

THE

COMMISSION

Historical Commission SBC
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God's Defensive Arm

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear."

AS WE concluded our evangelistic service in a small mountain village, a young man on the outer edge of the gathering beckoned to me and drew me aside. He secretly informed me that in the near-by town he had overheard the local priest lay plans for an attempt on our lives as we returned through the high mountain pass to our station that night. Some forty men had volunteered to comply with his wishes.

Prayerfully, we, with our small group of converts, committed ourselves to the Lord and the protection of his defensive arm. Shadows had lengthened and gone; darkness lay heavy upon the mountains as we clambered up toward the pass. Every step was an expression of confident trust in the Lord. Looking skyward we noticed heavy clouds rapidly covering the faint outline of the moon. We were then only three hundred feet below the pass. Suddenly lightning ripped and thunder rolled. Torrential rains were falling upon the mountain. We struggled on toward the pass, drenched and muddy. Soon we were safely through. In the small hours of the morning we reached our station, exhausted but praising God.

The following day one of our church members happened to be in the market place of the town and saw the priest talking excitedly in the midst of a group of men. He heard the men explain to the priest what had happened the night before: "Padre, we were at the pass waiting for them, when suddenly we were caught in a torrential downpour. We knew they wouldn't come through on a night like that; so we came hastily home."

—John N. Thomas



THE *Commission*

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The Religious Argument for Missions

By Cornell Goerner

"There's nothing else like it in all the religions of the world," says Dr. Cornell Goerner of God's entering history for man's redemption. "If it is true, it is the most glorious fact of history. If it is true, it must be shared with all mankind. It is too good to be kept." Thus, Dr. Goerner gives a third answer to the question, Why Christian missions? The biblical answer was given in the February issue of The Commission and the historical answer in the March issue.

presented in our day and time in an even more dangerous and devastating form. It is being given a sophisticated form. Several books presenting this objection have appeared recently. I'm not so much suggesting that you hasten to purchase and read them as that you be aware of what is happening in our world.

These books have been presented by those, presumably "Christian" in their general point of view, who urge that there is no reason for us to be seeking to change the religions of the world because, after all, all religions are basically the same. All that we should be concerned about is being helpful to the adherents of the other religious in purifying their own faiths and arriving more clearly at that essence which is to be found in all the religions of the world and which is basically the same as the inherent essence of our own Christian faith.

That, in brief and greatly simplified, is the gist of the argument of a recent book by William E. Hocking, *The Coming World Civilization*. As he views our world rapidly being drawn together and made one neighborhood and needing one unifying faith, he feels that faith is to be found in a sort of common denominator in all religions. He thinks that, rather than changing other religions, we ought to recognize that what they have is essentially what we have. This should encourage us to find that one faith which is a sort of synthesis or the essence of all religions purified of local and regional differences.

We are not too surprised to find Hocking saying this when we remember that he was chairman of a commission sent out to study the Christian missionary enterprise about twenty-five years ago. This commission came back after an analysis of the mission enterprise as it was then being carried on to publish a report, *Re-thinking Missions*. This report, which proposed

(Continued on page 4)

WE HAVE raised the question, Why Christian missions? We answered that first of all the Bible, when properly understood, presents to us the inescapable obligation of Christian world missions. The Bible reveals that from the beginning, from before the foundation of the world, God has purposed and planned to bless and redeem all the nations and take for himself a people from among all the peoples of the earth. Through Christian missions we find our place in the plan of the ages in helping God achieve his revealed eternal purpose.

We found further that Christian missions is an obligation upon us. History reveals that the Christian faith has demonstrated by its historical successes that it is suited to become the faith of all mankind. It has won its way into the hearts of men of all races and national types and has shown that it is universal in its appeal. Furthermore, history reveals that judgment comes upon that generation, that church, and that nation which in the face of an open door of opportunity fails to be used of God to carry the gospel to a region or people. We find that in our day challenges confront us with opportunity and danger of judgment if we fail.

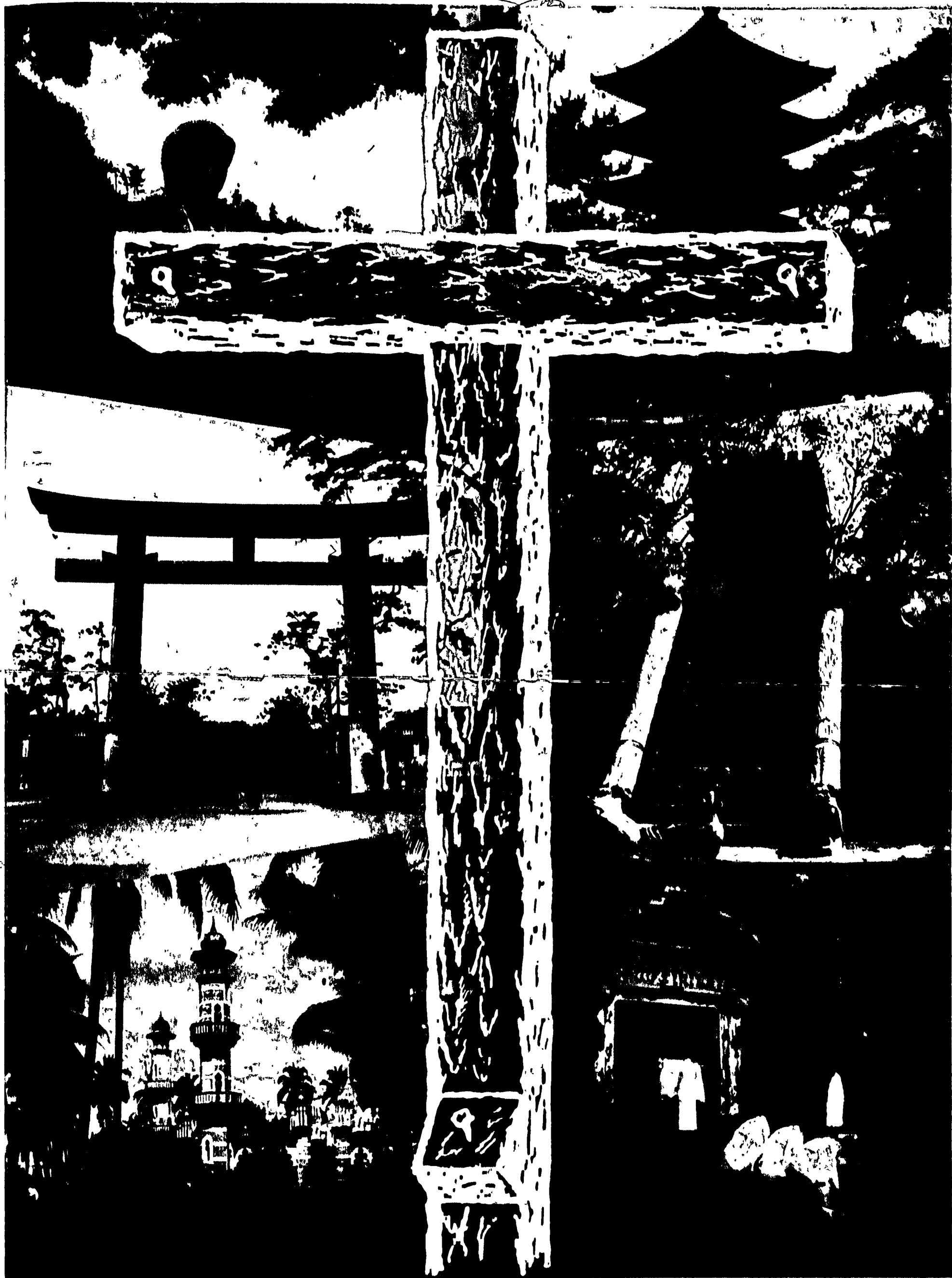
We come now to what is the third and, as Edmund Davison Soper has

said in his very valuable book, *The Philosophy of the Christian World Mission*, the final argument for missions. This, Soper says, is the religious argument. If the religions of the world are not unsatisfactory and do not fail to meet the deepest spiritual needs of mankind, and if our Christian faith is not the one satisfying, saving, redeeming faith, then we have little justification for taking it to men and asking, inviting, and urging them to come out from their faiths to our Saviour.

Now this deep and compelling religious motivation, the conviction that ours is the unique, supreme, satisfying, redeeming faith for all mankind, has been challenged through the years and today is being even more seriously challenged. You will meet this challenge in its popular form almost wherever you turn.

THE other peoples and nations of the world have their religions, it says. Their religions are suited to them and are good enough for them. Why bother other peoples? Why seek to get them to change?

This common objection to Christian missions, which oftentimes is a method or an attempt to justify one's unwillingness to do what he knows deep within he ought to do (a rationalization rather than a reason), is being



Religious Argument for Missions *Continued*

essentially the same thing as this later book, was firmly rejected by leaders of the mission enterprise around the world.

Something of this view is now being set forth by Arnold Toynbee, the eminent historian, who in his earlier works presented a view of history that corresponded very closely with what we have been trying to set forth as God's purpose working itself out through the ages. Toynbee could have been counted on the side of Christian missions until his most recent book, *An Historian's Approach to Religion*, in which he sides with Hocking in the view that not Christianity alone, but a sort of synthesis of the religions of the world might best provide the religious basis for the coming world civilization.

Having suggested those two books, I now want to call to your attention two other books that are the antidote (and an antidote is certainly needed for this type of thing). As an antidote to Hocking's book, I suggest another book by Soper, *The Inevitable Choice*.

Soper, formerly a missionary and for years a professor of comparative religion at Garrett Biblical Institute, Evanston, Illinois, has a warm, evangelical spirit and outlook. He strongly rejects the Hocking point of view and says that we as Christians are facing the inevitable choice between Christianity and the concept that all religions are essentially alike and all roads lead eventually to the same place. The latter is being strongly advocated, not only by certain liberal-minded Christians in this country, but by Hindus, Buddhists, and others.

Soper takes strong exception to that point of view and calls upon Christians to face the inevitable choice which we must make and with which we must confront others, since the mission fields are no longer overseas only but are coming to be at our very back door (as symbolized by the erection of a mosque in Washington, D. C., and by the sending of missions to America on the part of Hindus, Moslems, and Buddhists).

There are today Moslems, Hindus, Buddhists, and others who are literally aspiring to convert America to their faiths. One approach which they make is in terms of the idea that after all we are all working for the same end and

our religions teach essentially the same thing. I suggest Soper's book as a very fine answer to that shallow view.

For those who wish a more complete scholarly treatment, Hendrik Kraemer's recent work, *Religion and the Christian Faith*, has strong, biblical answers to this popular view of religions.

We need to face the questions frankly: Are all religions alike? Or is Christianity unique, superior, and alone satisfying and saving? What shall we say in the face of the claim that all the religions have good qualities in them and that they are basically the same?

We need to recognize at the very outset that missionaries do not go out to attack other religions. They do not go out to criticize and destroy Hinduism, Buddhism, and Islam. Rather, they go out to bear witness to what God has done for them in Christ Jesus and to present truths to men regardless of the religious systems in which those men might in some sense be involved.

Missionaries and Christian scholars recognize that there is some good in all world religions. None is altogether false, none altogether demonic. Many of them have high moral standards; most of them teach against lying, killing, and stealing. From a human standpoint we can easily prefer that a man be a faithful, sincere adherent of some one of the world religions rather than that he be utterly atheistic and irreligious.

WE WOULD in some respects be cautious not to tear down a religion until we have something very much better to put in its place. We recognize and rejoice in any good element that might be found in any of the religions of the world. But we go on from that as Christians and as open-minded men—men with scientific minds and the capacities philosophically to make honest comparisons—to say that, while there are similarities which can be found, upon careful search and examination those similarities turn out to be superficial and many times point up basic differences between the Christian faith and the religions of the world.

But, even more, we discover that, while it is possible to find similar state-

ments and similar doctrines in various religions, every world religion is itself an organic unity, a self-consistent whole that focuses around a basic and controlling center. Thus, superficial similarities turn out to be of little significance when doctrines, beliefs, practices, or rules find their basic meaning with reference to these controlling centers.

THE controlling center is different in each of the world religions. Upon examination, therefore, we find that the religions, far from being alike, are basically and irreconcilably different. Religion is not mainly nor characteristically a system of thought; it is a way of life. What a man thinks and what he has been taught affects his living and his character; therefore, there is importance in comparing the various religions of the world at the point of basic doctrines.

Take the doctrine of God. What a man thinks about God and how he conceives God is basic in all that he is and does. A basic question with reference to the doctrine of God is this: Is God one or many? How one answers that question makes an infinite difference in practical expression.

Most of the religious systems of the world are pluralistic. They teach that God is not one, but many. Man, by his very nature, demands unity. When a man believes in many and various deities, he lives in a world of chaos and confusion, not knowing which of the various gods, demons, or spirits may be in control of the situation at any one time. He is unable to live in a universe of orderliness, law, and consistency.

The primitives, Shintoists, Hindus, Buddhists, and Confucianists, in their blindness and ignorance, do not understand that they live in a world in which one great God and Creator is in control. They cannot understand that if their lives are properly related to him through Christ Jesus their universe is dependable and friendly. The belief in many gods or one God makes a difference, a vast difference in man's outlook on life, his character, and his behavior. Only as man comes to understand his universe as a realm of law and order under the control of the Creator is he loosed from his superstitions and fears. Only then can he find the answers to his questions and live at peace in a friendly and understandable universe.

We go not only to tell men there is one God but also to tell men what kind of God he is. There are religions that join with Christianity in saying God is one; but it is not enough to say God is one. The question is, What kind of one—what is God's nature and character? There is a basic difference among the answers given by various religions to the question, Is God utterly different from man, high and holy and lifted up and separate from man and the world, or is he immanent, here among us?

Some religions give an answer to this question; but it is a partial and unsatisfying answer because it exalts the transcendence of God. One such religion is Mohammedanism, which conceives God as utterly different from man with a great gulf between the two that can never be crossed. It leaves man in his humanity without any real hope of ever being actually like God, his Maker.

There are, on the other hand, religions that exalt, emphasize, and exaggerate the immanence of God. Hinduism, Buddhism, and pantheism all say God is here within. You are God. In your basic inmost essence you and God are one. These religions emphasize the fact that God is in everything, with the resultant blurring of all moral distinctions.

What is the difference, basically and finally, between good and bad, evil and righteousness, truth and falsehood if everything in all the universe is God and even I myself am divine in nature? The exaltation of God

in utter transcendence above us leaves man with a fatalistic, pessimistic incapacity to realize his oneness with God. In like manner an emphasis upon the presence, or immanence, of God blurs moral distinctions in any sense of sin or need and causes man to exaggerate his own importance and divinity.

Our Christian concept of God with its rich trinitarian form balances perfectly the immanence of God and the transcendence of God. God, the Father, is high and holy and lifted up. God is the

Creator and man is the creature. We must never blur those distinctions or make ourselves God. God, the Father, and Christ, his Son, are high and holy and beyond us; but God, the Holy Spirit, is God immanent, within us, capable of convicting us of sin and bringing about that transformation that we call the new birth. He makes us to become children, sons and daughters of the living God, coming into actual unity and fellowship with him. Though we remain God's finite creatures, with human frailty, we come into a oneness of fellowship, service, and love with God by the indwelling presence of his Holy Spirit.

Transcendence and immanence are kept in balance, and man is saved from a pessimistic fatalism and also from a blurring of moral distinctions and a deifying of himself.

THIS one God, what is he like? Is he a righteous or a merciful God? Islam, a monotheistic religion, exalts the mercy of God in thinking something like this: "Allah is merciful. He realizes that we are human. He understands our human frailty, and he is ready to forgive and overlook so long as man simply submits in utter surrender to this omnipotent potentate who sits upon his throne." The mercy of God, when given that interpretation, comes to be a winking at sin, an easy passing over of human frailty. The lack of moral and spiritual demands blurs moral distinctions and leaves man in fatalistic pessimism.



This sacrifice was discovered in Ibadan, Nigeria, from two to four hours after it was offered to the little mud idol which has fallen just above the sheet. On the sheet are gourds containing rice, palm oil, and a chicken foot; cowrie shells; various parts of a chicken; some food; an empty bottle used for the palm oil; an earthen pot of fried yams; and a gourd for water. The dark spots on the sheet are blood; the lighter gray area is palm oil.

On the other hand, Judaism, another monotheistic religion, exalts the righteousness of God almost to the exclusion of his mercy. It leaves no room for God in his mercy to come to man's relief. It leaves man to work out his own salvation by the keeping of the law laid down by a righteous God and denies that God has entered into human history to make atonement for man's sins.

In the cross alone we find mercy and righteousness reconciled, meeting without contradiction. In the cross God is able to be just and also the justifier of them who believe in him. The cross presents the awful heinousness of sin and the necessity for sin's atonement. God enters human life and takes upon himself the penalty of sin; therefore, his forgiveness is not something cheap.

Only when we have come to realize that our sins have separated us from a holy and righteous God can they be cleansed and can we receive mercy. Judgment is pronounced in the very same act in which mercy is offered. Christ becomes both just and the justifier of those who come to God through him.

Again and again, as we look at the religions of the world and compare them doctrine for doctrine and claim for claim, we find that our Christian faith is unique and alone satisfying. It is in the doctrine of the God-man that Christianity is supremely different. Only our faith presents a doctrine of incarnation. To be sure there are in Hinduism and other religions some concepts of a god appearing in human form, but upon examination they turn out to be myths and fables.

Only the Christian faith presents the historic fact of the incarnation. Only Christianity says God was in Christ reconciling the world unto himself. In him we see the express image of the Godhead dwelling bodily. Only Christ says, "He that hath seen me hath seen the Father." Only the Christian faith presents God reaching down to men, entering into our

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We Saw God Do It

"God moves in a mysterious way his wonders to perform," wrote the poet William Cowper. In the brief articles printed below missionaries tell some of the ways God has moved to bring people to salvation in Christ.

A Heavy Load Was Lifted

By IRENE JEFFERS

THIS story began when the second world war was reaching its climax. United States airplanes were bombing the island of Taiwan nearly every day. On March 1, 1943, a large number of B-24's attacked the city of Tainan, turning it into an inferno. Most buildings were destroyed, and many people were killed.

A bomb, dropped on a school campus, exploded near an air-raid shelter in which a teacher had hidden with her fifteen pupils. The only survivor was a little boy, eleven years old. His mind was so deeply impressed by the terrible experience that an emotional disorder resulted. He could not forget the terrible sight of the town just after the air raid: a woman's leg hanging high on a telegraph wire, a child's head separated from his body, the painful crying of the wounded people who were struggling on the edge of death.

The boy grew up to be an extremely self-conscious and solitary man. He retired into his own shell, until he could hardly bring himself to say anything in public. Many of his classmates looked upon him as a strange fellow, and this increased his despondency. His self-esteem fell until he felt that his life was quite meaningless.

One day one of his classmates invited him to a church, and he heard the invaluable invitation of Matthew 11:28: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Because he knew that his spirit was heavily overloaded, this verse was especially attractive to him; and he made up his mind to accept Jesus Christ as his Saviour. He prayed this prayer:

"Be merciful to me, a sinner, Lord. For many years, never did I know

what peace meant. I do believe that none except you can give me rest. Please give me the privilege of sharing thy precious blood. I am willing to accept you as my personal Saviour so as to make my lost, solitary soul have its shelter."

The young man, Chin-Chong Tseng, is now a member of Forest Edge Baptist Church, Hsinchu, Taiwan.

A Tract Bore Fruit

By W. CARL HUNKER

THE last few showers of a wet typhoon were still falling as I made my way into a little chapel near a busy street in a city of Taiwan. Most people would never have noticed the humble building, since from the outside it looked like a Japanese-style dwelling house. Stepping inside, I saw that the paper doors dividing the house into rooms had been removed and that neat rows of chairs were filled with early worshipers.

A small white-robed choir sat in one corner of the room. From the small pump organ came music directing the thought of worshipers to the death and resurrection of the Lord as they prepared to take the bread and the cup of the Lord's Supper. Presently I stood with Daniel Chen, a graduate of the seminary, and spoke to the group about the love of Christ. As I spoke the spirit of the service carried me back to the days of the New Testament.

Often it must have been about like this—a home; a few worshipers, bound together by the experience of salvation, gathering in adverse circumstances to think about Jesus' death and resurrection. I spoke in Mandarin and Daniel interpreted into Taiwanese to this first little group of Taiwanese Baptists. I greeted the worshipers as they left the love and light of the service for the darkness and rain of the night.

There came a couple whom I had

A Longing Fulfilled

THE MISSIONARY smiled at the Chinese woman cutting the grass away from the sides of the deep drain in front of the Baptist chapel and received a beautiful smile in return. The woman asked if her small daughter could come to the literacy classes held there, and the evangelist was called out to talk with her. The story she told was one of great poverty, debt, and longing for the little girl to learn. The child began her study the next morning, and she has been faithful in attendance during the several weeks since. The other day the mother said she wants to join the church. How much does she understand? We do not know yet. The workers are trying to help her know the Saviour and understand what following him in baptism means. Maybe you will want to work together in prayer for her, her husband, and children—a dear family and one faithful in the worship they have been taught, as their idol altar shows.—ELIZABETH HALE, missionary to Malaya

not met before, and Daniel introduced them as Mr. and Mrs. Lin. "They are some of our most faithful workers," he said. "They were directed here by Miss Bertha Smith." I learned the story—how Miss Smith had distributed gospel tracts while riding on the train one day, how this couple became interested and were directed to our Taiwanese chapel. Many tracts do not bear fruit, but this one given by a traveler led to the Lin's hearing the gospel and finding Jesus as Lord and Saviour.

The faithful witness of travelers in New Testament days led to the spread of the gospel all over the Roman empire and to the forming of little pockets of worshipers gathering in His name. Here was the New Testament all over again.

"Ah, God Is Wonderful!"

By DALE MOORE

WHILE I was spending a week end at the Igbongene preaching station in Nigeria, Juliet, the newly elected president of the Young Woman's Auxiliary, asked me to talk to her heathen parents. They had attended a Christian church for a time, she said, but now they refused to attend again. The mother had been very ill, and during that time the pastor of the preaching station had talked with her. She got better, but she still refused to attend church. Juliet thought the white missionary might have some effect upon her mother and father.

I was thrilled to go and grateful that the young woman was so interested in her parents. I can't adequately describe what it was like trying to witness in a little mud room about seven feet square with one small window and a half-sized door, both of which were filled with jabbering faces that permitted no light to enter. Along with all that, I was using an interpreter to talk about the most important thing in life.

I prayed God to intercede where the interpreter and I failed. It is well that he did, because as I was building my conversation to a climax, the young interpreter turned to me and asked, "Pardon?"

I was sick, but I could not give up. I started over again, and before we left both the father and the mother made decisions for the Lord.

As we were about to go, the fa-

Maybe You Will Pray

IT IS my habit to eat at noon in the Goh home along with my co-workers, and such a delicious Chinese meal does Mrs. Goh serve! As I enter the front gate and pass the few feet into her house I see what you've often seen pictures of—altars to the gods of heaven and earth and to the family ancestors, with food and flowers and incense before them. It is one thing to look at a picture and then turn the page of the magazine to see what else interesting is shown, but it is quite another to see the real altars and dear Mrs. Goh who spends much time and money and, I believe, love as day by day she follows as best she can the forms of worship she has been taught. Is her heart satisfied? If not, her happy face does not show it. But, knowing something of what the Lord Jesus Christ means to a person, I long for her to know him, too, and to let him teach her of the God of heaven and earth. She does not want us Christians who eat there to "preach" to her. But we *can* pray—for her, for her fish-seller husband, and for the children whom they allow to come to the Baptist chapel where they hear the old, old story. Maybe you will want to pray that these children may lead their parents to the feet of the true God and that the day may come when the idol altars in the home are needed no more.—ELIZABETH HALE, missionary to Malaya

ther remarked: "Two weeks ago I dreamed that the white man took me to the Lord. Ah, God is wonderful!"

A Communist Was Converted

By L. PARKES MARLER

WHILE on a tour of churches in Korea I visited Book Ku Ri, an interesting place far back in the country. To reach it, we had to walk several miles over the mountains. When we arrived at the tent church, we could not get anyone to come meet us. After a long time, the preacher appeared and explained that the whole village had thought we were the police, coming to get someone.

After meeting with the people, we were served sweet water, boiled eggs, and persimmons. And we learned the history of the church, which was started by a converted Communist, who is now Deacon Lee.

After the war Deacon Lee had been found and arrested. While awaiting his trial he was converted; and he made a full confession of all his activities. The officials, greatly surprised, said to him, "You have confessed things that we would never have known. Why have you done this?" Deacon Lee said, "The answer is Christ."

He was released without charges. He went back beyond the mountains and invited the people to his house to hear about Jesus. Three years ago he asked for help to get a tent. The tent is now worn out, and we are helping the thirty members build the only church building in that area.

I was asked by a seminary student to go with him to his mission at Chang Ni. This place is also several miles off the road, and it was nine o'clock when we crossed the last stream and came to the village. The people did not know I was coming, but they were meeting in a rice mill and singing when we arrived.

They rang a bell, and it seemed the entire village gathered. The building would not hold the people; therefore, we moved out into the yard. I spoke a very simple message on "Taking Jesus Home with You." When I finished and gave an invitation, over a hundred people accepted Christ as their Saviour, to take him home with them. Not a person in the group had been a member of any church before. We have bought an old house and converted it into a place of worship for them.

Last month I preached at the first service of our newest mission here in

(Continued on page 27)

Orient High Lights

AT THE first of each year, I have been reporting on Southern Baptist developments in the Orient mission areas during the preceding calendar year. Thus, I am now giving a brief survey of 1957.

The background situation for the year in Asia shows some deterioration. The previous year, 1956, had seen a general lessening of international tension in the Far East and signs of growing stability and democracy. Anti-Communist feelings were strengthened by the Asian reaction to Russian tyranny in Hungary. But in 1957 the trends were discouraging.

To be sure, there were a few hopeful signs, such as the peaceful transfer of authority in Malaya as that country achieved self-government. After the tragic death of President Ramon Mag-saysay, of the Philippines, which was a blow to the entire free world, the outcome of the recent presidential election in the islands was both novel and encouraging. The people chose a president and vice-president of different parties as an expression of support for a continuing policy of co-operation with the Western democracies.

Alongside the few bright spots, there were many disquieting events in the Orient during 1957. Riots broke out in Singapore and in Taiwan, the latter being directed primarily against the United States. A court case involving an American serviceman in Japan grew into an international issue. Thailand had one of its recurring political turnovers; though the issues involved were largely local, the coup does reflect underlying instability. In Communist China an apparent easing of thought control in a movement to "let all flowers bloom together" was followed by the cutting off of many of the flowers that bloomed.

Most disturbing of all is the growing crisis in Indonesia. Communist influence has mushroomed on the island of Java and in the central government. Anti-Communism and opposition to the central government have gained strength in other parts of Indonesia. This situation poses a threat of disintegration to the country.

The threat has been compounded by the recent anti-Dutch agitation,

with direct effects on the Dutch population and also serious indirect effects on the entire economy of the nation. Now the central government of Indonesia seems likely to seek armaments from Russia. Up to now there has been almost no violence, but the situation in Indonesia could become crucial.

Our missionaries in Indonesia, typically, are going right ahead without undue disturbance. The chairman of the Mission [organization of Southern Baptist missionaries on the field] has written to assure us that they have faced only minor inconveniences. They recognize the possible future hindrances to their work if Communist influence is not checked. But their main concern is with their present opportunities.

As Southern Baptists face the challenge of such a critical period in the Orient, we are increasing our missionary efforts in that area. Our Orient staff showed a net gain of thirty-one during the year, with a total of 395 active missionaries at the end of 1957.

We promoted during the year one major project of area-wide importance. That was the Orient Missions Conference, held in Hong Kong at the end of July. It brought together representatives of all our East Asia Missions and the Baptist conventions co-operating with us for nine days of fellowship and discussion.

When I look back to summarize, country by country, the developments in our Orient mission work during a period of twelve months, I am always amazed to find so many significant forward steps in so short a time.

In Hawaii, a Baptist church was started late in the year at the Pearl Harbor naval housing area. Within two months, that church, meeting in a schoolhouse, had more than one hundred members. Also during this past year initial arrangements were worked out for the Hawaii Baptist Convention to share in the over-all financial planning for Baptist work on the islands.

In Korea, thirty-nine were graduated during the Baptist theological seminary's first commencement exer-

cises. Missionary Theodore H. Dowell was elected president of the seminary and classes began to meet on the new permanent campus site. The renting of a downtown office in Seoul for our Mission treasurer enabled him to finally move the office out of his home. Miss Lucy Wright received a government license to practice nursing in Korea after an examination conducted in the Korean language. She is the first American to receive such a license.

During 1957, the Japan Baptist Convention elected its first full-time secretary of evangelism. The convention has prepared plans for reorganization in order to have more efficient procedures. Six new cities in Japan were entered by Baptists. According to the usual plan, such cities would be entered by a Japanese couple and a Southern Baptist missionary couple.

But the cities this year were entered only by the Japanese couples, because more missionary couples were not available.

"New Life" evangelistic campaigns were held in six cities in the spring and six in the fall, after intensive planning under the leadership of Dr. C. E. Autrey, of Southwestern Baptist Theological Seminary, Fort Worth, Texas. The spring campaigns reported 431 decisions. We have no complete report yet from the fall campaigns. Rev. George H. Hays was elected treasurer of the Japan Mission to succeed Dr. Frank H. Connely, who died in 1956.

The major event of the year in Taiwan was the simultaneous evangelistic crusade in May. Evangelists included Dr. Searcy S. Garrison, of Atlanta, Georgia, Dr. Vernon B. Richardson, of Baltimore, Maryland, and Dr. Leonard Sanderson, of Dallas, Texas, as well as several men from near-by Orient mission areas. A total of 2,374 decisions were recorded—an amazing record in light of the fact that total membership in the Baptist churches of Taiwan is less than twice that figure. The national Baptist convention began its first home mission project during the year, sending recent seminary graduates to off-shore islands. The seminary secured land for a permanent campus, away from its present rather undesirable downtown location.

In Hong Kong, the Baptist college
(Continued on page 30)

This Is What It Takes

By Baker J. Cauthen

A FEW DAYS ago we laid to rest the body of Rex Ray, one of the veteran missionaries of the Orient. Many stories will be told of this man: his courage amid danger, close brushes with death at the hands of bandits, aid given to others during air raids, and risks run to bring hospital supplies through enemy lines. He will live on in the memory of many who were touched by his compassion for souls and his tender heart that reached out toward people in need.

As a career like this comes to a close, it is a good time to ask, "What does it take to be a missionary?"

The basic and most important requirement is that one should know Jesus Christ as his personal Saviour. The measure of a missionary does not lie primarily in his native ability, nor in his intellectual attainments, but in his personal relationship to Jesus Christ. No person, regardless of skill, is qualified to cross the world as a messenger of the Saviour unless he can bear personal testimony to faith in Christ and the blessing which the Lord has brought his own soul.

In the case of Rex Ray it was a Christian mother who told him the story of Jesus. Throughout the Southern Baptist Convention there are thousands of mothers who will never have the opportunity to go as missionaries, though they may long to do so; but many of them will have the joy of seeing their children go to mission fields because they were faithful to pray and to tell the story of Christ in their own homes. A devoted Christian home can be the most vital school of missionary training.

Being a missionary calls for dedicating all one has to his Lord. The effectiveness of a missionary depends not so much upon the superb qualities he may possess as upon the dedication of whatever qualities he has been given. Sometimes people with limited capacities give themselves so completely to Christ that they become more useful than others who have outstanding abilities but are only partially surrendered.

In order to be an effective mission-

ary one must be convinced of his Master's direction to the task. Amid the circumstances he confronts there should be one constant imperative. He should be motivated by a conviction that God has called him to make known the love of Christ to a needy world. This sense of divine mandate gives reinforcement under stern realities of missionary service. It enables one to keep going when there are difficulties and to remain steadfast in purpose when circumstances are discouraging.

A missionary must be willing to walk by faith rather than sight. He must run calculated risks. He must not wait until all conditions are favorable and indications promise that success will smile upon his efforts. He must launch out into the line of duty, even though it may be hazardous and the results uncertain, because he is impressed by a sense of the Lord's will.

It is this kind of spirit which gave our first missionaries to Indonesia courage to enter that country with permission to stay only one month and with lodging arrangements for only three days. They had no personal acquaintances there, but God was in their midst; and the result was one of the most thrilling missionary ventures of recent years.

Being a missionary requires that one keep going when conditions may advise turning back. Experiences in the missionary enterprise have repeatedly taught us that if a person had turned back when circumstances appeared to be unfavorable and the road seemed to be blocked some of the most glorious missionary opportunities would have been forfeited.

TO BE a missionary one must rest upon the love and wisdom of his Lord. He must know that God's way is better than his way. He must be willing to trust his dearest ones into God's hands.

Only a few days ago sorrow came to the home of one of the finest missionaries in Africa. A few years ago his beloved wife lost her life in a traffic accident as she went about her missionary service. Then after many months God gave him another com-



Baker J. Cauthen

panion to stand by his side. This new wife brought joy and help to the mission field. Sorrow, however, was but a little distance away. To the shock and grief of the husband and the other missionaries, this woman became ill and was soon called to be with the Lord. With calm faith, the husband continues his labors for God, as did Ezekiel when his wife died.

We can multiply this instance by the many missionaries across the world who amid reverses, personal sorrows, and discouragements keep pressing on to make the name of Christ known. We discover that this kind of witness amid tribulation is part of the means God uses to make his grace known. We also learn that suffering itself is part of the way God works to lift his servants into a closer walk with him and a deeper understanding of his infinite love.

Being a missionary requires compassion for souls. Not every missionary works along the same lines. Some are ministers of the gospel, others are teachers, doctors, nurses, Mission treasurers, writers, good will center workers, or agriculturists. It matters not what the particular expression of service is, but one note must characterize all. There must be a compassion for souls. No missionary can ever feel that he is attaining his purpose unless he is reaching people for Jesus Christ.

Missionary service requires that one dare to trust Christ, to follow him into pathways that are unknown and sometimes very difficult, to surrender all the tender ties of his heart to the Saviour.

The quality required in the mission-
(Continued on page 31)

FOREIGN MISSION NEWS

Colombia

Annual Convention Meeting

The National Baptist Convention of Colombia held its seventh annual meeting in Cali in January, with "Evangelism, Fundamental Task of Baptists" as its theme. More than 400 people attended the opening session of the meeting, presided over by Victor Martinez, of Alcibia Baptist Church, Cartagena, convention president for the past five years.

The convention reported 18 churches with 1,377 members and 340 baptisms for 1957 and received two new churches into its fellowship. Average attendance in Sunday school last year was 2,873 and in Training Union, 1,135.

Among the actions of the convention was the revision of the co-operative program designations, so that national missions get 52 per cent and foreign missions 5 per cent. After a discussion of Southern Baptists' five-year program of evangelism (as presented to the Southern Baptist Convention in its 1956 meeting), the convention voted to present the plan to its churches.

A church building loan plan was introduced and a committee was named to work with three missionaries in setting up a loan fund for Colombian Baptist churches. The convention voted to send Dr. Hugo Ruiz, First Baptist Church, Cali, as Colombian representative and an offering of \$100 to the Baptist World Alliance meeting in Rio de Janeiro, Brazil, in 1960.

Director Sebastian Barrios reported on *Heraldo Bautista* (Colombian Baptist paper), only four issues of which were printed last year. Mr. Barrios explained that the reduced number of issues resulted from the editors' desire to continue printing a paper of quality in the face of rising costs of publication.

Dr. George H. Kollmar, director of the Baptist hospital in Barranquilla, reported that more than 15 conversions resulted from the hospital ministry last year. Rev. Jeronimo Ramirez serves as chaplain and Miss Arlene Rogers directs nursing.

Both the foreign and home mission boards of Colombian Baptists told of

advances and urged continued impetus in financing mission work.

The following officers were elected: Dr. Ruiz, president; Gustavo Padilla, vice-president; Anastacio Morales, secretary; and Manuel Calderón, treasurer.

Plans were made for the 1959 meeting of the convention to be held in Barranquilla.

The Woman's Missionary Union of Colombia held its ninth annual meeting just prior to the convention meeting, with Señora Alicia de Padilla, of Cali, presiding. Señora Lucy de Prado, of Bogotá, was elected president for the new year.

The women reported 11 societies with 246 members, seven Young Woman's Auxiliaries, 10 Girl's Auxiliaries, and 10 Sunbeam Bands. Three societies were awarded banners of excellency. A report on local missions showed the amount of work done by the women, including some 6,000 efforts to win people to Christ.

The meeting, which stressed the importance of youth work, concluded with the annual "youth night" when young people from different W.M.U.

organizations presented programs illustrating their activities.

East Africa

First Sunday School

The Baptist Mission of East Africa held the organizational meeting of its first Sunday school on February 2 as 80 people gathered in a rented house in the Magomeni community of Dar es Salaam, the capital of Tanganyika (see photo on page 26).

The school was opened with a department for adults and one for children. The adult department is divided into two classes for men, one taught in English by Missionary Carlos R. Owens and the other taught in Swahili by Missionary G. Webster Carroll.

A class for women will be formed as soon as a teacher is available, but at present the national women are helping with the youth group.

The children's department, under the direction of Mrs. Owens and Mrs. Carroll, is an outgrowth of the athletic program sponsored by the Baptist good will center in this Moslem community for the past six months. Of the 80 present at the organizational meeting, 60 were children, ranging in age from two to 12 years.

Along with the Sunday school lesson, activities include singing, coloring Bible story pictures, chalk drawing (done by Mrs. Owens), and other handwork. The Swahili language is used in this department.

Mr. Carroll writes: "We feel that a major victory has been won and that we could have hoped for no finer beginning. We had been warned that it would take years to break through the Moslem blanket.

"We have seen the power of the Holy Spirit move abundantly during this year. We believe the decision as to the date of transition from athletics to Sunday school and worship services has been of God. Now we change gears and seek to capitalize on the confidence we have won with the African people and to press a firmer claim for Christ."

The good will center and church buildings are now under construction; (Continued on page 12)



THE COVER: This month's cover boy is the nephew of Señor Adolfo de Silva, pastor of Second Baptist Church, Valencia, Spain. The picture was submitted by Missionary Joseph W. Mefford, Jr.



There was an average nightly attendance of 500 at the recent city-wide revival in Kediri, Java, Indonesia.

Policeman Impressed By Revival in Kediri

A RECENT city-wide revival in Kediri, Java, Indonesia, where the Baptist hospital is located, again showed the people there that Baptists' main objective is to tell the story of Jesus and his power to save, not just to minister to physical bodies.

As a result of the revival there were 118 professions of faith. Many of the 500 who attended the meetings each night had never been in a church service before, and a large group heard the gospel for the first time. The last two nights a hadji (a Moslem who has been to Mecca) and his wife attended.

Monday morning after the revival closed, Missionary Elton Moore had a two-hour conference with one of the head policemen in Kediri. The policeman pulled from his pocket a piece of paper on which he had copied John 3:16 from the banner in the auditorium and asked what the words mean. "That man is not a Christian," says Mr. Moore, "but he has been impressed."

The revival team was composed of Mr. Moore, Miss Mary Alice Ditsworth, and six young men and women from the Baptist theological seminary in Semarang.



A seminary student was the preacher. Behind him is part of the 30-voice choir.



Missionaries Elton Moore and Mary Alice Ditsworth (at either end) are shown with the seminary students who completed the revival team.



These 17 young men made professions of faith on the last night of the meetings. In all there were 118 decisions to accept Christ.

Foreign Mission News

(Continued from page 10)

they should be completed early in the fall.

Southern Baptist missionaries entered East Africa in 1956. The 16 now under appointment to this field are stationed in Dar es Salaam and Mbeya, Tanganyika, and in Nairobi and Mombasa, Kenya.

Hawaii

Easter Revival

Nine Baptist ministers from the mainland will participate in a simultaneous evangelistic crusade in the Hawaiian Islands during the Easter season. Meetings will be held in the Baptist churches in Honolulu, April 6-13, and in those of neighboring islands and of rural communities on Oahu, April 13-20.

The nine ministers are Dr. Earl B. Edington, St. Petersburg, Fla.; Dr. L. T. Daniel, Dallas, Tex.; Dr. Ramsey Pollard, Knoxville, Tenn.; Rev. Charles C. Bowles, Birmingham, Ala.; Rev. Earl Stallings, Ocala, Fla.; Rev. Wayne Dehoney, Jackson, Tenn.; Rev. E. B. Bowles, Floydada, Tex.; Rev. E. V. Appling, Haynesville, La.; and Rev. H. Gerald Walker, Pensacola, Fla.

Emphasis is being placed on per-

sonal work, with evangelistic inserts being prepared for the church bulletins. Every church was asked to select, as a minimum, one personal worker for each 25 members; and clinics were held for these workers for three days in March. The personal workers are memorizing Scripture verses on soul-winning and preparing to answer questions and objections of those to be won to the Lord. They are also being trained in follow-up methods to draw the new converts into the membership of the churches.

This first concerted effort in a simultaneous revival meeting for Baptists in Hawaii is being supported by the Foreign Mission Board and the churches of the islands. Rev. Malcolm W. Stuart is chairman of the steering committee.

Forward Program

The Waialae Baptist Church, Honolulu, Hawaii, used the Forward Program of Church Finance last year; and the result was a 71 per cent increase in the budget, a 24 per cent increase in number of tithers, and a 39 per cent increase in number of pledges.

Rev. Samuel F. Longbottom, Jr., pastor of the eight-year-old church, says: "More significant to us than reaching our goal was the wonderful

spirit of co-operation on the part of the church membership who led out in the work of the campaign. All of us have a greater appreciation for the Bible teaching on stewardship.

"Many of our members have had the opportunity to explain to others who did not understand about our Baptist program of financing God's work. Our men especially have learned many things on the art of visitation from the canvassing effort."

The church has a membership of 183 and a Sunday school enrolment of more than 600. There were 180 persons present for the loyalty dinner.

Fifteen per cent of the Waialae Church's \$24,000 budget goes to the Cooperative Program. Mr. Longbottom says that all of the 19 Baptist churches in Hawaii are trying to teach missions through the regular budget and the special offerings, and at the same time they are working toward self-support.

One of the Hawaiian churches is fully self-supporting, and all have their own budgets, which include at least part payments on salaries. About six of the churches have now used the Forward Program, Mr. Longbottom reports.

Japan

English-speaking Church

The Tokyo Baptist Church was organized January 5 for English-speaking people in Japan. Now made up mainly of military personnel, the church hopes to enlist the civilian population to insure stability during troop shifts. There are an estimated 10,000 civilian Americans in Tokyo.

Since services began the first Sunday in October there have been an average attendance of 75 and an average monthly offering of \$500. The church is expecting to raise \$50,000 for property by July 1.

This property will be bought in the name of the Japan Baptist Mission (organization of Southern Baptist missionaries on the field); and the church has voted that if at any time the English-speaking church should be discontinued the property will be used by the Foreign Mission Board at its discretion. This decision will be written into the by-laws of the church constitution. The church expects to work closely with the Foreign Mission Board and its program in Japan.

(Continued on page 26)



This building for the Brazilian Baptist Church, Aracaju, Sergipe, Brazil, is being erected with funds from the 1955 beyond-the-goal Lottie Moon Christmas Offering. Pastor Carlos Crespo writes: "We realize that this gift is a sign of Southern Baptists' love and interest in the great cause of Christ's kingdom. We wish you to feel by our few inadequate words our true gratefulness."



This rock house crumbled when an earthquake shook Arequipa, Peru.

THE black clouds loomed up over the three volcanoes near Arequipa, Peru, every afternoon from Christmas to January 15. There seemed to be a cosmic struggle to end the drought, but nature restrained the rains.

Then at exactly 2:15 p.m. on Wednesday, January 15, as I was preparing a message for the evening service, the earth began to tremble under my feet. Our Indian maid cried, "Temblor!" ("earthquake"). We quickly took refuge in the patio.

The rumbling within the earth became worse and worse. Our house moved up and down; the wall around the patio waved back and forth like a straw in a breeze. One of the big, thick walls cracked like a streak of lightning; and then, little by little, the earthquake quieted down and ceased.

We ran into the street and looked over the city. A cloud of dust was lifting from the poorer section of town, where most of our church members live. The buses were filled with nervous people rushing to the suburbs from their offices and factories to inspect their poorly constructed houses.

In the mission station wagon I hurried from one Baptist family to another. Arriving at one home, I was told that a house had fallen on two

TRAGEDY in *Arequipa*

By M. D. Oates

of the Coaquira children. When I got to the house, the treasurer of our church and some of the deacons were pulling the one-year-old girl from under huge rocks and debris. While they continued to search for the other child, I took the mother and baby, who was half choked on dirt and sand, to a hospital.

The second child, Ruth Esther Coaquira, two years old, was finally pulled out from under the rocks, completely suffocated. The police took her body to the morgue, where we found it lying on a table with some other bodies. The children's father had left that morning for the coast, and there was no way to contact him.

About two hundred people were injured and at least twenty-six were killed in the earthquake. The water lines were broken in twelve different sections. Two outlying suburbs bore the brunt of the destruction; one of them was 90 per cent destroyed. More damage was done than was immediately visible. Foundations and walls were cracked irreparably. Many houses seemed untouched from the street, but further inspection revealed inner walls destroyed and kitchens caved in. As life goes, the poor were affected the most; many new houses were unharmed.

But in spite of all these troubles God watched over us. Our church building, which is new, was unharmed. We received help from the Baptist churches in Lima and a cablegram and relief funds from the Foreign Mission Board. As help came we moved families to better living quarters.

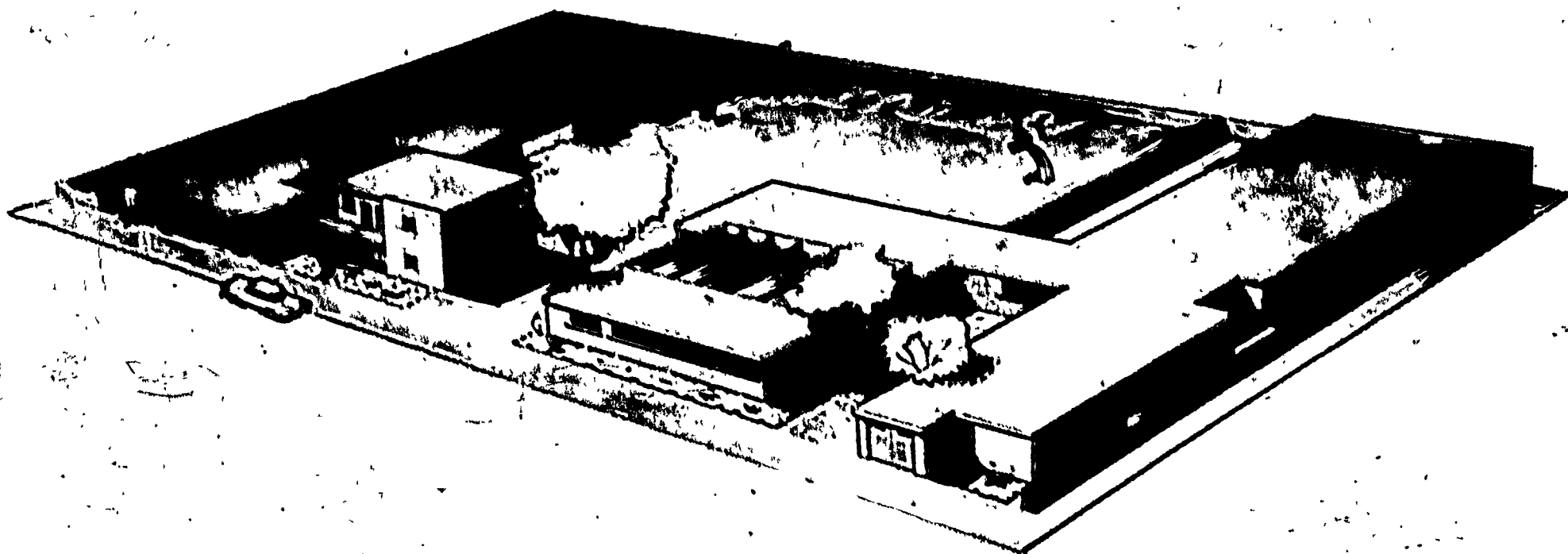
(Continued on page 31)



The mother of this woman was killed here.



This man's house was flattened.



Baptist Student Home in Chihuahua, Mexico:

A Closed Door Opened Another

By Coy Lee Pierson

JORGE, a lad of fourteen, walked up to me during an associational meeting and asked, "May I live in your home and go to school?" This lad is the oldest son of a couple who had just surrendered to the mission call and were on their way to live among the Tarahumara Indians, high up in the mountains of Chihuahua state in Mexico.

If Jorge's parents were willing to go off to an isolated place to win one of the most backward tribes of Indians in all North America, then I should count it a real privilege to open my home to the son who wanted to study. He returned to Chihuahua, the state capital, with us and shared our son's bedroom.

One boy's coming led other boys to believe that they, too, would be welcome in our home while pursuing a formal education that was not offered in towns other than this capital city.

The laws of Mexico had made it necessary to close our Baptist college several years before. This was a real blow to our mission work. The progress of Christianity depends upon trained messengers; therefore, with the schools closed, Christ's cause suffered.

Certainly God was not to permit the doors to remain closed, we thought. We had the firm conviction that the young people of Mexico should have the privilege to study and develop

their spiritual lives and then step into Christ's kingdom work, even in this land of darkness and superstition.

The laws still forbid our opening schools, but we solved this problem by taking students into our home, letting them attend the state or federal school of their choice, and then supervising their studies and home life.

During the first two years we moved three times, always looking for a larger house to rent. Space was our real prob-

lem! We scanned the daily papers and haunted the real-estate offices in search of a place large enough to take care of more boys.

But girls came, too; and why shouldn't we offer them the same opportunity? Doesn't Christ need young women to teach, nurse, and train others? God supplied our needs in such a wonderful way. Just as we were about to refuse to accept more than the three girls who were sharing



The girls relax in their living room.

← This architect's drawing shows the extent of the buildings which have been erected and put to use for the Baptist student home in Chihuahua, Chihuahua, Mexico. From left are the boys' dormitory, the missionary home, dining room, kitchen, and library, and the girls' dormitory with an apartment for the girls' director at the front.

our daughter's bedroom; our neighbors informed us that they were moving to their ranch and would rent us their house—right next door! With all of that space—three bedrooms—we accepted twelve girls.

Now, ours was a typical mud-brick house built around a lovely patio. The old servants' quarters were built around another service patio. Space was our continued problem, and one day we conceived the idea of putting a roof on the service patio. This made room for eight more boys!

Since the owner of the house did not object to the new room, we continued to search for a way to enlarge. We took our son's bedroom closet, which was very large for a closet, and turned it into a kitchen and roofed all but a small part of the connecting front patio; and there we had a central dining room big enough for our increased number. By using benches instead of chairs and sitting back to back, we could all crowd into our



This shows the dining room, kitchen, and library of the student home.

dining room at one time. And we were happy!

When school started again we were faced with the same old problem—space. New boys kept coming; every nook and corner was occupied. Our hardest task was to convince those who came bringing their own cots that there was no space to put the cots. As they left we prayed with all the more fervor that an opportunity would be given those young people to prepare for the different professions. It was heartbreaking to watch so many turned away to wait another year or more before continuing their schooling.

Ten years passed, and now our prayers have been answered. The Christian people from our homeland have responded to these needs and have given funds for the spacious buildings of *Internados Anahuac*, the Baptist student home in Chihuahua. These have made it possible for us to offer room for Christian boys and girls to live while attending high school and the university or other schools before stepping into the different professional fields or service.

These young people can now leave the dormitories with firmly founded Christian principles. A good percentage of them dedicate their lives to full-time Christian service and go from us to the Baptist theological seminary in Torreón where they prepare for the ministry or for missionary service.

In these new buildings we have space for sixty young men and forty-eight young women. Each dormitory has adequate living quarters for the directors. On the campus in between the two dorms are a spacious dining room and well-equipped kitchen, and across the hall from these is a well-lighted library where we hope to furnish the most essential books.

Then, too, there is a nice missionary home and a large recreation ground. These buildings are located in one of the most beautiful sections of the city, in easy walking distance of the schools.

At present our boys and girls attend twelve schools, each with a different hourly schedule for classes and lunch. It is our task to fit the dorm activities into the schedules of all the schools, without interfering with the regular

(Continued on next page)



It's recreation time in the boys' dormitory.



One Sunday afternoon as Missionary Barbara Wensel, girls' director, passed by the front of the student home, Marta Isela (above) looked up from her Bible and asked, "Where does it tell about the Lord's Supper?" She went on to explain, "Tonight we will celebrate it for the first time since I was baptized, and I feel that reading about it will help me be better prepared."

A Closed Door Opened Another *Continued*

church activities! The students do all of the work connected with the home, except that done by the cook and one maintenance man. Each student pays according to his or her individual means; then you folks at home supply the rest for running expenses.

"But this is very confusing; you don't offer classes here?" you ask. No, the student home is just what the name implies, a home for students. Those who live here participate in daily Bible study; each group has a regular time set aside for prayer and meditation and all enjoy the joint devotional period each morning.

The directors of the dorms are ready at all times to counsel and help each student. The Communistic and atheistic teachings in the classroom

confuse many, and we are ready to answer their questions with our Bibles open. In that way we train them to search the Scriptures for the truth, and they are prepared to choose the right and discard the false teachings. The majority of nonbelievers who come to us accept Christ as their personal Saviour during the first year.

Yes, one of the happiest privileges of our missionary task is spending time and having fellowship with a host of young people who come looking for a better way of life. Now, thanks to all of you Christian people at home, this project is on a permanent basis with buildings and equipment to continue through the years; and these young people, with your prayers, will surely win Mexico for Christ!



Many of the students are Christians when they come to the home and most of the others accept Christ during the first year.



Rosa Granados, the cook, and



The fresh air is good for studying . . .



. . . as is a comfortable bed in the girls' dorm.



Jim and Julia Ann Short, children of Rev. and Mrs. James M. Short, Jr., new directors of the home, help the girls with their knitting.



makes enchiladas.



Julia Ann Short joins a few boys outside their dorm for a moment of music.

← The students do all the work connected with the home, except that of the cook and one maintenance man. Here Rogelio Rodríguez cleans pinto beans. Students also pay according to their individual means; Southern Baptists provide the additional funds needed for operating expenses.

EDITORIALS

The Peril of Plenty

While much of the world is hungry the peoples of the more "favored" nations enjoy abundance.

Especially is this true of us in the United States, which has been called "an island of plenty in a sea of hunger." A newspaper article has reported that we have only 6 per cent of the world's population and 7 per cent of the world's land area; yet we produce and consume more than one third of the world's goods. Our factories produce about one half of the world's total output, and, in all, America produces 40 per cent of all the world's goods and services.

In terms of wealth, experts have figured Americans are worth a trillion dollars. They smoke one billion cigarettes a day and have fifty million telephones, forty million television sets, and fifty million automobiles. Someone has said we "are so prosperous that we may be getting tired of our good things."

1. One of the perils of plenty is that those blessed tend to get so accustomed to the blessing that they become ungrateful for their abundance. Since for so long a time we have had the money to purchase all the luxuries with which we surround ourselves, we are inclined to believe we created the money and therefore are responsible for the good life we enjoy. There is a strong tendency to ask, "Shall we say grace anymore?" An Indian educator who had spent three years doing graduate study in America was asked what he thinks Americans' greatest weakness is. Immediately he said, "Many Americans act and talk as if they believe they are gods who have made all their luxuries." His reply may represent more truth than we would like to admit.

2. Another peril of plenty is that those who enjoy it come to believe they deserve it and those who have not do not deserve better than their lot of want. Many act—if they do not say it—as if God has blessed them because they merit his favor and has cursed the have-nots of the world because of their worthlessness.

3. Furthermore, plenty is perilous because it easily becomes an opiate, putting to sleep the consciences of its addicts until they in their addiction to luxuries come to feel that since all is well with themselves all is well with all others. They become oblivious to or unconcerned about the needs of the millions in want.

The Bible makes it quite plain that we are our brothers' keepers and that "whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion" is bereft of God's love.

Let us who enjoy the bounties God has placed about us do so with deep gratitude. Moreover, let us recognize that we do not merit them but that we are stewards of them and are responsible to share them with those in need around the world. Then, and then only, will our abundance cease to be perilous.

Prayer for World Evangelization

On the eve of his crucifixion, Jesus instituted the memorial supper and gave that revealing and comforting farewell discourse (John 14) to his disciples in the upper room. Then, perhaps on the way to Gethsemane, he delivered the message recorded in John 15 and 16 to his accompanying disciples. Apparently it was somewhere near the Gethsemane garden that Jesus finished this message, stopped, and turned to his Father in intercessory prayer, as recorded in John 17. This is the real "Lord's Prayer," for the prayer we call the "Lord's Prayer" is actually the "Disciples' Prayer."

It is quite evident from verse one that this prayer was spoken aloud. While it was a communing of Son with the Father, it was at the same time a most solemn lesson by the Master for his disciples. At the supreme crisis of the Lord's work they were permitted to listen to the interpretation of its course and issue and to learn the nature of the office which they themselves had to fill. The words were a revelation of what he did and willed for men and of that type of fellowship with the Father in which all is accomplished. Teaching is crowned by prayer, and such words, however little understood at the time, were likely to be treasured up and to grow luminous by the divine teaching of later experiences.

The sweeping message of the prayer, which is at once a prayer and a profession and a revelation, is the consummation of the glory of God through Christ, the Word incarnate, from stage to stage, issuing in a perfect unity. In it the Son offered himself as a perfect offering and prayed that his disciples might be offered afterwards and that through them the world might be won. In the perfected work of the Saviour lies the hope of discipleship for all men. In this prayer the Son declared the accomplishment of the Father's work; and, having accomplished this, he expressed his own will for those who chose to become his disciples.

1. In this prayer we note that Jesus prayed God to glorify the Son that the Son might glorify the Father (verses 1-5). The completion of the work the Father gave the Son to do is the ground for his being glorified by the Father. The work of the Son was to give

eternal life to men. This life is the knowledge of God in believing experience. The glory of the Son, resting upon his completed work, results, therefore, in the glory of the Father.

2. Furthermore, Jesus made a plea for the eleven disciples on whom so much responsibility would rest (verses 6-19). At first he prayed for himself, but next he prayed for his disciples; and this prayer was based upon the following factors: (1) their relationship to Christ—"I have manifested thy name unto the men which thou gavest me," (2) their relationship to God—"thine they were," (3) their relationship to their discipleship—"they have kept thy word."

3. Finally, Jesus pleaded for the spirit of unity and power upon all believers through the ages, that the world by their witness might be won (verses 20-26). Thus the prayer of our Lord was extended from the eleven to the disciples of all succeeding generations and through them to the world. This is the greatest prayer ever uttered for world evangelization!

Southern Baptists, in preparation for the Baptist Jubilee Advance and particularly for the comprehensive program of simultaneous revivals in 1959, have designated 1958 as a Year of Prayer for World Evangelization. Furthermore, this emphasis on prayer during 1958 is especially timely inasmuch as the Southern Baptist Missionary Education Council recommended and the Home and Foreign Mission Boards, respectively, adopted "World Evangelism: in the Homeland" as the home mission study theme for 1959 and "World Evangelism: Overseas" as the foreign mission study theme. Five age-group books (Adult, Young People, Intermediate, Junior, and Primary) are being written for the home and foreign mission themes, and in 1959 many thousands of Southern Baptists will be studying evangelism as carried on in our homeland and on the foreign mission fields. Much thought and planning will, therefore, be given in making practical preparation for the study and program of evangelism for 1959 and for the entire Jubilee Advance which culminates in 1964.

All of these practical efforts rightly related and properly used will contribute much, but they will fail to achieve the hoped for results unless there is a spiritual undergirding and awakening developed through confession and intercessory prayer. And what better way could be found by Southern Baptists, or any group, to make 1958 a year of real prayer for world evangelization than to read, meditate on, and study the "Lord's Prayer" found in John 17?

Schools of Missions and Missions

One of the most significant programs developed in our generation to foster the cause of missions has been Schools of Missions.

A church School of Missions is a program in which the church, led by the pastor and his cabinet, studies missions in graded classes on week nights and hears visiting missionaries—associational, state, home, and foreign. In the associational Schools of Missions program several or all of the churches conduct their schools simultaneously.

Historically, the earliest reference to Baptist Schools of Missions was made in the Foreign Mission Board's 1924 report. The Southern Baptist Home and Foreign Mission Boards have produced literature and jointly promoted such schools since 1932.

Specific Convention-wide promotion of simultaneous programs by the Home Mission Board began in 1932; and since 1944 the Home and Foreign Mission Boards each have had a staff member set apart for the promotion of Schools of Missions.

In addition to the promotion carried on by the Home and Foreign Mission Boards, each state convention now has designated one of its staff as the state director of the Schools of Missions program. This individual actually becomes the general coordinator of all Schools of Missions within his state and, in this strategic position, makes a significant contribution to the advance of the program.

The state directors and those in charge of the program at the Home and Foreign Mission Boards meet annually in a Schools of Missions conference to review the achievements of the past, correct the errors of emphasis, organization, and procedure, and project plans for the future.

It is impossible to state fully the achievements of the Schools of Missions program since the day of its beginning. But some facts are available. From 1944 through 1957, 2,284 associational simultaneous Schools of Missions were conducted, with 35,046 churches participating. The attendance at these schools has totaled more than twelve million; and each year fifteen hundred missionary addresses have been given and more than twelve hundred young people have volunteered for special service.

The desire of the people to hear the testimonies of their missionaries has accounted for the high total attendance of 12,230,181—and this figure covers only the period since records of attendance have been kept. If there were more furloughing missionaries available, many times the number of schools now conducted could be scheduled. Schools of Missions have now become an institution among Southern Baptists, and all indications foretell that they are destined to make an even greater contribution in the years ahead than that achieved since their beginning.

★ ★ ★

The genius of Southern Baptists is devotion to the common man and evangelism.—**SOLON B. COUSINS**,
member of the Foreign Mission Board

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



Water Throwing and All, Buddhist New Year Interests Missionaries

Fanny Starns
Bangkok, Thailand

THE Thai Buddhist New Year opens on the day of the first full moon in April, usually about April 12. This five-day festival, called *Songkran*, is one of the most important religious festivals for the peasant and, therefore, is quite interesting in the areas outside Bangkok. Last year we were returning from a trip to northern Thailand at that time.

Early on the first day of the festival, food is presented to the priests at the temples. Activities of the other days include bathing ceremonies for the Buddha images and the bringing of sand to the temple compound. The significance of the latter rite is that each grain of sand carried to the temple atones for one of the smaller sins.

Fun follows the serious! The fun consists chiefly of water throwing. Originally just handfuls of water were sprinkled on friends, but now the custom has enlarged to bucketfuls! Strangers are not excluded, we discovered as we traveled along in an open truck. Even the elephants are sprinkled.

The water throwing represents a blessing—a wish for heavy rainfall during the coming rainy season so there might be an abundant rice harvest. It was worth getting wet several times just to see the villagers in this celebration.



Moslem Fasting Time Shows Sad Spiritual State of Indonesians

Frank B. Owen
Kediri, Java, Indonesia

THIS year the annual Moslem fasting time is from March 21-April 21. Being a lunar month it begins eleven days earlier each year according to our calendar. For a month the faithful followers of Islam observe the regulation of no eating or drinking during the daylight hours; at night they may feast and have a good time.

At this time every year we who are Christians are reminded of how sad is the spiritual state of the majority in Indonesia. The large percentage of the people are said to be Moslems, and if you asked a person he would probably tell you he is Moslem. But when we make personal contacts people often confide to us that they

have no real religion—they are just Moslem because it is *adat*, or customary. Their ancestors for generations have been of this religion and they will follow in it unless and until they find something else.

We think this is the reason the gospel of Jesus Christ has been so enthusiastically and gratefully received where it has been presented. In every city where missionaries are working there is a marked interest and response to the program of activities they offer. And many Indonesians have come to know Christ and his saving power.

The month of fasting will have a very different meaning for a number of persons in Kediri this year, for only a year ago they were walking in darkness without the light of Christ's salvation. Probably some of them followed the rituals of the Moslem fast. But now each is living a radiant life with Jesus.

The fasting time presents an excellent opportunity to enlist the young people in special programs at the Baptist church, because all the schools dismiss for the month. Therefore, we plan daily Bible study classes, as well as volleyball, ping-pong, and badminton tournaments. On Easter Sunday the new Christians experience their first sunrise service, on the slope of a hill outside town.

A Junior's Prayer

IN ONE large Japanese-American family in Kahu-lui, Hawaii, there are only two Christians, one in high school and the other a twelve-year-old girl. When the younger was only eight she accepted Christ, but her parents will not permit her to be baptized. She comes to church faithfully, and the following is a prayer she prayed at our midweek prayer service. (This is as nearly as I can recall it. Like many island children she uses much pidgin English, but God hears pidgin, too.)

"Dear Lord, Bless my family and make them Christian—just me and my sister Christian. Put a strong feeling in my mother who is a strong Buddhist so she will be Christian. Help my friends who won't play with me 'cause I'm Christian. Help me do the most what I can so they know more than what they do about Jesus. Help that girl in high school who used to come our church. She knows right. Put a strong feeling in her so she come next Sunday. Her name is _____. Forgive me my sins and forgive my friends their sins, too. Amen."—Hilda Bledsoe, Kahu-lui, Maui, Hawaii, former missionary to Hawaii

Pray for these new Christians as they grow in the Lord's service and for the missionaries who must give them training and guidance as they grow. And, as you pray for us here in Indonesia, will you look deep into your own life and ask God to show you how your life can count the most that others around the world may know his saving power?



Easter Traditions Get Enthusiasm From Church Members in Pakistan

Marjorie (Mrs. Troy C.) Bennett
Dacca, East Pakistan

WE WANT to share with you our strange experience of Easter here in East Pakistan. As you may be aware, since the time of William Carey there has been Christian witness in this area, formerly the Bengal Province of India. Thus, many traditions have been established over the years.

There seems to be a lot of feeling tied up in the Easter time itself. For instance, on Good Friday everyone was quite sober and there was no gaiety or excess of any kind. Then beginning late Saturday night we heard the singing of girls, much like Christmas caroling in the States. One of the songs we heard off and on throughout the night sounded vaguely like "Gloria." Of course, the songs here are very much "Bengali," so-called because the language is Bengali.

About five o'clock on Easter morning we were awakened by eight men dancing to the incessant beating of two or three drums. After the entire household was awakened, they broke up; and the day began.

That day we witnessed the most enthusiasm in a church service since we arrived in East Pakistan. Some of the young people sang to the accompaniment of a harmonium (a sort of stationary accordion with very limited keyboard) and the native drums. This was the first special music and instrumental music we had heard here. There were also two or three testimonies of gratitude for physical healing and blessing. All in all, it was a very interesting day.



Many Contending Forces Constitute Challenge In the Peruvian Mission

Charles W. Bryan
Lima, Peru

THE opportunities in Peru, the cradle of the oldest civilization in South America, are staggering. At one time, this country was the center of political power for nearly all of the western part of the South American continent.

Lima, the capital city, for nearly three centuries the

The Secret of Missions

WHAT is the secret of missions? I saw it last Sunday morning as I drove in the outskirts of Dallas, Texas, on my way to preach a missionary sermon. Walking along by the side of the road was a strong, virile-looking young man, more than likely an aircraft worker in the near-by plant. His hair, hastily combed, was waving wildly as he walked rapidly into the teeth of the wind. In his right hand was a large, well-worn Bible. In the other hand was the hand of a little girl, and in her hand was the hand of a little brother, and in his hand was the smaller hand of a little sister. Behind, but still keeping the rapid pace, was the little mother tripping along in her high heels, desperately clutching her hat to her head. Probably, they were just a little late for Sunday school; but, nevertheless, they were on the way. This living picture struck home to my heart as I realized that this is the essence of missions! Faithfulness, Christian nurture, potential missionaries, and sacrificial service were all present there. This scene contained the hope of our missionary future. Yes, that is it—the secret of missions.—Justice C. Anderson, newly appointed missionary to Argentina



seat of Spanish sovereignty in the New World, is today one of the principal cities of South America. It was founded in 1535, years before the first permanent English settlement in the New World was made at Jamestown in 1607.

The University of San Marcos was founded in Lima in 1551, several decades before the establishment of Harvard University in Cambridge, Massachusetts.

Contending forces in Peru are struggling for mastery: culture and ignorance, wealth and poverty, democracy and totalitarianism, moral decay and ethical responsibility, superstition and enlightenment, a traditional Church-centered religion and a transforming Christ-centered religion.

All of these forces yoked together constitute our responsibility and opportunity. The message of Christ fits the need and answers the problem of every person represented in these contending forces. Our plan of procedure must be inclusive enough to reach every strata of human relations.

A start has been made, but there is still much to be done. It is estimated that 80 per cent of the population has never heard the evangelical message.

We made a trip recently to Cuzco, the center of the great Inca Empire before the Spanish conquest. Eleven thousand and twenty-four feet above sea level, Cuzco continues to be the center of much of the Indian population. There we were brought face to face with human need.

Please Have It Again!

SEEING the sixteen missionaries appointed last June during the Foreign Mission Board meeting at Ridgcrest Baptist Assembly in North Carolina has meant more in my life than almost anything else, with the exception of my conversion experience and call to Christian service. Most Southern Baptists, I think, do not realize the many details and the plans that go into making up the actual missionary field work. I had never realized the Foreign Mission Board had certain policies, or why these had been established. I had been under the impression that the Board was just a vague bunch of people who sat around and stared at you with blank expressions when you came before them to seek appointment. After seeing the Board sessions and meeting some of the Board members, I found it to be a group of people vitally interested in missions who serve on committees dealing with various areas of our mission work. I think that the opportunity of seeing a Board meeting and appointment service should be presented again to Southern Baptists.—Elizabeth Nelson, Atlanta, Georgia

(EDITORS' NOTE: The full Foreign Mission Board will meet at Ridgecrest again this year during Foreign Missions Conference and a number of missionaries will be appointed. The dates are June 19-25.)

There is perhaps no other field in South America that presents such a challenge as Peru. Multitudes are here—lost multitudes.



There Is Hope for a Village When One Christian Refuses to Give Up

Loloto Dotson
Iwo, Nigeria, West Africa

THE dispensary work goes on! Some mornings we have too many patients to even crowd into the chapel. Every day brings quite a variety of experiences.

For example, I discovered one day that a body cast can be removed with a razor blade when you do not have the right instrument! As I pulled a rusty fishhook out of a boy's chin I learned that a six-year-old can take a lot of pain without even making a squeak! When a woman brought in her child with extreme malnutrition, I was reminded that even though a mother is educated enough to speak English she may not know her two-year-old needs more than milk for nourishment.

I must tell you about Raimi. He came to us in an extremely weak condition, with iron deficiency anemia.

While Raimi was being treated here he had a lot of time to do some serious thinking about his life. College students, dispensary workers, and some of the pastors from town spoke to him; and his seven-year-old boy read the Bible to him.

Then, one night, he exchanged his Moslem belief for Christianity and found the joy he had been seeking. He sat on the side of his bed, strong again, and said with a radiant smile: "Nurse, I do not care how much they abuse me back at home. I am a Christian now!"

Raimi has gone back home. He is still the only Christian in his village, which has no church; but there is hope for the future because one man refuses to give up.

Two-weeks after he left our dispensary, he came back with a list of twenty-five names of people he had spoken to about Christ. "And," he added, "I have taught them all John 3:16."

I wish that I could tell you a similar story of all of our patients, but I cannot. It is very difficult to reach a Moslem, for even when he learns the truth he will not accept it for fear of persecution by his family. Your continued prayers can help to change this picture.



Korean Contrasts, Hope in Korean Eyes Are Seen by New Missionaries

Juanita (Mrs. Don C.) Jones
Taejon, Korea

I MUST confess that all of Don's descriptions of life in Korea hadn't prepared me entirely for the sights that greeted us on arrival. We didn't need anything to entertain us on the flight from Tokyo to Seoul. Below us we had a panoramic view of Japan, including Mount Fuji, and both of us were eagerly watching for the first glimpse of Korea.

Pretty soon a backbone of mountains came into view and later the tiny, thatch-roofed villages and rice paddies. Everything was on such a miniature scale. Being from Texas (hhrrumph!) we were naturally impressed by that. Of course, every available patch of ground is cultivated, and the rice paddy terracing is really picturesque. I think everything looks even smaller because of the continuous view of the mountains.

My first impression of the economic situation of the people came at the Kimpo airport. It was such a far cry from the ultramodern airport in Tokyo. You might almost say it is made from scrap wood and scrap metal. And to realize that it is the best airport the nation has to offer—the airport in the capital city!

At a closer look the thatch-roofed houses proved to be dirty as well as picturesque, the rice fields smelled of fertilizer (and I don't mean commercial!), and the roads were bumpy and hardly wide enough in places for two cars to pass. We could see bomb craters, and people were living in some of them with tarpaulin-like contrivances for roofs.

At the same time we were seeing some lovely things, too. I remember being impressed by the colorful dresses of the women. It was United Nations Day and they had put on their best for the occasion. The children in their little multicolored outfits were simply precious.

All around us were evidences of the old mixed with the new. There are modern-looking stores side by side with shops in the style of olden days. Some people had on Western dress and others, national costumes. On the hill in back of one Baptist church is a Buddhist university. All of these contrasts were very interesting to us.

Don has commented that he thinks he sees more hope in the eyes of the people now than he did when he was here ten years ago. And I have been impressed with the fact that most of the people look happy and are as busy as they can be. From the way the Korean people are working, I think that if they can do anything about their economic situation things will improve as the years come on.



Lottie Moon Dollars Converted
Into Uruguayans Won to Christ

James W. Bartley, Jr.
Montevideo, Uruguay

I WANT to tell you about a little town named Paso de los Toros (Bull Pass) where some of the money you

gave in the Lottie Moon Christmas Offering last year will be used to help build a church and educational building.

Although there are only forty-eight members in the church at this time, there are more than a hundred attending Sunday school. If you could see the small inadequate rooms you would ask, "Where do you put so many people?"

As a matter of fact, some have to stand and some meet outside under the trees. The hall where the preaching services are held is equally inadequate. I preached in a revival there recently and each night we were amazed at the crowds that came, overflowing into the hall and adjoining Sunday school rooms.

The money you gave will help make possible the reaching of many more for Christ. Do you see what I am getting at? The dollars you gave in the Christmas offering will shortly be converted into men, women, young people, and children won to the Lord and taught his Holy Word.

Can you think of a more profitable way to invest your money? These dividends can be multiplied a hundred-fold if, after giving liberally, you back up your gifts with prayer for us as we seek to administer your investment to the best advantage.

We continue to feel that the greatest need is for more missionaries to help take care of the many opportunities which are ours to preach the gospel. There is complete liberty in Uruguay and souls are being won and churches established.

By-Products of Missions

THE Junior teacher talked quietly to one of his class members as the invitation was given during the closing services of the revival. In a moment the young lad stepped into the aisle, accompanied by his teacher, and came forward to accept Christ as his Saviour. This young boy's action was a product of Southern Baptist missions; yet the scene was Seventh and James Baptist Church, Waco, Texas, located just across the street from Baylor University.

How was it missions? That Junior teacher, a student at Baylor who has found his place of service in the campus church, is the son of missionaries to Mexico. He is missions minded and missions trained, and he is carrying out his missionary activities as a teacher of Junior boys. So we can truly say that the young lad's acceptance of Christ is a by-product of missions.

We see these by-products all the time—in the daughter of a missionary to Hawaii who was the most active member of the youth council; in a

church organist, faithful for many, many years, the product of a missionary family which served in South America; in a young people's superintendent reared in a missionary home; in a Royal Ambassador leader just come to our church from his home on the mission field. By-products of missions—the positive work for the Lord accomplished by M.K.'s ("missionary kids").

There's another, even more thrilling, by-product. Take the Fielder family for instance. Dr. and Mrs. J. Wilson Fielder, members of our church and teachers in our Sunday school, were for thirty-seven years missionaries in China. Two of their children have returned to the mission field—one to Hong Kong, the other to Japan. By-products of missions.

We continually thank God for our missionaries and their accomplishments. But we add another chapter—thanksgiving for the by-products of missions!—Frank Hart Smith, minister of activities, Seventh and James Baptist Church, Waco, Texas

In Memoriam



Ebbie Kilgo Dotson

**Born July 22, 1922, Cullman County, Alabama
Died January 24, 1958, Umtali, Southern Rhodesia**

EBBIE KILGO (MRS. CLYDE J.) DOTSON, Southern Baptist missionary, died in Umtali, Southern Rhodesia, January 24, following a brief illness. She and Mr. Dotson, a missionary in Southern Rhodesia since 1930 who has served under the Foreign Mission Board since 1950, were married last May while he was in the States on furlough. Mrs. Dotson was appointed for mission service in July, 1957, and she accompanied her husband when he returned to the field in September. A native of Cullman County, Alabama, she received the R.N. from Birmingham (Alabama) Baptist Hospital and attended the Extension Department of Howard College (Birmingham) in Cullman. Prior to appointment for overseas service, Mrs. Dotson practiced nursing in Alabama and did evangelistic work in the West Cullman Baptist Association, Alabama.

**Born November 11, 1885, Whitewright, Texas
Died January 31, 1958, Dallas, Texas**

REV. REX RAY, emeritus Southern Baptist missionary, died January 31 at Baylor University Hospital, Dallas, Texas, of leukemia with complications. Appointed a missionary to China in 1919, he did evangelistic and educational work in the city of Wuchow and surrounding areas until 1944. After two years in the States, he was superintendent of the Tai Kam Baptist leper colony until Communist rule made it necessary for him to leave China. In 1951 he transferred to Korea, where he did outstanding evangelistic and relief work. He retired from overseas service in 1955. A native of Whitewright, Texas, Mr. Ray received the bachelor of arts degree from Baylor University, Waco, Texas. He is survived by his widow, the former Janet Gilman, a native of China, and three children. A son, Daniel B. Ray, is a missionary in Taejon, Korea.



Rex Ray

**Born November 4, 1869, Huntsville, Missouri
Died February 5, 1958, Raleigh, North Carolina**



Everett Gill, Sr.

DR. EVERETT GILL, SR., emeritus Southern Baptist missionary to Europe, died February 5 after seven weeks of illness. Appointed a missionary to Italy in 1904, he was superintendent of mission work in the northern part of that country for eight years. Later he served eighteen years as Southern Baptist representative to Europe. He retired from overseas mission work in 1939. A native of Missouri, he received the bachelor of arts degree from William Jewell College, Liberty, Missouri, and the bachelor, master, and doctor of theology degrees from Southern Baptist Theological Seminary, Louisville, Kentucky. Dr. Gill was the father of the late Dr. Everett Gill, Jr., who for twelve years was Latin-American secretary for the Foreign Mission Board. Surviving are his widow, the former Emma Geraldine Williams, native of Staunton, Virginia, and two children.

Missionary Family Album

Arrivals from the Field

LANDRUM, Minnie (South Brazil), 502 College St., Clinton, Miss.
 MCCOY, Dr. and Mrs. Donald B. (North Brazil), c/o Mr. and Mrs. J. S. White, Box 305, Apache, Okla.
 MOORE, Dr. and Mrs. W. Dewey (Italy), 9314 49th Ave., College Park, Md.
 NORMAN, Dr. and Mrs. William R., Jr. (Nigeria), 2237 St. Charles Ave., Montgomery, Ala.
 TANNER, Martha (Nigeria), 219 Greene St., Augusta, Ga.
 WELLER, Edith Rose (South Brazil), 4361 Westlawn Ave., Los Angeles 66, Calif.

Births

BARTLEY, Rev. and Mrs. James W., Jr. (Uruguay), son, Michael Alan.
 COBB, Rev. and Mrs. Daniel R. (Thailand), son, Bruce Downing.
 COWSERT, Rev. and Mrs. George B. (South Brazil), daughter, Elena Catherine.
 CRANE, Rev. and Mrs. James D. (Mexico), son, Don Ervin.
 FITE, Mr. and Mrs. Horace W., Jr. (North Brazil), son, Charles Wilson.
 HOLLEY, Rev. and Mrs. Herbert H. (Malaya), son, Bruce Derrell.
 McTYRE, Rev. and Mrs. John H. (Chile), son, John Andrew.
 SANDERSON, Rev. and Mrs. Paul E. (Equatorial Brazil), son, Robert Edwin.
 TEEL, Rev. and Mrs. James O., Jr. (Ecuador), son, James DeWitt.

Deaths

DOTSON, Ebbie Kilgo (Mrs. Clyde J.) Jan. 24, Umtali, Southern Rhodesia.
 GILL, Dr. Everett, Sr., emeritus (Europe), Feb. 5, Raleigh, N. C.
 RAY, Rex, emeritus (Korea), Jan. 31, Dallas, Texas.
 TOWNSEND, Mrs. A. R., mother of Mrs. L. Parkes Marler (Korea), Feb. 2, Harperville, Miss.
 WHELOCK, Mrs. C. E., mother of Mrs. Don C. Jones (Korea), Feb. 7, Tulia, Tex.

Departures to the Field

AUSTIN, Stella, Baptist Girls' High School, Oshogbo, Nigeria.

BELL, Martha, c/o Miss Ruth Vanderburg, Djalan Hegarmanah 41, Bandung, Indonesia.
 BREEDEN, Dr. and Mrs. L. Glynn, Apartado Aerco 1336, Barranquilla, Colombia.
 DAVIS, Rev. and Mrs. Robert C., Jr., Box 1900, Hilo, Hawaii.
 EUDALY, Rev. and Mrs. N. Hoyt, P. O. Box 4255, El Paso, Tex.
 HAVERFIELD, Mrs. William M., Cedros #93, Mexico 20, D. F., Mexico.
 HIX, Rev. and Mrs. Glenn L., P. O. Box 427, Taipei, Taiwan.
 YOCUM, Dr. A. W., Baptist Mission, Box 76, Pusan, Korea.

New Addresses

BELL, Dr. and Mrs. Lester C., Caixa Postal, 428, Baurú, São Paulo, Brazil.
 CHAPPELL, Catherine (South Brazil), Box 6100, Seminary Hill Station, Ft. Worth 15, Tex.
 COCKRUM, Mr. and Mrs. Buford E., Jr., Baptist Mission, Box 123, Oshogbo, via Lagos and Oyo, Nigeria.
 COLE, Dr. and Mrs. E. Lamar, Calle Colomos 1776, Guadalajara, Jalisco, Mexico.
 CROWDER, Rev. and Mrs. C. Ray (Nigeria), 4443 Seminary Place, Apt. B, New Orleans, La.

DUFFER, Mr. and Mrs. Hiram F., Jr. (Mexico), P. O. Box 6811, Ft. Worth, Tex.

EDWARDS, Dr. and Mrs. T. Keith, Baptist Hospital, Joinkrama via Ahoada, Nigeria.

GILLILAND, Rev. and Mrs. W. McKinley (Nigeria), 55 Elizabeth St., Hartford, Conn.

GROBER, Rev. and Mrs. Glendon D., Caixa Postal, 89, Belém, Pará, Brazil.

HAVERFIELD, Rev. William M., Cedros #93, Mexico 20, D. F., Mexico.

HAYS, Rev. and Mrs. George H., 11 Kamiyama-cho, Shibuya-ku, Tokyo, Japan.

HIGH, Rev. and Mrs. Thomas O., Nigerian Baptist Theological Seminary (Continued on page 31)

In Their Footsteps

Miss Carolyn Cauthen, daughter of Dr. and Mrs. Baker J. Cauthen, has joined Baylor University's Volunteer Mission Band, which her grandfather, Dr. W. B. Glass, helped organize in 1899.

Dr. Cauthen, executive secretary of the Foreign Mission Board, was a member of the Mission Band while he worked on his master of arts degree at Baylor; and Mrs. Cauthen, the former Eloise Glass, was a member during her undergraduate years there.

Carolyn, a junior at Baylor, is on the dean's list.



At a dinner observing Rev. John A. Abernathy's sixty-first birthday, the Abernathys wear Korean summer clothes presented by the churches which gave the dinner. Mr. Abernathy explains that a person who reaches the sixty-first birthday rates highly in Korea and the event is celebrated any time during the year. This was about the fourth time he was honored. The little Korean girls on either side presented the bouquets the Abernathys hold, and bowed gracefully, Mr. Abernathy says. In the middle is Sammie Willocks, son of Rev. and Mrs. R. Max Willocks.

Foreign Mission News

(Continued from page 12)

Rev. and Mrs. William H. (Dub) Jackson, Jr., Southern Baptist missionaries, have been leading in the organization of the church, and Mr. Jackson will serve as pastor until July 1. The church cabinet is made up of the pastor, a representative of the Mission, Sunday school superintendent, Training Union director, youth leader, church treasurer, and the chairmen of the various committees of the church. These committees have been working since early October.

The church's publicity committee requests that Southern Baptist denominational publications carry an announcement about the new church and ask the people of the United States to inform any Baptists who may now be in Japan or en route to Japan to contact Mr. Jackson. In this way, all prospects may be enlisted. Mr. Jackson's address is: 380 2-Chome, Mishuku Machi, Setagaya-ku, Tokyo, Japan.

Responsible for Their Own

The members of Shimonoseki Baptist Church in Japan were happy because 1,600 attended the services of their "New Life" evangelistic campaign and 180 made professions of faith, but they were happier because almost without exception those who came were their friends and relatives.

Instead of trying to reach the whole city with one week-long campaign, the church had emphasized each member's making his own family and his immediate friends his responsibility. And it worked!

Mexico

Hospital Dedicated

Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board, and Dr. Frank K. Means, secretary for Latin America, attended the dedication services of the Baptist hospital, Guadalajara, Mexico, February 16-18. Mrs. R. L. Mathis, president of Woman's Missionary Union, gave the dedicatory address.

"This new hospital, the third major Baptist hospital in Latin America, should do much to commend our witness in Guadalajara, Mexico's second largest city, and the surrounding territory," says Dr. Means. "It has already excited a great deal of interest in evangelical and medical circles."

The fortunes of Baptists' medical program in Guadalajara have also been closely followed by a number of friends in the United States; and several doctors and their wives from Texas medical centers attended the dedication and shared in a program of medical discussions and lectures.

75th Anniversary

The First Baptist Church of Saltillo, Mexico, celebrated its 75th anniversary in January with a week of evangelistic services. It was organized in 1883 with eight members.

Missionaries Ervin E. Hastey and A. P. Pierson took part in the anniversary celebration, preaching on the opening and closing Sundays respectively.

On the first Sunday of the celebration there were 225 in Sunday school, and seven persons were baptized into the membership. The church received help from the Foreign Mission Board in its early years, but it is now self-supporting.

Black Bandage Lifted

There were 246 professions of faith and 224 rededications during the simultaneous evangelistic campaign in the states of Michoacán, Guanajuato, and Querétaro, Mexico, last fall. Twenty churches and six missions, with a total membership of 926, took part in the campaign.

Missionary William M. Clawson reports that the best results were in the most fanatical Catholic centers. In one city a former devout Catholic said

after hearing the gospel: "For me the gospel is the truth. I feel very happy because my eyes have been opened and the black bandage of superstition has been lifted."

Taiwan

18th Baptist Church

The Ching Mei Baptist Church, near Taipei, Taiwan, was organized February 9 with more than 100 charter members. This is the 18th Baptist church constituted on the island and in the Taiwan Baptist Convention. Dr. Chow Lien Hua is pastor of the sponsoring church, and Dr. Y. K. Chang is president of the convention.

There are more than 30 chapels and countless other preaching points in Taiwan that in time will develop into independent, self-supporting churches.

Annual Winter Retreat

The Southern Baptist missionaries in Taiwan held their annual winter retreat at the Baptist conference grounds in the mountains near Taipei in February.

Rev. J. Alexander Herring, of Taipei, led in the Bible study period as 28 missionaries gathered for a refreshing time in prayer and meditation.

Missionary Britt E. Towery, Jr., reports that this was the last Mission gathering for Rev. and Mrs. Ivan V. Larson, of Chaiyi, who sail for America and retirement in July. The Larsons were appointed missionaries in 1919.



These people gathered for the organization of the first Sunday school of the Baptist Mission of East Africa, in Dar es Salaam, Tanganyika. Mrs. Carlos R. Owens and daughter, Janice, are on the back row at left, and Rev. and Mrs. G. Webster Carroll are standing at right. (See story in Foreign Mission News.)

We Saw God Do It

(Continued from page 7)

Taejon, held at a factory where women work. The first two Sundays forty-four women came; twenty-one of them made professions of faith.

In a three-day revival at Kongju, thirty miles from Taejon, twenty-seven high school boys and four adults made professions of faith in Christ. I just wish that there were fifty of me. If I had to give up now and leave this country, I would never cease praising God for this wonderful privilege that I have had thus far.

God Used a Bus Trip

By JACK J. COWSERT

I WOULD like to share with you a letter we have received at the Baptist publishing house in Rio de Janeiro, Brazil. A translation of it is given below:

Cordial Greetings:

I was traveling by bus to Minas, and a very pleasant young woman seated by me engaged me in conversation and kindly offered me a book to make the long trip more pleasant. It was a Holy Bible, and it came to my hands at a propitious moment.

The young woman was so kind that she gave me the Bible as a present, along with a small book of hymns, the *Christian Hymnal*. She was also carrying a magazine, of which I do not know the name but remember that it bore these words, "Magazine for Young People and Adults." This magazine she said she could not give to me, because the Sunday school does not have enough. She suggested that I listen to the program, "Baptists on the March," which I have done with great satisfaction and profit.

Today, after reading all the Bible, I see that the magazine contains various chapters of the Bible with their respective explanations.

When I heard the program of the Baptist publishing house immediately following "Baptists on the March," I decided to write this letter to find out if you know of the magazine I have mentioned and, in case you do, how I can acquire future numbers. I am sending one hundred cruzeiros (about \$1.50 U. S.) for this purpose. In case the Baptist publishing house does not have this magazine, please use this amount to send me a good book. However, my great desire is for the magazine.

At this moment a very personal circumstance does not allow me to leave home, so that it is not advisable at the moment for me to attend an evangelical

church. However, as soon as this problem is settled, I will do so. While I await anxiously that happy day, I would like to be learning the Scriptures; and that is why I am so very interested in the magazine.

As you have surmised, the magazine referred to is the Sunday school quarterly for Young People and Adults, which is published in our Baptist publishing house. A copy of the quarterly, along with other literature, was promptly sent to the writer of this letter; and, through a telephone call a few days later, we learned the woman's sad story. Having had a very unfortunate and unhappy married life and having lost her only son, she had attempted to kill her husband. Convicted and placed in the custody of her godparents, she must remain at home with them until completion of her sentence. However, we also learned the good news that she has been converted. Please pray with us for her.

"God's Greatness Flowed"

By MARJORIE JONES

RECENTLY one of my greatest joys has been organizing a Baptist Student Union at Sadler Baptist College, here in Kumasi, Ghana. Because many of our students are not Baptists and because we wanted to give impetus to our Baptist work, we felt that a B.S.U. could be very helpful.

The B.S.U. is fulfilling our hopes for it. In one of the meetings a new convert asked how he could start services in his town. One of the members, who has learned by experience, said, "You be sure you know well what you believe when you go. When you know definitely what you believe, people may laugh at you and question you, but they cannot hurt you nor your story of Jesus."

Another of the students, our first convert here at the school, went back to his village and won many of his own people, including the chief. The result of his witnessing is a thriving preaching station.

The president of the B.S.U. told me of the difference this organization is making in the dormitory where he lives. He said, "The prayer meetings we have together each night are

drawing non-Christian students to hear the story of Jesus, and we have already won two of the boys."

"And I smiled to think God's greatness flowed around our incompleteness" [Elizabeth Barrett Browning].

An Invitation Was Accepted

By KATE C. JOHNSON

RENARDI DAHLAN, an airways worker who has recently been transferred to another city, tells how he found the Saviour because of Calvary Baptist Church, Djakarta, Indonesia:

Calvary Baptist Church has wrought a great change in me, in my mind, in my soul, and even in my conduct and life.

The years before I attended this church I was quite different from what I am now in feeling, in thought, and in mind. I was heavily burdened, worried, and vexed by many worldly things. I had high, vain ambitions. None of these things can bring us satisfaction. Wherever I went or whatever I did, I had no real peace in my soul. I had no real joy in my heart. Often I laughed or smiled just to drive away my worried thoughts for a while. Yes, I was just laughing away my tears. I felt wretched in this world. I was continually lamenting my bad fortune.

One day I happened to pick up a daily newspaper, and it said, "Pastor Pomes, of Calvary Baptist Church, cordially invites people to Bible classes and preaching services on Sunday." I read and re-read it. There was something about it that told me I must go and hear this. The Spirit of the Lord seemed to compel me to go.

The next Sunday found me seated with many other people in Calvary Baptist Church. This was the first time I had been to any service in many years. There that day I felt Jesus knocking on the door of my heart and by his great help I opened the door and let him come in. I accepted Jesus as my personal Saviour. Yes, Jesus who died for mankind died for me. He arose again from the dead and now he is in my heart, mind, and soul.

Calvary Baptist Church is to me a "Bethlehem" where Jesus was born in my heart. Calvary Baptist Church, with its pastor, has brought me good tidings of great joy. The question, "Have you been born again?" used to be a very perplexing one to me. But through his great mercy and help Jesus has brought me a good comprehension of it. It is in fact very simple to those who are willing to open their hearts to accept him as a personal Saviour.

All this I owe to Calvary Baptist Church and to the persons sponsoring it.

God Uses Sorrow

Clinging to the hope that blessings may come out of the darkness of their sorrow, missionary parents and parents of a mission volunteer pray that God will use the deaths of their sons to spread his kingdom on earth.

Perhaps a Man Will Be Saved

(EDITORS' NOTE: Rev. and Mrs. Charles L. Whaley, Jr., missionaries to Japan, wrote the following letter to Dr. J. Winston Crawley, the Foreign Mission Board's secretary for the Orient, after their three-year-old son, Ronald, died of leukemia last December, following nearly a year of illness.)

Dear Dr. Crawley:

You have been thoughtful in sending word of the many prayers that have been offered for us. It seems that we have felt an unnatural calm and peace during the past months which could only have been the result of God's answer to such prayers. Please express our gratitude to all of the Board's home office staff for their encouragement.

A few days ago we received a letter from the head pediatrician who attended Ronald. He is the only one of four doctors and several nurses who is not a Christian. We want to share a part of his letter with you.

"Let me tell you how much we admired our Ronnie Chan, your little boy. He was so intelligent, so bright, and so co-operative even when he was seriously ill. Considering his age, it is a wonder; and I believe he was one of the most excellent babies I have known during my sixteen years of medical experience.

"I hardly find words to express my appreciation and admiration for both of you, the parents whose only son became seriously sick in a foreign country so far away from their own and who continued to depend on the foreign doctors and nurses with constant sympathy until the last moment. I believe, without exaggeration, I saw what those who believe in Christianity are.

"I still have illusions of him smiling at me and calling, 'Yamanoto Sensei.'"

We have prayed that, out of the long months of anxiety and suffering, some blessing might come. We believe we have seen that prayer answered. Surely all those who prayed for us received a blessing of closeness with God that they would not have known otherwise. Surely some of his little playmates will remember in future years and count him as a link between them and Christ. And perhaps, too, this little child shall lead a man into Life.

Maybe Others Will Go Instead

On December 18, just eighteen days after he and his wife had announced to their church that they felt God calling them to foreign mission service, Durward V. Cason, Jr., drowned when his small boat capsized off the coast of San Diego, California. Leaving his younger brother clinging to the boat, he had tried to swim for help.

Mr. and Mrs. Cason had corresponded briefly with the Foreign Mission Board concerning their decision for missions. And Mr. Cason had planned to be an assistant professor at Georgia Institute of Technology, Atlanta, his alma mater, while he worked on his doctor's degree in preparation for missionary appointment. Just the day before his death his wife and two children had left for Georgia; he was to follow in a few days.

An engineer, Mr. Cason had hoped either to use his technical ability while he taught and led as a missionary layman or to become a medical missionary if God should lead in that direction. He and his wife were uncertain about the details of their service, but they had expressed faith that God would lead where he wanted them to go.

The last week of his life found Mr. Cason in the following activities: on Thursday night he and his wife were given a farewell reception by Temple Southern Baptist Church, San Diego; on Saturday afternoon they had a Christmas party for the Junior department, of which Mr. Cason was superintendent; on Saturday night they talked with the superintendent of city missions in San Diego about preparation for foreign mission service; on Sunday he was in his place at church; on Wednesday he met his Lord.

Mr. Cason's father, who is secretary of Negro work for the Georgia Baptist Convention, says: "It seems only right to let others know what was stirring within the hearts of our children. It may be that, because of their work and dedication, God will call and some other fine young couple will accept the world challenge."

At the request of the family, friends who wished to send flowers made contributions to the Lottie Moon Christmas Offering instead. Nearly a thousand dollars was given by members of the San Diego church and of churches in Georgia where Mr. Cason had been a member or his father had been pastor.

Religious Argument

(Continued from page 5)

human flesh, identifying himself with us in our frailty and our need. He lived among us as a historic human incarnation at an appointed date and time. He became man for our redemption.

There's nothing else like it in all the religions of the world. If it is true, it is the most glorious fact of history. If it is true, it must be shared with all mankind. It is too good for us to keep to ourselves.

God is with us still in the presence and power of his Holy Spirit, redeeming us from sin and giving us power to live above sin and in constant fellowship with him. There is no other religion that even claims to have anything like that. It is the most glorious fact in human history.

This fact is ours to share with men as men, whether Buddhist, Hindu, Confucianist, or whatever. We do not claim that we have discovered or achieved or created or formulated some superior religion; but we go in humility to say: "We have received from God what he has done for us. We offer to you, we proclaim to you, God and Jesus Christ. We invite you to come and share with us the glorious discovery that in him we have peace, joy, and life everlasting."

E. Stanley Jones, famous Methodist missionary to India some years ago, developed the technique of what he called the Christian *ashram*. He would invite adherents of many different religions—Moslems, Buddhists, Hindus—to come and live together for a week, two weeks, sometimes a month or more in a sort of religious retreat. Gradually, as they came to know one another, they would let down their defenses and would no longer argue and defend their own religions against the claims of others. In these quiet times they would sit in a circle and simply share what they had found or failed to find in their religious quests.

Toward the close of the *ashram*, Stanley Jones would say in his incisive manner: "Come now, tell us honestly, have you found God? You Hindu, you Moslem, you Buddhist, can you say you have found God? Do you have peace, joy, full satisfaction in your soul?"

And after years and years of *ashrams* in which scores and hundreds of the adherents of the many different

Let Us Pray

More things are wrought by prayer than this world dreams of.—Alfred, Lord Tennyson

PRAY for the Arab world in its tragic need.—Finlay M. Graham, missionary to Lebanon

PRAY that the Christians in the Philippines may develop consciences against selling liquor in their stores and restaurants.—Fern Harrington, missionary to the Philippines

PRAY that through us a Baptist church will be established in Isahaya, where there is only one small Protestant church for sixty thousand people.—Virgil O. McMillan, Jr., missionary to Japan

WHILE we are in the States this year for furlough there will be no one to take our place. The Equatorial Baptist Theological Seminary, Belém, Pará, Brazil, is adding more hours to its curriculum. Pray with us for a man to teach religious education!—Thomas E. Halsell, missionary to Equatorial Brazil

ONE singular need here in East Africa is this: The need for capable Africans to be converted and to answer God's call, helping us evangelize their own people. Pray that we may win African leaders to Christ.—Earl R. Martin, missionary to Kenya

WILL you put Korea on your prayer list? Here are a few things we hope you will pray about daily: (1) More missionaries for Korea; (2) national pastors and workers in the churches; (3) the new missions that were started last year; (4) the seminary in Taejon and the hospital in Pusan; (5) all the missionaries here.—L. Parkes Marler, missionary to Korea

THE twenty-six young people who make up the present student body of the Baptist theological seminary in Santiago are our present challenge and future hope for the evangelization of Chile. They represent the fruit of seed sown in years gone by and soon they will be going out to sow the same seed in other hearts and lives. Pray for them!—William P. Carter, Jr., missionary to Chile

Compiled by Dorothy Brock

religions came together, Stanley Jones testified in his book, *Christ at the Round Table*, that every earnest Christian who had attended those *ashrams* had been able to say, "Yes, in Christ I have found peace, joy, satisfaction."

In all those years he found only six non-Christians who even claimed to have found peace. And, of those, four had had definite contact with the Christian faith. Of the other two, one

was a Hindu who sat cross-legged and offered flowers to himself as God and the other committed suicide.

Once their defenses are broken down, the adherents of other religions will not even claim that they have peace, joy, and satisfaction. If you, as a Christian, have these gifts, you also have the obligation to share the gospel that others may have what God has given you in Jesus Christ.

Orient High Lights

(Continued from page 8)

began its second year with a greatly enlarged student body and with an exchange professor, Dr. Christine Fall, from Baylor University, Waco, Texas, to teach in its English department this year. Negotiations are almost completed for land both for the Baptist college and for the proposed Baptist hospital. The theological seminary moved to its new campus during the year, and Henrietta School occupied and dedicated its new building. A new program of English-language Baptist work began in downtown Hong Kong.

Baptist work in the Philippines grew remarkably during 1957, showing more than a 30 per cent gain in church membership. The Chinese Baptist churches organized themselves into an association early in the year. The seminary dedicated three new buildings. The Davao Bible School graduated its first class, ten students. The Mati Baptist Hospital enlarged its capacity from ten beds to thirty.

The major development of Baptists in Indonesia was the formal opening of the Kediri Baptist Hospital. Construction of additional hospital buildings is continuing. The Baptist theological seminary graduated its first class during the year.

In Malaya, also, the Baptist seminary graduated its first class. And new English-speaking Baptist churches were organized at Petaling Jaya and at Sennett Estate in Singapore.

The Thailand work began at a new station, Paknam. Missionaries moved there in 1956, but the evangelistic program did not open formally until 1957. Plans were made during the year for construction of seminary and publication buildings, missionary residences,

and the Immanuel Baptist Church building on land which the Baptist Mission has finally secured. Also during the year, land was located for an encampment ground.

Southern Baptists' entry into Pakistan became actual with the arrival of Rev. and Mrs. Troy C. Bennett on the field in February, 1957. During my visit to the field in July, Mr. Bennett and I had a very constructive conference with the leaders of the Australian Baptist Mission, from whom we are taking over responsibility for an area of work. A little later the Bennetts settled in Dacca so that he can handle business affairs more effectively for our Mission. Two more missionary couples reached the field in October.

In addition to these events which have been mentioned, there is always the vast program of evangelism, church development, and the strengthening of Mission and convention programs of work in every field.

As our hopes of entering India received no encouragement during 1957, our eyes began to turn toward Indochina as a possible new field for Southern Baptist mission work. Now, as we look toward the new year, we await the guidance of God, both for any such new openings and for further growth in our established fields.

Preachers Are Needed

Three young people in Indonesia trusted Christ as their Saviour and, after weeks of preparation, followed him in believer's baptism. However, a tragic cloud hangs over the rest of their story.

A few days ago I prayed with the broken-hearted mother as the young lady among the three said farewell to

her family, her friends, her church, her home and boarded a Communist Chinese ship to sail headlong into Red China.

Then one of the two young men, a very promising Indonesian and a civil engineer, came to the church to announce that he is leaving for East Germany to continue his studies under the auspices of that government. His term there is for a minimum of five years. In about a week the other young man, a Chinese, will follow the girl to Communist China to study. He was delayed because of the complete breakdown of his widowed, unsaved mother.

The point of the story is this: Two things lie in store for these young people, if previous experience holds true. They will never return at all, or they will return as thoroughly indoctrinated Communists who are intent upon squeezing life, freedom, and truth out of this part of the world.

People ask, "How can this happen?" There are many reasons. The first is that these fine young people do not see, nor believe, that there are dangers. They have been indoctrinated that there are no dangers, spiritually or socially. The next reason is that they are hungry for an opportunity to advance, to progress, to achieve. On both of these accounts the propagandists of a Godless Communism have filled a vacuum and made the most of it.

God is calling us to stem this tide! Time is against us, odds are against us, numbers are against us, resources are against us—but God is for us and with us. There must be more preachers who will come and speak for God. Preachers are the need—Baptist preachers, experienced preachers, able preachers, hot-hearted preachers.—ANCL B. SCULL, missionary to Indonesia



Tragedy in Arequipa

(Continued from page 13)

People came to our little church the night of the earthquake and the following nights to pray. We were in the midst of Bible study courses; therefore, we just went right on teaching the Word of God every night.

One of the blessings was the funeral of little Ruth Esther. Ordinarily the Catholics do not let bodies be taken out without a mass by a priest; but the morgue keeper, who has an evangelical friend, let us take the baby in a little casket to our church where we held one of the few funerals we have been permitted to conduct there.

As we preached about the resurrection to the unconverted people at the service, the sky unloaded and the drought was broken by a two-hour downpour. (Ever since I had been in Arequipa the people had told me that when the earthquakes come the rains come also; but I had never believed them.)

After the service we took the family and the body in the station wagon and joined the funeral march to the Apacheta cemetery. On the way a priest asked if we would give him a ride. After he was in the car we shocked him by telling him that we were going to bury the body in the evangelical section of the cemetery, where the atheists and criminals are also buried.

We marched up the long walkway toward the cemetery chapel. Another priest was there, waiting to say the last rites; but we just went on by him. As we carried the little body through the rain to the rear of the cemetery, we were gasping for pure air; for the earthquake had opened many tombs, exposing bodies. At the grave, having given the grave keeper the special per-

mission granted us by the authorities, we sang hymns and evangelical choruses.

It was wonderful how good God was to all of us during those days and how he gave us strength.

What It Takes

(Continued from page 9)

any enterprise cannot be bought with money. Missionaries are not employees whose services can be obtained for a price. They are men and women called of God to go throughout the world to bear witness of his love.

If Southern Baptists are to move forward in world mission advance they must do so primarily through larger dedication of life to the will of Christ. Every New Testament church should aspire to become the mother church of a missionary who goes to share the Word of life with people of another land. The preaching should sound the note of world need and of the Lord's expectations so that young people may be made aware of the Master's call, and the churches should pray that their young people will respond to that call.

God has entrusted so much to us that our responsibility is very great. A larger proportion of our lives, prayer, money, and skills must be shared with the whole world.

This is a year of intercessory prayer for world evangelization. Let us give ourselves anew to God that our prayers may be effective and that our Convention may feel a great spiritual uplift. We will do well to remember the words of Isaiah, "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day" (Isaiah 58:10).

Missionary Family Album

(Continued from page 25)

nary, Ogbomoshosho, Nigeria, West Africa.

HUGLEY, Dr. and Mrs. John D., Jr., Feldstrasse 59, Thalwill, Zurich, Switzerland.

MARTIN, Rev. and Mrs. Glen R., 35 Anson Road, Penang, Malaya.

MOON, Hazel, Baptist Headquarters, Ibadan, Nigeria.

MULLINS, Rev. and Mrs. Charles D., P. O. Box 836, Waianae, Oahu, Hawaii.

NICHOLAS, Rev. and Mrs. R. Edward, Baptist Hospital, Gaza via Palestine.

O'CONNER, Rev. and Mrs. Louis, Jr., Baptist Mission, 357 2 ka Sun Hwa Dong, Taejon, Korea.

OLIVER, Mrs. John S. (Equatorial Brazil), 347 Crest View Rd., Southern Pines, N. C.

OWENS, Nan, Box 7, Agbor, Nigeria.

ROWDEN, Rev. and Mrs. Paul D., Jr. (Israel), Apt. 200, 6318 City Line Ave., Philadelphia, Pa.

RUSSELL, Rev. and Mrs. D. Rudolph (Thailand), 4775 Lubbock, Ft. Worth 15, Tex.

RYAN, Roberta, Casilla 1253, Santiago, Chile.

TINKLE, AMANDA (Nigeria), P. O. Box 482, North Little Rock, Ark.

TUMBLIN, Dr. and Mrs. John A., Jr., Caixa Postal, 178, Recife, Pernambuco, Brazil.

TYLER, Grace (Italy), 1435 Park Ave., Aiken, S. C.

VANDEBURG, Ruth, Djalan Hegarmanah 41, Bandung, Indonesia.

VAUGHN, Mary Edith (North Brazil), 3939 Gentilly Blvd., New Orleans, La.

WHITTINGHILL, Mrs. Dexter G., emeritus (Italy), c/o Robert B. Whittinghill, 2305 37th St., N.W., Washington 7, D. C.

MISSIONARIES
MINISTERIAL LEADERS
OUTSTANDING BUSINESS
PROFESSIONAL MEN
FAMOUS ATHLETES
and
BOY! O, BOY!
HERE WILL BE A "REAL LIVE"
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WELL, THAT SOUNDS
MIGHTY INTERESTING
BUT WHAT WILL
IT COST?



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MAY I GO?



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SEND A CAR OR BUS LOAD
OF RAs FROM OUR CHURCH.



WHEE!
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Theme for Congress
"CHRIST IN ME ... THE HOPE OF THE WORLD"



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THE WORLD IN BOOKS

Genevieve Greer



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

Albert Schweitzer

The Three Worlds of Albert Schweitzer, by Robert Payne (Nelson, \$3.50), is a biography of the distinguished physician-musician-theologian. This interesting study of a much-written-about personality is recommended for the Schweitzer student as well as those who are seeking a first introduction. It is an attempt to uncover the man against the background of his three worlds—the world of music, the world of theology, and the world of medicine.

In an opening chapter entitled "Africa the Nightmare," the author presents the Africa in which Schweitzer labors. It closes with these words:

"Today, with Africa in turmoil, it becomes all the more necessary to understand why Schweitzer went to Africa and what he did there. There he stands, in an open white shirt and tattered mud-stained trousers and an eternal sun helmet on his head, an old man in an ancient land—the symbol of the Africa that might have been, before the terrorists emerged with their guns."

Tersely written, the book is easy to read, but it is also a work of biographical magnitude. All Americans, especially those interested in missions, should read it.

China through the Centuries

In *Understanding China* (Nelson, \$5.00), Earl Herbert Cressy, who spent thirty-eight years in China in Christian educational work, uses brief paragraphs and clearly stated sentences for ease in reading; nevertheless, this is a book for those who already have some knowledge of the ancient country. Covering almost four thousand years in its less than three hundred pages, it can only trace the history in broad terms. It is more an interpretation of the cycles of Chinese history than a factual historical account.

Dividing the forty centuries into five periods and discussing the trends of Chinese history rather than the actual events, the author reveals the gradual widening and integration of the country. Part V, entitled "The People's Republic of China," is of special interest as it views the Communist regime in its broad relationship to the long history of the Chinese.

Each of the five parts has from five to nine chapters which are in turn divided by frequent subheads. The titles of the first four parts are: "The Structure of Chinese Society," "The Move-

ment of Chinese History," "The Development of Chinese Thought," and "Break-up and Attempts at Modern Synthesis."

Recipes from Foreign Lands

Table Talk and Tidbits, compiled by Dorothy A. Stevens (Judson, \$2.50), is just what its title suggests and its subtitle states, a book of "Stories and Recipes from around the World."

Sometimes the story part relates an incident connected with a recipe. For example, there is from Japan the recipe for a one-egg cake along with the wartime story of the American who was about to let the cake burn when the Japanese came to place her in internment. Sometimes there is a story but no recipe—the story of "The Square Apple," for example.

And just to whet curiosity, there are recipes entitled "How to Preserve a Husband" and "Scripture Cake."

The recipes and stories are grouped from Africa, Asia, Europe, Latin America, and North America. This is a most interesting book for cooks and conversationalists alike and one that mission-study groups will find particularly useful.

In the Days of Genghis Khan

The Year of the Horse, by Rita Ritchie (Dutton, \$3.00), is a boys' adventure story with a historical setting in the empire of Genghis Khan.

A boy whose father had been deprived of his high rank in the Khan's army seven years before and branded a traitor sets out to prove his innocence. The tale relates how the boy wins a horse, seeks information in the far north, helps win a battle, and at last accomplishes his purpose and is reinstated into the position to which his heritage entitles him.

It is a story of loyalty, friendship, and courage. In addition, it is a story that will help boys in their early teens to become a part of the world beyond their own homes in both time and place. Mongolian customs and life under the rule of the famous Khan are pictured vividly.

The title arises from the custom, among Oriental people especially, of naming each year in cycles of twelve for an animal. In this story, a horse is also a major character.

Chinese Farm Boy

The Ching Lai of Eleanor Frances Lat-

timore's *The Journey of Ching Lai* (Morrow, \$2.50) is a little Chinese farm boy. Ching Lai's favorite game is floating grass boats on the brook and playing that they are real ships. But he never saw a ship and knew nothing of the sea until one day when he crawled on the back of a stray donkey.

All the adventure that trip brought the little boy is combined into a simple story that preschool children can enjoy; and Ching Lai is a child with whom they can identify themselves. Through the natural development of the story the author reveals that home has something which cannot be replaced by anything else in the world.

Livingstone

Another in the "World Christian Books" series, *Livingstone in Africa*, by Cecil Northcott (Association, \$1.25), is mainly an appraisal of the missionary, although it includes a brief biography, compactly organized and interestingly told. The six chapters deal with the life story, the parts of Africa that he explored, the man as a traveler, his motives, and his inner spirit.

The author seeks to answer such questions as what sort of missionary David Livingstone was, what sort of preacher, doctor, father, leader of men. The book also reveals his resourcefulness, his perseverance, his hopes, his influence on Africa, and what his life has meant to the continent.

For those who know little about Livingstone, this is an ideal introduction; for those who have more knowledge of Africa's best-known missionary, it is an ideal summary review, well organized and thought provoking.

Sentence Reviews

Written primarily for Lutherans, a three-volume series on "Christian Social Responsibility," by fourteen authors and compiled by Harold C. Letts (Muhlenberg Press, \$4.75 per set), deals with "the relationship of the Christian faith to the secular world of our day." *Existence Today* (\$1.50) deals with life in Western civilization. *The Lutheran Heritage* (\$1.75) provides an insight into Lutheran thought, history, and approach. *Life in Community* (\$2.25), dealing with Christian ethics, culture, economic life, political order, family life, and the church, will probably have more appeal than the others for readers who are not Lutherans.—J. MARSHALL WALKER

I-II Timothy and Titus, a commentary by William Hendricksen (Baker Book House, \$6.00), is a detailed exposition, with clear and reasonable explanations and abundant quotations from standard commentaries alongside many new insights.—J.M.W.

Mrs. Nobody Goes to Ridgecrest

By Virginia Harris Hendricks

ALADY with the unmistakable signs of having traveled all day with small children walked into the lobby of Pritchell Hall at Ridgecrest Baptist Assembly in North Carolina. It was the first day of the Foreign Missions Conference. Mrs. Nobody took her place in line before the registration window.

A copious man leaned around her and slammed another on the back. "Hi, Jim! See you made it again this year. Have you seen the Everetts yet? I ran into them awhile ago!" A couple of missionaries, who probably had not seen one another since furlough time five years ago, were hugging each other and uttering sincere remarks of welcome.

Mrs. Nobody looked around the crowded lobby, but the only familiar faces were ones she knew from pictures in her Baptist periodicals. It seemed that everyone else knew each other! As she watched these joyful reunions, she recalled her husband's words:

"Remember, we're not missionaries; not even a preacher's family. Why do you want to go to Ridgecrest for foreign missions week?" But when she had reminded him that the Brotherhood Confer-

ence would take place that week, too, he had been willing for her to make plans.

After registering, her family drove a short distance up the mountain and found the cabin. The husband could hardly believe such adequate accommodations were available for so reasonable a fee. After unloading and exploring the surroundings with the three boys, they all trooped into the dining hall for supper. Mrs. Nobody dreaded a repetition of the feeling that she was out of place in such self-confident company; but supper was delightful.

Among their table companions was a missionary candidate who was to be presented that evening. The three boys were fascinated to meet a woman doctor—one who was to be a missionary doctor, at that! As the young woman nervously tried to eat her meal and accepted the teasing of her companions relative to the speech she must make that evening, Mrs. Nobody's family came to appreciate how human (and scared) a mission volunteer can be!

In the evening service, Mrs. Nobody was very much impressed as the Foreign Mission Board members stood in answer to the roll call. These men had been only names to her before, but now she was to see them in action.

The Board (and nearly two thousand visitors) heard an optimistic report by Dr. Baker J. Cauthen, executive

secretary. Mrs. Nobody straightened in her pew as Dr. Cauthen pointed out that the marvelous plans he had presented depended on, not just the missionaries or the Board, but Baptists, average Baptists like Mrs. Nobody and her family. If average Baptists failed to give their prayer and financial support, all that these leaders were planning would be impossible.

After the stirring testimonies of the candidates, each one pointing out the influence of average Baptists and average Baptist churches on his or her decision for missions, the president of the Board called for the vote. The Board had hardly voiced its approval when Dr. Cauthen stepped forward.

"Mr. President," he said, "I suggest that we give all these Baptists the privilege of sending these missionaries out! Let's give them a chance to vote, too. After all, they are the ones who are making it possible for these young people to go. They represent those who are doing the sending!"

Mrs. Nobody's feeling of unimportance slipped rapidly away as she added her voice to the hundreds of others; and with tears in her eyes as she realized the significance of what was happening she answered, "Aye."

There were many more stirring services for this lay family to enjoy during

the week. Classes were provided for even the youngest child, and all three sons protested vigorously if the parents failed to get them to classes on time. There were so many fine conferences going on at the same time for the adults that it was difficult to choose between them.

And there were many recreational opportunities for the family during the afternoons. The boys explored safely about the assembly grounds.

The children talked about the missionaries they had come to know in their conferences. The wife eagerly took notes for the Woman's Missionary Union back home. By Sunday morning the family had seen many outstanding people introduced in meetings.

But just before the stirring Sunday morning service, at the close of which 350 young people dedicated their lives to God, Dr. Cauthen recognized another group of people. He welcomed this group and emphasized again their importance in the setup of Baptist work. He stated that foreign missions week had become "Family Week" at Ridgecrest and asked all families to stand.

As Mrs. Nobody, who now *knew* she was Mrs. Somebody in the Master's scheme of things, stood proudly with her family, she breathed an earnest prayer that she might live up to the tremendous responsibility that is hers as mother in an "average" Baptist family!

Foreign Missions Conferences

Ridgecrest
June 19-25

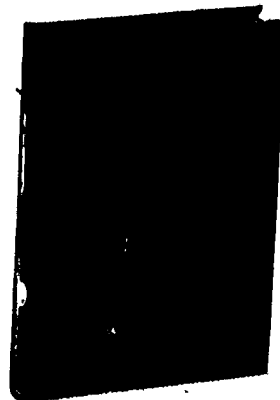
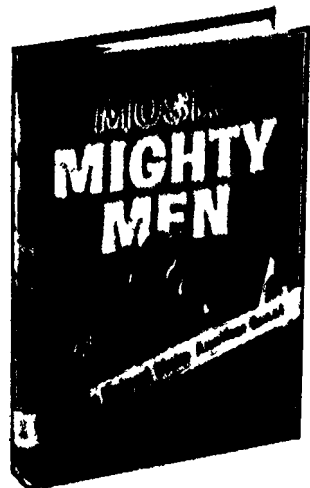
Glorieta
August 14-20

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For reservations write:

Willard K. Weeks
Ridgecrest Baptist Assembly
Ridgecrest, North Carolina

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