouge, La., 1953-55, Osyka (Miss.) Church, 1956-57; assistant to director of field mission work, N.O.B.T.S., 1956-57. Appointed for Japan, October, 1957. m. Ruth Juanita Peacock, June 27, 1947. Permanent address: 3524 E. Rosedale, Ft. Worth, Tex.

**FARRIS, JUANITA PEACOCK
(MRS. THERON VERNELLE)**

b. Waco, Tex., Oct. 28, 1921. ed. Southern Business College, Ft. Worth, Tex., 1940; Baylor University, Waco, 1949-51; N.O.B.T.S., 1952-53. Stenographer, Ft. Worth, 1941-48, Waco, 1948-49; secretary, religious education department, N.O.B.T.S., 1952-53. Appointed for Japan, October, 1957. m. Theron Vernelle Farris, June 27, 1947. Children: Darlyne Ruth, 1953; Michael David, 1955.

JAPAN**HAMRICK, HOWARD**

b. Piave, Miss., Aug. 21, 1926. ed. Alabama Polytechnic Institute, Auburn, 1946-47; Clarke College, Newton, Miss., 1948-49; Mississippi College, Clinton, B.A., 1951; N.O.B.T.S., B.D., 1954. U. S. Navy, 1944-46; pastor, mission, Crosby, Miss., 1950-51, Calvary Church, Smithdale, Miss., 1951-52, Fellowship Church, near Moselle, Miss., 1952-54, First Church, Steele, Mo., 1954-57. Appointed for Indonesia, October, 1957. m. Betty Jane Spiers, Aug. 18, 1949. Permanent address: c/o L. L. Hamrick, State Line, Miss.

**HAMRICK, BETTY JANE SPIERS
(MRS. HOWARD)**

b. Pearl River Co., Miss., Sept. 30, 1929. ed. Clarke College, Newton, Miss., 1947-49; Mississippi College, Clinton, 1949-51; N.O.B.T.S., 1951-54. Secretary, Clarke College, 1947-49, Northside Church, Jackson, Miss., 1949-50; teacher, public schools, Lafitte, La., 1953. Appointed for Indonesia, October, 1957. m. Howard Hamrick, Aug. 18, 1949. Children: Virginia Ann, 1951; Kay Elaine, 1955.

INDONESIA**HIX, GLENN LUTHER**

b. Candor, N. C., Sept. 23, 1925. ed. Oak Ridge (N. C.) Military Institute, 1941-43; Centenary College, Shreveport, La., 1944; Wake Forest (N. C.) College, B.S., 1950; N.O.B.T.S., B.D., 1953. U. S. Army Air Forces, 1943-45; revival speaker, various states, 1950-52; pastor, Gethsemane Church, Whitakers, N. C., 1948-49, Gethsemane-Union field, Whitakers, 1949-50, Mt. Pleasant Church, Bogue Chitto, Miss., 1952-54, Biscoe (N. C.) Church, 1954-57. Appointed for Taiwan, October, 1957. m. Mabel Blackwell Green, June 6, 1952. Permanent address: c/o Van B. Hix, Biscoe, N. C.



(Continued on page 29)

Missionary Family Album

Arrivals from the Field

BARRATT, Miss. Clifford (Taiwan), 1000 Spring St., Greenwood, S. C.
 COWERT, Rev. and Mrs. George B. (South Brazil), Box 4904, Granite Falls, N. C.
 LAWTON, Olive (Taiwan), c/o Mrs. R. E. Truesdell, Ridgecrest, N. C.
 WAGNER, Lucy (Korea), Box 37, Pattonville, Mo.

Births

FRAY, Rev. and Mrs. Marion G. (Bud), Jr. (Southern Rhodesia), son, Jonathan Carey.
 HOWELL, Dr. and Mrs. E. Milford (Nigeria), son, Daniel Andrew.
 OLIVER, Rev. and Mrs. John S. (Equatorial Brazil), daughter, Rebeca Dean.
 PARKS, Rev. and Mrs. R. Keith (Indonesia), son, Stuart Kent.
 PATTERSON, Rev. and Mrs. John W. (Jack), (Colombia), daughter, Michelle McKay.
 SKINNER, Dr. and Mrs. William (Paraguay), daughter, Margaret Ann.

Deaths

DEAL, Zach J., Sr., father of Rev. Zach J. Deal, Jr. (Colombia), Nov. 6, Portsmouth, Va.
 LANIER, Mrs. P. H., mother of Miss Minnie Lou Lanier (South Brazil), Oct. 28, Savannah, Ga.
 MUIRHEAD, Dr. H. H., Nov. 2, and Mrs. H. H. Muirhead, Nov. 7 (emeritus missionaries to Brazil), Dallas, Tex.
 TYSON, Horne, father of Mrs. Ervin E. Hastey (Mexico), Nov. 8, Shawnee, Okla.

Departures to the Field

ALEXANDER, Rev. and Mrs. Mark M., Jr., c/o S. Dan Sprinkle, Jr., Casilla 3388 Central, Buenos Aires, Argentina.
 EPPERSON, Barbara, Baptist Press, Agodi Post Office, Ibadan, Nigeria, West Africa.
 HOOPER, Rev. and Mrs. Frank A., III, Box 6096, Haifa, Israel.
 PINKSTON, Rev. and Mrs. Gerald W., c/o Ross C. Coggins, Djalan Sukadjadi, Bandung, Indonesia.
 ROGERS, Arlene, Apartado 1336, Barranquilla, Colombia.
 SHORT, Rev. and Mrs. James M., Jr., Sor Juana Ines de la Cruz 2301, Chihuahua, Chihuahua, Mexico.

Marriage

DISSELKOEN, Moyra, granddaughter of Rev. and Mrs. Joseph L. Hart, emeritus (Chile), to James Nathan McGavock, son of Rev. and Mrs. James W. McGavock, emeritus (Chile), Nov. 16, El Paso, Tex.



Rev. and Mrs. Van Gladen, missionaries to Mexico now in language school in Costa Rica, play with their daughters, (from left) Karen Ruth and Kathy Sue.

New Addresses

ANDERSON, Mrs. P. H., emeritus (China), 28 W. Hillcrest Drive, Greenville, S. C.
 ANDERSON, Theresa (Philippines), 28 W. Hillcrest Drive, Greenville, S. C.
 ARNOLD, Rev. and Mrs. William E., American Baptist Mission, P. O. Box 301, Sekondi, Ghana, West Africa.
 BROWN, Dr. and Mrs. Lorne E. (Jordan), 925 Ferndale Rd., Lincoln, Neb.
 CLINTON, Rev. and Mrs. William L., Avenida Conselheiro Nebias 640, Santos, São Paulo, Brazil.
 COWLEY, Mr. and Mrs. William A., Baptist Mission, Box 300, Yaba, Nigeria, West Africa.
 DAVIS, Mr. and Mrs. W. Ralph (Nigeria), Box 772, Petal, Miss.
 EAGLESFIELD, Rev. and Mrs. Carroll F. (Nigeria), 615 West A St., Joplin, Mo.



Judy Joiner feeds her new live "doll," Donna Lee. They are daughters of Rev. and Mrs. Gareth E. Joiner, of Quito, Ecuador.

FERRELL, Rev. and Mrs. William H., Segundo Lavalleja 1087, Córdoba, Argentina.

FRAY, Rev. and Mrs. Marion G. (Bud), Jr., 131 Montgomery Drive, Waterfalls, Salisbury, Southern Rhodesia.

GARNER, Rev. and Mrs. Alex F., Ayacucho 272, Sante Fe, Santa Fe, Argentina.

HEISS, Rev. and Mrs. Donald R., 352 Chome, Nishi Okubo, Shinjuku-ku, Tokyo, Japan.

HIBBARD, Hazeldean, Baptist Mission, Box 14, Oyo, Nigeria, West Africa.

HOLLIS, Rev. and Mrs. James D. (Macao), 215 N. Green St., Huntsville, Ala.

HOPEWELL, Gladys, 15 Victory Road, Tainan, Taiwan.

HUNDLEY, Lillie Mae, 1280 Manulani Street, Kailua Hts., Kailua, Oahu, Hawaii.

LANCASTER, Cecile (Japan), 3907 Norfolk St., Houston, Tex.

MEUTH, Mary Sue, Djalan Gunung Sahari VI/36, Djakarta V/2, Indonesia.

OWENS, Rev. and Mrs. Carlos R., P. O. Box 20395, Dar es Salaam, Tanganyika, East Africa.

PORTER, Rev. and Mrs. Paul C. (South Brazil), 2000 Broadus, Ft. Worth, Tex.

SPRINKLE, Rev. and Mrs. S. Dan, Jr., Casilla 3388 Central, Buenos Aires, Argentina.

WATTS, Emma, Baptist Mission, Box 14, Oyo, Nigeria, West Africa.

The United States has done much more to give Costa Rica the modern gadgets and comforts of life than to give it the gospel of eternal life.—

JAMES E. GILES, *missionary appointee to Colombia, now in language school in Costa Rica*



This is Paul, son of the Charles W. Davies, missionaries to Venezuela now studying Spanish in Costa Rica.

New Appointees (Continued from page 27).

HIX, MABEL GREEN (MRS. GLENN LUTHER)

b. Decatur, Ala., Feb. 22, 1922. ed. Alabama College, Montevallo, A.B., 1943; Moody Bible Institute, Chicago, Ill., certificate, 1949; N.O.B.T.S., M.R.E., 1953. Teacher, public schools, Opp, Ala., 1943-44; Decatur, 1949-51. Appointed for Taiwan, October, 1957. m. Glenn Luther Hix, June 6, 1952. Children: Daniel Andrew, 1953; Stephen Glenn, 1954; Mark Timothy, 1955.

TAIWAN



KUBE, RUTH PEYTON

b. Rhoadesville, Va., Sept. 23, 1928. ed. Hardin-Simmons University, Abilene, Tex., 1950-52; Capital City School of Nursing, Washington, D. C., R.N., 1955; Baylor University, Waco, Tex., B.S. in Nursing, 1956; S.W.B.T.S., 1956-57. Ward aide, Hendrick Memorial Hospital, Abilene, 1950-51; nurse, D. C. General Hospital, Washington, 1955; Hillcrest Memorial Hospital, Waco, 1955-56; S.W.B.T.S., 1956-57. Appointed for Nigeria, October, 1957. Permanent address: Rhoadesville, Va.

NIGERIA

McKINLEY, HUGH THOMAS

b. Birmingham, Ala., Sept. 27, 1927. ed. Stetson University, De Land, Fla., B.A., 1948; S.B.T.S., B.D., 1951, Th.D. expected, 1958. Summer worker, Allapattah Church, Miami, Fla., 1948-51; department of religion, Stetson University: instructor, 1953-54, assistant professor, 1954-55; pastor, Union Grove Church, near Bedford, Ky., 1952-53; Mt. Hermon Church, near Carrollton, Ky., 1952-53; Locust Church, near Milton, Ky., 1952-53; Magnolia (Ky.) Church, 1955-57. Appointed for Spain, October, 1957. m. Rebecca Knott, May 24, 1953. Permanent address: 1491 N.W. 37th St., Miami 42, Fla.



McKINLEY, REBECCA KNOTT (MRS. HUGH THOMAS)

b. Granville Co., N. C., May 23, 1929. ed. Meredith College, Raleigh, N. C., A.B., 1951; W.M.U. Training School (now Carver School of Missions and Social Work), M.R.E., 1953. Summer field worker for Sunday school department, Baptist State Convention of North Carolina, 1949-52; clerk, alumni office, Stetson University, De Land, Fla., 1953-54; substitute teacher, public schools, Magnolia, Ky., 1955-57. Appointed for Spain, October, 1957. m. Hugh Thomas McKinley, May 24, 1953. Children: Marsha Lynn, 1954; Margaret Rose, 1957.

SPAIN

OLIVER, BENNIE MAY

b. Santa Anna, Tex., Oct. 12, 1926. ed. Baylor University, Waco, Tex., B.A., 1947; S.W.B.T.S., B.S.M., 1951. Youth director and assistant secretary, College Avenue Church, Ft. Worth, Tex., 1948-51; secretary and extension department director, First Church, Oklahoma City, Okla., 1951-53; youth director, First Church, Port Arthur, Tex., 1953-55; music director, Central Church, Carthage, Tex., 1956-57. Appointed for North Brazil, October, 1957. Permanent address: Central Baptist Church, Carthage, Tex.

NORTH BRAZIL



November 11, 1957

DEAR EDITORS:

Last night in the First Baptist Church, Silverhill, Alabama, I observed one of the most effective methods of praying for missions that I have seen. Right after the Bible reading in the evening service, the whole congregation was asked to bow their heads and pray for the missionaries whose names were on the birthday calendar. Then, while heads were bowed and the organ was played softly, a

young person read the names of the missionaries.

This church does this each Sunday night. I would like to know that many of our churches were doing the same. I believe it would add power to the missionaries and to all our mission work. I believe, too, that it would teach people to pray for missions and to be more interested in missions.

If you see fit, I would like for you to invite other churches to follow this example.—VIRGIL O. Mc MILLAN, *missionary to Japan*

My Father—As I See Him

(Continued from page 3)

Columbia University. George and I went to an American school, basking in the glory of being children with "unusual backgrounds." We saw museums, parks, zoos, libraries, art galleries—and Father got his degree. That same year, 1928, the University of Richmond conferred on him the honorary degree of doctor of divinity. He did look handsome with that beautiful hood! America was truly a wonderful place for two "bush" children.

During the next term in Ogbomosho, George became ill and the doctors decided it was best for us to leave Nigeria. Father became pastor of Second Baptist Church, Liberty, Missouri, where we grew up—became civilized, as he likes to say. Since William Jewell College is in Liberty, he again had contact with the young people he loves. I remember his taking the football team on trips and his interest in who pledged what during fraternity rush season.

In 1939, he was asked to come to Richmond as area secretary for Africa, Europe, and the Near East. I was a sophomore at Westhampton College and George was ready to enter the University of Richmond. So Mother and Father built a little Williamsburg-type house near the campus.

Father's work with the Foreign Mission Board consisted of contact with missionaries, government officials, and national leaders in the various fields; conferences with candidates for mission appointment; writing; a great deal of speaking to churches, colleges, and assemblies; and service on many committees.

He visited the mission field whenever there was need. Altogether he has crossed the Atlantic forty times. He claims to have an international stomach—and we believe him. His abundant health has stood by him through the years—he likes to say a younger man could not stand his pace. His ability to sleep anywhere, any time is phenomenal!

When the Baptist Theological Seminary in Ruschlikon-Zurich, Switzerland, opened, Father was asked to see it through its first year, so he and mother spent fifteen months in Europe. They also visited Nigeria during the 1950 celebration of the first century of Baptist mission work in West Africa.

In spite of all this activity, Father has maintained an interest in many local civic affairs. He is a member of the Torch Club and the Rotary Club, having served as president of Rotary for one year. He has attended Rotary meetings all over his area of the world. He has also served as a member of the Board of Health of the city of Richmond. He is, of course, an alumnus of the University of Richmond and a loyal member of Phi Gamma Delta fraternity.

He is rarely startled by his grandchildren, though he did have to search for an answer when a grandson asked, "Is Jesus a Baptist?" And he was somewhat taken aback when a three-year-old very pompously answered a question with "n-o spells no" and an eight-year-old with a scientific bent inquired trustingly, "Were you living when dinosaurs were around?" These bits of the future are his delight, his hope.

His sense of humor is continuous and bubbling and sometimes obstreperous! He considers life a joyous challenge.

Father knows he was called for mission service, he knows in Whom he has believed. He knows that God's in his heaven, but he also knows that all's not right with the world. He is not retiring. He told the Southern Baptist Convention on foreign missions night last May: "We must keep going with the message of life, and as we go we challenge you. We place our lives against your money and your lives, and we dare ask you, What are you going to do about it?"

My brother said the other day in one of those half-musing moods, "You know, Father is just about a great man."

Missionary Kids Marry

Miss Moyra Disselkoen and James Nathan McGavock were married on November 16, in El Paso, Texas.

Mrs. McGavock is the granddaughter of Rev. and Mrs. J. L. Hart, emeritus Southern Baptist missionaries to Chile. Her mother, Laura Hart (Mrs. Antonio) Disselkoen, is an employee of the All Spanish Baptist Publishing House in El Paso.

Mr. McGavock is the son of Rev. and Mrs. James W. McGavock, also emeritus missionaries to Chile.

We Keep Going

(Continued from page 4)

by Chester Bowles to have said: "All of Africa must become our special concern."

4. We keep going because the gospel is God's power unto salvation to every one that believeth. We heard one believer say it on the slopes of Mt. Lebanon: "I was a robber and I planned to become a murderer. God arrested me. Jesus saved me and now I am his disciple."

We witnessed a baptism in Madrid, Spain, and heard this testimony thereafter: "I was a member of Catholic Action. I did everything expected of a good Catholic, but I did not have the peace for which my heart longed. I began to attend services in this little chapel. Finally, I recognized myself a sinner and I discovered that only Christ could save me. I accepted him and there is peace in my heart."

There was another, with a pagan background. He was brought under the Christian influence by a godly missionary lady. During his young manhood we taught him. He is now a towering giant in Nigeria and a vice-president of the Baptist World Alliance.

We must keep going with the message of life.

Children, Too

One of "The Commission's" youngest fans is seven years old. His mother writes:

"I read the articles and stories in 'The Commission' to my son. Before I have time to read them, he has chosen the one-two-three order in which he wants them read—according to the appeal of the pictures.

"I do not say to him as I read, 'This may be what you'll do.' I just read the articles to him. If he is a missionary, I want him to be God called, not 'Mama called.'"

A mission volunteer, the little boy has been in contact with the personnel department of the Foreign Mission Board for more than a year.



THE WORLD IN BOOKS

Genevieve Greer



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

Christian Unity

In the six chapters of *A Faith for the Nations* (Westminster, \$1.00), Charles W. Forman makes a good argument against the thesis that a union of all religions is desirable. His central theme is world unity; but the goal, he says, is a unified—not a uniform—world. He does not believe that a combination of all religions, or the best from each, leads to unity.

He believes that "if we accept the Christian faith, we accept something that always unites us with other men." For the real Christian, unity with all men—Christian, Moslem, Hindu, Buddhist, Communist, pagan, atheist—comes through his love and concern for all mankind.

The emphasis of the last chapters is on missions, which the author sees as an integral part of Christianity. The Christian is always a missionary, because his love and concern for mankind make him one.

In regard to missions, Dr. Forman, third-generation missionary to India and now associate professor of missions at Yale Divinity School, makes this significant statement: "Christian missionaries are not sent to tell others how they should reform their culture but to give them the good news out of which their culture may be reborn to take on new life."

Argentina

Several publishers have "Land and People" series covering the countries of the world. Most of these make excellent background books for mission study groups who want easy-to-read material without too much heavy detail.

The Land and People of Argentina, by George Pendle (Macmillan, \$1.50), is an excellent example of these. Using a topical rather than a chronological approach, the author makes each chapter read like an essay on its particular subject. Yet the whole book adds up to an over-all coverage of the country: the geography, the people, the history, sectional characteristics, political highlights. Sections from the tropical north to the frozen south are included. Even discussions on the Falkland Islands, claimed by both Argentina and Britain, and the Peron regime, which is still troubling the country, are included.

To add to its usefulness, the book has twenty-four illustrations, an index, and an appendix of additional information in capsule form.

India

Less than thirty pages in length, *India*, by Alice Taylor (Holiday House, \$1.75),

another in a "Land and People" series, constitutes about the briefest treatment that could be given any country. Yet it includes something of the land, the home life of its inhabitants, the place that tradition has in their lives, farming, and the coming of independence to India.

A picture map with insets shows products and size of the country. A "few striking facts" are compiled on one page and a chronological outline of history on another.

In spite of its small size, the book accomplishes its design to awaken interest and stimulate further reading. It is bound in hard covers. Drawings by Rafaello Busoni on more than half the pages are in color.

Cecil John Rhodes

In an era when imperialism is in disgrace, *Rhodes of Africa*, by Felix Gross (Praeger, \$6.75), is surprisingly fair. Yet, the man's underhanded dealings are not condoned. The facts are given frankly when documents verify them. And the author has drawn from a wide range of source material for his facts. But gossip and slander are clearly labeled. The reader does not feel that his opinion is being formed for him but that he can safely base an opinion of his own on the facts the author presents.

The account begins with Rhodes' boyhood and ends with his death. His personality is portrayed in his actions, and, as revealed in the biography, baffles the reader as it must have baffled Rhodes' associates.

Robert Moffat, the missionary, is called "the only faithful friend the Matabele nation ever had among the many white men." But his missionary son, John Moffat, is pictured as a trickster who, in the pay of Rhodes, caused the ultimate downfall of the Matabele chief who was his friend.

The book should make very good background reading for mission leaders who need an insight into the history of Africa, and particularly into that of East, South, and Central Africa.

When God Calls

Counseling for Church Vocations (Broadman, \$2.00), by Samuel Southard, is a practical guide for pastors and other church leaders who have responsibility for helping young people recognize and respond to God's call. It makes practical suggestions about what can be done—from recognizing the earliest signs of

interest in religious work to helping seminary students make vocational adjustments. In addition to resources for individual counseling, it offers guidance for group counsel through preaching and pastoral work.

The publication of this book is timely for Southern Baptists in light of the Baptist Jubilee Advance and the increasing demand for people trained for Christian vocations.—I.G.

Marx and Christ

In presenting comparisons and contrasts between Marx and Christ and the two systems they began, *Marx Meets Christ*, by Frank Wilson Price (Westminster Press, \$3.50), has a novel and interesting approach. Carefully written, in a fairly popular style with frequent epigrammatic or catchy phrases, it includes much helpful information.

Alternation, swinging from side to side like a pendulum, is both a strength and a weakness. The alternation between comparison and contrast, and between Marxism and Christianity, sometimes gives the effect of a split personality.

Originally in lecture form, the book still has that flavor. In some places the line of thought is hard to follow.

There are occasional brilliant paragraphs that light up whole areas of truth. One of these is an explanation of the appeal of Communism. Dr. Price was for thirty years a Presbyterian missionary in China. He lived in Communist China for three and a half years.—J.W.C.

Sentence Reviews

The Privilege and Power of Prayer, by Gladys Z. Brist (Exposition Press, \$2.50), a series of fifteen devotional messages, is made up of the author's comments accompanied by poems, Scripture quotations, and closing prayers.

Halfway Up the Sky, by Jane Merchant (Abingdon Press, \$2.00), has about two hundred homey poems, many of which appeared in nationally circulated magazines and newspapers; most have a surprise or whimsical ending that keeps them lingering in the mind.

Written for the busy woman who has the task of leading a devotional program in Sunday school, class meeting, or woman's group, *Devotional Programs for Every Month*, by Ruth C. Ikerman (Abingdon Press, \$1.50), contains thirty-six programs—J. MARSHALL WALKER

They All Chose America, by Albert Q. Maisel (Thomas Nelson and Sons, \$3.75), a book edition of a series of articles that appeared in a condensed form in the *Reader's Digest*, is the story of fifteen national groups of immigrants who make up most of America's population; a good book to help anyone understand what citizenship in the United States ought to mean.—J.M.W.



YOU AND YOUR MISSIONARIES

Rogers M. Smith

Will World Missions Year Survive?

IT IS sometimes said of our Southern Baptist evangelistic efforts that we "dip and drap 'em." This is possibly true in some cases, but it is not generally true. Many of our churches seek and win the lost to Christ and then begin the process of teaching and training in Christian growth and development.

World Missions Year has come and gone. From October, 1956, through December, 1957, this program had priority among Southern Baptist churches. All boards, agencies, institutions, and many of the pastors and churches supported the program wholeheartedly. It is impossible to measure the success of this emphasis, but it is confidently believed that it was a tremendous blessing to Southern Baptists as it encompassed the total mission program, beginning in the local community and spreading to the uttermost part of the earth.

What has the effect of World Missions Year, particularly in its foreign mission emphasis, been in your personal life and in the life of your church? As you go into a new year, would you be willing to take inventory and see how many of the objectives of this program were reached in your life and church?

One of the objectives of World Missions Year was *informed minds*. Are you and the people of your church better informed than you were when this program began? Do you know: That Southern Baptists have missionaries in thirty-eight countries and territories around the world? That there are approximately twelve hundred missionaries representing Christ and our denomination on these fields? That they are carrying out the threefold ministry of Jesus—preaching, teaching, and healing—as they seek to win lost people around the world?

Some of these missionaries are preaching in large cities like Tokyo, Rome, Rio de Janeiro, and Buenos Aires while others are preaching far up the Amazon River, or in the bush

in Africa, or in the villages of Korea. Some of these schools meet in church secondary schools while others are working in colleges and seminaries. Some are teaching in primary and buildings while others have very adequate facilities on separate campuses.

Missionary doctors and nurses are working in well-equipped hospitals such as those in Asunción, Paraguay; Kyoto, Japan; and Joinkrama, Nigeria. These doctors, and others like them, also go out into the surrounding territories and hold medical clinics in order to minister to people unable to get to the hospitals.

Some missionaries are in publication work, providing Bibles, tracts, and Christian literature for the people. This literature, in some cases, goes into homes where our missionaries would never be able to visit.

Another objective of World Missions Year was *directed prayer*. Do you have a private devotional period each day? Is there a family altar in your home? Do you pray specifically, by name, for Baker James Cauthen, J. Winston Crawley, Cornell Goerner, Frank K. Means, Eugene L. Hill, Elmer S. West, Jr., and other secretaries

and staff members at the Foreign Mission Board headquarters in Richmond? There are seventy-nine employees of the home office staff, and each one of them needs and covets your prayers as he tries to fulfil his responsibilities in relation to the world mission task.

Do you pray for your foreign missionaries by name? Do you pray for those whose names appear on the prayer calendar? Do you know that the missionary's name is on the prayer calendar on his birthday? One of the missionaries said in a recent letter from the field: "Thank you for your prayers, for we feel very close to you through them. We continue to covet your prayers and letters, for both are tonics we need and wish for."

A third objective of World Missions Year was *increased stewardship*. A steward is one who recognizes that all he has belongs to God and that he is the trustee of that which is given to him. He is one who "pays" his tithe and "gives" his offerings to the cause of Christ at home and around the world. Foreign mission advance is dependent upon the stewardship of the individual, the church, and the denomination.

Southern Baptists have been giving approximately \$1.50 per capita to the cause of foreign missions each year. This is about three cents out of the average collection plate dollar. Surely we aren't satisfied with ourselves, nor is God satisfied with us, when we give so little to take the message of Jesus Christ to the peoples of the world.

Another objective of World Missions Year was *dedicated lives*. The Foreign Mission Board had as its goal 130 new missionary appointees in 1957. It fell about twenty short of reaching this goal. In other words, it took about eighty thousand Southern Baptists to produce one missionary. Surely God is not pleased with us.

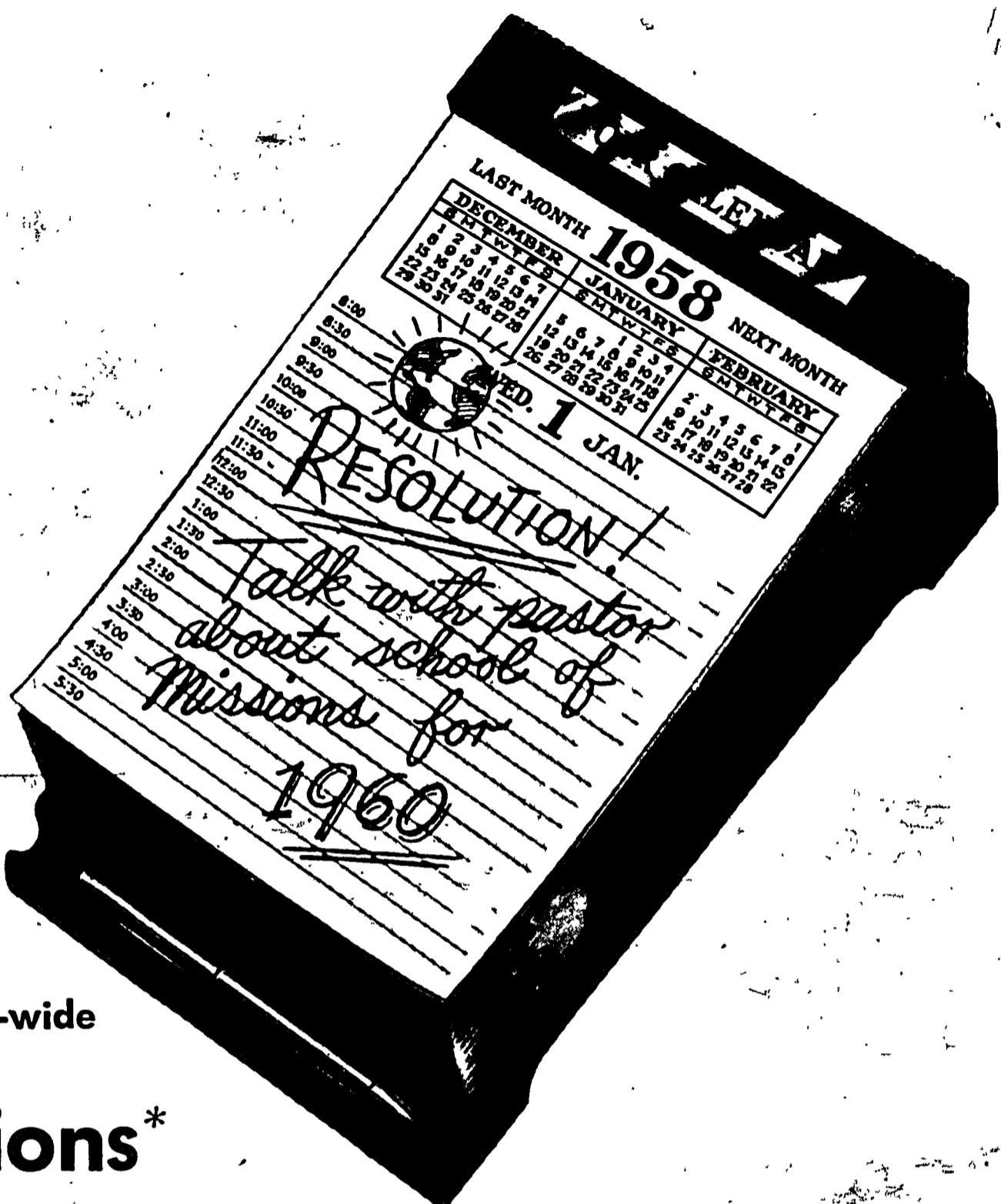
The foreign missionaries must come largely from the homes, churches, colleges, and seminaries of Southern Baptists. Is there a mission volunteer in your home? Is there a missionary on the field from your church? Will you pray that some mission volunteers might come from your home or church?

Will World Missions Year survive? The answer depends on you and your church! The year 1958 is to be a year of prayer. Will you pray that the impact of the past year will be felt for many years to come?

Mrs. E. C. Routh

Mrs. Alice Routh died October 24 in a Galveston, Texas, hospital. She was the wife of Dr. E. C. Routh, editor of *The Commission* from 1943-48.

Surviving, in addition to her husband, are the following children: Porter Routh, Nashville, Tennessee; Ross H. Routh, Oklahoma City; Copass Routh, Midland, Texas; Mrs. Wendell Arnett, Louisville, Kentucky; Mrs. Clinton Burnett, Harlingen, Texas; and Elizabeth Routh (Mrs. J. Christopher) Pool, Southern Baptist missionary in Nigeria.



If you act now your church

may participate in an association-wide

School of Missions*

in 1960!

Why not in 1958 and 1959? Because all the missionaries available for those years have already been assigned. The number of missionaries per school has been cut for 1960, therefore allowing for more Schools of Missions. But more than one hundred have already been scheduled for that year; so act quickly or your association may be waiting until 1961.

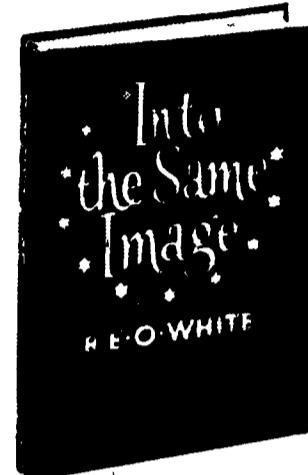
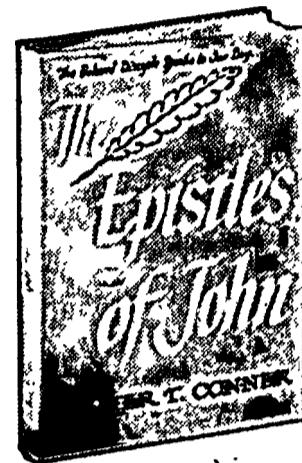
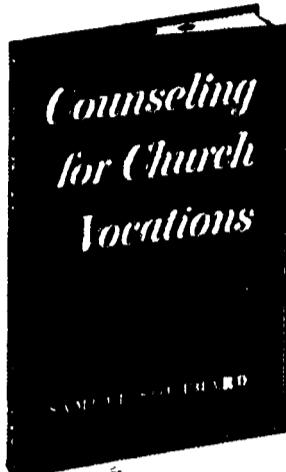
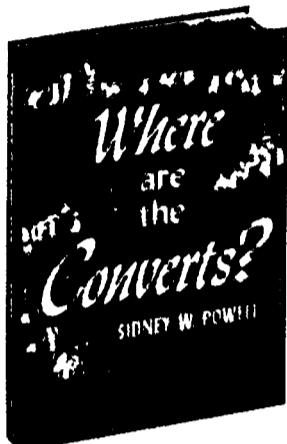
Although there are no more missionaries available for 1958 and 1959, your church doesn't have to wait until 1960 to become more mission conscious. You can have a School of Missions without missionaries. How? By having a mission study class for every age group. By securing from your Baptist Book Store slides, filmstrips, and motion pictures produced by the mission boards. By inviting local pastors and lay people who have visited mission work at home and abroad to give eye-witness accounts of the response to and the need for the gospel. And by ordering free literature from the Foreign Mission Board, the Home Mission Board, and your state mission board and using it as additional aids to study and for display purposes.

So, for 1960 and the succeeding years plan with the other churches in your association for a School of Missions with missionaries. But have a School of Missions without missionaries for your church in 1958 and 1959.

* An official School of Missions is sponsored jointly by the Foreign Mission Board, the Home Mission Board, and your state mission board.

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