

THE

# Commission

Historical Commission SBC  
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By Ross C. Coggins

## What Price Neglect?

With batik-shrouded bier they come  
And solemn step. The pendulum  
Of death forever scores its groove.  
Before the white-crossed church they move,  
But Him alone whose hand can grant  
The plea of their pathetic chant  
They do not see.

Who is this one  
Thus borne beneath the tropic sun?  
What failures does he bring to God,  
What hopes soon buried in the sod  
Of yonder *pohon*-shaded crest,  
What latent gifts, what lives unblest?  
Could I—dark thought!—have sacrificed  
To bring this wasted life to Christ?

Atop the height they mark the ground,  
Perform their rites, and leave a mound.  
As vast forever claims its own,  
Reflect what our neglect has sown.  
Remember well the lonely hill  
Where dreams are buried, hearts are still.  
Was ever pictured greater loss:  
A new-dug grave without a cross?



# THE *Commission*

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**PICTURE CREDITS** Cover, João Linhares, visual aids department of Atlas News Service, Rio de Janeiro, Brazil (see page 12); page 3, UNATIONS; page 7, (center) Robert C. Sherer, (others) Morris J. Wright, Jr.; page 14, Amy Ann Snelling; page 15, *Richmond (Virginia) News Leader*; page 16, J. H. Ware; page 17, João Linhares; Epistles and New Appointees portraits, Dementi Studio. Other photographs are furnished by the authors or by the home office staff of the Foreign Mission Board.

**MARCH 1958**

**Volume XXI Number 3**

Published monthly except August by the Department of Missionary Education and Promotion, Foreign Mission Board of the Southern Baptist Convention, at Richmond, Virginia, U.S.A. Subscriptions, \$1.50 a year (11 issues), \$3.00 for three years; single copies, 15 cents each prepaid. Foreign subscriptions, \$2.00 a year. Church club plan of ten or more subscriptions, 10 cents a copy per month, payable monthly or quarterly. When sent to every family in the church, the cost per subscription is 88 cents per year. Editorial and publication offices, 2037 Monument Ave., Richmond 20, Virginia. Second-class mail privileges authorized at Richmond, Virginia. Make all checks payable to THE COMMISSION. Address: Box 5148, Richmond 20, Va. Change of address must be given five weeks in advance of the next issue date. Be sure to give both old and new addresses. VIRGINIA LEE PRIDDY, Circulation Manager.

Southern Baptist World Journal, published 1849-1851, 1856-1861, and since 1938 by the Foreign Mission Board of the Southern Baptist Convention, United States of America.

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*This is the second of three articles on the philosophy of Christian missions by Dr. Cornell Goerner. The first, "The Biblical Basis of Missions," appeared last month. The series will be concluded in March.*

## *The Testimony of History*

By Cornell Goerner

**T**HERE is no more thrilling story than the history of the spread of the Christian faith. Truth is stranger than fiction, and the true stories of missionary trials and triumphs are more thrilling than a popular novel. But the history of Christian missions is more than thrilling—it is instructive as well. For the person who has the eye of faith and who has learned from the Bible the "clue to history," the lessons of history are written large. Both the historical successes and the historical failures of Christianity speak eloquently to our day.

The book of Acts is the first chapter in the history of Christian missions. As the narrative begins, the Christian movement consists of a little band of disciples, all of them Jews, in the city of Jerusalem. When the record of Acts closes, about thirty years later, Christianity has spread throughout the Mediterranean world; there are churches in Asia Minor, Greece, and Macedonia; the faith has been planted in the capital city of the Roman Empire; and the movement has become dominantly Gentile rather than Jewish. Christianity is on its way toward becoming universal.

The book of Acts carries the story only to about A.D. 62. What happened after that is often called "secular history" as over against "biblical history." But the distinction is only technical. There was no abrupt break after the time of Acts. The movement went right on. The history of Christian missions is the continuation of the book of Acts. New chapters of "the acts of the apostles" are still being written today. Someone has said that "all history is His story." We understand the meaning of history when we see it as the unfolding of the

plan and purpose of God to bless and redeem men of all races and nations by means of his chosen witnesses and servants.

For the first five hundred years the chief area of expansion of the Christian faith was the Roman Empire. For about three centuries it spread in the face of severe persecution—imprisonments, torture, martyrdom—but still it spread with amazing rapidity. Then came a sudden end to persecution and full toleration in A.D. 313. Later still, Christianity was recognized as the official religion of the Empire. With the favor of political rulers, it lost spiritual power but gained prestige and popularity. By about A.D. 500 it had become the dominant religion of the entire Empire.

No sooner had Christianity succeeded in winning the Roman Empire than that Empire began to crumble. The deterioration had begun earlier; and the spread of the Christian faith was in part aided by the fact that the Roman Empire was in a state of decadence. The triumphal course of Christianity in the Roman Empire came to its peak in the fifth century as the barbarian hordes of Europe began to pour in on the northern fringes of the Empire and batter down the outer bastions of its defense, at last pouring down into Italy, France, Greece, and other areas and into the beautiful cities with their gorgeous churches and temples.

**M**OST of the Empire was overrun and the Christian faith was given a new task of winning the barbarians of Europe. The history of Christian missions from about 500 till about 1500, almost a thousand years, is primarily the story of the conversion of Europe, or the winning of the barbarian hordes—the Huns, the Goths, the Visigoths, the Franks—all of those tribes which

spread in a great migration across Europe and spilled over into what had previously been the great centers of civilization.

In its first five hundred years Christianity had demonstrated its power to win the people of a high culture. Never in all the world's history, perhaps, has there been a higher type of civilization and culture than was prevalent in the Greco-Roman world into which Christianity first spread. We still go back to Socrates, Plato, and Aristotle for philosophy. For art and for literature we still go back to the Greeks. We still go back to the Romans for our law and government and civil procedures. In the world of that day the civil knowledge of Rome had been merged with the artistic and philosophical gifts of the Greeks to form a culture of perhaps one of the highest forms the world has seen.

It was in the midst of that culture, with its ethical philosophies and some of the most intricately developed religions, that Christianity spread in its first three hundred years, demonstrating its power to win people of the most intellectual, cultured, artistic, and highly civilized type. If we could think of any part of the world today where there is a higher civilization than ours, a more highly developed culture, with any thought that Christianity might not be suitable for such a people, we need to go back to the first centuries of Christian history and read the record of its conquest and capturing and transforming of the great Greco-Roman civilization of that day.

Then came a new challenge, and Christianity had to demonstrate its capacity to win, not the high civilizations, but the primitive barbarians who came in with their bloodthirsty hordes worshiping their many pagan deities and with their superstitions and



animism, the crudest of cultures. The Christian faith demonstrated its capacity to win even the barbarians of Europe, and that continent came to be its great stronghold in the following thousand-year period.

We cannot take the record farther, but it runs on, telling how Christianity spread after the discovery of the Americas and how, first through Catholic missions and then through Protestant and evangelical Christian means, it has become almost literally worldwide. Even though it is a minority faith in some places, it has been planted at least in small groups among practically every racial and national group over the face of the earth today. There is no other religion in the world that has become so universally distributed geographically and has demonstrated its capacity to be a satisfying faith for so many groups.

**THIS** is of tremendous significance.

The testimony of history confirms the testimony of the Bible. History demonstrates that this religion, this saving faith which the Bible says is intended in the purpose of God to become the faith of all mankind, is actually suited to become just that. No civilization has been found that was impervious to the gospel. Among every group with which contact has been made, at least some have been won.

If the gospel of Christ can bring joy and forgiveness and salvation and new life and peace and satisfaction to *one* Chinese, it follows that this same faith can be the saving, satisfying faith of *all* Chinese. If the gospel is suitable for *one* Mexican, it is suitable for *all* Mexicans. If it is suitable for *one* Texan, it is suitable for *all* Texans. As little minorities have been saved through the faithful preaching of witnesses and missionaries in this past modern era, it has been demonstrated that the Christian faith is suited to bring joy, peace, transformation, and soul satisfaction to all the people of all the earth. That can be said of no

other religion. No other has yet demonstrated its capacity to meet the deepest needs of so many different racial, cultural, and national groups.

Christianity stands today in the most favorable position, having been planted at least in little beachheads, little cells, practically all over the world. It is now in a position under the power of the Holy Spirit and by the faithful witnessing of these groups to their fellows, to press on and become literally the religious faith, the means of salvation and redemption, of all the peoples of all the world.

The testimony of history is this: The successes of Christian missions have proved that the gospel of Christ is suited to become what Paul said it was—the power of God unto salvation to everyone of every race, to the Jew first, also to the Gentile, and to everyone that believes. We have a powerful testimony of the successes of Christian missions in the record of history. The call is for us to redouble our efforts to carry this great process on toward completion.

But the story does not end there. History is eloquent not only in the successes of the spread of Christianity. It says something to us also in the failures. Again and again you can read the record of open doors and opportunities that confronted the Christian churches and which, if they had been entered, would have resulted in a great new gain for the gospel but which, neglected and passed by, brought judgment upon the church and upon the world.

**O**NE of the best instances of that is the failure to evangelize Arabia. There it lay, just to the south of the Holy Land itself, surrounded by Christian groups, with Syria and Asia Minor to the north, Egypt to the west, India to the east, and Abyssinia to the southwest. These areas were fairly well evangelized. But the great Arabian Peninsula, because it was desert and difficult and inhabited by pagan

Bedouin tribesmen with their disgusting religions of many little idols, fetishes, superstitions, and magic, did not seem worth winning. No great sustained missionary effort was directed toward Arabia. It was neglected and bypassed, and so was left as a great spiritual vacuum.

**I**N THE seventh century, after six hundred years of opportunity and neglect by Christians, Mohammed arose in that vacuum. This remarkable man had a smattering of Judaism and a superficial knowledge of Christianity falsely interpreted. He formed a new religion from these little bits of Judaism and Christianity combined with his own ideas. Turning to the idolatrous, superstitious Arabs, he won them and welded them into a fighting force inspired by this new faith.

We see how readily they might have been won to a true evangelical Christian faith if some earnest prophet or missionary had gone among them before Mohammed's time. But the price of neglect was judgment; and these millions of Arabs, welded together now by a new religious faith under dynamic leadership, boiled over and spilled out into the great civilized Christian world, bringing terrible judgment on those self-satisfied and decadent Christian churches that had neglected a great mission field on their borders. We are still facing the consequences of a tremendous failure.

On through history you can read the record of wide-open doors that invited the gospel but were not entered. When a door closed there came tremendous judgment on the nation, church, or generation that had failed.

One of the most recent examples of this is Japan. This little island kingdom was opened up to world contacts by Commodore Perry, of the U. S. Navy, in 1854. Awakening to its position in the modern world and accepting the United States as sort of a big

(Continued on next page)



## The Testimony of History *Continued*

brother and a model, it developed rapidly into a modern nation. It was open to the gospel because of an imitateness of its people and a desire to be like America; it was open to the gospel with tremendous possibilities. Some missionaries were sent after the opening of Japan and at one time it appeared that the entire nation might turn to the Christian faith. But the process slowed down; reaction set in; missionaries were discouraged; and reinforcements were not sent as needed.

As late as 1923 we were warned. The late Dr. John R. Mott, a great Christian missionary statesman, came back after a tour of Asia. Up and down the length and breadth of the United States on public platforms, in churches, and in the press he said, "If we do not send thousands of missionaries to Japan, we shall have to send millions of soldiers." He saw how Shintoism, the religion of nationalism, was developing—the increasing exaltation of the sun goddess and of the emperor and the increasing devotion to the belief that the Japanese people were divinely destined to rule the world. He saw that the only antidote was the power of the gospel of Christ, and he called our churches to send literally thousands of missionaries to Japan while it was open—or else to face the possibility of having to send millions of soldiers to fight the Japanese.

You and I know the answer. We did not send those thousands of missionaries. Southern Baptists never had more than thirty in Japan at any one time prior to Pearl Harbor, and all the Protestants of America never had more than 1,350 there at any one time. We did not send the thousands of missionaries when Japan was open; we had to send those millions of soldiers. Our nation was brought almost to the brink of disaster and destruction in a judgment for our missionary failure in the day of tremendous opportunity.

Again and again you can read the record in history of the judgment which falls upon that nation, that church, that group, or that individual which fails to allow God to use it ac-

cording to his great worldwide redemptive purpose.

Today we can see other open doors. There are several of them in the world at present, but the one that has laid hold upon my soul in such a way that I cannot escape it is Central Africa. There it is. On the continent of Africa there are, in round numbers, two hundred million people. The northern third of the continent with about sixty million Moslems is already almost solidly Mohammedan. In the south a little Christian stronghold exists and along the coast the gospel has been planted. But in the great central belt, in tropical Africa, witchcraft, fetishism, and tribal religions still hold more than one hundred million primitives.

Those old pagan religions are on their way out. Many influences, Christian missions and other things, have been brought to bear with the result that paganism, tribal religions, witchcraft are disintegrating. These old ways will linger and hold on for a long time, but they are literally doomed. Primitivism is on the way out. Something else is going to take its place, and one hundred million people in a great band across Central Africa are going to decide what it will be. At least fifty million of them will probably decide in the next twenty-five years on some new religion, and the choice is likely to be between Islam and Christianity.

Today the door is wide open, with the African eager, open, responsive, yearning for something better, eager for education, eager for a better way of life. He is ready to listen to the gospel if it can be properly and persuasively presented, and he is ready to respond to this gospel. There are the possibilities of mass movements toward

*If we can imagine a lion, a tiger, and a wolf uniting in desperate efforts to destroy a lamb—and failing—we should have a fair parallel to that which actually happened in human society at the commencement of the Christian era. The illustration might even be pushed further, for we see the Christian lamb triumphing in escape from the Jewish wolf, and employing in its service the tiger of Greek culture and the lion of Roman might.—From Missions and Modern Thought, by W. O. CARVER*

Christ, if only we are there to receive the people, guide them, and instruct them into the Christian churches in many parts of Central Africa today and the immediate tomorrow.

But if we fail in this day of opportunity, today and the next twenty to twenty-five years, we shall see vast Moslem nations carved out of Central Africa.

Is it again going to be a case of too little and too late? Will you and I live to see judgment come upon us for our failure to enter this door of opportunity? History is eloquent, saying to us through the successes that have been won, "Here is the faith that is suited for all races and nations." And saying to us through the tragedy of failure and neglect that the judgment of God will fall upon that Christian group or nation that fails to be used according to his revealed plan and purpose to bless and redeem all the nations of all the world.

Surely, in this day in which the human race has been drawn together into one little neighborhood as never before; where we must get along with our neighbors whether we like them or not and when for the first time instruments of atomic destruction have been made available, we recognize that this one world must have one saving and redeeming faith. Religion can be either the most divisive factor in all the world or the most unifying factor, and this one world must have one faith, else it will fall apart and destroy itself.

What is the one faith that can save and redeem and unify and make of the nations and peoples of the earth a great family and brotherhood? What is that faith? What does God say to us? In this terrific day of crisis we are being warned by military men, atomic scientists, statesmen, and politicians—not from the pulpit, but from public places—that it is a question of spiritual salvation or the destruction of civilization. Surely God is saying to us today, "Give this saving faith to all the nations to redeem them and draw them together and teach them how to work and grow and live together, or suffer the judgment of your disobedience, neglect, and delay." The testimony of history is eloquent concerning our duty in world missions.



Media used to reach the Japanese include radio (at left Pastor Shibata of Asahigawa is shown preaching on the

Baptist Hour) and music (at right Mrs. Carl M. Halvarson is at the organ and Mrs. B. P. Emanuel at the vibraharp).

## Calling Them Out

By B. P. (Bill) Emanuel

**M**ANY have wished that the Greek word "ekklesia" had never been transliterated but that an accurate translation could have prevailed in all countries down through the years. This word, which we know in the English language as "church," is from the Greek verb "ekkaleo" which means "to summon forth" or "call out."

Far and wide the word has evolved in its usage and abuse. In Japan, for example, it appears as "kyokai," which literally means "teaching meeting." Thus, a church in this country has come to mean a place where something is taught. It is hardly surprising, therefore, that few Japanese Christians and virtually no non-Christians even suspect that the Christian gospel can be caught as well as taught.

In the refinding of this word "ekklesia" all of us who are Christ's ambassadors, and perhaps especially we who endeavor to serve in lands that are almost solidly non-Christian, are able to see our task in a new light. Our job is to "call them out." This suggests at least three important facts:

**First:** If we are to call men out from self and sin we must go where they are. There is always the temptation for us to wait for lost men to seek us out, but this will seldom, if ever, happen. Jesus told us to "go out into the

highways and hedges, and compel them to come in." Then there is that significant phrase in the story of the good Samaritan: he "came where he was."

There is no denying the fact that great good can be done through counseling; but, by and large, we are not commissioned to sit in swivel chairs behind mahogany desks waiting for people to seek us out. Jesus said, "Go ye," and assured us he would go, too. Even a hasty look at the Gospels reminds us afresh that he was ever going about and as he went he called men out.

**Second:** We are not only to go, but we must make ourselves heard. We must keep constantly at the task of devising new and better means of making people listen to the message. The methods may change, but the message is changeless.

There are many things calling to men today. The doorbell is seldom still and the television tubes are seldom cool. If we are going to be heard we will have to outdo the butcher, baker, candlestick maker (now replaced by General Electric), and all the others in catching the public's ear.

Japan is an interesting study of how increasingly difficult this task has become. In the late fall of 1945, if you had walked through rubble-strewn streets handing out invitations to a Christian service, the building could

not have been found to hold the crowd that would have gathered.

Five years later, in the fall of 1950, special preaching missions from America (composed of some of our outstanding denominational leaders) still drew fair crowds, but it took nearly ten times as much effort to gather listening ears. Loud-speakers mounted on cars were used, and religious movies were announced.

Two campaigns held five years later, in the fall of 1955, will illustrate the trend. In the city of Asahigawa, where we are now located, a two-week evangelistic meeting was carried out. Several hundred dollars were spent for advertising, and the small group of new believers worked diligently. Our Hammond organ, vibraharp, and other instruments were used. A team of convention leaders and missionaries gave their full energies to the campaign.

The result? Over two hundred decisions, about a tenth of which followed through with their commitments. Other smaller evangelistic efforts in this city of 170,000 convince us that the number of people called out in a campaign is in direct ratio to the money and energy expended.

In 1955 we also launched new work in the city of Aomori. A week was spent in special evangelistic services with Missionary Edwin B. Dozier as speaker. Again the special music was

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# New Life

By A. L. (Pete) Gillespie

## From "New Birth" Campaigns

**T**HE "New Birth" evangelistic campaigns held in Japan last spring and fall brought new life to all the work of the Japan Baptist Convention. Everywhere one turns he finds evidence of the influence of these campaigns.

Meetings were conducted in twelve churches with the financial support of the Foreign Mission Board and in one pioneer mission point under the sponsorship of the evangelism department of the Japan convention. Many other churches not included in the official plans caught the spirit of the revivals and carried out similar campaigns in their areas. Some of these meetings were more blessed with visible results than any of the thirteen official ones.

Shortage of local leadership personnel caused the central committee, composed of missionaries and nationals, to divide the campaign into two periods, and meetings were held in seven areas in the spring and six in the fall. These areas were on three of the four main islands of Japan.

Reports are still coming in from the meetings, but the following summary will give an idea of the victories won by the grace of God.

### Attendance

Almost without fail, the meetings were the best attended since the widely advertised and intensely promoted campaigns of the preaching missions held in Japan in 1949-51. The intervening years have brought a considerable lessening of interest in Christianity among many Japanese, and the great crowds of the early postwar years are almost a thing of the past. However, one such large meeting was sponsored by a mission point in Tokyo, and about one thousand people gathered.

At Mito existing attendance records were broken on the final two nights of the meeting. This accomplishment was largely due to a sustained pro-

gram of "post card" visitation, as well as to personal contacts.

### Advertising

Personal advertising was found to be the most effective method of reaching the people in all the areas. One Tokyo church was prohibited by law from using the usual signboards and posters, distributing handbills in front of rail stations, and broadcasting from automobiles. The members were forced to do much personal visitation; and they found it enjoyable as well as effective. They have decided to continue a regular visitation program.

As the church members made personal contacts they handed out invitation "tickets" to the meetings. Each "ticket" carried a picture of the preacher, a schedule of the meetings, and a perforated portion to be presented at the door of the church.

Perhaps the psychological explanation of the success of this method is too intricate for this writing, but let it be said that it brought the people to the meetings! And they came early or telephoned for extra "tickets" so that they could bring friends or members of the family!

To test the effectiveness of the advertising methods, people who attended the meetings were questioned as to why they came. Very few gave any reason other than that someone had asked them personally and had given them "tickets." Some were influenced by posters, others by broadcasts from car speakers, some by handbills, and others in other ways; but the victory of the personal touch was evident.

Did the local areas become conscious of the presence of Baptist churches? It is difficult to see how very many people could have escaped the knowledge. Of course, there were some interesting sidelights, such as the people who came in asking, "Is this the *Basketto* (sounds like Japanese *Baputesuto*, for Baptist) church?"

Whether Baptist or "Basket," it is something of a thrill just to be known!

### Music

Heretofore, music has been given little place in evangelistic campaigns in Japan. A few missionaries with musical talents have put them to work here and there in large campaigns, but to invite a singer for a week of meetings and to advertise him and the music along with the preacher and the sermons is something new.

A small evangelistic songbook which was printed brought a new warmth to the meetings. Appearing in Japanese for the first time were many of the gospel songs and choruses loved by Southern Baptists. Dr. Clifton J. Allen and Dr. W. Hines Sims, of the Southern Baptist Sunday School Board, rendered valuable co-operation in the matter of copyrights.

Ordinarily, Japanese people do not readily accept new things in the realm of religion—and this includes religious music—but the churches throughout the convention have begun to use this book and seem to love the new songs.

In most of the services the first forty to forty-five minutes were devoted to music, announcements, and testimony, with the music being such as to prepare the hearts of the listeners for the message of the evening. There were special numbers, both vocal and instrumental; and a deliberate attempt was made to make the song service both informal and inspirational, something of a departure from the usual order in Japanese churches.

At the close of the campaigns local talent was encouraged to take over and to carry on the evangelistic spirit in the church's musical program.

### Preparation

Helping with the plans for the campaigns were Dr. Forrest C. Feezor, executive secretary of the Baptist General Convention of Texas, who met with the central committee for a day



of conference and inspiration months before the meetings began, and Dr. C. E. Autrey, professor of evangelism at Southwestern Baptist Theological Seminary, Fort Worth, Texas, who participated in regional evangelistic conferences in February and March.

At Dr. Autrey's suggestion a full slate of committees was organized in each church. Then a co-ordinator was sent to each local area a month before the evangelistic campaign was to begin to make sure all preparations were well under way. He returned for two or three days at the beginning of the campaign to steer it toward success.

There was an attempt, for the first time on any organized scale, to gear the teaching and training programs of the churches to the evangelistic endeavor. Use of the church school as an evangelistic agency and of the Training Union as a follow-up for evangelism has become a practical reality. As a consequence, there are more converts from the extreme age levels, the very old and the very young, in many of the churches. In Kobe an Intermediate who had attended Sunday school four years was saved.

There was definitely more prayer, more personal work, more active member participation, and better follow-up in this campaign than in any series of Baptist meetings to date in Japan. One Tokyo church had a twenty-four-hour prayer meeting preceding the first service. The Sapporo church had a prayer meeting from 6:19 to 6:59 each morning of the campaign, and it was well attended!

### The Invitation

The practice of extending an invitation to accept Christ at the close of

a service, which is so common in Southern Baptist churches in the States, has never been popular in Japan, although Japanese pastors have permitted missionaries to give invitations if the latter felt led to do so. The best that most Japanese pastors ever did was to say, "If you are interested in learning more about Christianity, please see me after the meeting today or at the inquirers' meeting on such-and-such night."

But Dr. Autrey's urgent pleas for an invitation and the example set by many missionaries have changed this picture a great deal. Following the campaign in the Kagoshima church, the pastor said, "I must give an invitation from now on." Other pastors have begun to give invitations regularly and with marked success.

The new invitation in Japan is largely one to accept Christ on the spot, which brings about more definite and enduring decisions than formerly. The Kanazawa pastor has developed a warm handshake (almost unused in ordinary Japanese society) for those who answer the invitation.

In the Oimachi and Tokiwadai Churches in Tokyo, as well as in others, the members used the invitation period as a time of prayer and personal witnessing. Many people were brought to Christ, and to the front of the auditorium, by Christian friends who witnessed to them where they stood or sat during the invitation. Such practice has been all but unheard of among most evangelicals in Japan.

The invitations resulted in such definite conversions that many who accepted Christ one night were asked to give testimonies the next night, a

most unusual occurrence, but a blessed one. And in at least two churches people who were saved during the meeting gave their professions of faith before the church and were baptized in a later service of the same revival. This was the first time for such in the churches of the Japan Baptist Convention.

Invitations were also given for re-dedication, with amazing results: entire memberships in attendance, and some in tears, confessed their sins and made new resolves to follow Christ. In some places emphasis was placed on surrenders for special service. At Mito four young men, a carpenter, a mechanic, an accountant, and a policeman, laid their lives on the altar of service to preach the gospel if God so leads. The Mito pastor, asked to lead in a dedicatory prayer for the four, had to fight back tears before he could speak.

### Follow-Up

A record system introduced into the churches through the campaign provides the means for keeping up better than ever before with people who profess a belief in Christ. Failing to follow through to baptism and church membership and to a life of sustained service has been one of the greatest weaknesses of new believers in Japan. And bringing 10 per cent of new believers to baptism has long been the unenviable record of the Baptist churches.

But the "New Birth" campaigns have resulted in from 20 per cent to half or more of the believers being brought into active church membership. Almost 500 decision cards were  
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Here a committee makes assignments for personal visitation in preparation for the evangelistic campaigns in Japan.



Partly as a result of the personal contacts, people like this girl responded to the invitation to accept the Saviour.



Missionary William R. Medling (right) answers questions about the gospel for those who made decisions in a service.

# These Are the Fortunate Isles

By Joseph W. Mefford, Jr.

**"COME** to the Fortunate Isles, where everlasting spring sparkles amid Atlantic foam," read the big travel poster on the wall of the airlines office in Santa Cruz de Tenerife, chief city of Tenerife, one of the Canary Islands.

The Canary Islands, called the Fortunate Isles since classic times, are located in the Atlantic Ocean about sixty miles off the coast of northwest Africa. Seven of the thirteen islands are inhabited, with a total population of about nine hundred thousand. They form two provinces of Spain.

Last spring my wife and children and I flew from Madrid to Santa Cruz for our first visit to the only Spanish Baptist church we had never seen. When we landed we were not at all prepared for the prodigal beauty spread everywhere. But there was another surprise waiting for us at the airport—we were met by the whole congregation of the church. Pastor José Beltrán and his family, except for the oldest daughter who is a student at Baylor University, Waco, Texas, were there. Several of the young people, dressed in the typical fiesta costumes of the island, presented flowers to my wife; and we were thoroughly photographed from every side, just like celebrities.

After this wonderful welcome we got into taxis to be carried to the English pension in Santa Cruz, which was to be our home during our stay. On the way we found ourselves almost speechless with the beauty that met our eyes in every turn of the road.

These volcanic islands have trees and flowers from every climate blooming side by side at the same time. We saw delicate Colorado columbines, which we thought could grow only in high, cool, Rocky Mountain glades, blooming next to huge poinsettia bushes. Dark-leaved trees with large, bright orange,

tulip-shaped flowers lined many of the avenues, and their rich tropical beauty was enhanced by graceful palms of many varieties among them.

The garden walls that are everywhere were heavily laden with bright fuchsia and cool lavender blossoms hanging all the way to the ground like cascades of colored waters.

We saw well-kept parks and broad, gracefully curving *paseos* where the people walk in the cool breeze of the evening. Low on the ground were multi-colored roses and painted daisies and snapdragons and sweet peas and cosmoses and many other flowers whose names we did not know. And the heavenly fragrance from so many flowers was everywhere. If these islands had nothing more than all this floral beauty, they could well be called fortunate.

Our trip had two purposes: One was to help conduct an evangelistic campaign and further assist this vigorous, young, fast-growing church in any way we could. The other was to buy property on which the new church building could be erected.

The church was meeting in the patio (enclosed little garden) of one of the families in its membership. Three rooms and a vestibule that open onto the patio and a bedroom that opens onto the vestibule were

also used. The pulpit, an ingenious fold-away model, was placed in the corner of the patio on a small platform. Seats were planks placed across low, movable supports. With such flexible furniture a great number of people could squeeze into this small space.

Also, since the top of the patio is open to the sky, others could go up onto the flat roof and look down on the services, leaning over a waist-high wall that surrounds the patio edge of the roof.

One night during the evangelistic campaign as I was giving the invitation for people to stand if they had accepted Christ as their Saviour during the service, I heard a commotion; but due to all the attendant circumstances I could not tell where the noise was coming from. Then I realized that the voice was coming from the roof.

A young man, a member of the church, was snapping his fingers and calling my name to tell me that his friend, standing beside him, had just accepted the Saviour. He had come to Christ after having been taken to the roof by his friends because of the crowds, as had happened once nearly twenty centuries ago.

We had services like that every night, and on the Thursday and Friday before Easter the English-speaking Anglican church lent us their lovely chapel. This was packed for both services, with people standing everywhere. One feature that we seldom have the opportunity to enjoy in Spanish Baptist services was the fine pipe organ in that chapel.

For Easter the church chartered four buses (the members had been saving for a long time for this excursion), and we took off early that morning on a scenic tour across the island. During the tour we had a morning service high on a wooded mountain overlooking green valleys below, and later in the day

(Continued on page 30)



Part of the Baptist congregation in the Canary Islands comes out of the Anglican chapel lent them for Easter.

# Some Gifts Are Priceless

By Baker J. Cauthen

**S**OME nights ago in prayer meeting I heard a woman say, "One of the most thrilling things I have found in my Christian experience is the privilege of making an offering in my church and knowing that a portion of it goes to reinforce all the work my denomination is doing at home and throughout the world."

Many Baptists are discovering this privilege. At the close of 1957, because of growing support of world missions through the Cooperative Program, the Foreign Mission Board received \$2,445,226.22 for advance. This money represented 75 per cent of all Southwide Cooperative Program funds received after the Southern Baptist Convention's operating budget had been reached in October.

These funds build churches, enable programs of evangelism to proceed, and result in ministries of Christian education and medical service.

While gifts for world missions increase, we keep in mind that there are priceless gifts which cannot be measured in terms of money.

A few weeks ago we were shocked to hear that one of the finest missionaries in the Equatorial Brazil Mission had been suddenly killed in a plane crash. He was flying the mission plane in the line of his ministry when the accident occurred. He had been looking forward with his family to furlough, but only a few days before the accident occurred he had written to the Foreign Mission Board saying that in view of emergencies prevailing on the field he was fully prepared to postpone his furlough and stay longer if necessary.

The service of this missionary, John S. Oliver, must be described in terms of total giving.

In the middle of the night I received a telegram saying that Mrs. Frank H. Connely had gone to be with the Lord following a sudden stroke. Another fruitful missionary career had come to a close. Mrs. Connely was born on the mission field, the daughter of missionaries who were used of God to develop one of the largest fields in the North China Mission. She and her husband served amid all the emer-

gencies of war and recurring crises in the Far East. Both in China, Hong Kong, and Japan, their lives were abundant in the cause of Christ. Frank Connely was called to be with his Lord about a year earlier, when a sudden heart attack struck him on the way home from the mission office in Tokyo.

No proper estimate could be placed upon the service rendered by two such people, who amid dangers, uncertainties, and crises gave a full career in service to the glory of God. Their lives must be measured in terms of love, faith, prayer, courage, compassion for souls, and radiant optimism.

A long-distance call brought word to us at the Foreign Mission Board of a beloved father with only hours left to live. His son was across the world on a mission station. Hearts are very tender at times like this. There is longing for the family to be together.

The realities of mission service, however, make it necessary to go through these crises with thousands of miles between those who are dear. No words could adequately describe the dedication, love, and understanding which is exhibited by missionaries and their dear ones in these times of crises. They accept this added pang of the heart as being a part of the total commitment to world mission labor. In these experiences the meaning of the cross becomes clearer and the price of our redemption is better understood.

**S**OME days ago there came to my desk a letter from a father who told of his son who had volunteered for mission service. Word had come to the Foreign Mission Board of this young man's commitment, and we had had correspondence with him about possibilities which might lie ahead. Then without warning word came to the father that his son had lost his life in an accident.

The entire spirit of the father's letter was one of faith in God and gratitude for the devoted life of his son. There was no murmur. There was no questioning of the love and wisdom of God. There was joy in a life which, in its highest experience of dedication to Christ, had been called to be with the Lord.



Baker J. Cauthen

I was called today from a conference to walk outside my door and greet a handsome missionary couple just returned for furlough. They were a doctor and his wife, whose service already has been fruitful in a needy area. My wife and I will long cherish the memory of a visit in their home and the impressions that they made upon us of their devoted service in the name of Jesus.

The world would say that young doctor and his wife would be wise to look for a promising location where their excellent training and gracious personalities could lift them into positions of prominence and prosperity.

They have another kind of joy, however; for they have seen the light of gratitude in the eyes of people whose pain has been relieved. They have seen smiles come to those who did not know of the love of Christ. They have found a joy that the world could never provide. The gifts they have made to the people to whom they minister cannot be measured in terms of money.

There are thousands of people who would like to give themselves to the service of Christ on a mission field. Some are in position to do so, for they are young enough to get the necessary training and go as God may direct. Others already are well trained and could soon go.

Many, however, have already passed the place in life where going is a possibility. Others are quite sure that while they would be ready to go and would long to do so their assignment is in some other capacity.

It is everyone's privilege to give, even though many cannot go. The

(Continued on page 30)

# Evangelism in Brazil







A young man from the Zumbi Baptist Church in the Federal District hands out tracts to people at a street market.

By Gene H. Wise

**O**NE BAPTISM to every fourteen members, or a total of 10,109, was recorded in Brazilian Baptist churches last year. This was accomplished in spite of the fact that there is only one pastor for every three churches and missions in Brazil and probably not more than one *full-time* pastor for every twenty churches and missions, in spite of the fact that most church buildings are wholly inadequate, and in spite of the fact that there is a lack of trained leadership in all departments of the average church.

Then how was this ratio of baptisms possible? Humanly speaking, these results were achieved first because the Southern Baptist missionaries and their Brazilian co-workers are perennial evangelists and second because they take the message to the people. Through open-air meetings, simultaneous campaigns, tract distribution, radio programs, home evangelism, and personal witnessing Brazilian Baptists take the good news of salvation to the multitudes that walk in darkness. On these and the following pages are pictured some of these methods of evangelism in practice.

(Continued on next page)



Rev. James E. Musgrave, Jr., sings at an open-air meeting, accompanied by a Brazilian accordionist, Darci Bernardi.

In spite of the Asian flu epidemic which invaded nearly every home in the Federal District of Brazil and in spite of a municipal law prohibiting children under fourteen to enter the stadium, twelve thousand persons attended the Baptist meeting held in "Maracanãzinho," the Rio de Janeiro stadium, during the annual simultaneous campaign in the Federal District.



**THE COVER:** Feliciano Amaral, a young Brazilian pastor, embraces his mother before baptizing her. She had forbidden him to attend evangelical services when he was a child, but he became converted later and left a promising career as a radio singer to study for the ministry. He now serves a large and scattered congregation in an interior field.



Missionary Page H. Kelley (third from left) and group from Itacuruçá Baptist Church in Rio arrive at Central Prison for the weekly Sunday school class and preaching service.

## Evangelism in Brazil *Continued*

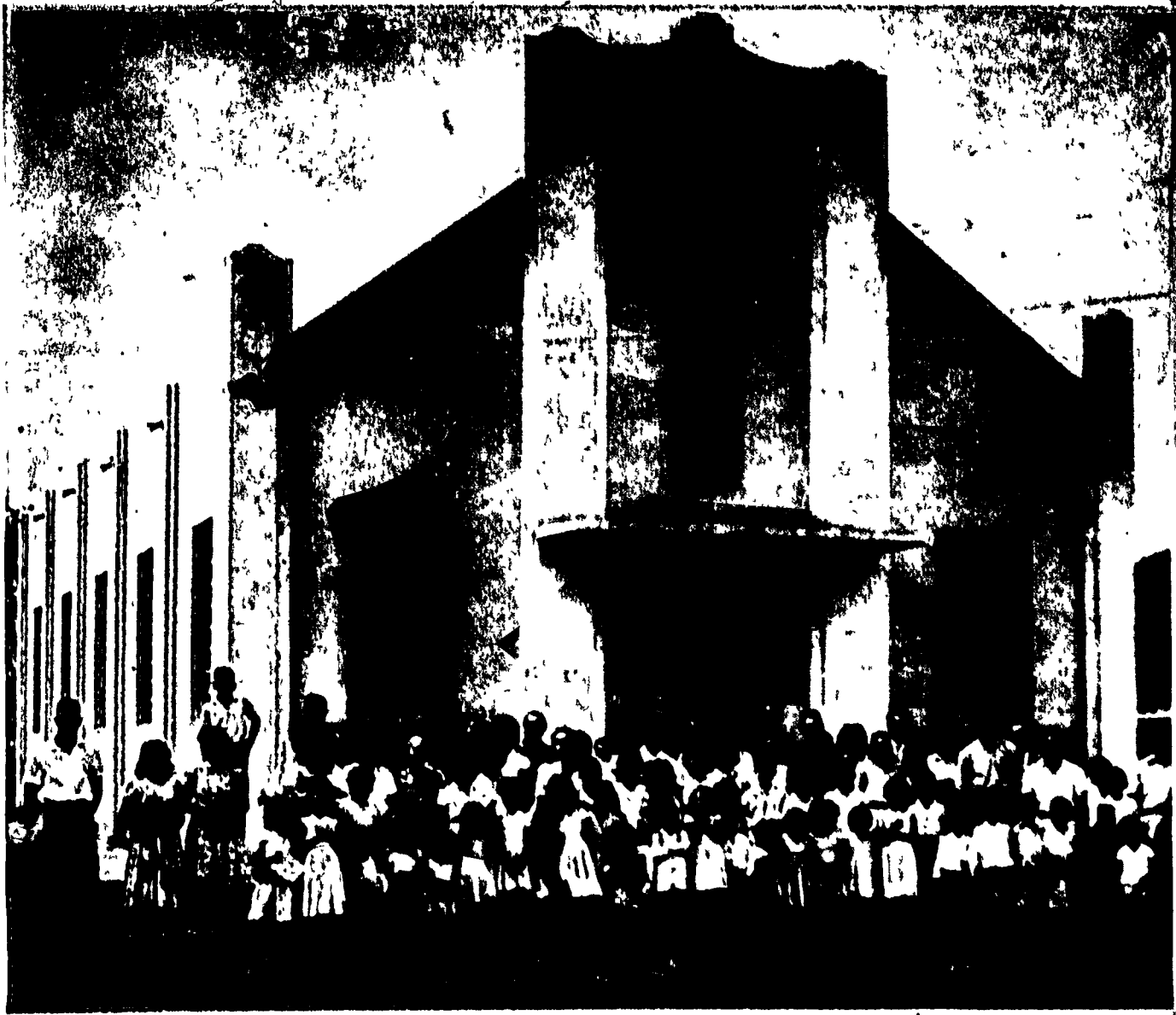
Students from the South Brazil Baptist Theological Seminary in Rio hold an open-air service each week. Here they are using a loud-speaker on President A. Ben Oliver's car.





Visual aids (see projector in the center aisle) are used effectively to attract crowds to meetings inside churches and to those held in the open air.

Missionary Gene H. Wise conducted a revival last September in the Baptist church of Firminópolis, Goiás, Brazil, which is one of hundreds of small interior churches that are without pastors.



Capable Brazilian evangelists like David Gomes, head of the Brazilian Home Mission Board, help give the gospel to Brazil.

# FOREIGN MISSION NEWS

## General

### 1,186 Missionaries

Seventeen young people were appointed missionaries at the December meeting of the Foreign Mission Board, bringing the total number of appointments for 1957 to 109. (*For biographical information on the new appointees see page 26.*) The end-of-the-year number of active Southern Baptist foreign missionaries was 1,186.

### Advance Program Funds

The advance section of the Cooperative Program brought to the Foreign Mission Board \$2,445,226.22 for 1957.

(The Southern Baptist Convention's 1957 operating budget of \$11,000,000 to support its seminaries, boards, and agencies was met early in October. All Cooperative Program funds from then through December 31, called Advance Program funds, were shared by the Foreign and the Home Mission Boards, with the Foreign Board receiving 75 per cent. Under the Convention's 1957 budget, the Foreign Mission Board received \$4,550,000.)

Advance Program funds received by the Foreign Mission Board in recent years have been as follows: \$998,520 in 1953; \$1,297,123 in 1954; \$1,836,630 in 1955; and \$2,407,790 in 1956.

### 1957 Income

Treasurer Everett L. Deane reports that the total cash income of the Foreign Mission Board during 1957 was \$14,353,009, an increase of \$1,619,328, or 12.71 per cent, over 1956.

### Dr. Goerner Abroad

Dr. Cornell Goerner, secretary for Africa, Europe, and the Near East, left December 26 for a trip to Ghana, Nigeria, Southern Rhodesia, East Africa, Egypt, the Near East, and Europe. He will return to Board headquarters in Richmond, Va., the last of March.

## Argentina

### Year of Advance

Last year was a year of advance for Baptists of Argentina, reports Missionary James O. Watson.

A co-operative program for financing the work of the national convention, which had been under study for

years, was inaugurated; and a commission on evangelism was organized to direct the evangelization of the country.

New churches were constituted, Sunday schools enlarged, and mission Sunday schools begun. A church building financed by Maxey Jarman, businessman of Nashville, Tenn., was practically completed in Rosario and land was purchased for another in Buenos Aires.

And during the year there were 631 baptisms, to bring the membership of Argentina's 168 Baptist churches to 11,209.

## East Pakistan

### Mission Organized

With the arrival of additional missionaries, the Southern Baptist Mission of East Pakistan was formed last fall, reports Marjorie (Mrs. Troy C.) Bennett. She and her husband opened work in East Pakistan in the early part of 1957.

The missionaries are studying the Bengali language under a private teacher who was highly recommended to them by other Christians. A Hindu teacher will also spend one hour a day with them to acquaint them with the Hindu vocabulary and customs.

While learning the language the

missionaries have been teaching in the English-speaking Sunday school begun by Americans working in Dacca (see story on page 6 of the December, 1957, issue of *The Commission*).

## Europe

### A Host of Witnesses

There are now more than a million Baptist church members in Europe, reports Dr. Henry Cook in the news bulletin of the European Baptist Federation.

He says: "What a great host of witnesses that is. And if we are all filled with the missionary spirit of our fathers before us, what blessing we may expect to see! 'Every member a missionary'—that must be our watchword."

Dr. Cook also reports that most of the Baptist unions in Europe have taken up membership with the Federation.

## Hong Kong

### Complete Training Offered

A student can now begin school in a Baptist kindergarten with a reasonable possibility of being able to complete his training in Baptist schools, through college and seminary, without leaving Hong Kong.



The first graduates of the nursing school of the Baptist Hospital in Asunción, Paraguay, received their diplomas in December. With the national nurses are Missionaries Amy Ann Snelling, director of the school, and Wanda Ponder, director of the nursing service (fourth and fifth from left, respectively).



Pui Ching Middle School, Baptist high school for boys, has 4,000 students after taking only one out of 10 applicants for the freshman class. In its second year of operation the Hong Kong Baptist College has more than 300 students enrolled in its freshman and sophomore classes. There are 43 students in the Hong Kong Baptist Theological Seminary.

Other Baptist schools in the colony include Pooi To Girls' Middle School and the Henrietta School.

#### Book Store

The Baptist Press in Hong Kong has opened a Baptist book store near the new Hong Kong Baptist Chapel (English-speaking).

#### Twentieth Anniversary

This month marks the 20th anniversary of the Hong Kong Baptist Association. As an appropriate memorial the association is raising 300,000 Hong Kong dollars (about \$131,000 U. S.) to be divided between the Baptist college, hospital, and the associational office building.

### Hungary

#### Full of Hope

Baptists of Hungary number close to 20,000 members in nearly 100 churches, reports Dr. Josef Nordenhaug, president of the Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland. Dr. Nordenhaug spent six days in Hungary last fall.

The Baptist pastors, which also number about 100, carry on a program of evangelistic preaching and worship at many mission points which are not yet constituted as independent churches.

"After World War II the housing situation in Budapest was so acute that the authorities took over the use of the Baptist theological seminary property," Dr. Nordenhaug says. "Assurance has now come from the Ministry of Religious Affairs that this building will again be placed at the disposal of Baptists." The seminary now has its quarters on the top floor of the Baptist headquarters space in Budapest. Eleven students live in two small rooms. New classes are started every second year.

Baptists, along with other church groups, have freedom to preach the gospel in their places of worship and to organize such activities as promote fellowship and co-operation between their churches, Dr. Nordenhaug re-



The steel framework of the Foreign Mission Board headquarters building rises in the 3800 block of Monument Ave., Richmond, Va. Scheduled for completion in 1958, the building will contain about 50,000 square feet, including two floors of office space and a penthouse for storage and mechanical equipment. A chapel near the main entrance will have a seating capacity of 250.

ports. Baptists publish a denominational paper; and a hymnbook is now being prepared.

Dr. Nordenhaug concludes his report: "I came away from Hungary with deep gratitude to God for the living witness of his people there. In spite of many difficulties, they are of good courage and full of hope for the future. They need our aid and support."

### Japan

#### With Local Funds

The educational building for Sapporo Baptist Church, in the capital city of Japan's northernmost island, Hokkaido, has been completed without funds from the Japan Baptist Convention or the Foreign Mission Board. The total cost was slightly less than \$3,000 and the church's indebtedness is less than \$300.

Housing the kindergarten, Sunday school classes, and meeting places for several other organizations, the building consists of 1,800 square feet of floor space. It is located just behind the main church building which was erected with Lottie Moon Christmas Offering funds. Missionary Marion F. Moorhead is pastor.

#### Membership Doubles

Nineteen people made professions

of faith in a recent week-long series of evangelistic services in the Otaru Mission of Sapporo Baptist Church, where Missionary Annie Hoover works. Of this number, 12 have been baptized, doubling the membership of the mission.

#### Fourth Building

A new Baptist church building under way in Hakodate, on the island of Hokkaido, is the fourth to be constructed since Baptist work was begun on the island five years ago. The other buildings are in Asahigawa, Otaru, and Sapporo.

### Nigeria

#### Ingenuity Required

Nearly 1,500 dour-faced Moslems, curious pagans, and bright-hearted Christians thronged to Yoruba court in Sapele, Nigeria, to witness the dedication of the second-largest Baptist church building in Eastern Nigeria.

As the doors were formally opened by His Highness Ezezi II, of Sapele, the crowd filled and overflowed the light, airy auditorium which is equipped to comfortably seat 800 people. The choir loft held nearly 50 blue-robed choristers and the baptistry was lighted to show the mural of a tropical river.

(Continued on next page)

## Foreign Mission News

(Continued from page 15)

Missionary T. Keith Edwards says: "It is hard to believe that such a structure could have sprung from the devotion and determination of only 12 people. Yet only 12 years ago the Bethel Baptist Church, of Sapele, was formed with 12 members. It has grown to a membership of 160 and an average attendance of about 700. During the last three years the church has given \$420 per month in addition to its regular budget."

Since some of the construction for the new building is new to Nigeria, ingenuity was required. The furniture for the educational unit was made by national carpenters from pictures found in magazines, and the light globes in the auditorium are hung from dog chains.

"Is it any wonder that the members walked around the church singing after the close of the service?" asks Dr. Edwards. "The women, dressed in bright yellows, reds, blues, and golds, made a beautiful, triumphant procession, praising God spontaneously and joyously."

### Consider This

Missionary Nan Owens calls attention to the following facts: "It took 48 missionaries 50 years to establish six Baptist churches with 385 members in Nigeria. Today there are 500 Baptist schools with 75,000 students; 18 medical institutions, almost 50,000 baptized converts, about 3,000 Nigerian Christian workers, and 198 missionaries."

### The Philippines

#### Sharing

During a week of prayer in December, the Mati Baptist Church, on the island of Mindanao in the Philippines, collected about \$32 and sent it through the Foreign Mission Board to the Baptist work in East Pakistan. The project was sponsored by the Woman's Missionary Union of the church.

In sending the money for the church, Miss Erlinda S. Cervera, clerk, said, "It is our ardent hope and prayer that the Lord's work entrusted to Southern Baptist missionaries in Pakistan will continue to prosper."

The Mati Church, organized three years ago, now has a membership of 90, led by a national pastor, Rev. Antonio C. Fortich. Also helping with the



This is the Japanese-speaking group at the Nuuanu Baptist Church in Hawaii. Pastor George Fujita is standing at right. (For story on Baptist work among Japanese in Hawaii, see page 15 of the November, 1957, issue of "The Commission.")

church is Miss Victoria Parsons, Southern Baptist missionary nurse with the Mati Baptist Hospital.

"We have an uphill and rough struggle in reaching the lost because Mati, just as any other town in the Philippines, is predominantly Catholic," says Miss Cervera. "Moslems, too, comprise a big fraction of the town's population. In spite of the tough opposition by the Catholics, we are still able to open work in out-of-town places."

### Spain

#### A Step Forward

Lieutenant General Alonso Vega, minister of government in Generalissimo Francisco Franco's cabinet, recently granted an interview to Roy B. Wyatt, Jr., Southern Baptist representative in Spain.

Mr. Wyatt called to the Minister's attention the fact that several churches meeting on American property have been closed by the police. He cited the cases of Second Baptist Church of Madrid, which has been closed since July, 1954, and of a small chapel near Valencia, for which permission has never been given by the Government.

Taking notes on both cases, General Vega emphasized that evangelicals in Spain are permitted private worship services by the Concordat signed with the Vatican in 1953 but that they are not permitted to practice any form of proselytism. In reply, Mr. Wyatt stressed that the Spanish evangelicals wish to obey the laws but that on oc-

casion churches have been closed without any reason being given.

The interview was arranged by a personal letter from U. S. Ambassador John Lodge to General Vega requesting him to see Mr. Wyatt. The Minister granted the audience almost immediately upon receipt of the letter.

It is significant to note that the interview took place on the anniversary of the signing of the Declaration of Human Rights by the United Nations. Mr. Wyatt urges Baptists everywhere to pray that more rights may be granted to fellow Baptists in Spain.

#### Seminary Has New Building

The new building for the Spanish Baptist Theological Seminary, Barcelona, was dedicated recently, with 80 persons present from Baptist churches in the Barcelona area.

After the congregation read responsively a specially prepared service of dedication, Pastor Felio Simon, of Manresa, a graduate of the forerunner of the present seminary, recalled some of the trials through which the institution has passed.

He said: "Many have called the seminary which I attended the most unfortunate seminary in Spain. It was closed because of the depression in 1929 and theological work was not begun again for about 20 years.

"We may say, then, that this present seminary is the most fortunate one Spanish Baptists have known, since it has greater facilities for teaching than any we have had. We pray that it will never have to close its doors and that

it may be a continual source of leaders for the Baptist churches of Spain."

The new building contains a large classroom, two faculty offices, and two apartments for married students. Another story has also been added to the old building to provide an additional apartment for married students and rooms for single men or for faculty offices, and the building has been completely remodeled to make it more adequate for seminary purposes.

Missionary Roy B. Wyatt, Jr., is director of the seminary, which has 13 students enrolled. Completing the faculty this year are Mrs. Wyatt and three Spanish pastors. Missionaries Russell B. Hilliard and Gerald A. McNeely are expected to work with the seminary when they finish language study.

### Taiwan

#### 5,000 Members

Ninety messengers to the meeting of the Taiwan Baptist Convention last fall learned that there were more than 5,000 members in the 16 organized Baptist churches on the island.

Dr. Y. K. Chang, dean of the Baptist theological seminary and newly elected president of the convention, emphasized in his message three hopes for the convention: (1) to lift up Christ, (2) to promote the growth of indigenous churches, and (3) to practice democracy in the churches.

#### Another First

Last year Taiwan Baptists sent out their first missionaries, Mr. and Mrs. Andrew Yu, who are working on Green Island off the coast of Taiwan. Then last fall the convention sponsored another first, the first week of prayer for home missions.

Special materials prepared for the week pointed up the needs of the unevangelized islands, the mountain areas, and the Haka-speaking people. In one church Mr. Yang Hus told of his work on the borders of the mountains. Sometimes the tribespeople come down to his services; and, after hearing the story of Jesus, they say, "Why don't you people of the lowlands go up into the mountains and tell our villages about your Jesus?"

#### A Symbol of Love

In one service 109 Christians signed the church covenant, uniting themselves with the Taoywan Baptist Church, and the new building for

this 17th church in Taiwan was dedicated.

Missionary W. Carl Hunker says: "This newest building in our building program is a beautiful symbol of the love of Southern Baptists shown through their Lottie Moon Christmas Offering. Land, auditorium seating 150, and Sunday school rooms all cost only \$9,000."

### Thailand

#### Grace Church Moves

Some 120 people, including many of the more influential Chinese of Bangkok, attended the first service of Grace Baptist Church in its rented building on a new location January 5, reports Missionary Daniel R. Cobb. After a testimony by Madame Han Wu Lee, wife of the Nationalist Chi-

nese Ambassador, Pastor J. Glenn Morris delivered the message.

#### Two Branches

Immanuel Baptist Church, which was constituted in Bangkok in 1953 with 16 Thais, two Indians, and four American missionaries, now has an English-speaking branch and a Thai-speaking branch.

The Thai branch has assumed all expenses except rent on a bungalow-type building, which, however, is inadequate for its growth.

Immanuel was the first Baptist church to be organized in Thailand.

#### Briefly

Malaya: Last fall the Baptist theological seminary in Penang, Malaya, enrolled 18 students for a five-year plan of study.



On Bible Day an open-air rally was held in the center of São Paulo, Brazil.

# EDITORIALS

## ***Every Church with a Mission***

It has now been nearly two years since Dr. C. C. Warren, then president of the Southern Baptist Convention, challenged Southern Baptists at the Convention meeting in Kansas City, Missouri, to organize thirty thousand new churches and missions by 1964.

A steering committee, composed of Dr. Warren, chairman, Courts Redford, S. F. Dowis, Baker J. Cauthen, J. N. Barnette, W. L. Howse, George W. Schroeder, Forrest C. Feezor, Albert McClellan, Mrs. R. L. Mathis, Roland Q. Leavell, and Miss Alma Hunt, was appointed to get the movement under way. Meetings have been held and Convention committees have been named to assume tasks necessary to the promotion of this undertaking. Furthermore, state conventions have set up committees, and every association has been urged to do likewise.

All these organizations and committees have their responsibilities to carry out and their functions to perform. But, in the last analysis, the thirty thousand new churches and missions will come into being when the local churches purpose, plan, and organize to do the job.

This year was designated as Year of Prayer for World Evangelization. And how can a church better begin a program of reaching out into a needy area than by concerted, persistent prayer to our Lord for his guidance in the effort?

A second necessary step is to elect a church missions committee. This small group of missionary-minded leaders, in co-operation with the associational missions committee, can locate places of need and opportunity and work out a program of action. Then the entire church, after approving the plan, should do its utmost to start the mission and support it with money and personnel. Since the spiritual impulse of a church of the Lord Jesus Christ is to give the gospel message to those who do not have it, all any church should require before responding to that impulse is the location of need and a plan for meeting that need.

A goal of 2,228 churches and missions for 1958, under the slogan, "2,228 in '58," was set up recently at a meeting in Atlanta, Georgia, of state superintendents of missions, state secretaries, the Convention director of the movement for thirty thousand new churches and missions, and the committees. The Baptist Jubilee Advance program does not actually get under way until next year; but those in attendance at the meeting realized that a beginning must be made and that during this year of intensive prayer some action and results must be forthcoming.

And, here again, the feeling prevailed that the keys to establishing new churches and missions are the

local churches now in existence. This is as it should be. For what is the true purpose of New Testament churches but to disciple those in Jerusalem and Judea, as well as those in Samaria and to the uttermost part of the earth? Every church will gain a lot and give much if it will resolve, plan, and work to project at least one mission as early as possible during the Jubilee period.

## ***The Annie Armstrong Offering***

During the week of March 3-7 the churches of the Southern Baptist Convention, under the leadership of Woman's Missionary Union, will observe the Week of Prayer for Home Missions and give liberally to the Annie Armstrong Offering. Just as Southern Baptists' foreign mission program annually receives large sums from the Lottie Moon Christmas Offering to help proclaim the gospel afar, so is the home mission program greatly advanced by the Annie Armstrong Offering each March.

This special home-mission offering was known first as Self-Denial Offering and then as Thank Offering. But, in 1933, Woman's Missionary Union chose to memorialize its first corresponding secretary, Miss Annie W. Armstrong, by renaming the offering, the Annie W. Armstrong Offering for Home Missions.

According to the records at the Home Mission Board, the women of our Convention gave \$2,230.97 as a self-denial offering in 1887; but in 1888, the year Woman's Missionary Union was organized, their offering totaled \$6,367.42. The amount recorded by the Home Mission Board as received from this offering through the years since its beginning is \$16,013,753.72; but there is no record of the receipts for ten years, probably because these offerings were included in the general receipts and no separate record of them was kept.

It is impossible to estimate accurately the total good realized from the Annie Armstrong Offering, which supplements every phase of the program of Southern Baptist home missions. At this time when the Home Mission Board is launching an expanding program of missions throughout the United States and Alaska, every Baptist should pray for the Board, its home office staff, and field missionaries and should make a liberal special gift to home missions through the 1958 Annie Armstrong Offering.

## ***Our Missionary Slope***

A traveler, observing a Tennessee farmer negotiate his plow up and down and over a hillside field, pulled his car to a stop and waited for the farmer to plow



to the end of the row. As the farmer made the turn, the traveler engaged him in conversation, "The slope of the land has a great deal to do with making a man a good farmer in this country, doesn't it?"

The old farmer leaned on the plow handles, put his tongue in his cheek, thought for a moment, and came forth with this discerning reply, "No, stranger, it's the slope of the farmer, not the slope of the farm, that counts."

A brief review of other days in Southern Baptist life will lead us to agree with the traveler that "the slope of the land" counts most.

In our early days we were few in number, poor in purse, and lacking in educational institutions. Prior to 1925 Southern Baptists did not have the Cooperative Program, and money for their Convention-wide causes came largely through intermittent, special offerings and personal gifts.

But it was not too long after the Cooperative Program came into existence that the depression submerged local churches, state conventions, schools, and other Southwide institutions and agencies under shackling debts. Gradually the depression receded, prosperity returned, and Southern Baptists paid their debts, increased in numbers, and developed churches, institutions, and techniques which have put them in a position to do much for the Lord.

We now number nearly nine million. Last year the income of these Baptists was approximately twelve billion dollars. We wear more and better clothes, live in better homes, drive more and better cars, and have more money than ever before. Surely the land now "lays" well with us; therefore, we must now conclude with the farmer that "it's the slope of the farmer that counts" from here on out. May we make some applications here?

First of all, Southern Baptists must turn their minds and hearts to the biblical imperative for Christian obedience and world missions. Significantly indeed does the Bible relate the price God paid to redeem man, whose need of redemption is imperative. "For God so loved the world, that he gave his . . . Son. . . For God sent not his Son into the world to condemn the world; but that the world through him might be saved." We must become convicted that the Bible lays upon all of us the mandate to share Christ with the world for whom God gave his Son.

Second, the "slope" of Southern Baptists must be turned toward a world in need. Despite the fact that Southern Baptists—and all Americans—have plenty and live in a land of abundance, most of the people of the world live in need—need for food, clothing, shelter, education, medical care, and, most significant of all, the gospel. Unless Southern Baptists turn to this needy world with intense concern and with much of what God has so liberally given them, they will miss their day and will not have come to the kingdom for such a time as this.

Third, Southern Baptists must get a better "slant"

on the comprehensive meaning of stewardship. J. P. Edmunds, secretary of the Sunday School Board's survey, statistics, and information department, recently informed the Southern Baptist promotional conference that the tithe of Southern Baptists in 1956 was \$1,200,000,000. But we gave only \$372,136,675. In other words, we withheld \$827,863,325 in tithe money.

There is a very vital point at which this stewardship obtains and that is at the local church. The Forward Program of Church Finance, where used, has wrought wonders. Some churches have pledged 190 per cent more since trying the program, and these churches report that receipts exceed those of the previous year almost directly in proportion to the increase in the pledges.

Although the total amount given to missions is somewhat greater with most of these churches, the reports reveal that the bulk of the increase is being kept by the churches for local expenses.

Then there is that even greater aspect of stewardship—stewardship of life—for which Southern Baptists are just as accountable to our Lord. The Southern Baptist Church-Related Vocations Committee has already made significant progress in developing a program which promises to do much in conserving, training, and guiding those who commit themselves for church-related vocations. But, despite these encouraging signs, it is quite evident that God wants many more young people to commit themselves to foreign mission service than are now on the horizon. We do believe that among Southern Baptists there are all the young people God needs to do all the missionary work he expects us to do.

We know that when properly focused a lens assembles enough of the sun's rays to start a fire. A young person who knows God has called him to special Christian service—to a church-related vocation—and dedicates himself to God for that service is so focusing the lens that God will be able to start a fire that no one can quench. A life well focused in terms of God's requirements will be able to do all things this world needs him to do through Christ who gives him the power.

☆ ☆ ☆

Many of you Southern Baptists have asked what you can do to help us here. We do appreciate your interest and desires. The greatest thing you can do is pray. Do not take this lightly. Just tonight I stood at the back of the compound here and watched as two national preachers, an Australian missionary, and a boatman set out by boat to visit a village some seven miles away. The villagers had invited them to come to show filmstrips and preach the gospel. Your prayers can make such visits effectual through the Spirit of God.—TROY C. BENNETT, missionary to East Pakistan

# The Language Student's Reward

*Experiences such as the one described below are the rewards of the frequently discouraged and often confused missionary language student. The writer asks your prayers that appointees now in language school may have such victories*

By Clarence F. Clark

**W**HEN I arrived in Japan about four years ago I was ready to immediately start saving lost souls through the medium of medicine, and I think I received one of the greatest shocks of my life when I found that I was completely helpless to do that.

Japanese is one of the most difficult languages in the world to master, and when a young missionary first arrives in the country he finds himself completely speechless and helpless when it comes to communication with the average national. Many of the Japanese have learned a few English words, and by using vigorous motions of the hands and body an American can get his point over enough to do a little shopping. But even after two years of studying the language—four hours in class and six at home each day for five days a week—the missionary still finds himself embarrassed for an adequate vocabulary when he tries to talk about spiritual matters.

Japan presents relatively few hardships for the missionary; but the study of the language can be one of the most toilsome, unrewarding, and completely confusing labors he has ever faced. For me, medical school studies, though they were at times very difficult, were child's play in comparison with the study of the Japanese language.

Because of the difficulties in this study, the experienced members of the Japan Baptist Mission have arranged things so that the missionary is free from nearly all responsibilities during his first two years in this country; and the rules and regulations for his study of the language are very strict.

The missionary is, however, allowed to teach one or two Bible classes a week and to work with one of the

local churches near the language school. It was the joy that I had in doing this work each Sunday which kept me going during this difficult period of language study, and I want to share with you one of my experiences there.

During my first year of language study I worked in the First Baptist Church of Tokyo, which strangely enough is out on the edge of the city and, though one of the oldest, is one of the smallest of the seven Baptist churches in Tokyo. On my first visit to the church, one cold April morning, I did not understand one single word which was said during the entire worship. I could not even sing.

However, I soon found that two of the young students in the church could speak English very well; and the following Sunday, with one of them, Mr. Watanabe, as interpreter, I began teaching an English Bible class.

The teaching of English in Japan is a great drawing card, and students who are not in the least interested in the Bible will come to a class at a church in order to study English. Very frequently, through the study of the Bible from the English standpoint, they also become interested in its teachings.

**A** TWENTY-two-year-old economics student from one of the near-by universities was present every Sunday except one or two during the entire year I taught the class. At first Kenzo Tsujioka was very bashful about speaking because of his English. Gradually he began to use a few words more fluently, and as the year progressed I could see that he was probing deeper and deeper into the true meaning of the Bible.

Toward the end of the year, as my few Japanese words became more usable and Tsujioka San's command of English became better, I was able

to talk to him more thoroughly about his own spiritual life. Then on one of the last Sundays I was in the church the pastor allowed me to preach through an interpreter, and on that Sunday morning Tsujioka San came down to the front giving his life to Christ.

He was baptized on the following Sunday, and shortly thereafter I had to leave Tokyo to come to Kyoto for my second year of language study and the beginning of hospital work. I frequently heard reports of his fine Christian witness, and his letters were filled with praise for God.

Tsujioka San's home is south of Kyoto; therefore, he had to pass here in going to and from school. He always stopped by our home while coming through, and on one of these visits about a year ago he had a sudden hemorrhage from his lungs. We hospitalized him and X-rays found that tuberculosis which he had had several years before had flared up.

Tsujioka San was very discouraged over his apparently dark future. We assured him that God must have a purpose in this illness and outlined a careful regime of treatment for him to follow at his home. Because his home is quite a distance from the hospital I was unable to see him there.

I was a little bit afraid for the faith of such a young Christian under such a trying condition, but the weakness of faith was on my part. I was delighted to hear that each day he was continually studying his Bible and that on his sick bed he gained a greater and deeper understanding of God's will for his life. He soon wrote that he felt God had a definite plan for him in full-time Christian service.

While Tsujioka San was still in bed at home, his mother became very ill and came to our hospital for an examination, which resulted in surgery. When she came to the hospital Mrs.

Tsujioka was a very bashful and somewhat backward-appearing woman. She had lived in the country most of her life, had had to work very hard, and had faced many family problems and trials.

She told us that during her hospital stay she heard for the first time the true story of Christ and was strengthened by the love of Christ shown her there. She said that on the night before her operation, when she was very fearful, she saw a vision of Christ standing beside her bed comforting her and telling her not to be afraid. She was startled and cried out. One of the Christian nurses came and told her not to be afraid because Jesus was beside her.

When she was ready to go home, we gave her some helps for Bible study and suggested that she study each day with Tsujioka San. My next letter from her son said that he was finding great joy in studying with his mother.

It is often hard for us to talk to our own families about Christianity, and this had been the case with Tsujioka San. He had wanted to talk to his mother about Christ but had not been able to get up the courage to do so. Through their Bible study each day he soon led her to become a Christian, and last month she was baptized into our church. They do not have a church in the rural area where they live, but they hope to start one soon.

Tsujioka San has now recovered from the active phase of his tuberculosis and has been able to return to Tokyo to finish his college work. His mother is continuing to study the Bible daily and is finding true joy and happiness in her new Christian life.

In the distant past, missionaries would work sometimes for five or ten years to win three or four souls. People in Japan today are searching for spiritual help, however, and evangelism is easier than it was in those days.

Yet, even if Tsujioka San were the only lost soul which I had led to Christ in the last four years I would feel my time here was well spent. About half of the missionary's first five years in Japan are spent almost entirely in language study, and when his first furlough comes to an end he feels that he has just begun his work. Experiences such as this one with Tsujioka San are the rewards to the frequently discouraged and often confused language student.

Pray for Tsujioka San as he faces the future that he will definitely find God's will; and pray that he and his mother may be able to win his father, his two brothers, and his sister to Christ.

May we urge you also to pray for the many young language students on all mission fields who are preparing for their future service. Pray that the Lord will give them a victory for him such as he has allowed me to have so that they may not be discouraged.



First Baptist Church, Tokyo, meets in a prefabricated building.



This is a photo of the young people who studied English in Dr. Clark's Bible class.



Mrs. Tsujioka is baptized into the Kyoto Baptist Church.



Kenzo Tsujioka and his mother.

# EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



**Missionary Carries Modern Tools  
Of Evangelism Into African Bush**

Gene D. Phillips  
*Shabani, Southern Rhodesia*

A RECENT MORNING was filled with preparation for a trip to one of our preaching points at Gutu Reserve in the bush country of Southern Rhodesia. Gutu is a place where the Africans live in mud huts with thatched roofs—where they farm the land, reap the crops, and thrash the grain in the primitive ways of their forefathers.

Our Baptist witness there had its beginning with an African layman who, while he was living in the city of Bulawayo, came in contact with a Baptist missionary. When he returned to his home in the bush, about two hundred and fifty miles from Bulawayo, he started preaching to his people. Later he invited the missionary to come there, and thus a Baptist church was born. This reminds me very much of Paul's method of preaching in the thickly populated towns with the hope that when people returned to their homes in other places they would witness for the Lord.

When all of my equipment was packed for overnight camping, I left Shabani for Gwelo where the African Baptist Theological Seminary is located. There I met Rev. Lazarus Green, an African evangelist, who accompanied me to Gutu, more than a hundred miles from Gwelo.

We arrived at Gutu just as the sun was setting. After being joined by three African Christians, we continued our trip through the reserve to the preaching point. We turned off the road and continued for about two miles through a pasture, dodging rocks, stumps, ditches, marshy ground, and the like.

While the African Christians were going to the homes to tell the people that we had come, I was preparing for the showing of a filmstrip. My projector had been wired so that I could use the electricity from my car battery. I also had a tape recorder and a converter.

By the time I was ready, many people had gathered to see the Bible story of Noah and the ark. Some had traveled for many miles and afterwards spent the night in Gutu.

The service began with hymns; prayer, Scripture reading, comments, and a few announcements followed. Then the filmstrip, with the narration in the language of the people, was shown. I had prepared the narration tape with the help of an African teacher and had included music and sound effects.

After the film an invitation was given. With only a flashlight in my hand for light I saw twenty-two people indicate a profession of faith in Jesus as Lord and Saviour. Joy flooded my soul and thanks was given to God for his mighty love and work.

This is only one small place in Africa. There are many, many other people with outstretched arms, crying, as did the man of Macedonia, "Come over . . . and help us."

Will Southern Baptists meet this great challenge of the world?



**Argentine Family Is Faithful With  
Their Five-Dollar-a-Month Tithe**

Charles W. Campbell  
*Bahia Blanca, Argentina*

RECENTLY during a stewardship study course in Villa Regina we saw once again what real dedication to the Lord can do for a life. Two years ago a young man asked for baptism, but in conversation he revealed that he and his wife had never been legally married. Upon being told that under the circumstances they could not be baptized, they got the necessary documents and were married in the required civil ceremony.

They have continued to grow as Christians and have begun to tithe. They live in a little shack and sleep on boxes and planks with little to protect them from the extreme cold, but the first of each month the man brings their tithe to the church. It amounts to about five dollars. Can you imagine how much that five dollars means to such a family, especially when they must clothe three little children? But they feel that the tithe is very little in comparison to what the Lord has done for them.

One of the weakest and most slowly growing works in the south has been that in General Roca. It is a strong Catholic center and the response to Baptist work has been slow. However, during the past year church membership has increased and Sunday school attendance has reached an all-time high of ninety. This church has twenty-one members and meets in a small rented building. Seven classes are held in a little twelve-by-twenty-foot room, so you can imagine how crowded they are each Sunday.

We rejoice over the report of a recent revival when sixteen people made decisions for Christ. With money from the Lottie Moon Christmas Offering this church will be able to buy a centrally located lot and build the first unit of an educational building. This means they will be able to better serve those who are now attending the services and at the same time reach others.



We wish that you could take a tour with us across the southern part of Argentina from the thriving port city of Bahia Blanca to the beautiful Andes Mountains. You would be impressed as we are with the signs of growth and progress in this frontier area. You would be inspired as we are with the growth of our Baptist work and the consecration of the people to the task of winning others to the Lord. You would see as we do a bright outlook for the future as hearts and hands are joined in the common cause of winning Argentina for Christ.

In a way you are here with us, for you have had a part in the work as you have given through the Cooperative Program and the Lottie Moon Christmas Offering. For all of this we say thank you and may God bless you as you continue to serve him.



**God Answered Prayers; Gave Grace Instead of Health, Says Missionary**

Margaret (Mrs. Hubert R.) Tatum  
Lanikai, Hawaii

IT HAS now been twelve years since we left our dear friends in Kirkwood Baptist Church of Atlanta, Georgia, to go to Fort Worth, Texas, to better prepare for God's service. Eight years ago we rejoiced to answer his call to make Christ known in Hawaii and to bid *aloha* to the wonderful Travis Avenue Baptist Church (Fort Worth) family.

God has worked in mysterious ways his wonders to perform in these eight years on these "islands of the sea." So many of you have remembered us in prayer. It would require an entire volume of *The Commission* to tell you how God has answered your prayers with such wisdom and love.

In February, 1956, we sent out a special call for prayer, for in January I had become ill. Because of the unusual symptoms it took months for a definite diagnosis to be made. Angina pectoris is a disease of the heart and the Lord has seen fit in his permissive will to allow this to hold full sway so that, for this past year and a half, I have had partial or complete bed rest.

Many of you have prayed that the Great Physician would heal me. Some perhaps have thought your prayers have been unanswered. God promises to answer our prayers, and he has never failed! He doesn't always answer in the way we want or expect, but he always sends the very best answer. In this case, he has supplied his grace instead of physical health. In abundant measure he has supplied his all-sufficient patience. Through him I have become willing to be a burden instead of a help to those I love. And may I assure you that it took the greatest miracle of an all-powerful God to answer prayer in such a fashion!

We may never understand the mind of God in these things. Our seven years in Hilo on Hawaii, the big island of this Hawaiian chain, were precious. We were so close

to the little church there where God permitted us to minister.

We loved the work and the people, and leaving would have been almost impossible except that God worked in this mysterious way. We knew the church there needed a pastor with an active wife, and we needed to be here on the island of Oahu to have the care of specialists. Here God has given us another church, Kailua Baptist Church, in the midst of a field white unto harvest with thousands waiting to hear the gospel.

Please continue to pray, always with thanksgiving, that the will of God may be done and that we may be used here to continue—in the ways of his choice—to know him and to make him known!



**Mother Finds Life for Her Baby, For Her Soul in Baptist Hospital**

Pauline Jackson  
Sanyati, Southern Rhodesia

MANY TIMES I feel sorry for you because you are not here to share in this great work, but I know that God has not called all to come. Some he has called to stay at home and support his work through prayers and gifts.

God has blessed wonderfully. Let me share with you some of these blessings. Five weeks ago a tiny baby weighing three pounds, thirteen ounces was born at our hospital. Her mother, Emelia, came from an isolated area where we have no medical, evangelistic, nor educational work. Yesterday Emelia accepted Christ after having heard the gospel for these weeks. How happy she is! While here, she has found eternal life for herself and physical life for her baby who would never have lived had she been born at home.

HEARD Dr. Emanuel A. Dahunsi, a Nigerian who spent seven years studying in the States, preach recently to a college student body. I have never heard a more challenging message. It was perfect for graduates going to their teaching positions; it was humbling for missionaries as he testified to the contribution made by them to his life; it was a generous representation of our country. He said the thing in America that impressed him most was, not fine buildings, free enterprises, or Rockefellers, but the fact that Christian institutions, nice churches, and our large mission program are made possible by small-salaried people with big, loving hearts. (He could have told of the times he'd been refused food, lodging, and fellowship because of his color.)—Nan Owens, missionary to Nigeria

Pray for Emelia as she returns to her village in a few weeks that she will be a good witness. Pray that through the witness of her live baby others will come to the hospital rather than go to the witch doctor.

Among the greatest blessings God has given are daily guidance, health, and strength to do the work for which he has called us.



### Christian Is Refused a Burial by Her Village, Even by Her Children

Mildred Crabtree  
Agbor, Nigeria, West Africa

WHILE I was in Ogbomosho recently I was handed a telegram which read: "Odede died today." Odede had been sick for some time, but she had been up again and the last time I had seen her she was at church.

About three years ago Marjorie Stephens had the privilege of witnessing to her. It was then she professed Christ as her Saviour. Word reached us that "Mama" Odede was said by the juju priest to be a witch. It is the belief in many pagan villages that a witch is the cause of deaths. A man died in her village and the priest said Odede was responsible. That happened again and again; all her children forsook her. They said: "Go to the Baptists. Let them take care of you." Many times she came to our school for comfort and protection when she was tormented and persecuted.

Upon my return to Agbor I learned that none of her family would bury her, nor did the villagers plan to bury her. They intended to cast her body into the bush some two miles from the village, at a spot designated particularly for the bodies of witches and wizards.

Our pastor and the Baptist people intervened, and the body was given to them. They buried it in the churchyard. Such experiences make us realize that our task is by no means complete where we are now. Pray for our effective witness to those people so near to us.



### Centuries-Old Family Ties Hold Korean People to False Religions

J. G. Goodwin, Jr.  
Taejon, Korea

ONE of the most important days of the year for the Koreans is *Chu-Suk*, or "Autumn Evening." This holiday has been observed on August 15 of the lunar calendar for more than twenty centuries. As the children in America count the days until Christmas, the Korean children count with happy anticipation the days until *Chu-Suk*, because it means new clothes, visiting relatives, and the biggest feast of the year.

An important part of the day is spent in the preparation

of food from the first fruits of the new harvest. The family visits the graves of its immediate ancestors and leaves part of the specially prepared food on the graves and then pays tribute to the departed members of the family.

The rest of the day and a great part of the night is spent in singing, dancing, and eating the enormous feasts which have been prepared. At night, especially in the country villages, the family groups gather outside to watch the moon rise. Children and many adults believe that the full moon of *Chu-Suk* is larger and brighter than any other full moon of the year. As American children often think of "the man in the moon," Korean children think that in the moon there is a big cinnamon tree under which a rabbit pounds rice to make rice cake.

As can be seen, *Chu-Suk* is a holiday in which all the family participates. The family unit is generally a very close-knit group in the Orient. This makes for difficulties in Christian missions because individuals are reluctant to break away from centuries-old family ties to follow Christ.

Some time ago I was talking to a young man who says he is a Buddhist. I asked him why he is a Buddhist and he said it is because his family has always been Buddhist. His case could be multiplied by the millions in the Orient. With such a thick crust of tradition, it is hard for truth to break through. The only thing sufficiently powerful to penetrate this crust is the gospel of Christ which is "the power of God unto salvation to every one that believeth." We missionaries here need your prayers to the end that we may be faithful witnesses in proclaiming this good news.



### Technician Hears of Christ as He Works on a Brazilian Church

Anna Wollerman  
Culabá, Mato Grosso, Brazil

RECENTLY I stood beside a boy as he washed gravel in the Itiquira River, passing it through various large sieves which he twirled as his dad had taught him. I wondered how he could ever find a diamond in all that mass of tiny rocks. But when he had finished, he pointed his finger to one rock that was different from all the others. It was a diamond!

I thought how like the Christian life. He who has Christ in his heart is different from the multitudes; he stands out, cannot be mistaken for just a worthless stone. That is the message I've crossed an ocean and traveled thousands of miles to tell—the message that Jesus makes the difference. How thrilling it is to be able to tell that to people to whom it is still news!

Once, when en route to Rio de Janeiro, I stopped at Tes Lagoas on the extreme eastern border of our state for a week's work with the church there. It was the first visit they had had from a missionary since my last visit there.

in 1954! We had a wonderful meeting with eighty-two adults and about eighty children present.

While there I talked with Antonio de Lima, a seminary student from Cuiabá. When in the army he had been sent to Rio as a radio technician. He was asked by a fellow worker to help install a public-address system in a Baptist church and there he heard the gospel for the first time. Later he heard a street preacher and became so interested that he went back to the church. He professed faith in Christ and later began to preach.

He begged me to visit his family in Cuiabá, which I did. He has two sisters who are Catholic nuns and another who left the convent because of poor health. His fiancée broke their engagement when he was converted, and his old mother cried, saying she had lost her son now that he had taken up this new religion.

I tried in every way to help. The boy is trying to evangelize his family through letters, and I have promised to help him visit his family during the holidays and also to preach in our church and mission stations. Pray for him.



**Daughter of a Former Buddhist Missionary to U. S. Is Christian**

Helen (Mrs. Robert C.) Sherer  
Kobe, Japan

THE MILLIONS of Japan who are in spiritual darkness and in need of the Saviour are, for the moment, satisfied with a new prosperity—television and other amusements. They are not aware of their spiritual need.

We are convinced that personal witnessing will ever be the greatest factor in leading men and women to Christ. Each Baptist church member in Kobe was asked to invite ten friends to the services during an evangelistic movement recently. Among those who made decisions were eight young women from a college of pharmacy, where our newest church member is a student. Miss Adachi was baptized last spring and has been bringing her classmates to the church.

Two others, a middle-aged business man and a young secretary, came at the invitation of Sumiko Takata, a young woman whose father was a Buddhist missionary to the United States many years ago. Two years ago an American serviceman met "Sue" and led her to Christ. Being a Baptist he brought her to the Kobe church.

"Sue" has led two others to her Saviour and now her mother is attending the church services, though she has not yet become a Christian. Please pray for this mother whose responsibility to care for her dead husband's spirit looms as a tremendous obstacle to her faith in Christ.

We wish there were space to report other signs of progress. We are much encouraged about the work at Amagasaki and Koshien. Two fine Japanese pastors are serving in these places and Bob spends the major portion of his time as their co-worker.

## Let Us Pray

PRAY for earnest witnessing by the national laymen. This, we believe, is the only real means for world evangelism.—W. Carl Hunter, missionary to Taiwan

SOMETIME AGO my father wrote: "The news from the Arab world does not sound good. I do not know what the answers are to the many problems, but I do know the One who holds the world in his hands and I spend much time talking with him." If I could make a request for all the Christians in Lebanon, it would be this: Pray for us to the One who holds the world in his hands.—Leola (Mrs. James K.) Ragland, missionary to Lebanon

PRAY with us that God may call more of our young men to preach the gospel. We are grateful for the International Baptist Theological Seminary in Cali and for the fine work it is doing in training young people. With the fifteen men and women who are planning to study there this year we have hopes of soon being able to fill some of the vacancies in Baptist work with consecrated and capable national leaders.—Anna Frances Todd, missionary to Colombia

"PLEASE remember my new boss in prayer," said a young national Christian during a prayer request period. She said: "He is an American serviceman. He saw me reading my Bible and asked me what my religion is. I told him I am a Baptist and he said, 'That's fine, I am a Baptist, too!'" With a very serious expression, the young woman continued: "I have cleaned his whole house and I have not seen a Bible anywhere. Yet, he says he is a Baptist. Pray for him."—W. Harold Matthews, missionary to the Philippines

THE NIGHT WATCHMAN on our compound in Oshogbo, Nigeria, is a Moslem. I have talked with him a number of times and so have the schoolgirls, but he just laughs at us and says, "We worship the same God." I am sometimes tempted to let him go, but then I am reminded that God is able, and perhaps a day-by-day contact with Christians is the thing that will bring him to know Christ. Pray for him and for the many others with whom we come in contact every day.—Marjorie Stephens, missionary to Nigeria

Edited by Dorothy Brock

# New Appointees

Appointed December 19, 1957



**CANNATA, SAMUEL RAYMOND JOSEPH, JR.**

b. Houston, Tex., Nov. 4, 1928. ed. Baylor University, Waco, Tex., B.A., 1949, additional study, 1949-51; S.W.B.T.S., 1951; University of Texas Medical School, Galveston, M.D., 1953. Youth director, Broadmoor Church, Shreveport, La., 1950; student missionary in Nigeria for Texas B.S.U., summer, 1952; nurse's technician, University of Texas Medical School, 1952-53; intern, Columbia (S. C.) Hospital, 1953-56; resident, Huey P. Long Hospital, Pineville, La., 1956-57; general practitioner, Teague, Tex., 1957. Appointed for Southern Rhodesia, December, 1957. m. Virginia (Ginny) Moore Currey, June 29, 1957. Permanent address: 600 Woodward, Houston 22, Tex.

**CANNATA, VIRGINIA (GINNY) CURREY  
(Mrs. SAMUEL RAYMOND JOSEPH, JR.)**

b. Greenville, Miss., Aug. 23, 1934. ed. Blue Mountain (Miss.) College, B.A., 1956. G. A. counselor, Camp Garaywa, Miss., 1953; counselor and Baptist Book Store manager, Camp Garaywa, 1954, 1955; associate, student department of Louisiana Baptist Convention, 1956-57. Appointed for Southern Rhodesia, December, 1957. m. Samuel Raymond Joseph Cannata, Jr., June 29, 1957.

**SOUTHERN RHODESIA**



**DUCK, ROGER GLENN**

b. Taylor Co., Tex., Oct. 8, 1927. ed. Agricultural and Mechanical College of Texas, College Station, 1944-45, 1947-48; Hardin-Simmons University, Abilene, Tex., B.B.A., 1950; S.W.B.T.S., B.D., 1953. U. S. Navy, 1945-47; pastor, Hamby Church, near Abilene, 1950-53. First Church, Cranfills Gap, Tex., 1954-57. Named special appointee for Venezuela, December, 1957. m. Lavonia Gladys Redden, May 3, 1950. Permanent address: c/o I. B. Duck, Sr., Rte. 3, Abilene, Tex.

**DUCK, LAVONIA REDDEN  
(Mrs. ROGER GLENN)**

b. Plainview, Tex., Sept. 2, 1931. ed. Hardin-Simmons University, Abilene, Tex., B.S., 1952; S.W.B.T.S., 1953. Secretary, Abilene, 1948-49, Ft. Worth, Tex., 1952-53; schoolteacher, Cranfills Gap, Tex., 1953-56. Named special appointee for Venezuela, December, 1957. m. Roger Glenn Duck, May 3, 1950. Children: Roger Lynn, 1953; Charles Randall, 1954; Karen Denise, 1957.

**VENEZUELA**



**HUNT, BETTY JANE**

b. Tarrant, Ala., Apr. 13, 1926. ed. Howard College, Birmingham, Ala., B.A., 1947; S.W.B.T.S., M.R.E., 1953. Youth director, Trinity Church, San Antonio, Tex., 1953-54; secretary and youth worker, Westwood Church, Adamsville, Ala., 1954. First Church, Grenada, Miss., 1954-57; office worker, Foreign Mission Board, Richmond, Va., 1957. Appointed for Korea, December, 1957. Permanent address: Rte. 1, Box 54, Adamsville, Ala.

**KOREA**

**MCTYRE, JOHN HOLLAND**

b. Savannah, Ga., Nov. 6, 1919. ed. Middle Georgia College, Cochran, 1937-39; Mercer University, Macon, Ga., A.B., 1948; S.B.T.S., B.D., 1951. U. S. Army Air Forces, 1942-46; summer missionary in Oklahoma for the Southern Baptist Home Mission Board, 1947; assistant pastor, Bull Street Church, Savannah, 1952-54, 1955; acting pastor, Bull Street Church, 1954-55; pastor, Mount Vernon Church, Vienna, Ga., 1947-48, New Highland Church, Brandenburg, Ky., 1948-49, Screven (Ga.) Church, 1951-52, Log Cabin Church, Macon, 1955-57. Named special appointee for Chile, December, 1957. m. Maurine Eunice Robles, June 10, 1945. Permanent address: c/o Mrs. G. G. VonWaldner, 1130 E. 33rd St., Savannah, Ga.







**McTYRE, MAURINE ROBLES**  
(Mrs. JOHN HOLLAND)

b. Chicago, Ill., Nov. 5, 1923. ed. Western Carolina College, Cullowhee, N. C., summer, 1943; University of Tampa (Fla.), B.S.Ed., 1944; S.B.T.S., M.S.M., 1951. Summer missionary in Oklahoma for the Southern Baptist Home Mission Board, 1947; director, music and education, Vineville Church, Macon, Ga., 1946; director, youth choirs, Bull Street Church, Savannah, Ga., 1953-54; music teacher, Savannah public high school, 1953. Named special appointee for Chile, December, 1957. m. John Holland McTyre, June 10, 1945. Children: Janelyn Mauricia, 1955; Maurine Elizabeth, 1956.

**CHILE**



**MITCHELL, DEWEY LEON**

b. Grier, N. M., Dec. 15, 1924. ed. Hardin-Simmons University, Abilene, Tex., B.A., 1953; S.W.B.T.S., M.R.E., 1957. U. S. Navy, 1944-46; inspector, credit company, Abilene, 1953-54; clerk-bookkeeper, Abilene, 1954-56; clerk, Baptist Book Store, Ft. Worth, Tex., 1957. Named special appointee for Indonesia, December, 1957. m. Gladys Anne Moore, Dec. 22, 1953. Permanent address: Rte. 4, Clovis, N. M.

**MITCHELL, ANNE MOORE**  
(Mrs. DEWEY LEON)

b. Dallas, Tex., Jan. 25, 1934. ed. Hardin-Simmons University, Abilene, Tex., B.B.A., 1955. Vacation Bible school worker, Texas, 1952; secretary, Hardin-Simmons, 1954; bookkeeper-typist, Abilene, 1955; secretary-bookkeeper, Ft. Worth, Tex., 1956-57. Named special appointee for Indonesia, December, 1957. m. Dewey Leon Mitchell, Dec. 22, 1953. Child: Leland Ray, 1957.

**INDONESIA**



**PEACOCK, HENRY EARL**

b. Fulton Co., Ga., Mar. 14, 1925. ed. Mercer University, Macon, Ga., A.B., 1946; S.B.T.S., B.D., 1949. Pastor, Mount Olive Church, Molena, Ga., 1945, Garfield, Mount Olive, and Canoochee Churches, Garfield, Ga., 1945-46, Amity (Ind.) Church, 1947-49, Teamon Church, near Griffin, Ga., 1949-52, Bellwood Church, Atlanta, Ga., 1953-55, First Church, Len Hill, Ga., 1955-57. Appointed for Brazil, December, 1957. m. Margaret Millie Dorminey, June 20, 1954. Permanent address: c/o Mrs. John Peacock, 2736 Stone Rd., East Point, Ga.

**PEACOCK, MARGARET DORMINEY**  
(Mrs. HENRY EARL)

b. Sylvester, Ga., Feb. 12, 1932. ed. Tift College, Forsyth, Ga., A.B., 1953. Music teacher, glee club director, public schools, Ashburn, Ga., 1953-54. Appointed for Brazil, December, 1957. m. Henry Earl Peacock, June 20, 1954. Child: Henry Earl, Jr., 1956.

**BRAZIL**



**SMITH, HOWARD LEE**

b. Rosedale, Miss., Sept. 24, 1928. ed. LeTourneau Technological Institute, Longview, Tex., diploma in lithography, 1949; Baylor University, Waco, Tex., B.A., 1953; S.W.B.T.S., B.D., expected, 1958. U. S. Marine Corps, 1946-48; associate pastor, Calvary Church, Mexia, Tex., 1951-53; lithographer, Juneau, Alaska, 1953-54; pastor, New Baden (Tex.) Church, 1954-57. Appointed for Nigeria, December, 1957. m. Ada Mae Blanton, May 11, 1956. Permanent address: 2001 Alguino Rd., Austin, Tex.

**SMITH, ADA MAE BLANTON**  
(Mrs. HOWARD LEE)

b. Anson, Tex., Oct. 29, 1929. ed. Little Jolly School of Nursing, Houston, Tex., 1949-50; Wayland Baptist College, Plainview, Tex., 1951; University of Houston, B.S., 1954; S.W.B.T.S., B.D. and M.R.E., 1957. Secretary, First Church, Jacinto City, Tex., 1947; Vacation Bible school worker in Texas, 1951, 1954; sales and purchasing worker, Baptist Book Store, Houston, 1952-54; W.M.U. field worker, Texas, 1954-55, 1955-56, South Carolina, 1955. Appointed for Nigeria, December, 1957. m. Howard Lee Smith, May 11, 1956. Child: Donna Lynn, 1957.

**NIGERIA**



(Continued on page 29)

# Missionary Family Album

## Appointees (December)

CANNATA, Samuel R. J., Jr., Tex., and Virginia Currey Cannata, Miss., Southern Rhodesia.  
 DUCK, Roger G., and Lavonia Redden Duck, Tex., Venezuela.  
 HUNT, Betty Jane, Ala., Korea.  
 McTYRE, John H., Ga., and Maurine Robles McTyre, Fla., Chile.  
 MITCHELL, D. Leon, N. M., and Anne Moore Mitchell, Tex., Indonesia.  
 PEACOCK, H. Earl, and Margaret Dorminey Peacock, Ga., Brazil.  
 SMITH, Howard L., Miss., and Ada Mae Blanton Smith, Tex., Nigeria.  
 SPANN, Jimmie D., and Norma Sparks Spann, Tex., Uruguay.  
 SPURGEON, Harlan E., and Joann Long Spurgeon, Mo., Taiwan.

## Arrivals from the Field

BERRY, Rev. and Mrs. William H. (South Brazil), 2000 Broadus Ave., Ft. Worth, Tex.  
 BRANCHER, Mrs. L. M. (South Brazil), 2702 McCullough, Austin, Tex.  
 BROOKS, Ernelle (Nigeria), 102 N. Library St., Greenville, N. C.  
 BUDDIN, Rev. and Mrs. Horace E. (Equatorial Brazil), 309 S. Seaman, Eastland, Tex.  
 COZZENS, Katherine (North Brazil), 4429 Cole St., Ft. Worth, Tex.  
 ENETE, Rev. and Mrs. W. W. (South Brazil), 736 Doulton Courts, Apt. 5, Columbus, Ohio.  
 FOWLER, Dr. and Mrs. Franklin T. (Paraguay), 322 Woodlawn Ave., Atchison, Kan.  
 GARRETT, Doris (Nigeria), 1116 W. 15th St., Houston 8, Tex.  
 GLADEN, Rev. and Mrs. Van (Mexico), 6033 Walnut Drive, Ft. Worth, Tex.  
 HALSELL, Dr. and Mrs. Thomas F. (Brazil), Missionary Apartments, Southern Baptist Theological Seminary, Louisville, Ky.  
 HARRISON, Dr. W. C. (South Brazil), c/o M. B. Harrison, Bagdad, Ky.  
 HILL, Dr. and Mrs. Thomas W. (Venezuela), c/o Thomas R. Hill, Rte. 2, Lamar, S. C.  
 MEFFORD, Rev. and Mrs. Joseph W., Jr. (Spain), 4321 Seminary Place, New Orleans, La.  
 MEREDITH, Helen (Colombia), c/o Mrs. Roy Masters, Rte. 6, Anderson, S. C.  
 OLIVER, Mrs. John S. (Equatorial Brazil), Rte. 3, Carthage, N. C.  
 ORRICK, Rev. and Mrs. B. W., emeritus (Uruguay), Madisonville, Tex.  
 PORTER, Rev. and Mrs. Joe T. (Chile), Box 142, Cisco, Tex.  
 PORTER, Ruth (Paraguay), 3425 Gibson-dell Ave., Dallas 11, Tex.



The visiting celebrity on the Canary Islands is Janie Mefford, daughter of Rev. and Mrs. Joseph W. Mefford, Jr., Southern Baptist missionaries to Spain.

SHOEMAKE, Rev. and Mrs. Howard L. (Ecuador), 2826 Fifth St., Port Arthur, Tex.  
 STOVER, Mrs. T. B. (South Brazil), Box 207, Delray Beach, Fla.  
 THOMPSON, Dr. and Mrs. Cecil L. (Argentina), 124 Elmwood St., Knoxville 14, Tenn.  
 TINKLE, Amanda (Nigeria), 1618 W. 11th St., Little Rock, Ark.

## Births

BLAIR, Rev. and Mrs. W. Judson (El Paso, Tex.), son, Judson Paul.  
 ENETE, Rev. and Mrs. W. W. (South Brazil), granddaughter, Rachel Enete Lannes. (The baby's parents are Dr. and Mrs. Carlos Alberto Lannes. Mrs. Lannes is the former Crystal Joy Enete.)  
 HOLLIS, Rev. and Mrs. James D. (Macao), son, David Adair.  
 HUNT, Rev. and Mrs. Walter T. (Philippines), son, Timothy Frank.  
 OWEN, Dr. and Mrs. Frank B. (Indonesia), son, Gordon Francis.  
 WISE, Rev. and Mrs. Gene H. (South Brazil), daughter, Shirley Jean.

## Deaths

CONNELY, Mrs. Frank H. (Japan), Jan. 4, Fresno, Calif.  
 KELLEY, J. O., father of Mrs. James K. Ragland (Lebanon), Nov. 23, Duncan, Okla.

RAY, David F., son of Mr. and Mrs. Rex Ray, emeritus (Korea), and brother of Rev. Daniel B. Ray (Korea), Jan. 1, Eatontown, N. J.

## Departures to the Field

ALLEN, Olive, 20 Bates St., Honolulu, Hawaii.  
 BIBLE, Mattie Lou, Caixa Postal, 1640, Recife, Pernambuco, Brazil.  
 BROWER, Cornelia, Casilla 20-D, Temuco, Chile.  
 HARRINGTON, Rev. and Mrs. J. A., Caixa Postal, 1512, Belo Horizonte, Minas Gerais, Brazil.  
 ICHTER, Mr. and Mrs. William H., Caixa Postal, 320, Rio de Janeiro, Brazil.  
 JACKSON, Shirley, Caixa Postal, 352, Rio de Janeiro, Brazil.  
 LAMBRIGHT, Dr. and Mrs. Robert L., Djalan Hegarmanah 41, Bandung, Java, Indonesia.  
 MILLER, Rev. and Mrs. Alfred C., Apartado 479, Torreón, Coahuila, Mexico.  
 O'CONNOR, Rev. and Mrs. Louis, Jr., c/o Rev. Daniel B. Ray, San 5 O Jung-Ni, Taejon, Korea.  
 PORTER, Rev. and Mrs. Paul C., Caixa Postal, 320, Campinas, Brazil.  
 RYAN, Roberta, Casilla 20-D, Temuco, Chile.  
 WALDRON, Vada, Calle Lavallo 270, Dpto. 3, Godoy Cruz, Mendoza, Argentina.  
 WELLS, Grace, Djalan Tengku Umar 7, Bandung, Java, Indonesia.

## Language School

(Address: Caixa Postal, 758, Campinas, São Paulo, Brazil)  
 BURT, Rev. and Mrs. Daniel H., Jr. (South Brazil).  
 GATES, Alma (South Brazil).  
 OLIVER, Bennie May (North Brazil). (Address: Apartado 4035, San José, Costa Rica)  
 DAVIS, Rev. and Mrs. Charles W. (Venezuela).  
 EVENSON, Rev. and Mrs. R. Kenneth (Uruguay).  
 TORSTRICK, Rev. and Mrs. Melvin E. (Chile). (Address: 4th Ave. and McKenzie Road, Parktown, Salisbury, Southern Rhodesia)  
 CUNNINGHAM, Rev. and Mrs. Milton E., Jr. (Southern Rhodesia).

## Marriage

HINTON, Jean (former missionary to North Brazil), to Dr. Verlin Krabill, Jan. 10, Campinas, Brazil.

## New Addresses

BAGBY, Rev. and Mrs. Taylor C., emeritus, Caixa Postal, 22, São Vicente, São Paulo, Brazil.  
 BREEDEN, Dr. and Mrs. L. Glynn (Colombia), Wink Memorial Hospital, Wink, Tex.

(Continued on page 30)

## New Appointees (Continued from page 27)



### SPANN, JIMMIE DURR

b. Houston, Tex., May 6, 1929, ed. Texas Wesleyan College, Ft. Worth, 1946-48; East Texas Baptist College, Marshall, 1948-49; Texas Christian University, Ft. Worth, B.A., 1950; S.W.B.T.S., B.D., 1954. Pastor, Rock-Hill Church, near Grapeland, Tex., 1949-50, Monticello Church, Crockett, Tex., 1950-51, Shady Grove Church, Crockett, 1951-52, New Zion Church, near Bonham, Tex., 1952-55, Sadler (Tex.) Church, 1955-57. Appointed for Uruguay, December, 1957. m. Norma Jean Sparks, June 7, 1949. Permanent address: c/o J. H. Sparks, Jr., 3304 N. Crump, Ft. Worth, Tex.



### SPANN, NORMA SPARKS (Mrs. JIMMIE DURR)

b. Ft. Worth, Tex., Feb. 13, 1932, ed. S.W.B.T.S., 1956-57; Texas State College for Women, Denton, 1957. Pianist, Postepco Heights Church, Ft. Worth, 1947-49; clerk, retail merchants association, Ft. Worth, 1949-51. Appointed for Uruguay, December, 1957. m. Jimmie Durr Spann, June 7, 1949. Children: Stephen Jimmie, 1951; Claudia Marie, 1953.

### URUGUAY



### SPURGEON, HARLAN ELSWORTH

b. Bolivar, Mo., June 30, 1931, ed. Southwest Baptist College, Bolivar, A.A., 1951; William Jewel College, Liberty, Mo., A.B., 1953; S.B.T.S., B.D., 1957. School-teacher, Leavenworth, Kan., 1953-54; pastor, Pleasant Hill Church, Everton, Mo., 1950-51, Mt. Moriah (Mo.) Church, 1951-52, Bethel Church, Lansing, Kan., 1952-54, Poplar Grove Church, Glencoe, Ky., 1954-57. Appointed for Taiwan, December, 1957. m. Joann Louise Long, Sept. 1, 1951. Permanent address: c/o Hobart Spurgeon, Bolivar, Mo.



### SPURGEON, JOANN LONG (Mrs. HARLAN ELSWORTH)

b. Indianapolis, Ind., Aug. 12, 1930, ed. Southwest Baptist College, Bolivar, Mo., A.E., 1951. Typist, insurance company, Kansas City, Mo., 1952-53, commercial firm, Leavenworth, Kan., 1953; teacher, nursery school, S.B.T.S., 1955-56. Appointed for Taiwan, December, 1957. m. Harlan Elsworth Spurgeon, Sept. 1, 1951. Children: Timothy Eugene, 1953; Twila Jean, 1956.

### TAIWAN

## Twenty-four Cents

By Helen L. McCullough

**T**HE GOSPEL account of the lad and his loaves and fishes found its counterpart recently when, as a fitting climax to two weeks of Schools of Missions in Holston Association, Tennessee, twenty-four cents from a child's piggy bank was changed quickly into one hundred dollars to be used in buying Bibles for boys and girls of many lands.

The forty visiting missionaries were dinner guests in homes of each of the fifty-seven participating churches, and three-year-old Stephen Sebastian, of near Kingsport, had looked forward to the evening when Rev. J. J.

Thomas, rural missionary in Tennessee, would be in his home.

When the evening came, Stephen entertained Mr. Thomas while his mother finished preparations for dinner. He was very interested in missions and asked many questions about missionaries and their work among boys and girls all around the world. During the meal and afterward he kept asking questions.

When it came time for Mr. Thomas to leave for services at one of the churches, Stephen said, "Wait a minute." He ran and got his piggy bank, took from it one dime, two nickles, and four pennies, and said, "Here, Mr. Missionary, I want you to take this and buy a Bible for some little boy or girl who does not have one."

At the regular luncheon of the missionaries and pastors, held next day with members of one of the churches, Mr. Thomas related the story of the twenty-four cents and presented the money to Miss Cathryn Smith to buy a Bible for some child in North Brazil where she serves.

Stirred by the act, one of the home missionaries moved that the group supplement Stephen's gift; and within fifteen minutes the twenty-four cents had increased to \$100.24.

The additional one hundred dollars was sent, half to the Home Mission Board and half to the Foreign Mission Board, with the request that it be used by missionaries to purchase Bibles for people who do not have them.

## "New Birth" Campaigns

(Continued from page 7)

signed in the seven spring meetings and 370 in the six fall ones. Of these, perhaps 80 to 90 per cent represent real conversions, and these are being brought into the churches with record rapidity and success.

The Training Union and church school are doing their share in conserving these people. The record is still imperfect, but it is much better than formerly.

### Specials

Among these conversions are some most interesting people. A deacon's aged mother, who for years could not bear the thought of being separated from her Buddhist husband in the life after death and who resisted her family's witness to the point of leaving the home to live with other children in another city, returned to Sapporo for a wedding and came to the meeting. God saved her wonderfully on the third night, amidst the tears and near shouts of many members who had prayed for her for years.

A young man in Kanazawa gave up his job in a liquor-manufacturing plant when he became a Christian, obtained other employment, and won five others to Christ. A farm girl in Kanazawa walked six miles at night in order to attend the meetings where she had found the joy of salvation upon first hearing the gospel. A widowed Christian mother in Tokyo brought her son to Christ one night. He is the fifth and last of her children to accept the Saviour.

It is felt that the results of these campaigns indicate a new day is dawning for New Testament evangelism in Japan, and Christians everywhere are urged to pray that the new day may blossom into the bright sunlight of a glorious victory in the name of Christ. Surely new life is springing from the "New Birth" campaigns in Japan.

### Priceless Gifts

(Continued from page 9)

gift of prayer must stand uppermost in our estimation. It probably is the hardest gift because it calls for so much of self being laid upon the altar in intercession. It is where most of us fail repeatedly.

Then there is the gift of money. A

worthy portion of what God has placed in our hands can be laid upon his altar to tell the story of Christ and his redeeming love throughout the world.

It is a blessing to remember that just as missionaries cross the world to take the gospel to people in many foreign lands there are missionaries at the home base who take the glad tidings to those who normally are bypassed or are out of the reach of churches in their usual labor.

We are grateful for the ministry of home missions. We are grateful for the Annie Armstrong Offering which provides annually the opportunity to make a love gift to the end that larger ministries may become possible. We must not forget that the heart of our Saviour reaches out toward an Indian lad on a Western reservation who needs to know the redeeming grace of the living God just as it does to those in Africa or Indonesia.

Each of us can bring priceless gifts to Jesus. They may not be spectacular and they may not command the attention of many people beyond our immediate circles. If, however, they represent a total dedication of our lives and what we have to Jesus Christ our Lord, they are beyond any measurement the world can give. It is this kind of total dedication that will result in strength for Christian witness at the home base and resources and power for service in our Master's name throughout the world.

### Fortunate Isles

(Continued from page 8)

we had a service in the Anglican chapel of Puerto de la Cruz. I believe it would be difficult for me to become accustomed to preaching from those strange little bird's-nest-like pulpits tacked up high on the wall, but in an emergency any pulpit will do. We are grateful for the generosity of these English Christians in lending us their chapels for these services.

There was a pipe organ in this chapel, too; but instead of being electrically powered it was the type whose bellows are provided with air by the sweat of the brow of some unfortunate youth back in the organ works. One of the young men of the church provided the necessary brawn, and after a few gaspy starts we got along pretty well.

Besides seeing much beautiful scenery, including huge banana plantations that stretch for acres across the island, we saw the far more beautiful sight of three adults confessing Christ as Saviour when the invitation was extended.

As the buses rolled home afterwards we sang choruses and hymns to our hearts' content, and it was hard for us to realize that we were still in Spain.

Later, after many complications, we were able to buy property in the name of the Foreign Mission Board, so that the church could have a more adequate place of worship. In the Canaries there seems to prevail a generally more liberal attitude toward evangelicals than in any place on the peninsula. And the church in Santa Cruz has taken full advantage of that freedom, making fine progress in evangelism and in training.

The church is making plans to begin services in the other islands, as well as in other places on Tenerife. As the gospel makes its soul-redeeming progress these can truthfully be called the Fortunate Isles.

### Missionary Family Album

(Continued from page 28)

- BRYAN, Catharine, emeritus (China), 2747 Grove St., N.E., Atlanta 19, Ga.  
 CRAIGHEAD, Rev. and Mrs. Walter E. (Paraguay), c/o Instituto Filadelfia, via Luigi Colla 6, Rivoli (Torino), Italy.  
 FULLER, Rev. and Mrs. Ronald W., 169 Boundary St., Kowloon, Hong Kong.  
 LOZUK, Rev. and Mrs. George S., Apartado 303, San Cristobal, Venezuela.  
 MCNEELY, Rev. and Mrs. Gerald A., Balmes 387, Barcelona, Spain.  
 MILES, Virginia, Southern Baptist Hospital, P. O. Box 6, Kediri, Indonesia.  
 MURPHY, Rev. and Mrs. Milton (Israel), 321 San Bernardino Rd., Pomona, Calif.  
 PINKSTON, Rev. and Mrs. Gerald W., 15 Karangsari, Bandung, Java, Indonesia.  
 REEVES, Rev. and Mrs. Harold P. (Thailand), P. O. Box 695, Hawkins, Tex.  
 SANDERFORD, Rev. and Mrs. Matthew A. (Uruguay), 4513 McCart St., Ft. Worth, Tex.  
 SCHWEER, Rev. and Mrs. G. W., Djalan Hegarmanah 41, Bandung, Java, Indonesia.  
 VAUGHN, Mary Edith (North Brazil), New Orleans Baptist Theological Seminary, New Orleans, La.

### Retirements

- McCULLOUGH, Helen (Hong Kong), Dec. 31 (medical retirement).  
 WATSON, Lila (Hong Kong), Feb. 1.





# YOU AND YOUR MISSIONARIES

Rogers M. Smith

## W.M.U. and Foreign Missions

**WOMAN'S MISSIONARY UNION** was organized in 1888 in the Broad Street Methodist Church, of Richmond, Virginia. The Southern Baptist Convention was meeting in Richmond at the time, and the women met separately to effect their organization.

Even before the organization the Baptist women of the South were interested in foreign missions. They gave of their interest, time, prayers, money, and lives to the cause. With the organization of the W.M.U. the work of the women took on new significance. They have made many contributions to foreign missions; but in this brief article let us consider one of the most significant. It is their work with the young people of our churches.

The Sunbeam Bands, Girl's Auxiliaries, Young Woman's Auxiliaries, and Royal Ambassador Chapters (which were recently transferred from W.M.U. sponsorship to that of the Brotherhood) have provided some of the very finest missionary training. Surely on many occasions persons working with these groups have been tempted to give up. In some churches these organizations have never been started because no one would serve as sponsor or leader.

A recently appointed missionary said in her life sketch: "Our pastor's wife started the G.A., but it didn't last long. We didn't have a sponsor who would really take interest and cause us to take interest." We recognize that the sponsorship of one of these groups entails a great deal of work and time, but it can also be a very rewarding experience.

Let me share with you some of the testimonies of recently appointed missionaries concerning the influence of these missionary organizations:

A missionary to Chile says: "I began attending the Sunbeam Band. I listened intently to the stories of missionaries and began to tell everyone that when I grew up I was going to be a missionary. This

was the beginning of my interest in missions."

A missionary to Kenya says: "At five years of age I became active in Sunbeams. I attribute an early awareness of missions and God's love for all people to the influence of this organization. Girl's Auxiliary followed with an even greater program of mission education and inspiration."

A missionary to Southern Rhodesia says: "Through my G.A. work, my Y.W.A. work, my camp work, and my personal association with missionaries, I realized that God was preparing me for my call to missions."

A missionary to Korea says: "When I was thirteen years old I went to a G.A. house party. It was here in a mission program that I felt God calling me to be a missionary."

A missionary to East Pakistan says: "Though our R.A. group was small, one of our counselors worked faithfully with several of us to help us grow in a sense of missions. As a Junior R.A. the fires were kindled."

A missionary to Nigeria says: "In 1941 I began to have some of my first contacts with missionaries. These came during R.A. conclaves in the summer." This young man made his decision for mis-

sionary service at an R.A. conclave when a missionary from Nigeria spoke.

A missionary to Venezuela says: "I was active in Y.W.A. and Volunteer Mission Band in my local church. My feeling concerning missions grew and was nurtured by participation in these organizations."

The missionary organizations possibly do more than any other group to get the missionaries before the churches and into summer camps and assemblies. By so doing, they make it possible for many, many young people and adults to hear firsthand reports from the missionaries. God uses the messages of these missionaries to influence many to dedicate their lives in mission service.

The cause of foreign missions is deeply indebted to Woman's Missionary Union and the state and local church organizations. We thank God for their ministry in the past and at the present, and we trust that it will be even greater in the future. We confidently believe that the transfer of the Royal Ambassadors to the Brotherhood was a wise move. It will be a blessing to the Royal Ambassadors and also to the men as they work together in the cause of foreign missions.

### Missionary Quote

For what shall a man give thanks? You make out your own list and remember that what you do with your blessings from God will affect the work of Southern Baptists in missions around the world.—JUANITA JOHNSTON, missionary to Thailand

**To the Uttermost Parts of the World**

***This is the business of the Foreign Mission Board***

**To Help Undergird the Great Commission**

***This is the business of the Southern Baptist Foundation***

**To Be Benefited in Life and to Benefit After Death**

***This is possible through annuity contracts***

***For information write:***

**J. W. STORER, Executive Secretary-Treasurer  
SOUTHERN BAPTIST FOUNDATION  
Southern Baptist Convention  
Nashville 3, Tennessee**

## Calling Them Out

(Continued from page 5)

spotlighted as a point of contact and entrance was gained into many strategic places. As a result of this campaign one hundred people made decisions, with nearly a fourth following through.

Now, two years later, we find that the emphasis on special music is a help but no longer a very strong attraction to the Japanese. The task grows increasingly difficult.

Searching for newer and better methods, we were impressed with the medium of radio and launched a Baptist Hour program on our local radio station. Time was very expensive, but we found the investment most fruitful. Recently we baptized nine adults, six of whom had been initially called out by means of the broadcast. Attendance at church and personal follow-up brought them to a clear decision, but they were first arrested and called to Christ by means of radio.

This medium, though expensive, is one of the most challenging and promising available today for calling men out. Many of the Japan missionaries have this challenge upon their hearts and are praying that over-and-above giving will be such that we can, very soon, launch a Baptist Hour radio witness on a large scale in this country.

Television, too, is now available to almost every part of Japan and is rapidly becoming so to all people in all countries. We must, somehow, use this medium, too, and every medium that is at our disposal for the calling out of lost men.

Southern Baptists have grown strong while other groups have barely held their own largely because we believe in going after the lost and calling them out and we have always kept searching for better and more effective ways of doing this. It would be tragic for us to forget this now!

*Third:* The word "ekklesia" suggests that our ministry must ever be persuasive. There is a place for meditation and quietness before God but many who meant to meditate awhile have fallen asleep.

Unfortunately, many churches in Japan have been dimly lighted chapels on back alleys where a few philosophically inclined mystics nodded over their studies. Too often preachers

have labored to make their lectures sound scholarly and learned. Our mission for God is aborted when such procedures characterize us.

Paul says in Acts 20:31 that he warned men "night and day with tears." Again in 2 Corinthians 5:11, "Knowing therefore the terror of the Lord, we persuade men." If we are to call men out we must maintain this note of persuasion at the expense of anything and everything else.

If we can have scholarship and skill and polish and still maintain this, too, that is all the better; but the tears of holy compassion are a thousand times more important than skilled orations and complex organizations. God grant that we shall never forget this!

## The Lion

When we began Baptist work in Nee Soon Village, about ten miles from Singapore, we rented a small thatched house next door to the house of the man who owned the Buddhist temple in Nee Soon. During our outside evangelistic meetings held once a month, this man, who was known as the "lion of the village," would stand outside his house and watch the group that was gathered. If a man showed too much interest in the gospel, the "lion" would call him into a coffee shop and have a talk with him. Therefore, it was extremely difficult for a person in that village to change from idol worship to the worship of the true God.—LILLIE ROGERS, missionary to Malaya

## In Memoriam

**Mary Sears Connely**

Born Pingtu, Shantung, China  
September 7, 1894

Died Fresno, California  
January 4, 1958



**MARY SEARS (MRS. FRANK H.) CONNELLY**, Southern Baptist missionary to Japan, died of a sudden stroke on January 4 in Fresno, California. She had been in the States on furlough since April, 1957.

Appointed with her husband for mission service in China in 1916, Mrs. Connely was acting principal of Effie Sears Memorial Girls' School, Pingtu; principal of Baptist Girls' School, Taian; and founder and principal of Baptist Girls' Training School, Tsinjing.

When Communist occupation of China forced the missionaries to leave that country, the Connelys transferred to Japan, where Mrs. Connely's special work was with the American servicemen and their families stationed in and near Tokyo.

A native of China, where her parents were pioneer Southern Baptist missionaries, Mrs. Connely attended Hardin College, Mexico, Missouri, and received the bachelor of missionary training degree from Woman's Missionary Union Training School (now Carver School of Missions and Social Work), Louisville, Kentucky.

Dr. Connely died suddenly in Tokyo in October, 1956. Surviving are two children.

# Let Us Help You

Listed below is a wealth of material to help put foreign missions into your church program during this Year of Prayer for World Evangelization. The items are free upon request. All you have to do is study the list, mark the items you want, fill in the blanks, and mail this page to the Foreign Mission Board.

## Africa, Europe, and the Near East

- ☐ *Horizons of Expansion in Africa, Europe, and the Near East*, by George W. Sadler
- ☐ *Know Your Baptist Missions* (Africa, Europe, and the Near East, 1958)
- ☐ *Israel Seeks a Faith*, by Robert L. Landsey
- ☐ *Africa—An Emerging Continent*, by George W. Sadler
- ☐ *Europe Needs the Gospel*, by J. D. Hughey, Jr.
- ☐ *Lebanon: An Open Door*, by Virginia Cobb
- ☐ *This Is Spain*, by Roy B. Wyatt, Jr.
- ☐ *Africa Advances*, by V. Lavell Seats
- ☐ *Southern Rhodesia: An Opportunity for Advance*, by Mrs. Gerald Harvey
- ☐ *Kenya: East Africa's Pearl of Great Price*, by Davis L. Saunders
- ☐ *Moslem "Teen-Agers" Today*, by J. T. McRae, M.D.
- ☐ *Tanganyika: East Africa's Millions in Need*, by Webster Carroll
- ☐ *Southern Baptist Missions in Africa, Europe, and the Near East* (map)
- ☐ *Southern Baptist Missions in Nigeria* (map)
- ☐ *Southern Baptist Missions in Southern Rhodesia* (map)

## Latin America

- ☐ *Know Your Baptist Missions* (Latin America, 1958)
- ☐ *Sowing the Word in Spanish* (record of All Spanish Baptist Publishing House, El Paso, Texas)
- ☐ *Argentine Baptists Move Forward*, by Hugo H. Culpepper
- ☐ *Paraguay Speaks*, by Franklin Fowler, M.D.
- ☐ *North Brazil: A Challenging Road to Advance*, by Raymond L. Kolb
- ☐ *Peru: Thousands Are Waiting*, by Robert L. Harris
- ☐ *Venezuela: Land of Promise*, by Charles B. Clark
- ☐ *Colombia: Land of Unrest and Opportunity*, by Ben H. Welmaker
- ☐ *Mexico: Land of Contrasts and Opportunity*, by James D. Crane
- ☐ *Southern Baptist Missions in Latin America* (map)

- ☐ *Southern Baptist Missions in Argentina* (map)
- ☐ *Southern Baptist Missions in Brazil* (map)
- ☐ *Southern Baptist Missions in Mexico* (map)

## The Orient

- ☐ *Horizons of Expansion in the Orient*, by J. Winston Crawley
- ☐ *Know Your Baptist Missions* (the Orient, 1958)
- ☐ *Formosa, Isle of Hope*, by Carl Hunker
- ☐ *Pakistan: A Major Challenge*, by J. Winston Crawley
- ☐ *The Philippines: A Goodly Pearl for Christ*, by Ted O. Badger
- ☐ *Baptists in Hong Kong and Macao*, by Maurice J. Anderson
- ☐ *Baptists in Japan*, by Edwin B. Dozier
- ☐ *Thailand: Land of Unreached Millions*, by Ronald C. Hill
- ☐ *Korea: A Unique Evangelistic Opportunity*, by John A. Abernathy
- ☐ *What About Missions in Asia?*, by J. Winston Crawley
- ☐ *Southern Baptist Missions in the Orient* (map)
- ☐ *Southern Baptist Missions in Indonesia* (map)
- ☐ *Southern Baptist Missions in Pakistan* (map)

- ☐ *Southern Baptist Missions in Japan* (map)

## World Mission Items

- ☐ *The Field Is the World* (1957 annual report of the Foreign Mission Board)
- ☐ *Tools for Missionary Education* (1958 listing of all foreign mission materials)
- ☐ *Thanks to the Lottie Moon Offering*, by Mrs. R. L. Mathis
- ☐ *The Cooperative Program Builds Bridges* (poster)
- ☐ *Are You Holding the Lifeline?* (Cooperative Program)
- ☐ *Visual Aids to Help Tell the Missions Story* (1957 catalogue)
- ☐ *Foreign Missions in Brief* (survey based on 1956 statistics)
- ☐ *Your Key to the 1957 Foreign Missions Graded Series on Africa* (listing of mission study materials)
- ☐ *Tools to Help Tell the Foreign Missions Story* (monthly mimeographed listing and order blank)

## Missionary Personnel

- ☐ *Needed Overseas*
- ☐ *The How of Missionary Appointment*
- ☐ *Get Ready for a Real Job*

## "The Commission"

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

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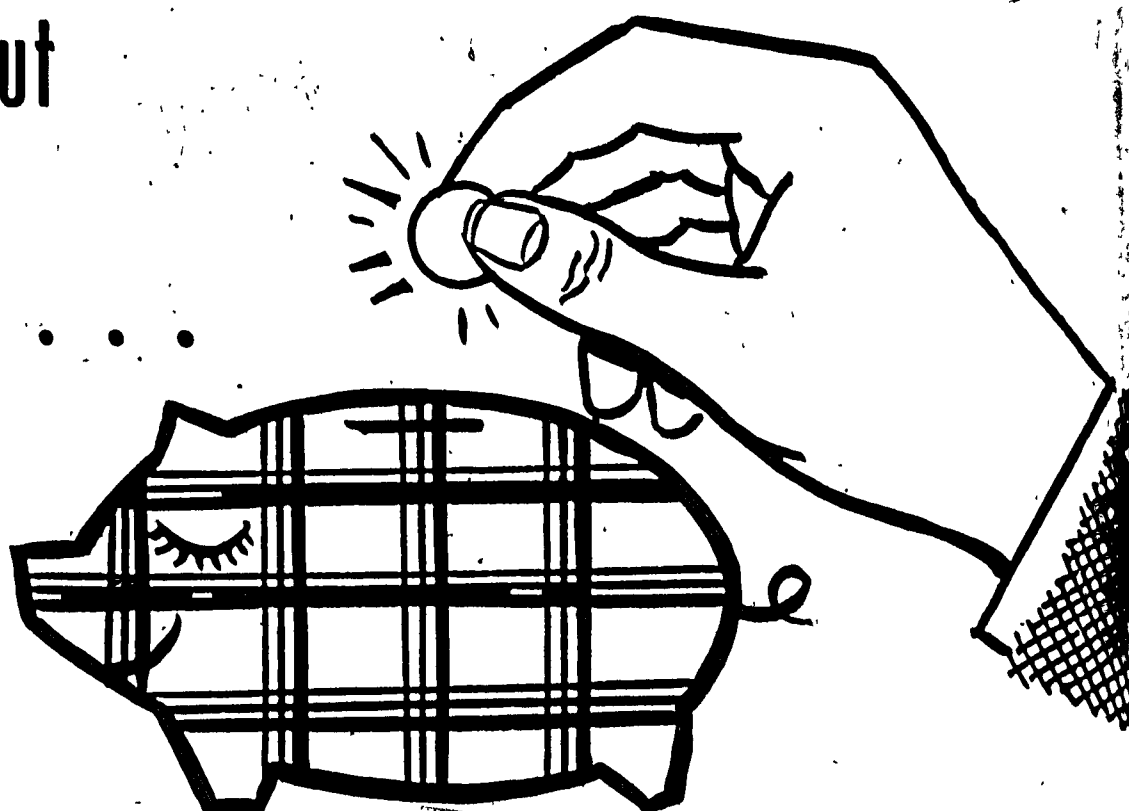
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