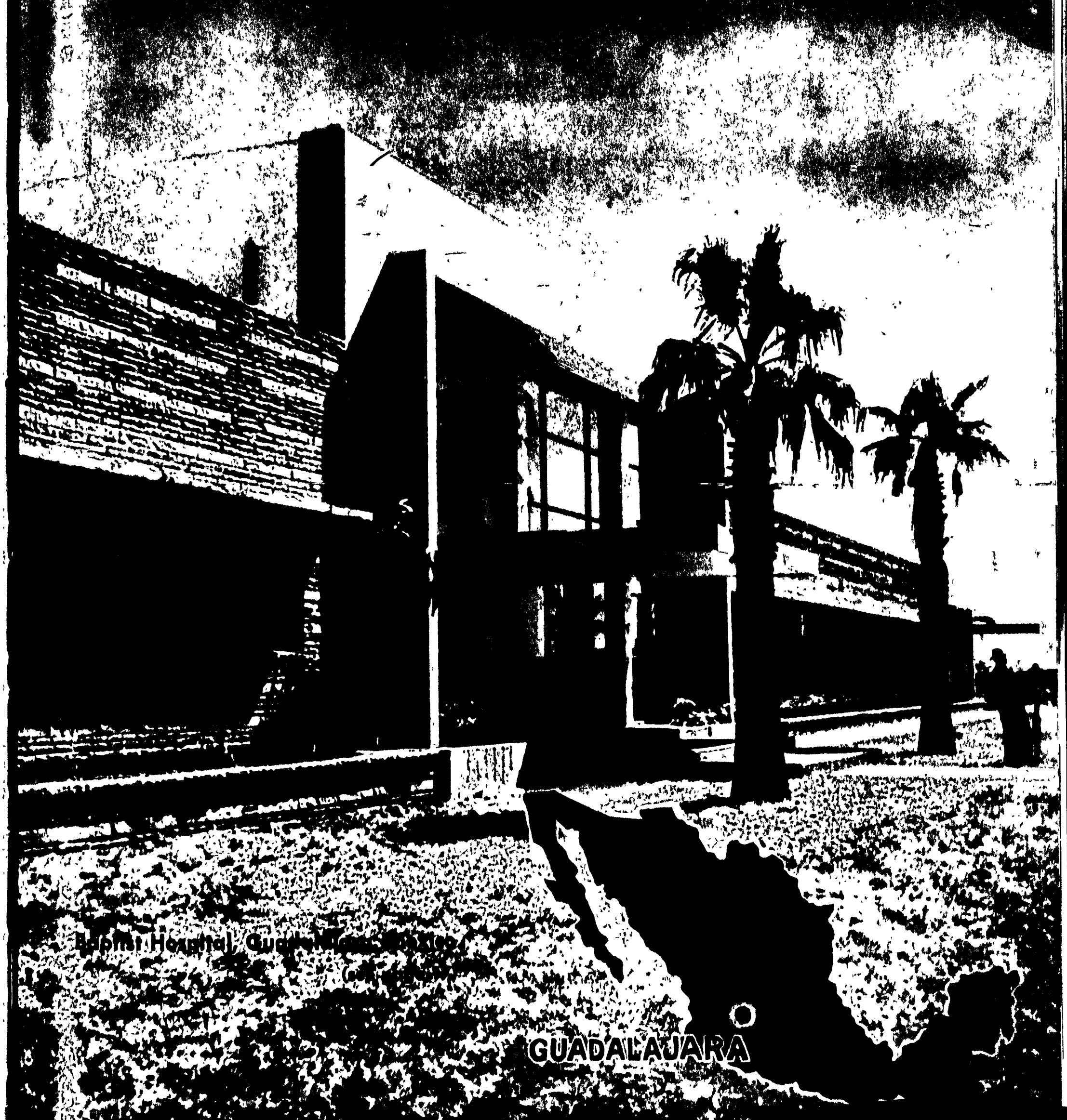


THE

Commission



Baptist Hospital Guadalajara

GUADALAJARA

Working Miracles

We've just been visited by a helicopter. A few minutes ago one flew over this small valley at Fraser's Hill, Malaya, and then came back and dropped on the playing field in front of my window like a hummingbird on a flower. A man got in. In a few seconds the little machine rose straight up; then it turned around, rose, and was off over the mountains. I'd never before seen one "perform" so close. Of course, it set me to thinking, as it does anyone, of the many who have studied God's laws and have labored long till they have been so able to work with them that this "miracle" I've just seen could take place. Oh, the vast field of spiritual laws! We say we pray, but I confess from my own experience that much of what I so call is only "much speaking."

Father, forgive! Teach me to pray! Make me willing to learn what thou dost long to teach, cost what it may of time and effort and humiliation! Grant patience and perseverance, O thou who hast planted the desire in the heart and canst give ability to bring it to pass. For Jesus' sake. Amen.

— ELIZABETH HALE

THE *Commission*

EUGENE L. HILL, *Acting Editor*
IONE GRAY, *Associate Editor*

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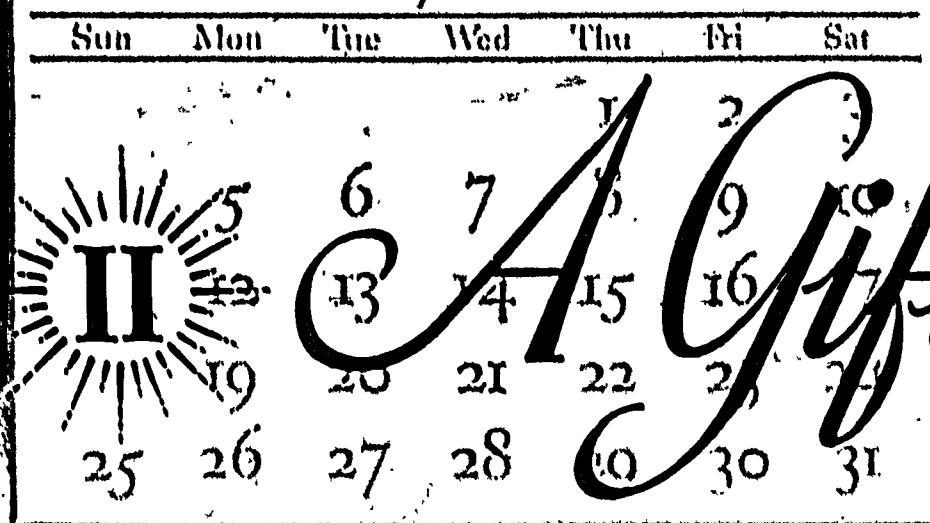
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Gift for Mom

By a Missionary

I ALWAYS laugh a little when people exclaim about the "sacrifices" of missionaries in having to give up the security and "advantages" of home. In response to such expressions my happy heart says: "This is joy unlimited. The only success I really desire is to know the Lord's will and to follow his call, even to the 'uttermost part of the earth.' For me and my husband it would be sacrifice indeed if, longing to be here, we could not!

Since we have been on the mission field there have been times of deep yearning for the loved ones we left behind—our first Christmas away from home, the birth of each child, and all those other family experiences of which parents are such a vital part. But the sacrifice has been on the part of our parents. We have realized this more as our own children have come along. Already I sense the loneliness of our home when they will have gone their own grown-up ways.

Thus, as Mother's Day approaches, I would like to write out for all mothers a very personal message to my own mother.

• • • •

Mom, you paid the big price, and what a cheerful giver you were! Did you ever realize just how proud my brother and I were of our mom when we were teen-agers? You were not only pretty to look at but also wonderful to be around! You were a favorite with all the Intermediates with whom you worked in church, because each one was important to you.

You were a tonic for our teen-age insecurity. Whether my complaint was trivial ("My hair looks awful!") or more important ("I just don't know how to be interesting to others!"), I could count on your encouragement and quick reassurance. But when we took ourselves too seriously—well, we learned to take jokes on ourselves, all right!

We learned to depend on your sure, abiding faith; and somehow we were always confident because of your confidence. "Our disappointments are God's appointments" came to be our slogan. Romans 8:28 still reminds me of you. (As your "little girl" grew up, I realized that you had had your share of those disappointments; but there was no bitterness to give evidence of them and you seldom mentioned them.)

We had lots of fun and plenty of jokes together, but I never remember

your once speaking lightly of the things of God. You were proud of our scholastic achievements; but you seemed far happier when we evidenced spiritual growth.

I recall one Sunday afternoon during World War II when you and I were enjoying one of those rare Sunday afternoon drives. Brother was serving in the armed forces overseas. I was in my junior year in college. I had just gone through a deep spiritual struggle, and that afternoon offered the opportunity for telling you of the decision I had just made. I knew how much you missed my brother and I hesitated to add to your concern. But I had to share with you the feeling of peace and release which had come to my heart after the conflict had been settled.

I said quietly, hesitantly, over the lump in my throat, "Mom, I've decided to give my life for foreign missions." After a long moment you replied with a question, "Oh, how can I give you up, too?" Then quickly, almost reverently, came the never failing words of encouragement, "I've known this was coming, darling, and

EDITORS' NOTE: Those who serve the Lord abroad know when they leave the States, whether for the first term of service or a later one, that there is always the possibility that death will take a loved one before they return. This article, relating the personal experience of a Southern Baptist missionary who lost her mother while overseas, testifies to the all-sufficiency of God's grace at such times. It is printed here as a tribute to all parents of missionaries and with the hope that through it all Christians, young and old, will be inspired to give their lives in renewed dedication to God.

I'm proud of your decision. The Lord needs you, too."

Then, when the long-awaited day arrived, how grateful we were that you—tender, sensitive person that you were—bravely kept our parting at the train station a cheerful occasion, even teasing your son-in-law about going so far to get away from his mother-in-law. (By that time, I had joined forces with a fellow mission recruit!)

It was a joy to write you about each new discovery in our new country, about progress in our work, about our hopes and prayers for the national Christians. And when we became overwhelmed at the multitudes who had not heard of our Saviour, we knew that you would be praying for us; and we took strength again.

Your letters were the high points of our weeks. We understood when you wrote that you were telling everyone who asked that it would be "just one more Christmas" until we would be home. That "one" Christmas was the tenth month of twenty-one yet to go before our furlough; but you were "shortening" the time in your usual optimistic way!

• • • • •

And then the day came—the day my own sacrifice began. We had just sent my husband off with a national co-worker for a day's preaching trip to a not-too-distant railway and market center where there was not as yet any Christian witness.

I thought as I opened the cablegram, Oh, probably another executive committee meeting in the big city. In one crushing moment the words burned into my consciousness: "Mother died Tuesday." I was afraid I was going to faint; but somehow my wooden feet carried me to where our precious youngsters sat, still around the breakfast table. Their faces were frightened because of my tears; but I tried to be calm as I told them "Grandmummy" had gone to be with Jesus.

The morning's ordinary routine took every ounce of strength I could muster. The cable had been delayed; the funeral was now only hours away. I had to send some word of comfort and reassurance to the bereaved ones at home. Noon passed and the children were put to bed for their naps. Then at mid-afternoon my husband returned.

Numbly I pointed to the cable; then

together we formulated the return cable to my brother. It had to say so much in so few words. (Later my brother wrote that the cable arrived, as if in answer to prayer, just before they entered our home church for the funeral and that it gave him the added strength he needed for the moments ahead.)

In the days and weeks that followed I relived all the cherished memories of Mom, each memory becoming more precious as I realized that the person with whom I had shared all life's experiences, the one on whom I could count for wise and loving counsel and understanding, was gone.

Those who shared my grief of separation were so far away and our nearest missionary friends were more than fifty miles from us. I did indeed long for others to come and pray and repeat with me those precious promises of God which in ordinary times we so often take for granted.

I recalled Mom's prolonged illness, always minimized in her letters; and a haunting regret tugged at my heart. Why, oh, why, could I not have shared the time of her suffering? I could have lightened her burden with my love and care. But, no, that thought could not linger long, for even out our windows we could see the symbol of why we were here—the temples where worshiped in ignorance and superstition the people of our adopted land. Then I remembered Mom's proud words: "It is so much better to go in the name of Jesus than to go in war. There are so many who may not hear if you and others do not go. I'm glad that you can serve where God has called you."

I learned a simple lesson during those days: Though all earthly comforts fail, the Holy Comforter can supply our deepest needs wherever we are. God brought peace and even joy to my heart in a way that I could not have believed possible. Having followed God's call, I could claim his promise, "Lo, I am with you always"—even in this "uttermost part of the earth."

One of the memories from that time that I will treasure longest is the manner in which a Christian friend, Mom's beloved Sunday school teacher, became God's instrument of blessing in my life, though I was thousands of miles away. The words, "Eye hath not seen, nor ear heard," kept

ringing in my mind, but I could not finish the sentence.

The first letter to come from home—and what an eternity it seemed—was from this teacher. In it she quoted words which had meant so much to her at the passing of her husband: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Corinthians 2:9). It was my verse.

Already tired from previous weeks of strain and now weakened by the effects of sudden sorrow, I became rather seriously ill. In the weeks which followed I was strengthened by a verse which Mom had once left in a note to a friend in sorrow: "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee" (Isaiah 41:13). The Bread of life became not only my soul's food, but the strength of my body as well.



One day not long ago a forgotten shopping list fell from my notebook; dropping into a puddle left by a recent rain. I brushed the mud stains from the paper and met the words written large at the top of the list, "A Gift for Mom."

Reverently, I looked at the words. How carefully I had thought about her Mother's Day gift. That gift had never been bought.

But one gift I have yet for Mom—this life of mine given in renewed dedication and in love to God that the people here, who live in spiritual darkness, may come to know him in whom is life everlasting.



In 1954, at the request of the Kumamoto Baptist Church in Japan, Missionary William R. Medling and Tanaka San, a young man of the church, began a mission in Yatsushiro. Last fall the new building for the mission was dedicated.

A Church Grows

The growth of this church in Japan is pictured as typical of that of many churches around the world



The first meeting place of the mission was this house. Two other houses served as meeting places until 1956.



Then the group erected this temporary building, dubbed the "Matchbox," on the lot which was bought in 1955.



Once in its own building, the mission enlarged the Sunday school it had begun in its last meeting place. With the children are Mr. Medling (left) and Mr. Tanaka.



The permanent building gets under way as one of the first members turns a spade of dirt. Mr. Medling is waiting his turn.



Putting a copy of the church history and a Bible in the cornerstone, Mr. Medling prays that God will be the foundation.



The newly organized young people's group poses in front of the growing church. The church had an average attendance of eight in its early days; now about thirty people have been baptized.



Mr. Tanaka is now the evangelist for the group and, Mr. Medling says, will probably become the pastor. The church plans to build a pastorage during 1958.



A church member (right) extends thanks to Japan Baptists and Southern Baptists, represented by Shichiemon Mugino (left) and D. Curtis Askew, respectively.



1. The good will center in Recife, Brazil, is a happy house for the whole neighborhood. 2. When Adel's mother was dying she asked that he be given to the director of the center. Now Adel has a home with a Christian family and has accepted Christ. 3. Seven-year-old Lourdes has already faced persecution because of her faith in Jesus. She says she must learn to read so she can read her Bible and grow as a Christian. 4. A worker and the pet dog at the center comfort this little girl. 5. The lacemaker heard of Jesus at the center.



A Happy House for Poor and Rich

THE BABY was fat and kicking his heels in the first days of a healthy life. He had no name, though he was two weeks old. However, before the good will center worker's visit was over, the mother had chosen a name—Timothy. As the worker left, the mother looked again at her brand new New Testament and then waved good-by. She had accepted Christ during the prayer there in her home and was feeling the first joys of the abundant life.

The good will center in Recife, Brazil, was organized in 1954 as a department of the North Brazil Woman's Missionary Union Training School; and all the girls in the training school's advanced course help at the center a half-day a week during two of their three years in the school.

However, the center is much more than an effective field work agency for the students. Under the direction

of Missionaries Edith Vaughn and Merna Jean Hocum, it is a center of evangelization for the neighborhood, both for the poor who find the riches of God's love and for the wealthy who find the Bread of life without which their riches are poverty.

The center provides recreation and clubs for the children and teen-agers. There are also an English club which uses the English New Testament as its basic text, a sewing club, and other activities for the mothers. And a small clinical program is carried on by a local pastor and his wife. The people who participate in these activities are encouraged to attend the near-by Baptist church, and most of those who have found Christ as Saviour have taken their places in that church.

All the club leaders—the training school girls, boys from the North Brazil Baptist Theological Seminary, and local church members—spend half

of their time at the center in home visitation, and the rich women as well as the washerwomen look forward to these visits. Before the visits are over the women, as well as the men and others in the home, are told a story of Jesus or read a Psalm.

Iva was only two when the good will center was opened. She was told to wait two years and then she could be a member. But she continued to go to the center. There she learned to sing and then to say her first words.

Iva's home was a sad one, and yet a sort of "happy-go-lucky" atmosphere existed there; for her mother had long ago learned to make the most of the worst situations. She smoked constantly as she washed and ironed to earn a living for her family. The father, whose heart did not permit him to work, used his home as a gambling den.

Iva's twelve-year-old sister, Ivete,

talked to her father about Jesus and was concerned about his spiritual life; but he showed no interest in accepting the Saviour. Then one morning the family found him dead in his chair.

Three months later Ivete became desperately ill. On the way to the evangelical hospital her mother said that she and the girl were going to become Christians if Ivete got well. The good will center workers suggested that it would be better to trust Christ right then, and they agreed.

Ivete got worse and there was little hope for her. The missionaries and workers prayed as never before. Four days later a well and happy girl checked out of the hospital, leaving behind an information card with a question mark on it, for the doctor did not understand her case. "We felt we understood it as well as we understand any of the miracles of Jesus," said Miss Vaughn. Soon the mother and daughter joined the church.

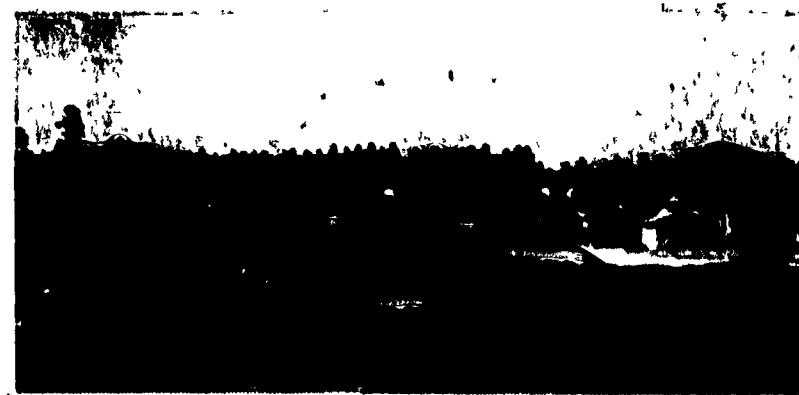
Life has become abundant for this family, and five-year-old Iva takes great pride in telling of Jesus, her best of friends. Recently she told a sick neighbor that she should pray to get well. The neighbor smiled and asked her if she knew how to pray. "Yes," she said, "I prayed for my sister when she was sick and she got well."

There is no way to tell how many children, teen-agers, mothers, and fathers the center touches for Christ as its workers teach of him in the clubs and activities, visit in the homes to read the Bible and pray, and take people to church. Approximately six hundred participate regularly in the activities of the center, and as these learn of Jesus they witness to their families and friends.

Sometimes the children in the center sing with such feeling that people stop in front of the large, beautiful, well-planned building to listen. The building was made possible by Lottie Moon Christmas Offering funds.

The songs the children learn take the message of salvation home to their families and neighbors. And each day every child receives a simple illustration of the day's Bible story with the key verse typed at the bottom. This helps him as he repeats the story for his family. The facts may vary a great deal as a child tells the stories, but the main idea of Jesus and his love is presented; and, as Miss Vaughn says, what could be more important?

Many of the center's members come from very poor homes where hunger, death, illiteracy, and suffering take their toll in life and personality.



But the varied program of activities and the workers' sincere interest in the folk of the neighborhood have made the center a vital influence on the lives of the wealthy as well as the poor.

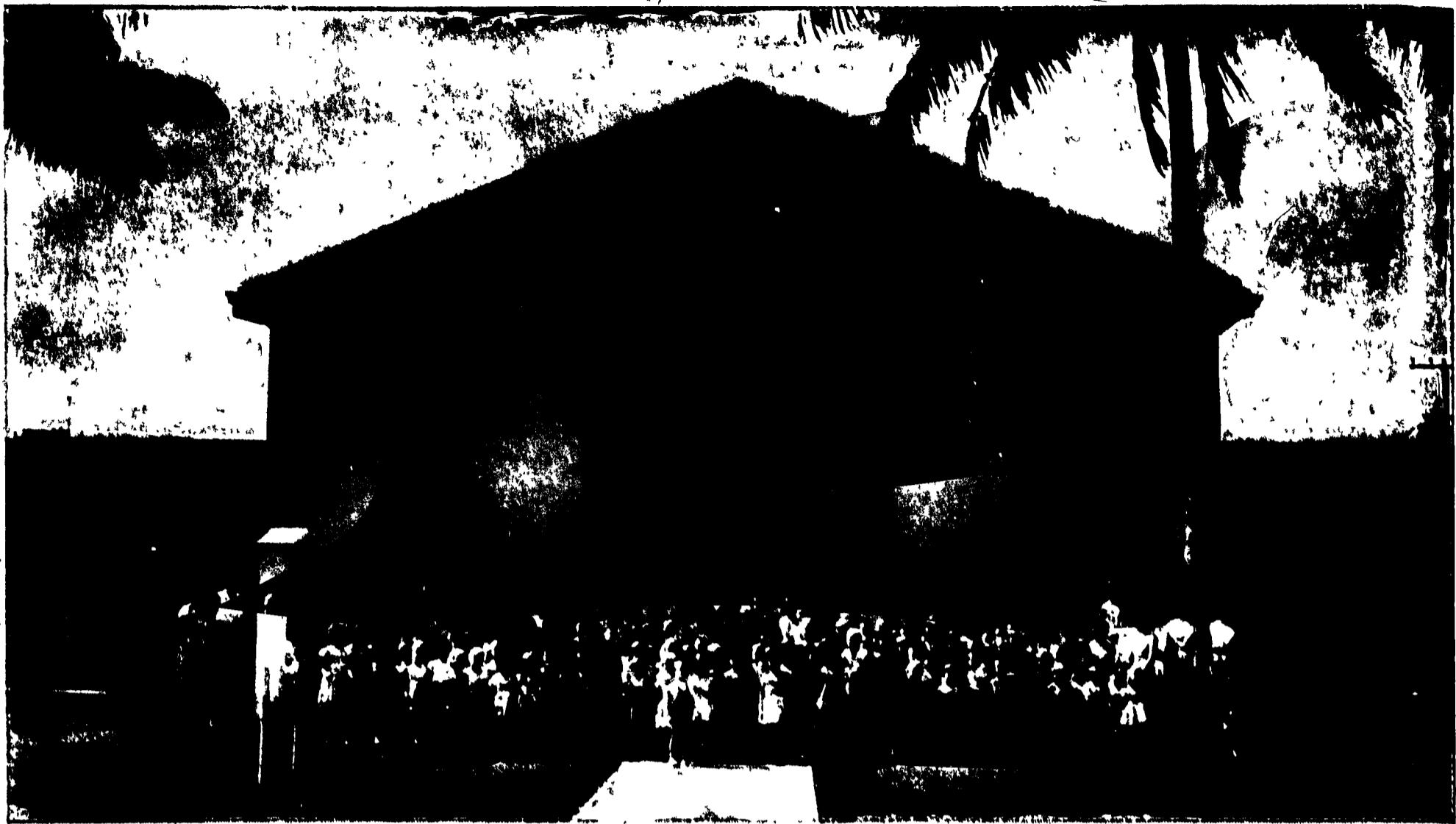


Several hundred children and adults crowded the large open back porch and yard when the center's building was dedicated last June.

Founder and director of the center, Miss Edith Vaughn (right), is shown with two of her Brazilian helpers, Yeleia Cervino and Zeire Olivera. Miss Merna Jean Hocum arrived last year to join the staff.



A North Brazil Training School student (at machine) and local church members make Christmas presents for the girls at the good will center.



Vacation Bible school time at Wahiawa Baptist Church, on the island of Oahu, Hawaii.

*Wahiawa Baptist Church,
a mission church which gained financial independence in 1955,
now carries its share of the mission burden*

Out of Struggle Comes Strength

By Evelyn D. Gardner

OUT in the land of trade winds and majestic palm trees, where the blue, blue Pacific pounds against the shore, a Baptist church began with a whisper; but its voice has grown stronger through the years. Founded on a rock of faith, Wahiawa Baptist Church has been tested through the years of struggle and determination.

In January, 1926, Charles J. McDonald, a Baptist layman of Honolulu, Hawaii, enlisted the aid of a group of friends and started a Sunday school at the playground pavilion in Wahiawa,

on the island of Oahu. Children whose parents were Buddhists or followers of Shintoism heard the story of Christ and salvation; and the first fruits of the Sunday afternoon classes came as young people professed faith in Christ and were baptized.

Then in 1934 a number of baptized believers organized the Wahiawa Baptist Church. Through the years the group moved from one site to another as their number increased. The first building owned by the church was completed and dedicated in March, 1942. In 1945 more space was acquired with the purchase of adjacent property for twenty thousand dollars.

Since that time the value of that property has increased from fifteen cents to one dollar per square foot. The present value of the church property is estimated at \$150,000. It is debt free. The property includes an attractive pastorium constructed in 1950.

Not only is Wahiawa Baptist Church the oldest church in the Hawaiian Islands related to Southern Baptists, it is also the first to be financially independent of the Southern Baptist Foreign Mission Board. It has been self-supporting since 1955. Its financial resources are scant, for its active membership is composed of 239 local people and military personnel.

The enrolment of the Sunday school is representative of many mainland churches in addition to the Japanese, Chinese, Korean, Filipino, and Hawaiian residents of the community. The church serves the city of Wahiawa, two pineapple camps, and Schofield Barracks, one of the U. S. Army's largest posts. There are some twenty churches in the area. Buddhism is the strongest religion, with Catholicism running a close second.

The dedicated young people of the Wahiawa Baptist Church are a challenge to the youth on the mainland. Because their Christianity is often gained in opposition to their Buddhist parents, theirs is a spirituality seldom paralleled. Their voice is strong in the public schools where there is no Christian guidance. Many of these young Christians are today serving the Lord in fields all over the world, and twenty of them are in schools on the mainland preparing for Christian work.

One of the young people whose Christianity was nurtured in Wahiawa is pastor of the church. Rev. Dan Kong grew up in Wahiawa and attended Sunday school while Missionary James D. Belote, now in Hong Kong, was pastor of the church. When Mr. Kong completed his studies at Southern Baptist Theological Seminary, Louisville, Kentucky, he accepted the call of his home church; and since May, 1954, his dynamic personality has been a blessing to the community.

Active on civic committees,

"Brother Dan," as he is affectionately known to everyone, is loved and respected all over the island of Oahu. In the absence of Baptist chaplains, he has given his time for character guidance talks at Schofield Barracks. He is a familiar figure at the airport and the pier as he bids *aloha* to his ever changing membership.

Under the influence of this untiring young minister, many military personnel have responded to the call of full-time Christian service. The total effect of his ministry is far-reaching, and his

worth as a servant of the Lord is beyond evaluation.

The rotation of military personnel presents an ever-present problem to the church. Teachers, tithers, and workers are leaving constantly; and they must be replaced from the ranks of newcomers. The high cost of living, particularly in regard to rent, prevents many from giving generously to the Lord's work.

The church is indebted to the Lottie Moon Christmas Offering for a large

(Continued on page 30)



The Intermediates (above) meet in the upstairs of a Quonset hut on the church property. The Primaries meet downstairs.



The Nursery children illustrate the composite of mainland and island Christians in the church membership.



These two-year-olds are just a few of the seventy-two tots which are crowded into the tiny Nursery.

Mining for Men

By John R. Cheyne

The Africans have been brought in from the reserves to work in the asbestos mine at Shabani, Southern Rhodesia. LEFT: Men prepare the pulley belt which conveys the waste materials. BELOW: A worker looks down on the mill which processes the ore.





LEFT: Fanadzo Hlauko enthralled the Sunbeams with a story of Jesus and his love. RIGHT: Mrs. Lazarus Green teaches the women songs of praise during a Woman's Missionary Union meeting. Mrs. John R. Cheyne is accompanying them.

SHABANI, Southern Rhodesia, is the site of what is reputed to be the world's largest asbestos mine. Tremendous heaps of mine waste contrast with and even rival the huge brown hills which the name of the town describes and which give the town its picturesque setting.

Just a little more than two years ago my wife and I joined the mining industry in Shabani, only our mining was not for treasure buried in the hard rock formations of the earth. Our mining was for men and our mines the depths of men's hearts, hardened and hidden from the Light.

Forty thousand Africans live in the immediate area of Shabani, with many others living in areas within the scope of our work. The asbestos mine takes care of their physical needs, providing an abundant ration of food, entertainment, a small salary, and even a bucket of beer a day. And the African is generally satisfied with these conditions. But because he has a lack of responsibility and Christian motivation he presents a particular challenge to Christianity.

These Africans have been brought in from the reserves to work in the mine. On the reserves the women were used to plowing and preparing grain; now they spend most of their time in various forms of amusement. Removed from the tribal community, the men are caught up in the modern mass labor concentrations and are confronted with political unrest and uncertainty; yet their pagan superstition offers no spiritual foundation upon which to meet these complexities.

For several years before we went to Shabani, one lone worker, Joseph Moyana, had taught of Christ under trees and in schoolrooms. Then in the year and a half that we were there before we came to the States on furlough our "mines" yielded 550 converts. I want you to meet some of the "miners" who worked with us.

There's John Hlauko who cycles eighty miles round trip each week end to preach and teach in the mining community. His wife, Fanadzo, is the Sunbeam worker.

Philip Sitole helped organize a program of hospital visitation for the laymen, and every day they go by twos to visit the sick, with a kind word, a smile, and a gospel tract. Philip's mature Christian faith has averted

many misunderstandings and difficulties of major proportion.

No one person meant more to me than our evangelist, Lazarus Green. He and I met in the mornings to plan and pray, and then we went about our "mining," sometimes talking with a woman by the hospital, sometimes meeting a miner dumping his load of ore. His wife and my wife worked with the Woman's Missionary Union organizations in the preaching points around Shabani.

Wherever the people were—on top of a mound, in the village, below in the tunnel—we brought them the message of a Saviour; and the Lord blessed our work. Pray for these "miners" that their light may penetrate and point their fellow men to the Treasure.



With Shabani in the background, John R. Cheyne tells a woman of Christ.

A soccer ball given to a group of boys opened the way for the gospel story.

From Soccer to Sunday School

By Carlos R. Owens

THE missionary watched six teenage boys playing soccer with a tennis ball. And as he watched he visioned a full program of recreation for them and for the multitude of other youngsters in the Magomeni community of Dar es Salaam, Tanganyika. But at the same time he thought of a full church program, with preaching services, Sunday school, Training Union, and missionary organizations.

The lot on which the boys were playing had recently been leased to the Southern Baptist missionaries by the Government of Tanganyika, and the missionary, G. Webster Carroll, had gone out to look the lot over when he saw the handicapped game. Before he left he had promised the boys that if they would return the next day and bring their friends he would furnish a real soccer ball.

Some of the boys seemed to doubt that this man would actually return and play with them; they could not remember receiving such encouragement and kindness from a *Mzungu* ("European"). But the next day six-

teen boys between the ages of ten and fourteen showed up. On the second day there were forty-two boys anxiously awaiting the missionary's return. Some of these were as old as twenty-four.

Because of the large age range of those who came to play, they were divided into several groups. After six months about 125 boys and girls are being reached through this recreation program. Now there are five full soccer teams, and two groups of children under eight years of age come to play games.

But the boys and girls who meet on the lot get more than supervised recreation. At each meeting they hear the gospel story, many for the first time. And as they play and listen dozens of others pass by and stop to see what is going on. Many are parents of those who are playing, and we witness to them as they come to watch.

And this recreation period is leading to the fulfilment of Mr. Carroll's dream of a full church program. In February a Sunday school was organized in a rented house near the lot. The children's department is an outgrowth of the athletic program, and

sixty of the eighty present that first Sunday were children, ranging in age from two to twelve.

In addition to hearing the lesson, the children sing, color Bible story pictures, make handwork, and watch a chalk drawing or a flannelgraph story.

There is also an adult department in the Sunday school. This is divided into two classes for men, one taught in English by me and one taught in Swahili by Mr. 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 children. Sunday morning worship services are held out under the mango trees on the lot.

A good will center and a church building are now under construction and should be completed early in the fall. The soccer teams are hoping to be able to work on the buildings in order to earn uniforms with "Baptist Center" written across the front.

Within walking distance of the lot and the new buildings are some twenty thousand Africans living in hundreds of dwellings, some built by the Government and some built by



the Africans themselves out of mud and poles. An average of ten to twelve persons to a room live in each of these housing units.

An estimated 84 per cent of the entire population of Dar es Salaam professes to be Moslem, and only a scattered minority have been reached with the gospel by the several missionary groups working here.

The people of the neighborhood are anxious for the good will center to be finished; for then the women will have the opportunity to learn sewing, cooking, housekeeping, and health, and the men will have classes at night. And each time these people meet at the center, they will be taught about Jesus. As the Holy Spirit works among them, they will begin to sense a deeper need than the desire for social progress.

We have won the confidence of the parents and children in our community; now we are seeking to capitalize on that confidence to press a firmer claim for Christ. And it all started with a soccer game!

Mrs. Owens plays the organ as G. Webster Carroll calls the boys and girls together for Sunday school.



Mrs. Carlos R. Owens and two older boys join the children in a game of drop the handkerchief on the lot where Baptists are building a good will center and church.



FOREIGN MISSION NEWS

General

1957 Totals

The number of overseas churches related to Southern Baptist work increased 208 during 1957; and chapels and mission points (sometimes called outstations) increased 789. The total number of churches at the end of the year was 2,938 and the number of chapels and mission points was 5,888. Baptisms totaling 25,078 brought the membership of the churches to 383,092.

This information was gleaned from the Foreign Mission Board's 1957 report, a compilation of figures and facts from the 38 countries and territories of the world where Southern Baptist missionaries serve. The report will be presented to the Southern Baptist Convention and will be printed in *The Field Is the World*, annual publication of the Board.

(Figures in the 1957 report include an estimated 392 churches and 123,000 members in China. No attempt was made to estimate baptisms by the China churches.)

The Foreign Mission Board appointed 109 missionaries during 1957. With 36 deaths, retirements, and resignations, there was a net gain of 73. At the close of the year there were 1,186 missionaries in active service—466 men, 481 married women, and 239 single women.

The Baptist churches overseas were served by 1,688 national and 147 missionary pastors. The number of churches which are financially self-supporting increased from 1,724 to 1,814. All of the overseas churches contributed the equivalent of \$2,042,833.93 last year.

The 4,238 Sunday schools on mission fields showed an enrolment of 322,369; the 4,222 youth groups, 129,584; and the 2,468 missionary societies, 62,250.

Among the 836 Baptist schools on foreign fields are 28 theological seminaries with 1,119 enrolled and four training schools with 254 students.

Fourteen Baptist hospitals and 42 dispensaries and clinics were served by 43 missionary physicians, 43 national physicians, 61 missionary nurses, and 149 national nurses. These medi-

cal units served a total of 221,468 patients during 1957.

Thirteen publication plants printed 155,000 Bibles, 827,691 copies of 219 books, 8,567,375 pieces of 447 tracts, and 3,111,800 copies of 326 periodicals.

Seven good will centers enrolled 1,746 children and 550 adults.

Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board, says in the introduction to the annual report: "No statistical table can adequately describe the achievements of the world mission enterprise. Seeds have been sown, light has been made to shine in the darkness, human suffering has been relieved, and teaching has been imparted. Many of the glorious victories which have been won cannot be described in any written report."

Chile

Jubilee Celebration

Rejoicing and thanksgiving for what God has done in Chile in the past 50 years and anticipation of what he may do in the next 50 years formed the keynote of the meeting of the Chilean Baptist Convention in January as it celebrated its jubilee. (See photo on page 15.)

Organized in April, 1908, with six churches and about 500 members, the convention now has 72 churches and 6,672 members. In 1908, Baptists in Chile had no property, no building, no organizational life, no school or seminary; now they have Woman's Missionary Union, Training Union, children's work, a school with primary through high school grades, a theological seminary, publication work which includes four periodicals, four book stores, radio work, and more than 100 pieces of property.

"But," says Dr. R. Cecil Moore, senior Southern Baptist missionary in Chile, "the greatest advance has been in personal factors, in the rise in the economic and social level of our people, in able leadership among the nationals, in a strong sense of denominational responsibility. We enjoy prestige and the good will of the public to a remarkable degree. This is an imponderable of great value in a strongly Catholic country."

The attendance at this anniversary convention was almost double the record of previous conventions; and First Baptist Church, Temuco, where convention sessions were held, was packed each night and on Sunday morning. As part of the celebration, Señor Eliseo Toro, president of the convention, presented a memorial scroll to each of the older pastors in Chile, including Dr. Moore.

Prior to the regular convention meeting, the Baptist young people and women had their conventions. Concerning the young people's meeting, Dr. Moore writes: "It was heartening to see these young Baptists grapple with the problems that face them as Christians. Surely the future of Baptist work in Chile is in good and capable hands under God."

Dr. Moore also says that Baptists in Chile face the beginning of their second half-century strongly united among themselves. "Relations between nationals and foreign missionaries have always been excellent and continue so," he explains. "Our people have a confident faith in their message and in their ability to give it to the Chilean people. They are well distributed from the northern deserts to the far south. We hope for great things during the next 50 years."

Japan

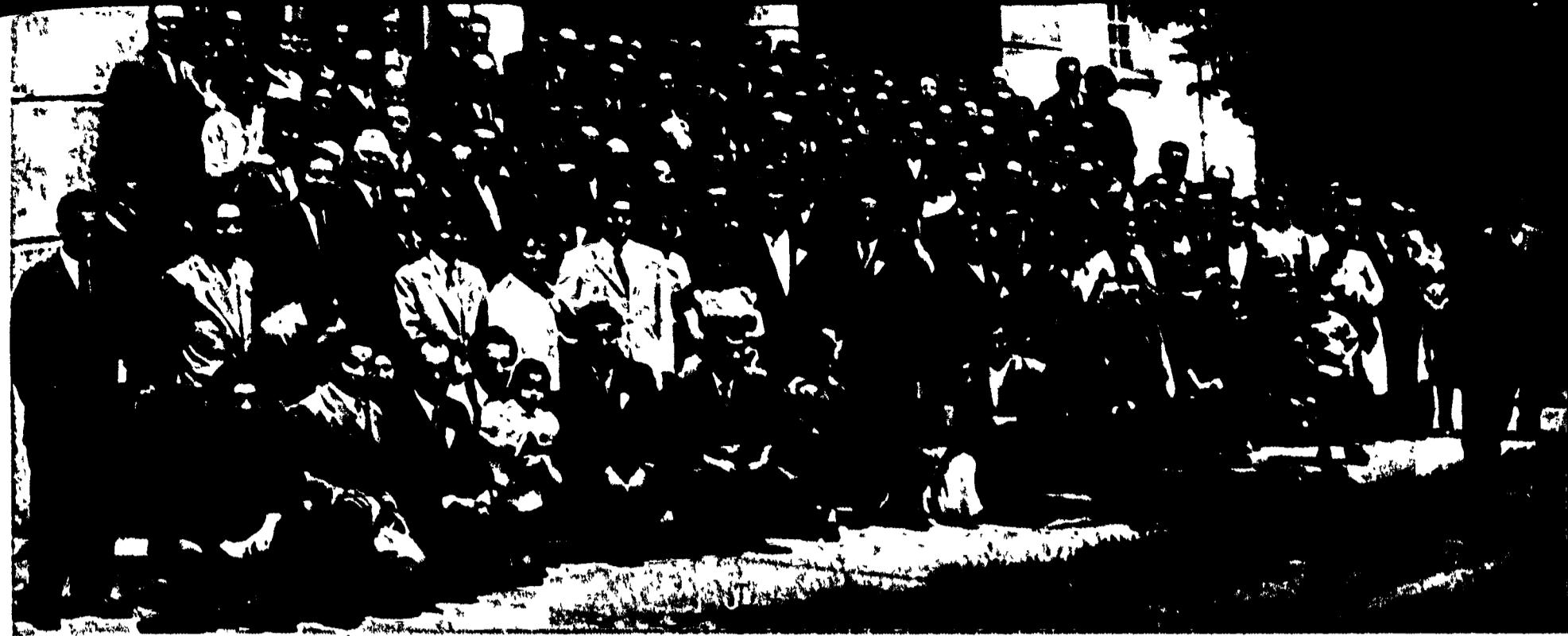
Increase Shown

Statistical reports of the Japan Baptist Convention for 1957 indicate gratifying growth during its 10th postwar year. Sixty-four organized churches (of which 43 are self-supporting), 37 pioneer mission chapels, and 58 other mission points make a total of 159 places where the gospel is proclaimed regularly.

There were 1,138 baptisms during the year to bring the total membership of Japan Baptist churches to 10,495, a 10 per cent increase over 1956. Of these, 6,293 are active, resident members.

Enrolment in the Sunday schools rose to 12,547 last year and the average attendance was 8,159. Training Unions enlisted 1,307 young people and adults.

Giving showed a 17 per cent in-
(Continued on page 16)



The attendance at the jubilee meeting of the Chilean Baptist Convention which was held in Temuco in January was almost double the record from any previous convention.

Pictures

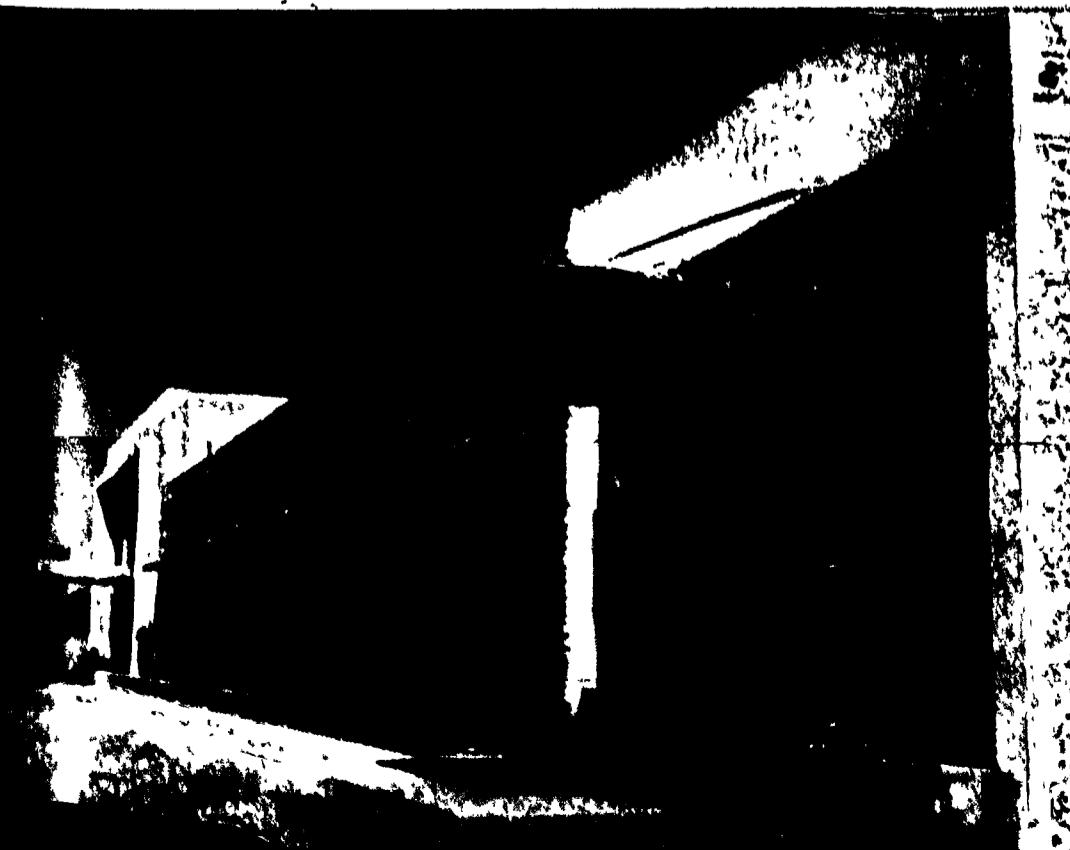
in the

News

BELOW: Two hospitals had dedication services recently. The Baptist Hospital, Guadalajara, Mexico (left), was dedicated February 16-18. Additional facilities were dedicated for Mati Baptist Hospital in the Philippines (right). Medical work was begun at Mati in 1951 and the first building was opened in 1954.



Executive Secretary Baker J. Cauthen (right) and Treasurer Everett L. Deane, of the Foreign Mission Board, look at a check for \$2,692,147.74, the largest the Board has received from the Executive Committee of the Southern Baptist Convention and the largest the Executive Committee has written for any Convention agency.



Foreign Mission News

(Continued from page 14)

crease over 1956 for a total equivalent to \$109,638 in U.S. money.

In analyzing these statistics, which have recently come from the press, Missionary Edwin B. Dozier says: "The giving averages \$10.43 per member, or \$17.38 per active, resident member. Of the gifts, 15.5 per cent went to the convention's co-operative mission work and 12 per cent to capital needs.

"Oftentimes members of the Japan churches travel as much as one to two hours each Sunday to attend church; and because of the transportation costs they cannot give as liberally as they would like. Some stay home a Sunday or two so that they may have a more worthy offering. Perhaps one fourth of the total membership are students who have little or no earnings. And another one fourth are Christian wives of non-Christian husbands.

"Preachers of the Japan Baptist Convention give their full time to the ministry instead of looking about for a job on the side to support their families. Modest salaries are not burdens to the congregations, but challenges."

Many Words Are Needed

The Japanese language has no comprehensive word to describe the concept of stewardship as taught by Dr. Merrill D. Moore and Dr. W. E. Grindstaff during recent conferences in Tokyo, Osaka, Fukuoka, and other cities. Dr. Moore is director of promotion for the Executive Committee of the Southern Baptist Convention and Dr. Grindstaff is promotion secretary for the Oklahoma Baptist Convention.

To overcome this language difficulty the men had to point out clearly that stewardship does not deal primarily with money but that self, time, talents, and possessions must be accounted for before God.

At the close of a stewardship sermon in the Shimonoseki Baptist Church, Dr. Moore asked how many of the 75 persons present were tithers. Five people stood.

Then Dr. Moore asked: "How many of the rest of you will say, 'I don't see how I can do it; but if the Bible teaches it I will determine to tithe henceforth?'" Nearly 25 stood in response.

As the service continued eight high

school students accepted Christ as their Saviour. Afterwards Missionary Stanley P. Howard, Jr., who had been praying for such decisions, said: "I give up! I'll stop asking for so little, for the Lord gives far beyond my and the pastor's fondest dreams!"

Missionary Dozier says: "Dr. W. L. Howse, director of the education division of the Southern Baptist Sunday School Board, and Dr. Andrew Q. Allen, Sunday school secretary for the Texas Baptist Convention, came to Japan in 1956 to emphasize Sunday school and Training Union work. Dr. C. E. Autrey, of Southwestern Baptist Theological Seminary, Fort Worth, Tex., emphasized evangelism in 1957. And now Dr. Moore and Dr. Grindstaff have planted seeds for a growing crop of stewardship. Use whatever adjective you wish, all this is significant to Japan Baptists!"

Fragrance of Sacrifice

Keisen Baptist Church, Tokyo, Japan, led the churches of the Japan Baptist Convention with a gift of \$300 to the 1957 Christmas offering. Mrs. C. K. Dozier, one of this church's 220 members, 50 of whom are non-resident, writes: "The offering was heavy with the fragrance of sacrifice. The Christians were so happy that they could sacrifice for the sake of the Lord."

The total offering gathered by the churches of the convention and given by Baptists in the American security forces reached \$4,300, which was 50

per cent more than the goal. This money will help provide a pastoriun and worship center in Shuri, Okinawa, where Japan Baptists have foreign mission work.

Correlating the Work

Approximately 85 Japanese Baptist pastors and laymen and Southern Baptist missionaries, meeting early this year at the Amagi Baptist Assembly on the Izu Peninsula of Japan, gave further study to the reorganization of the Japan Baptist Convention so as to correlate the programs of all departments.

Plans call for the convention to be set up in three divisions.

One of these, the education and service division, will incorporate the Sunday school, Training Union, and missionary groups for men, women, and young people. In order to reach its objective and avoid duplication, this division has agreed on the following principles:

1. The church school (Sunday school) department will plan and project systematic Bible study for all age groups and use its group organization to win the lost to Christ.

2. The Training Union department will plan a program of doctrinal and devotional studies aimed at training workers for all areas of church life and encouraging the devotional growth and Christian life of each church member.

3. The missionary service department will foster fellowship, steward-



Visitors crowded a room of the new classroom building for the Spanish Baptist Theological Seminary when it was dedicated in December. Speaking is Director Roy B. Wyatt, Jr. He is flanked by the national professors at the seminary.

ship, missionary education and inspiration, and benevolent service.

The division of evangelism will be charged with the responsibility of promoting a spirit of evangelism, including home and foreign missions, in the churches of the convention.

The division of institutions will have responsibility for the various schools, the hospital, and the social agencies of the convention.

Résumé of Revivals

Incomplete reports indicate that already 46 per cent of the persons who made public professions of faith in Christ during Japan's 1957 "New Birth" evangelistic campaigns have been baptized into the churches. This represents 135 of the 294 who made such decisions.

The campaigns, held in 12 churches and one pioneer mission chapel, attracted a total attendance of 8,448 persons. The smallest attendance at a single service was 43; the largest was 301.

A breakdown of the statistics shows that 101 of those accepting Christ were under 20 years of age, 153 were between the ages of 20 and 30, 25 were between the ages of 30 and 40, and 20 were over 40. One hundred and seventeen were men and 177 were women.

Land Purchased

A sixth of an acre of land has been purchased for the English-speaking Baptist church in Tokyo, Japan. Temporarily, the church will meet in military-surplus buildings.

This church was organized in January with 65 charter members, mainly military personnel (see Foreign Mission News section, *The Commission*, April, 1958). On the organizational Sunday three Junior boys were baptized.

Malaya

Youths Go Camping

One Monday evening early in January about 95 young people of Central Malaya arrived at Golden Sands, the Baptist camp at Port Dickson, for a week of Christian study and fellowship.

The campers' daily schedule included a period of Bible study, two doctrinal study course classes, recreational activities, and an evening worship service. Twenty-one young peo-



Overflow crowds listen through the windows to the dedication of the Cam and Motor Baptist Church in Gatooma, Southern Rhodesia. The inset shows one of the twenty who were baptized during the service. (See story in Foreign Mission News.)

ple made public professions of faith in Christ as Saviour and six dedicated their lives to full-time Christian service. There were also 18 rededications.

On the final morning of the camp, the group walked down to the beach for a last view, some recalling the hour in which they found a personal Saviour and others remembering their recent decision for full-time Christian service. The inevitable hardships which all knew awaited them at home did not hamper the happiness of their last-minute gaze at the sea. (For the hardship one faced, see "Christian Courageous" on page 21.)

Two other youth camps were held early this year. A group of 30 from North Malaya met in Penang. Four of these professed faith in Christ as Saviour and eight surrendered to full-time Christian service. The South Malaya group of 62 met at Golden Sands, and nine accepted Christ. Several rededicated their lives.

Mexico

Hospital Opened

Using surgical scissors, Dr. Baker J. Cauthen cut a white ribbon which officially opened Southern Baptists' first

hospital in Mexico and third major hospital in Latin America. The new institution, located in Guadalajara, has 55 beds for adults and 13 for children. It also provides an outpatient clinic. (See cover, photo on page 15, and epistle by Dr. E. Lamar Cole on page 23.)

Dr. Cauthen and Dr. Frank K. Means, secretary for Latin America for the Foreign Mission Board, were in Guadalajara for the hospital dedication, February 16-18. Mrs. R. L. Mathis, Waco, Tex., president of Woman's Missionary Union, was principal speaker. Señor Francisco Flores, pastor of Immanuel Baptist Church, Guadalajara, offered the dedicatory prayer.

Among the crowd of people who entered the hospital gates for the dedication service on Sunday were many who have received treatment from Dr. E. Lamar Cole during the 11 years he has served as a medical missionary in Mexico. With these were several hundred members from the five Baptist churches of Guadalajara and a number of Southern Baptist missionaries stationed in Guadalajara and other cities of Mexico.

Through a missionary interpreter, (Continued on page 30)

Prayer for the Convention

The 101st session of the Southern Baptist Convention will be called to order by President Brooks Hays on Tuesday, May 20, at 6:45 p.m., in Houston, Texas. In all probability more than ten thousand messengers from country, village, town, and city churches across the Convention territory will assemble in the Houston Coliseum.

These messengers will hear reports of the achievements of the past year. They will also transact business for the denomination and enjoy periods of worship and fellowship.

But will this strategic meeting of the Southern Baptist Convention in this Year of Prayer for World Evangelization be characterized by spiritual power? What can be done to bring this about?

For one thing, could Southern Baptists do more to insure a genuinely spiritual convention than give themselves to the exercise of concerted prayer? Very often one hears the exclamation, "Oh, for a spiritual convention!" It is difficult to think of anything more important that the churches could do to make possible a convention of spiritual power than to begin now to offer special prayer for the forthcoming meeting.

Then again, the messengers chosen by the churches could do much to prepare their own hearts and minds for the Lord's use and blessing if they would set aside time to pray for the program and speakers.

Another very real way to obtain God's guidance and blessings upon the Houston convention would be to let prayer for such undergird and permeate every session.

Moreover, the officers and speakers could do much to assure a convention of spiritual proportions by giving themselves extraordinarily and agonizingly to personal prayer.

If the coming meeting of the Southern Baptist Convention is a great spiritual experience, it will be no accident. It will be so because of much prayer on the part of the churches, messengers, officers, and speakers. Let us remember Jesus' promise, "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you."

V.B.S. and Missions

The Vacation Bible school, begun in a very modest way in the Epiphany Baptist Church, New York City, in 1898 and promoted by Southern Baptists since 1924, has now become one of the biggest and most important units in the program of Christian education in the Southern Baptist Convention.

In 1925 Southern Baptist churches conducted 300 schools, but in 1957 this number had grown to 26,334 with 2,777,104 pupils enrolled. Last year the Vacation Bible school department of the Sunday School Board prepared sixty thousand leaders' packets.

The teaching of the Bible constitutes the central emphasis of Vacation Bible schools, but to make the curriculum both practical and specific much time is given to missions and stewardship. It would be impossible to calculate the missionary impact made upon the minds of the more than two and three-fourths million pupils who studied foreign missions in the Vacation Bible schools conducted by Southern Baptist churches last year. For the leaders' packets for the 1958 Vacation Bible schools the Foreign Mission Board supplied 180,000 pieces of missionary literature to supplement the missionary programs for approximately twenty-seven thousand schools.

Also of extreme significance are the mission offerings made by Vacation Bible schools. These totaled \$463,421. in 1956. The programs studied, the messages on foreign and home missions, and the guidance of the leaders all combined to produce this practical response on the part of the pupils.

Trouble in Indonesia

One writer has indicated it was "a political nightmare in an economic madhouse" that "carried Indonesia into a revolution nobody wanted and to the edge of a civil war everybody feared." Certainly troublous days have come upon Indonesia—a country of three thousand islands sprawled across three thousand miles of an important area of the world—for many economic, political, and religious reasons.

But this by no means will bring to a halt our missionary activities in that country.

For one thing, the fighting thus far has been limited mainly to the island of Sumatra, where up to this time we have no missionaries.

Second, despite the effect this civil war will have upon the island of Java, where all the Southern Baptist missionaries assigned to Indonesia are now stationed, our missionaries will continue to carry on their regular work with faith and vigor.

Moreover, the work will continue to go forward because of God's providential concern for the program Southern Baptists are conducting in Indonesia. The evidences of God's opening the doors there and directing our entry are too conspicuous and numerous for us to doubt his continued guidance.

Furthermore, Southern Baptists here at home are going to give themselves to special prayer for the country of Indonesia, the national Christians, and our missionaries on duty in that troubled land. This will assure the continuance of our missionary efforts in that needy country.

Do You Want a Big Job?

By Baker J. Cauthen

I HAVE just returned from Equatorial Brazil. It is one of the most challenging places I have ever seen.

The city of Belém stands midway between two great sections which compose this mission territory. To the west lies the valley of the mighty Amazon, a river system which drains an area nearly as large as the United States.

The resources of the Amazon Valley challenge the imagination. Minerals and timber abound. The waters swarm with fish, and the agricultural possibilities are unlimited. Here is a great frontier area which gives comfort to a food-conscious world aware of its mushrooming population. Reports that great numbers of Japanese immigrants are being brought into the Amazon Valley indicate that strides will be made in developing the agricultural and other economic resources.

Eastward from Belém lies the other half of the area served by the Equatorial Brazil Mission. The population is larger throughout this section, although in many parts the rainfall is very limited and poverty abounds.

Approximately nine million people live in the territory of the Equatorial Mission, but as one looks upon this vast area of potentiality there is an inescapable conviction that the population of the future will be multiplied.

Today Southern Baptist missionaries are building upon the foundations laid by a sturdy pioneer. In 1891 E. A. Nelson, the apostle of the Amazon, took up his work in this vast territory. For forty-seven years he made his way up and down the rivers of the Amazon Valley and told the story of Christ to those who had not heard. Churches came into life, and a mighty influence was exerted. One of today's missionaries has commented, "I hope to find a place someday where E. A. Nelson did not preach."

Now missionaries from seven locations—Belém, Santarém, Manaus, São Luiz, Fortaleza, Parnaíba, and Tere-

sina—continue to go up and down the rivers making known the gospel of Christ and establishing churches.

Schools and clinics also help the missionaries share the knowledge of Christ. A theological institute in Belém is the chief hope for supplying leaders for churches in the immediate future. Baptist schools in many of the locations prepare young people for the training they need for Christian leadership.

Tragic losses in recent months have weakened the Mission. Several missionaries have had to return to the States because of ill health. John S. Oliver was killed in a plane crash in November while returning to Teresina from an evangelistic service.

It is necessary for missionaries to take furloughs in order to sustain health, but as a consequence work is doubled for those who remain. I found some of the missionaries in the Equatorial Mission greatly extended in their efforts. Rev. and Mrs. Glendon D. Grober have gone from their station at Santarém to take care of the theological institute in Belém while the director is on furlough, but they are still carrying the responsibility for the vast Santarém territory.

MISSIONARY Fred E. Halbrooks, Jr., in addition to taking care of all the work in São Luiz, is making regular trips to Fortaleza and Parnaíba in the absence of missionaries to those fields. Miss Peggy Peimble was left alone in Teresina following the death of John Oliver. J. Loyd Moon at Manaus had just completed a journey into the extreme western stretches of the Amazon River when I visited the Mission. Vance O. Vernon at Belém carries a major load of responsibility in that city and throughout a vast part of the Amazon territory.

The trips these men make sometimes require them to be gone several weeks at a time, completely out of communication with their homes; but their wives are so committed to the task at hand that not one murmur did I hear.



Baker J. Cauthen

These men and women have done a remarkable service. They do not spare themselves. Not a one complained about the extra work or hardships, but everyone was strong in presenting the obvious fact that more missionaries are needed now.

There is a big job for you in one of the most challenging areas in the world. What you need is a heart full of love for Jesus Christ, a burning compassion for lost souls, a readiness to be like the grain of wheat that falls into the earth and dies that it might not abide alone but bring forth fruit.

The Equatorial Brazil Mission offers you hard work, a hot climate, a vast territory that will tax your strength, needs beyond your resources; but it also offers you the thrilling joy of breaking the Bread of life to many people who are spiritually hungry and who will go unfed unless somebody like you will hear the call of the Master and respond.

If you are looking for an easy place, high-sounding titles, or the plaudits of men, the mission field is not for you. But if your heart is tender with the love of your Saviour and if you feel that you would like to share with those who have never heard the transforming grace of God which touched your life, the Equatorial Mission of Brazil offers what you are looking for.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Do you want a big job?

Suppose you were a biological chemist, and found the cure for some disease which has scourged the human race, suppose that experiment proved it to be the long looked for, infallible remedy, would you hide that? It is against all the ethics of the kingdom of science to hold up any discovery that can alleviate the sufferings of humanity. And it is against all the ethics of the kingdom of God to hold up the discovery of a Redeemer.—JAMES S. STEWART in Thine Is The Kingdom

Why Did We Come?

By L. Glynn Breeden.

WHILE my wife and I were seeking appointment to overseas mission service, people frequently asked us questions like this one: "Don't you think you can be a missionary right here at home?" Then they argued: "After all, this is a mission field within itself. There are plenty of lost people here who need to be won."

The surprising thing is that most of those who advanced this argument are Christians and many are among the most faithful church workers. I can't argue with those people; I never tried to. Certainly there are lost people here at home to be won. Every Christian has his own mission field in which to work and to serve. I do not doubt but that we could stay in the United States and do good; but I am convinced that the difference between doing good and doing one's best is the difference between following the wisdom of men and following the will of God.

We came to Colombia with a sense of a call from God; and, after seeing this mission field firsthand, we do not wonder why God has called us to the foreign field. If there is a mystery about Christians going outside the United States to serve it is in the question, "Why so few?" I am convinced that the answer is not that God calls few people into foreign service but that many Christians lack the dedication, consecration, and willingness to seek and to follow God's will in their lives.

The Bible records for us Christ's command to evangelize the world, and it reveals to us that foreign missions is part of God's plan for the redemption of mankind. But until we make this message personal, until it ceases to be theory for us and becomes a part of our lives, we cannot do very much to advance the cause of Christian missions.

I once knew a woman who for years had taught an Adult Sunday school class in a large church. She was ready to tear limb from limb the elementary director who had dared try to enlist some of the members of her class as workers in the Sunday school. If this attitude exists in the local church, how can people see the needs of the foreign fields?

Do we see our organizations as ends within themselves or as means to an end, that of winning the lost to Christ? When any organization fails to keep constantly before it the goal of winning the lost, then that organization inevitably fails in its purpose.

THE church has been called the bride of Christ, but Christ does not seek a bride simply that she might be beautiful to look upon. The principal function of the church is winning the lost.

Not long ago I heard a pastor make this statement: "Every organization of the church should point to one thing and one time: the invitation." Our concern should not be for our organizations per se, but for winning the lost—whether they be members of our own family, next-door neighbors, or

people on the other side of the world.

The concern must come from the grass roots. It must begin in the smallest units of our organizations, even with the family itself. Would you be willing to pray that God might lead you or your son or your daughter to the foreign field? Or is foreign missions something you believe in as a good thing, just so long as it is carried on by someone else and does not affect you directly?

Perhaps the first step in making missions personal is to remember that we ourselves are products of foreign missions. Where would we be today if Paul and the other apostles had said: "We won't do anything about foreign missions, about reaching out into Judea, Samaria, and the uttermost parts of the earth, until the evangelization of Jerusalem is complete. When there are no further needs in Jerusalem, then we will think about establishing a foreign mission program. We believe in taking care of the home base first." You know the answer to that as well as I. Two thousand years after Christ gave the command, "Go ye into all the world," we would be lost and Christianity would still be bottled up in Jerusalem, if it continued to exist at all.

Our nation can offer the world material things, but the world needs something much greater. We have developed an extensive foreign aid program, and that is good. But foreign aid will never be the answer to the world's problems. It is no more the answer today than soldiers, guns, and airplanes were the answer to the

world's problems fifteen years ago. The soldiers, guns, and planes were necessary at that time, but they didn't solve the problem.

Possibly they did buy us the opportunity to work toward the solution of man's problems. It is our responsibility as Christians to take advantage of that opportunity, for those basic problems are spiritual and their solution has been entrusted to Christians.

Seven hundred years ago the great Mongolian emperor, Kublai Khan, ruler of a vast area which today contains between one third and one half of the total population of the world, asked that one hundred missionaries be sent to China to instruct his people in the Christian religion. This was the greatest opportunity Christianity has ever had for winning the teeming millions of the Orient to Christ, but Christians did not rise to the occasion.

Southern Baptists have unprecedented resources and unprecedented opportunities today. What will history say about us seven hundred years from now? Will it say that Southern Baptists of the twentieth century faced a great opportunity to win the millions of the Orient, of Africa, and of Latin America but that they were not sufficiently concerned to accept this challenge and, therefore, these great populations remained lost to the only One who is able to save their souls?

Do you really have a compassion for souls? Are you willing to make personal sacrifices for the furtherance of the gospel? What price concern for a lost world! Our present concern and our present efforts aren't enough; for Christianity is not gaining ground in the world today. On the contrary, Christianity is losing ground. It is true that the number of Christians is increasing, but that increase is not keeping pace with the increase in population.

The world is becoming more pagan every day. There are 600,000,000 more non-Christians in the world today than there were fifty years ago [*Where'er the Sun*, by Samuel Hugh Moffett, Friendship Press]. How deep is your concern? Do you believe that foreign missions is a good thing only so long as it doesn't affect you personally? Are you willing to make financial sacrifices? Are you willing to see your loved ones go to foreign fields? Are you willing to say, "If you want me, Lord, here am I; send me"?

Let Us Pray

I AM PRAYING that I may have ready for the printer by early summer a book in Japanese for inquirers, new Christians, and soul-winners. The title is "The Way Home." Since my illness in 1956 I have been working on the instalment plan, doing just what I could each day; but I must work on my book, for the night cometh and hungry souls wait.—Maude (Mrs. C. K.) Dozier, emeritus missionary to Japan

WHEN you pray for me, please pray specifically for my leadership of a group of sixty girls in the Baptist girls' school in Agbor, Nigeria. I hope to achieve a circle plan of organization in an effort to necessitate more participation and to implement the purpose of the organization.—Nan Owens, missionary to Nigeria



Christian Courageous

Seventeen-year-old Annie Cheah [see photo], one of six who dedicated their lives to full-time Christian service at a Baptist camp in Malaya earlier this year, is being severely criticized for the stand she took.

Very early one morning, less than a week after the close of camp, Annie phoned and asked if she could come down to talk with us. Having found out about the decision her daughter had made, Annie's mother was threatening to disown her and to make her leave home. We assured Annie of a place to stay for a few days until other plans could be made. She went home to get her personal belongings, but failed to return. Early the next morning I went to her house, and a smiling Annie greeted me: "I don't have to leave home. Mother isn't angry this morning and she said I can stay."

Needless to say, we both rejoiced, but our joy was short lived. A few days ago Annie called again, telling us of the difficult time she is having. Her mother is making it practically impossible for her to do any studying at home. She finds herself being subjected to severe scoldings from the time she arrives home after school until bedtime. Annie feels she must leave home so she can have the peace of mind necessary to complete two more years of school before entering the Baptist theological seminary in Penang.

The years ahead are going to be difficult because Annie is now receiving no support from her mother; but the Lord is able, and a way has been found to help finance her schooling. She submits the following prayer requests: "(1) Pray with me that my mother may soon become a Christian. (2) Pray that I may find a part-time job so I will be able to take care of my personal needs while trying to complete my schooling. (3) Pray that I may have the grace needed so as not to waver in the decision made, in spite of what may happen in the future."—Anna (Mrs. G. Harold) Clark, missionary to Malaya

—Compiled by Dorothy Brock—

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



Indians Have Been Lifted Above Superstitions by Gospel Message

Victoria (Mrs. J. Bryan) Brasington
Lima, Peru

"WHEN I began studying English I had a burning desire to learn the language, but now I have a burning desire to see my friends accept Christ."

"I am not satisfied with my religion. Can you tell me what you believe?"

"Jesus forgave my sins and came into my heart!"

From these statements and questions you can see the great opportunities we have with the young people at the University of San Marcos, in Lima. Recently the Peruvian Mission voted to begin a student center which will be located in our church, and Bryan and I will be in charge of this new work.

Recently Bryan returned home from an eighteen-hundred-mile trip to the drought area of southern Peru. The purpose of the trip was to deliver a check from Southern Baptist relief funds to Irish Baptist missionaries who are serving the Indians in the area around Lake Titicaca.

More than a million Indians have been affected by this drought. Many of them know nothing of Christianity but observe a religion mixed with superstitions. For about twenty-five years missionaries have worked with these people, and now they have twelve Baptist churches.

Bryan tells about one of his experiences with an Irish Baptist missionary: "I shall never forget the visit to one of their churches high up on a mountain. We traveled by truck over dirt roads for three hours and then had to walk the remainder of the way.

"Upon arriving at the church we found a one-room, mud-walled, straw-roofed building which had been erected by the Indians. The floor was dirt, the benches were made of mud, and the only light entered through the door and two small windows.

"The Indians have no pastor and they do not know when the missionary will come, but they have their services regularly each Sunday and Wednesday at noon. I shall always remember those Indians crowded into that one small room to worship God—the barefoot mother nursing her baby on the front seat, the old woman with the steady tubercular cough, the man wearing all patches. These found the true meaning of life because the message of Christ was shared with them.

"The service lasted for an hour and forty minutes, but I believe the people would have stayed all after-

noon. Their way of life is slow and simple, but they have time for the things of God."

Please join us in prayer that more of these Indians may be lifted above their superstitions by the message of Christ.



Japanese Worked Like Bees, Prayed Like Saints for Revival Services

D. Curtis Askow
Tokyo, Japan

I'VE returned from a three-week tour of revivals as part of the "New Life" evangelistic campaign of the Japan Baptist Convention.

I preached in an eight-day meeting in Hiratsuka, during which the Baptist church had the largest crowds in its seven-year history. Forty-four people walked the aisle to profess faith in Christ and large numbers heard the gospel for the first time.

In Japanese churches it has been the custom to have only two- or three-day meetings; therefore, the success of this meeting was not only a joy but a great surprise to Pastor Nagao.

Next I visited the island of Kyushu, where Missionary William R. McDaniel works. We had meetings in three mission points of the Kumamoto church. Christians in

FOLLOWING a film and message one night at the YMCA hostel in Shauri Moyo, Kenya, an educated African, Kimiti, approached me for a private conversation. "I am a frustrated man," he said; "I need help and I can't help myself. Today I have felt that I did not care whether I lived or died. Can you help me?" For an instant I thought I was sitting in a pastor's study in the States talking with one of America's frustrated millions. Then I realized, This is Africa! This man is not some half-naked savage just out of the bush. This is an intelligent, civilized man who has the same drives, ambitions, and problems as every other man. The help I offered is identical to that I would offer the person in the pastor's study at home. That help is Jesus Christ as revealed in the Bible and available through prayer. Kimiti responded to that help, and he is now earnestly seeking the way to a full Christian life.—Earl R. Martin, missionary to Kenya.

WE ARE confronted with the "lostness" of the people here. On the train we saw a man get up in the seat, remove his shoes, and pray toward Mecca. Often we see a man leading his two wives around with several children following—men are allowed to have four wives here. Three- and four-year-old children go out to pull dead grass and rake leaves to use for fuel. On the way to the post office recently I saw a baby about one-year old, without clothes, crawling along in the dust and crying. Today a man lay near our gate and appeared to be dying. A little farther down the road I saw five children fighting over garbage. Someone had poured out a little flour with the other garbage, and the children were scraping it up with the dirt to eat. Boys, thirteen and fourteen years of age, dig ditches and pull carts like oxen.—W. Trueman Moore, missionary to East Pakistan

these outstations have no church buildings; thus the meetings were held in homes. We all sat on the floor, Japanese style, and I preached to crowds of from twenty to twenty-five people. In these small meetings there were five professions of faith and two rededications.

For four days we held an evangelistic meeting in connection with the opening and dedication of a new church building in Yatsushiro [see picture story on pages 4 and 5]. The members of this mill-town church worked like bees, prayed like saints, and gathered crowds that filled the building each service. Most of them had never before heard a Bible message, but their response was thrilling. Fourteen made professions of faith.

You would have been thrilled to see the lovely white stucco church building dedicated in an impressive service on a Sunday afternoon. There this small group may worship, evangelize, and grow.

The building cost you \$5,560; it came from your 1956 Lottie Moon Christmas Offering. You would be so proud to see it and to know that you helped erect such a church building in this city where only a handful know Jesus.



Concern of Missionary and Laymen Leads to New Church in Nigeria

Voda (Mrs. Russell L.) Locke
Port Harcourt, Nigeria, West Africa

IN THE suburbs of Port Harcourt, Nigeria, lies a densely populated area called Diobu. Many of the people who are employed in Port Harcourt live in Diobu because rent there is much cheaper.

Until last year there was no Baptist witness in Diobu,

and the Port Harcourt church is too far away to minister adequately to the people's spiritual needs. After much searching, a building was found that could be rented for worship on Sunday; therefore, Russell and two laymen began the work.

Abraham Mini, who works at a bank in Port Harcourt, had a special burden for the people in Diobu, and Joe Lutton, an Irish Baptist businessman, was also interested in finding some Christian work to do. These two men have been the backbone of the work. They helped to lead the people until a pastor was called, and since then they have helped the pastor in many ways.

As we went to the church the first Sunday, we walked past many houses, and in front of one we saw an offering of eggs under a tree. We learned that this building is a juju house of worship and an offering of some kind is always under the tree.

As we entered the church building, a few adults and many children crowded behind us out of curiosity, wanting to know what we were doing and to get a better look at the white children. However, the people have been coming to the church again and again for a different reason; they've heard the gospel preached by Clifford George, one of our promising young pastors.

During this past year the preaching station has grown and there are now thirty baptized members. These young Christians have bought land and erected a small building, and they now have a full church program. Their average Sunday school attendance is fifty-five or sixty.

Although there is only a small mud church building in Diobu, it is a light upon a hill that cannot be hid. Someday we hope that the juju house and offering of eggs will vanish because the people will have found something to take its place—a living Saviour in the hearts of men, women, boys, and girls.



Mexico-American Hospital Joins Two Nations in a Common Effort

E. Lamar Cole
Guadalajara, Jalisco, Mexico

OUR hearts are full of gratitude for your prayers and gifts that have helped us stay in Mexico. We trust that you will continue to pray for us as we try to solve the innumerable problems connected with our house, the finishing of the hospital building, the installation of equipment we have purchased, and the organization of personnel.

All things are looking good to us. Where there was no tree, now stately palms, practically given to us by the city, surround three sides of the hospital. Forty poinsettia cuttings are now blooming in our back yard, and there is a stretch of green grass, trees, and plants given to us by many friends, from the poor lady who sells flowers

OUR six-year-old son, Mike, attends an international school in Barcelona, Spain, which has two classes in religion, one taught by a Catholic priest and one taught by an evangelical pastor (this is a situation unknown in the regular schools of Catholic Spain). One day as I stopped by the school to pick up Mike at lunchtime, he and the eight other evangelical children in the first grade were just returning to their room from the religion class, carrying the notebooks in which they draw a picture of each day's Bible story. As they entered the room several of the twenty-three Catholic children asked: "What did you study today? Show us your notebooks." Soon eight or ten little heads were bent over the notebooks, where a beautiful description of the creation had been started. Then one little Catholic girl said, "Do you want to see what we studied?" And we all looked at the first prayer to the virgin which they were learning. As the happy conversation continued among the children, my eyes filled with tears of gratitude to God who is planting seeds, not of tolerance, but of mutual appreciation, in the hearts of these children. It was as if a fresh breeze of air had been blown across the scorched desert of centuries of prejudice. I thanked God for the childish hearts that know no prejudice until we adults teach them ours.

—Joyce (Mrs. Roy B., Jr.) Wyatt, missionary to Spain

by the cemetery to the American who is giving free time to the landscaping of the hospital grounds.

It took many years to prepare the soil for the growing of a hospital organization. We had to be transplanted and pruned many times ourselves in order to develop a root system that would survive the temperate and fanatical climate of Guadalajara.

We have seen the city modernized outwardly and inwardly, as buildings have been torn down to widen the streets and new fronts have been put on old walls. Some prejudices have also been torn down, but sometimes the toleration is only on the surface.

The formal inauguration of the beautiful Baptist Hospital, "Mexico-Americano," joining two nations in a common effort to help our fellow men, was held on February 16-18 [see cover and page 17]. It is thrilling to watch the enthusiasm grow in the group of young liberal-minded Mexican doctors, meeting regularly now to take their places in the organized medical staff.

There are about fifteen doctors here who have had advanced residencies in various specialties in the States, who know the American way of life, and who want a hospital here with the standards they studied there. They will form the active staff, and there are a good number of mature men of various specialties already lined up for the consulting staff.



Three-Year-Old Assures Mother That "God Is with Us Here, Too"

Sarah Beth (Mrs. James M., Jr.) Short
Chihuahua, Chihuahua, Mexico

WELL, this is Chihuahua, our new home; and I find myself already in love with it and especially with our new friends—those of the student home and of the Baptist church here. Only the children and I are here now, as James had to stay in Ciudad Juárez to see our furniture and other household goods through customs. Coy Lee (Mrs. A. P.) Pierson was waiting to bring us to Chihuahua; and, as she had to return that day to the student home, the children and I decided to go on ahead with her.

We left Ciudad Juárez at about 3:00 p.m. for Chihuahua, only 236 miles away. About sixty miles down the road the skies began to turn dark, and at an inspection point about a hundred miles from Juárez we were warned that we must travel no faster than forty miles per hour the rest of the way because of the terrible blizzard and snow. We bought some candy bars there to stave off our hunger and went on, wanting to get home as soon as possible and knowing it would be late.

We drove on at between twenty and thirty miles per hour, as we found it impossible to drive safely at a more rapid pace. All went well, though, until the roads began to get icy. Between Juárez and Chihuahua is a low mountain range through which we had to pass, and there a truck had skidded sideways on the highway. We had to stop about 9:00 p.m. just a few miles from home, and we sat there until almost 3:00 a.m.

The truck was finally straightened out, and it and many cars, trucks, and buses crept on around the mountain pass; but we were stopped behind a car whose radiator had frozen. We could not get around without making sharp turns which were impossible on that icy road. I got out and put rocks behind the tires, got some snow for the children to eat because of their thirst, and told them we would play like this was a trailer house and make a bed so they could go to sleep. We built up the floor with suitcases and made a bed; and they were soon fast asleep, after we asked God to be with us and help us through the night.

Mrs. Pierson and I did not sleep but watched the movements of the other cars—some two hundred or more of them. Finally, by about 2:00 a.m., it had snowed so much that the road was not so slick.

Mrs. Pierson started the car and we got out even with the one in front of us before we began to slide. I got out and put rocks under the wheels again; she tried to drive ahead. This continued until it was impossible to go farther without sliding into the car in front.

Suddenly, right in front of us was a man with chains which he said someone had given him. He put them on our car, then followed us in his car the rest of the

way to Chihuahua, where we found a hotel room sometime after 3:00 a.m.

Julia Ann, our five-year-old, asked, "Mother, are we the only ones in this hotel?" I said, "No, darling, we're the only ones in this room, but there are many people in the hotel."

Jim, our three-year-old, immediately said, "No, Momma, God is with us in this room, too, just like he was in the car."

Yes, we had prayed, and our prayer had truly been answered; for we all felt His presence.

Artificial Respiration and Prayer Needed to Save Patient, Says Nurse

Lolata Dotson
Iwo, Nigeria, West Africa

IT DIDN'T take long to learn to love Iwo. Our city has a population of approximately one hundred thousand people; yet in many ways it may be considered one of the most backward cities in Western Nigeria. Besides the missionaries there is only one white couple in Iwo. We have no European stores and no paved roads, but I am told that Iwo has grown quite rapidly in just a matter of a few years.

RECENTLY I was one among ten thousand people standing in the street to hear an outstanding candidate for the presidency of Argentina. And I thought of the twenty people gathered a few hours earlier for the weekly prayer meeting of the Second Baptist Church, Bahia Blanca. Why is it that only twenty will meet to study the Bible and to pray to the only One who is able to give the prosperity, peace, liberty, and happiness that political candidates offer, and ten thousand will stand for two hours to listen to a politician? It is not because they have never heard of Jesus Christ; but often the message they have heard has been unsatisfying because it was an adulterated message proclaimed in an unknown tongue. They listen to a distinguished man dynamically present political doctrines because they are grasping for something to fill that void created by liturgy and cold words spoken by black-robed men. But wait! I have not done all within my power to convince them of the sufficiency of the gospel message. Must I convince them? My faith flickers, and out of habit I read the Bible. My heart bursts afame as I read: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."—Charles W. Campbell, missionary to Argentina

In 1950 there were only seven girls attending schools in this city. Many of the people did not care if their children got an education or not, but the picture has changed considerably now. So many girls now attend school in Iwo that I do not know the number. Though education has gained a strong foothold, there is much to be done in Christianizing this city.

Dispensary responsibilities and duties attached to being Sunday school superintendent for our Baptist college church have kept me pretty busy. I would love to share with you the stories of many of our patients who have been miraculously healed as the results of your prayers. Since space does not allow that, I will tell you of one.

We had forty-seven cases of tetanus (lockjaw) in our dispensary last year. Wasiu is one who came to us with this critical disease. Two nights after his admission he almost stopped breathing in spite of all the medicines and nursing care we had given to try to pull him through. I realized that as far as human power was concerned there was no hope for his life then, physically or spiritually.

Because he was getting no oxygen, I applied artificial respiration for one hour—all the time praying earnestly that God would put life back into his limp body. Suddenly his condition changed for the better, and in amazement I watched him sleeping peacefully. From that time on Wasiu's condition improved every day and three weeks later he left the dispensary completely well. He is now convinced that Christ is the Great Physician.

Pray with us that as he attends church each week he may find this Christ as his Saviour.



How Can You Help? Through Prayer, Tithes, Offerings, Says Missionary

Virginia (Mrs. Logan C.) Atip Kumalo, Bulawayo, Southern Rhodesia

MANY have asked what they can do for us here. Besides praying for us, the greatest way to help the work is to give your tithes and offerings through the Cooperative Program and to give a special birthday gift to Jesus through the Lottie Moon Christmas Offering.

We have told our friends here about our Cooperative Program and of the joy we had in knowing that when we gave our tithe through the local church it was going for all our work—hospitals, Christian education, home and foreign missions, et cetera. Also it has been a thrill to tell them of our Lottie Moon Offering in which many make real sacrifices to help others around the world.

I wish you could ride through our African townships and communities, as we did one Sunday, and see the rows on rows of houses, a sea of them. In some towns we have only one church to reach all the thousands of people, and in others, no witness at all. In a few there are Sunday schools, with worship services held under trees. If their hearts could speak, surely these people would cry, "Come over and help us."

Missionary Family Album

Appointees (March)

BOATWRIGHT, C. S. (Bob), and Betty Faith Williams Boatwright, Ga.; Japan.
BOND, G. Clayton, La., and Helen Terry Bond, Ky., Africa.
NICHOLS, Gilbert A., and Mabel Dean (Deanie), Marshall Nichols, Ark., Paraguay.
ROSS, F. Gilbert, and Carolyn O'Brien Ross, Tex., Mexico.

Arrivals from the Field

BADGER, Rev., and Mrs. Ted O. (Philippines), 800 Teetshorn St., Houston, Tex.
BLACKMAN, Rev. and Mrs. L. E. (Hawaii), c/o H. L. Anderson, 6954 Foch Rd., New Orleans, La.
CRAIGHEAD, Rev. and Mrs. Walter E. (Paraguay), 7244 Yoe St., Houston, Tex.
LIDE, Dr. Francis P. (Philippines), Box 223, Wake Forest, N. C.
MOORE, Dr., and Mrs. R. Cecil (Chile), 4414 Hazleton Drive, Houston, Tex.
OGBURN, Miss Georgia Mae (Chile), 3219 Highland Ave., Meridian, Miss.
RAY, Rev. and Mrs. Daniel B. (Korea), 1203 N. Cedar, Bonham, Tex.
SMITH, Miss Lucy (Japan), 1819 Northwest 12, Oklahoma City, Okla.

Births

DOYLE, Rev. and Mrs. Lonnie A., Jr. (Brazil), son, Robert Donald.
LYON, Rev. and Mrs. Roy L. (Mexico), son, Roland James Paul.
NORMAN, Dr. and Mrs. William R., Jr. (Nigeria), son, William Ray.
ORR, Rev. and Mrs. Donald L. (Columbia), son, Roger King.
RAY, Rev. and Mrs. Daniel B. (Korea), son, Andrew Rex.
SPENCER, Rev. and Mrs. Alvin E., Jr. (Japan), son, Scott Cameron.

Deaths

GOLDFINCH, Mrs. Grace, mother of Rev. Sydney L. Goldfinch (Paraguay), Mar. 2, Florence, S. C.
MCKEELEY, C. M., father of Mrs. L. Gerald Fielder (Japan), Feb. 27, San Saba, Tex.

Departures to the Field

BREWER, Nadyne, Caixa Postal, 184, Salvador, Bahia, Brazil.
HILL, Dr. and Mrs. Thomas W., Apartado 1883, San José, Costa Rica.
HORTON, Frances, 6 Nishi 2-Chome Hanrima-cho, Abeno-ku, Osaka, Japan.
MASTERS, Helen, Baptist Welfare Center, Ile via Oshogbo, Nigeria.
McCONNELL, Dr. and Mrs. H. Cecil, Casilla 3388, Santiago, Chile.
MORRIS, Rev. and Mrs. Charles H., House 14, Road 7/20, Petaling Jaya (K.L.), Malaya.

PERRY, May, Baptist Girls' School, Box 13, Abeokuta, Nigeria.
POE, Rev. and Mrs. Joe T., Casilla 3388, Santiago, Chile.
PORTER, Ruth, Casilla 31, Asunción, Paraguay.
SCAGGS, Josephine, Joinkrama Village, via Ahoada, Idinima Post Office, Nigeria.
SCHWARTZ, Evelyn, Dijalan Gunung Sahari VI/11a, Djakarta V/2, Indonesia.
SMITH, Rev. and Mrs. Howard L., Baptist Headquarters, Ibadan, Nigeria.
STAPP, Mrs. Charles F., Rua Uruguay 514, Apt. 102, Rio de Janeiro, Brazil.
THOMPSON, Dr. and Mrs. Cecil L., Calle Ramon L. Falcon 4080, Buenos Aires, Argentina.
WEEKS, Wilma, Dijalan Ir. Anwari 12, Surabaya, Java, Indonesia.
YOUNG, Neale, Baptist Mission, Ede, Nigeria.

Language School

CANNATA, Dr. and Mrs. Samuel R. J., 4th Ave. and MacKenzie Rd., Salisbury, Southern Rhodesia.
FARRIS, Rev. and Mrs. Theron V., 352 2-Chome, Nishi-Okubo, Shinjuku-ku, Tokyo, Japan.
SPANN, Rev. and Mrs. Jimmie D., (Uruguay), Apartado 4035, San José, Costa Rica.
SPURGEON, Rev. and Mrs. Harlan E., P. O. Box 427, Taipei, Taiwan.

New Addresses

APPLEWHITE, Dr. and Mrs. C. Winfield, P. O. Box 6, Kediri, Indonesia.



Donna Lee is the daughter of Rev. and Mrs. Garrett E. Joiner, of Ecuador.

BAILEY, Gracia (Brazil), 3701 N.W. 58th Terrace, Oklahoma City, Okla.
BAKER, Mrs. C. A., emeritus (Brazil), 2105 East North St., Greenville, S. C.
CHAMBERS, Mrs. R. E., emeritus (China), Pine Haven Nursing Home, Box 177, Morrison, Colo.
CRAWFORD, Mary K., emeritus (Hawaii), Olds Hall, P. O. Box 791, 340 S. Ridgewood Ave., Daytona Beach, Fla.
FREELAND, Estelle (Nigeria), Box 6203, Ft. Worth 15, Tex.
GARRETT, Doris O. (Nigeria), 2611 S. Salado, Austin, Tex.
GILLIHAM, Rev. and Mrs. M. Frank, 352 2-Chome, Nishi-Okubo, Shinjuku-ku, Tokyo, Japan.



Nine-year-old Joyce Lynn Hunker (left, facing camera), daughter of Dr. and Mrs. W. Carl Hunker, is already telling the story of Jesus. Recently she started a Sunday school on the side porch of her home in Taiwan for neighboring Chinese children. She and a friend do all the teaching in Chinese, using the Bible and flannelgraph stories.



Rebecca, Deborah, and Judith (from left) are the daughters of Rev. and Mrs. John D. Ratliff, missionaries in Tegucigalpa, Honduras.



JoEllyn and Brandon are the children of Rev. and Mrs. Albert H. Dyson, Jr., missionaries to Nigeria.

GILLAND, Rev. and Mrs. W. McKinley (Nigeria), 85 Sherman St., Apt. 5, Hartford, Conn.

HIBBARD, Hazeldean, Baptist Leprosy Service, Box 26, Ogbomosho, Nigeria.

HILLARD, Rev. and Mrs. Russell B., Valls Y Taberner, 7, Barcelona, Spain.

HOLLOWAY, Rev. and Mrs. Ernest L., Jr., 356 2-Chome, Nishi-Okubo, Shinjuku-ku, Tokyo, Japan.

JOWERS, Mrs. S. Clyde (Philippines), 917 College Drive, Pineville, La.

KING, Harriette (Malaya), 1001 Haron St., Anaheim, Calif.

LANCASTER, Cecile (Japan), 2604 Morrison St., Houston, Tex.

LEONARD, Dr. and Mrs. Charles A., emeri-

tus (Hawaii), c/o Rev. James H. Smith, Rte. 2, Weaverville, N. C.

McCoy, Dr. and Mrs. Donald B. (Brazil), 109 General Ave., Centerville, Tenn.

McGINNJS, Rev. and Mrs. William H. (Ghana), Vine Grove Baptist Church, 408 W. Main St., Vine Grove, Ky.

MILLS, Rev. and Mrs. Dottson L., 25 de Mayo 84, Junin, Buenos Aires, Argentina.

NORMAN, Dr. and Mrs. William R., Jr. (Nigeria), 615 43rd St., Fairfield, Ala.

QUALIS, Rev. and Mrs. Samuel A., Caixa Postal, 352, Rio de Janeiro, Brazil.

SANDERSON, Rev. and Mrs. Paul E. (Brazil), c/o Mrs. Carrie Masden, Lebanon Junction, Ky.

SHOREAKE, Rev. and Mrs. Howard L. (Ecuador), 3826 5th St., Pt. Arthur, Tex.

SMITH, Rev. and Mrs. Donald R., Apartado, 152, Valencia, Venezuela.

STRÖMBERG, Dr. and Mrs. Greene W., emeritus (Malaya), P. O. Box 676, Pineville, La.

STOVER, Mrs. T. B. (South Brazil), c/o T. B. Stover, Jr., 7691 Leyden Lane, Derby, Colo.

WILLIS, Miriam (Paraguay), 2906 Clearview, Austin, Tex.

Retirements

DODSON, Flora (Hong Kong), Mar. 1.

SWENSON, Rev. and Mrs. Erhardt S. (Argentina), Feb. 28.



Rev. George H. Hays, new treasurer of the Japan Baptist Mission, and Mrs. Hays (left) greet a guest at a reception honoring them. Also in the receiving line is Miss Lucy Smith, retiring assistant and acting treasurer.



Rev. and Mrs. Fred L. Hawkins, Jr., of Brazil, pose with William Paul, Deborah Ann, James Gordon, and David Lee (from left). William Paul says, "When I go back to the States to college, I'm going to be a missionary to Texas."

That the New Africa May Know

By Victor Latunde Lawoyin

OF ALL the continents in the world, Africa is one of the oldest, and, yet, at the present moment of history, it is the newest. Today, it is the focusing point of millions of people in the world.

Here and there all over the vast continent of Africa there are drastic changes occurring—changes which are political, economic, or otherwise. The "old" Africa is rapidly fading away and, before we know it, the "new" Africa will have emerged. What will be the spiritual condition of the new Africa? This is the question that I would humbly like to pose to the Christians and the Baptist friends all over the world.

Several countries in the emerging Africa have already laid the foundations of their new nations. Several others are at their crossroads of destiny, at the moment of deciding what form of government they will set up and how they can proceed to solve the serious problem of the poor economy and starvation.

I wonder how many of these self-governing countries or of those who linger towards freedom will really consider where to put Jesus in their new nations. I wonder how many of them think or plan for the spread of the knowledge of our Master, Jesus Christ, without whom the builders of nations build in vain. It is with this doubt in my mind that I call generally on the Christian friends, and particularly on the Baptist people, to see the great need and the ripe harvest in Africa today.

A little more than a year ago Ghana became a free, self-governing country. In the new nation the Baptist mission work is in its infancy and thousands have yet to hear the gospel preached.

In Nigeria the mission work is more than a century old. The work started with less than ten people, but today more than four hundred thousand get together to worship Christ in the Baptist churches. The mission hospitals and the schools heal, teach, reach, and minister unto the spiritual needs of the people. We can rejoice with the workers in that country that they have fought a good fight, and we can pray with them that the race may be won.

However, I must say that the race is yet to be won. It is an admitted fact

that much has been done in the past, but it is also true that much more still needs to be done, especially at this historic period.

While I recount quite briefly the achievements of the Baptist work in Nigeria, I would like to put before my friends the vast areas in the continent which are calling for service. Like most of the countries in Africa, the Belgian Congo and Angola are places where ignorance, illiteracy, and superstition have taken captive of God's people. A host of missionaries, among whom can be mentioned Albert Schweitzer, have served as pioneers to clear the "virgin lands" and make ready for the plantation of God's kingdom. Tanganyika, Kenya, Ethiopia, and the Somalilands are also calling, "Come over to Africa and help us."

It is abundantly clear that the task has just begun. Africa needs the attention of Christlike and peace-loving people. We are all the instruments by which God himself can and will fashion a new Africa. If we fail to carry out God's purpose, let it be clear that the whole continent will degenerate spiritually, it will lapse into the old state, and it is not impossible that it will fall a victim of the Godless.

In the article above, Victor Latunde Lawoyin, a Nigerian, shows his concern that mission work be extended throughout his continent. And in the article below, Mrs. Frank W. Chase tells how Mr. Lawoyin's father reversed missions and helped extend the kingdom of God in Kentucky

Missions in Reverse

By Virginia Chase

THE value of foreign mission gifts cannot be completely termed as foreign, for in this modern generation there are world travelers and results may return home.

In September, 1957, our African "son," Victor Latunde Lawoyin [author of the article above], visited with us—two weeks before returning to Oberlin (Ohio) College as a sophomore premedical student. Tunde had

also been with us at Christmas, 1956; nevertheless, I learned some startling news last September.

First, I must turn back to Christmas, 1950, when Samuel A. Lawoyin, a Nigerian Baptist minister, visited our home. His visit made a profound change in the lives of the seven Chases.

James, then eleven years old, was the only Christian in our family. Mr. Lawoyin sensed the wasted power in this home and subtly led me to know

(Continued on page 29)



Mr. and Mrs. Frank W. Chase (back row, left) with their five children and their African "son," Victor Latunde Lawoyin. The Chase children are Dianna, Jerald, John, David, and James. Mrs. Chase and Mr. Lawoyin wrote the articles on the opposite page. Mrs. Chase was led to the Saviour by Mr. Lawoyin's father.

Jesus Christ as my Lord and Saviour.

After the holidays, Samuel Lawoyin returned to Oberlin College, where he was studying; but he wrote me many letters during my first difficult year as a babe in Christ. My pastor's wife confided to me that she thought I had received the value of a year of theology in his instructive letters. My other three sons, my daughter, and my husband have since accepted Christ as their Saviour, and we are all members of the Bellevue (Kentucky) Baptist Church.

In 1951 Samuel Lawoyin returned to Abeokuta, Nigeria, to pastor the Ijaiye Baptist Church. In 1955, the same year he was elected president of the Nigerian Baptist Convention, he moved to Ibadan to become pastor of the First Baptist Church there.

In the ensuing years we have exchanged letters, pictures, gifts, and tape recordings. The most recent gift to come to us was Tunde, temporary loan of Mr. and Mrs. Lawoyin. Tunde is a fine young man, and we are proud to be his American "parents."

During his September visit Tunde mentioned the name of a person who financed his education in the Baptist boys' high school, Abeokuta, while his father studied in America for four years. Because this person, and others, gave so generously and faithfully, Samuel Lawoyin was able to leave his family in Nigeria and feel they would be cared for.

I could hardly believe my ears when Tunde informed me that the person who had sent money for his education was Miss Vivian Wood, a quiet, unassuming, wonderful woman in my own church. This deed made her indirectly responsible for my salvation.

Indirectly? God works in a mysterious way, encouraging each Christian to contribute a necessary function in the carrying out of Christ's commission to all his disciples: "Go ye into all the world, and preach the gospel to every creature." Miss Vivian Wood's function in this effort was love gifts sent to Nigeria. And the result was missions in reverse.

Nigerian Students Say

Thank You!

EDITORS' NOTE: The fifty-five girls at the Baptist Women's Elementary Training College in Ile Ife, Nigeria, are proud of their new buildings; and when they found out that Southern Baptists gave all the money to make these buildings possible they wanted to thank them. They send the following letter:

Dear Friends:

We are very grateful unto the Lord for the love you have for our country and also for us as a student body of this new institution.

When we look around us we see the glory of God. Our joy is beyond expression to see these beautiful college buildings which you have helped to make possible. We are very grateful for the love of God which is in you and which you have for us that caused you to make possible these magnificent and comfortable buildings.

These are some of the beautiful buildings that have been completed: the cook's moderate house for his family; the missionaries' beautiful house for Misses Lena V. Lair and Maxine Lockhart; the school block where we have four classrooms, visual aids room, the book store, the African teachers' offices, the college library, the principal's office, and the clerk's office; the dining room; the kitchen; and the beautiful and large dormitory with forty-nine rooms in it. Each room will accommodate two students. Our chapel is not yet finished. We hope it will be finished in April and we shall dedicate it on May 11, 1958.

Our thanks is beyond expression; only God can repay you. May the Lord in his mercy bless and direct your lives.

We pray that those of us here and those to come after us may be good Christian teachers and leaders for the glory of God.

Out of Struggle Comes Strength

(Continued from page 9)

part of the cost of the present sanctuary. After accepting the gift in deep humility, the church has steadily increased its gifts to the Christmas offering for missions each year. In 1955 the offering totaled \$1,000, and in 1956 it soared to \$2,280.

The total mission offering, for home and abroad, was \$1,880 in 1956. During the period from 1948 to 1957 the church gave a total of \$6,530.42 to the Lottie Moon Offering, \$10,262.99 to missions at home and abroad, and \$9,762.80 to the Cooperative Program. These figures reveal the burden for missions felt by Wahiawa Baptists.

The church reaches out constantly in an effort to spread the gospel on the island of Oahu. It was influential in establishing the Baptist church at Waianae. It sponsors a mission at Whitmore City, a near-by pineapple camp, and conducts a Bible study group every other Thursday at Waialua. A Japanese minister from Honolulu regularly conducts a Japanese-speaking service at the church in Wahiawa.

Last year, for the second time, the Vacation Bible school lasted six weeks. Many enlistments for Sunday school are made while the children attend Bible school. One of the teachers in the 1957 school was baptized after her children attended Bible school the previous summer; forty-four young people were baptized at the close of that 1956 session.

At the end of the first week of the 1957 school there were 311 enrolled, with an average attendance of 267. The staff included a total of thirty-six teachers and workers, representing a composite of mainland and island Christians. None of the Baptist Student Union summer missionaries sent from the mainland were needed to help with this school.

The Woman's Missionary Society of the church includes four circles actively engaged in missionary endeavor. Seeking to let their light shine so that others may know Christ, the women aid the Hale Koa School for Retarded Children in Wahiawa and work with the Wahiawa General Hospital.

The Brotherhood of the church accepted the responsibility of the Royal Ambassador Chapters in 1956. In-

cluded in their activities is the diligent effort to enlist, not only the boys of the community, but their fathers as well.

From its position at the edge of symmetrically-laid-out pineapple fields and vast plantations of sugar cane, Wahiawa suffers from extreme growing pains. In the years to come the need for adequate facilities in the church will continue to increase steadily. Oahu is now a strategic military headquarters, bringing in a steady stream of military personnel. With the completion of 1,326 units in the Capchart housing project at Schofield

Barracks, five thousand more people will be added to the area served by the church.

At present the Primary and Intermediate departments meet in the small Quonset hut which was the original church sanctuary. Junior classes have met underneath the building for seventeen years. Six Adult classes, three Young People's classes, and three Junior classes meet in the present sanctuary, with one class meeting in the choir loft. A class of little boys uses the 1947 carryall. Seventy-two small tots are crowded into the tiny Nursery. But this year the church plans to break ground for its new educational building, which will house the Nursery through Intermediate departments.

Foreign Mission News

(Continued from page 17)

Dr. Cauthen and Dr. Means shared with the people of Mexico greetings "from thousands of friends whom you may never see, but who are interested in you and pray for you."

The only applause of the day came from the crowd when Dr. Cauthen said, "If one could lay open the heart of Dr. Cole he would find 'Mexico' imprinted there."

The medical missionary labored patiently and persistently for five years before obtaining his license to practice medicine in Mexico. Because laws of the country prohibit foreign doctors from practicing there, Dr. Cole had to live in Mexico five years to obtain a residence permit and write a medical thesis and pass all medical examinations in Spanish. While waiting to begin his own practice, he ministered to the sick in the name of a Mexican doctor. In recent years he has served through two small clinics in Guadalajara.

Stating the purpose of the hospital, Dr. Cauthen said, "This institution was built not only that the bodies of men, women, and children might be made healthy, but that their souls might be healed and put in touch with God."

The dedication service was held in the main entrance hall of the hospital. Three choirs furnished music for the occasion. A representative of Gideons International presented leather-bound, Spanish-English New Testaments for all the hospital beds. New Testaments, bound in white, were given to the

staff members. Bouquets of flowers from American and Mexican friends decorated each office and treatment room.

On Monday night, when a memorial plaque was unveiled, the governor of the state of Jalisco, Mexico, was represented by a prominent doctor of Guadalajara. The American consul brought greetings.

Southern Rhodesia Church Dedicated

A large crowd gathered in Gatooma, Southern Rhodesia, in January, to witness the dedication of the Cam and Motor Baptist Church. Among the group were representatives from near-by Baptist churches, representatives of other denominations, and missionaries from several areas in Rhodesia. Many people who could not squeeze into the little church stood outside the windows to listen.

Among the speakers was the compound manager of the Cam and Motor Mine, reputed to be the largest gold mine in the federation of Central Africa. Mrs. Marvin L. Garrett, formerly stationed in Gatooma, opened the church doors, and Dr. Ralph T. Bowlin, Mission chairman, brought the dedicatory message.

One of the high lights of the day was the baptism of twenty new Christians, all of whom had accepted Christ as Saviour some months before and had attended inquirers' classes and been interviewed by a committee of church leaders. This baptism service was the first to be conducted by S. Kufirwa, a young seminary stu-

dent who is pastor of the Rimuka Baptist Church in Gatooma.

Among those baptized was a man whose wife became a Christian soon after the work was started at Cam and Motor. He had often refused to let her attend church services; and he drank a great deal, beat her and the children, and gambled. But the wife prayed for him. Now he does not drink, smoke, or gamble. The family attends services together.

It was at Gatooma that Southern Baptists began mission work in Southern Rhodesia in 1950, and one of the first preaching points was at the Cam and Motor Mine where hundreds of African employees and their families live. Plans for the church building were originally drawn by Missionary John R. Cheyne. Construction was delayed by the illness of one missionary couple, but it was resumed when the William S. Westers arrived on the field. Saul Ngezi is the African pastor of the church.

Mrs. M. Giles Fort, Jr., reporting the dedicatory service, says: "There is gold at Cam and Motor, precious gold; but there is something far more precious than gold—there are lives at Cam and Motor. Already some of these have been claimed for God, but hundreds remain untouched—great potentials for his kingdom, future ministers, future leaders, future Christian citizens in this rapidly growing country.

"Men work very, very hard, they sacrifice much, to mine the gold. We must have a compelling urge within us to work with all we are and have to reach the lost with the gospel of the Lord Jesus Christ, 'the power of God unto salvation to every one that believeth.'"

Switzerland

McCollough Elected

At its March meeting the Foreign Mission Board approved the action taken by the faculty of the Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland, in electing Dr. Thomas E. McCollough, of the religion department of Stetson University, De Land, Fla., to its staff. He will be professor of theology.

Mrs. McCollough is the former Mary Lee Rankin, daughter of Mrs. M. Theron Rankin and the late Dr. Rankin, who was executive secretary of the Board until his death in 1953.



YOU AND YOUR MISSIONARIES

Rogers M. Smith

Men and Missions

MORE than nineteen hundred years ago Jesus Christ came to establish his kingdom on earth. He recognized that he needed men to help him set up his work. The ones he chose were men with the same faults and failures, the same desires and ambitions, and the same abilities as men of today.

These men came from various walks of life, such as fishing and tax collecting. They were challenged by Jesus' warm personality and by his courage, faith, sincerity, and determination. They saw in him a man with a message and a mission, and they were thrilled to have a part in his task. They left all to follow and serve him in the establishment of his kingdom. Some of them paid the supreme sacrifice for their devotion to this Man of Galilee, but they became immortal by doing so.

Down through the centuries there have been men who were willing to give themselves completely to the cause of Jesus Christ. Today we find many men serving as missionaries around the world. It is true that the number is not nearly as great as it should be. Of 1,180 active Southern Baptist foreign missionaries, 465 are men. They, therefore, make up about 40 per cent of the missionary staff.

Many of these are preaching—serving in local churches, in general evangelistic work, and in supervisory capacities. The preaching ministry is the very heart of our missionary program. The greatest need of the world as far as the cause of Christ is concerned is for men who will give themselves to the preaching of his gospel.

Many of these men serve as teachers and school principals in Southern Baptists' vast educational ministry overseas. There are about forty men serving as doctors in our healing ministry. Still others of the men are serving in publishing houses, making available Christian literature for the masses among whom they work. There are others who perform special services related to the mission program.

We thank God for what these men are doing on the mission field. We rejoice that the men of our churches in the homeland are becoming more and more concerned about foreign missions. On May 17, 1957, approximately six hundred Brotherhood men gathered in the Calvary Baptist Church, of Richmond, Virginia, to commemorate the beginning of the Brotherhood program as we know it. Among those who participated in this fiftieth anniversary program were Dr. George W. Schroeder, executive secretary of the Brotherhood Commission; Rev. George L. Euting, Brotherhood secretary of the Virginia Baptist Association; and Mr. A. Roy Greene, of Nashville, Tennessee, former chairman of the Brotherhood Commission.

The Brotherhood is now in the first year of its second half-century of service to Christ and his kingdom. It is confidently believed that the future of this significant program is as bright as are the promises of God. Southern Baptists are fortunate to have such men as George Schroeder, James M. Sapp, David T. Mashburn, Lucien E. Coleman, Sr., Edward Hurt, Jr., and Frank Black leading their men's program. These men, in co-operation with the Brotherhood secretaries for the states and the Brotherhood leaders in the local churches, are going to mean more and more to the strengthening of the local church and the mission program at home and around the world.

Truly Southern Baptist men are closing ranks as they march forward in the support of missions through prayer, gifts, interest, and dedication of life. We need more men on foreign fields, but we also need men here at home who will serve Christ in their homes, vocations, and churches.

We are very happy here with a quiet realization that we are where God intends us to be.—Shirley and Lowell E. Ledford, missionaries to Peru



THE WORLD IN BOOKS

Genevieve Green



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

Southern Baptist Encyclopedia

Every mission study leader needs to have at hand the two-volume *Encyclopedia of Southern Baptists* (Broadman, \$16.50).

It has items on every phase of Southern Baptist activity, with major articles on the Convention itself, each of its boards and agencies, and each of the state Baptist organizations—4,348 articles in all.

Of particular interest to mission study leaders are the articles on the mission boards and the other items relating to them. Missionaries appointed by the Foreign Mission Board since its beginning are listed. Each Mission and national convention associated with Southern Baptists has an article. Also, biographical monographs on several pioneer missionaries are included.

Catholic and Protestant

One in Christ, by K. E. Skydsgaard (Muhlenberg, \$4.00, a translation) is a Lutheran scholar's approach to the difficult question of Roman Catholic and evangelical relationships. The author pleads for acceptance of the insights of the book not as a polemic but, rather, as a quest and an experiment, and he avoids what he calls "battle clichés" or propaganda. In seven chapters he explores such areas as fellowship and division, Scripture and tradition, the Church, faith and grace, worship, and the saints and virgin Mary.

The book is a serious attempt to contribute to the mutual understanding of questions of significance to all churches. It seeks to clarify the issues and to give a deeper significance to the meaning of the ecumenical movement, and it will evoke disagreements. But it will also stimulate serious thought.—J. MARSHALL WALKER

Five Japanese Christians

Japanese Witnesses for Christ, compiled by Norimichi Ebizawa (Association, \$1.25), contains the life stories of five Japanese Christians. They are: Joseph Neeshima, founder of Japan's first Christian university; Yoichi Honda, founder of the Japan Methodist Church; Masahisa Uemura, a great Christian leader; Kanzo Uchimura, nonchurch advocate; and Gumppei Yamamura, an officer in the Salvation Army. Each story is written by a different author, all of them Japanese.

This, another in the "World Christian Books" series, is a look at the Japanese through Japanese eyes.

A Thai Princess

The Treasured One, by Ruth Adams Knight (Dutton, \$3.95), could be regarded as a sequel to the well-known book about Anna Leonowens' experience in the court of King Mongkut of Siam. This is an "as told to" story of a Thai princess, descendant of King Mongkut.

Now an American citizen, Princess Rudivoravan pictures birth and death in the Grand Palace, the crowning of a king, intrigues at court, religious customs, marriages, family life, Bangkok under Japanese occupation, and many other facets of life in Thailand's royal circle. Little of Thai life outside of royalty is revealed, but, in spite of that, this is an excellent background book for the study of Thailand.

Teen-agers should find the adjustment problem of the adolescent princess particularly interesting.

The Church's World Mission

Thine Is the Kingdom, by James S. Stewart (Scribner's, \$2.50), is the kind of book that can and will be used whenever the subject of the church's mission to the world is discussed. Its theme is that the dynamic for the unaccomplished task of world missions rests upon the accomplished deed of God! Missionaries go not with the idea of helping Christ to become King, but because the King has sent them.

It is a book that makes the reader leave his desk or armchair in order to share an unusually good quote with an appreciative friend. Some Baptists may object to the ecumenicity of chapter ten, but none can question the spirit with which this issue is discussed.—J.G.S.

Arabia

A vivid word picture of medical work in Arabia, *My Arabian Days and Nights*, by Eleanor D. Caverlen, M.D. (Thomas Y. Crowell, \$2.95), reveals the author's genuine appreciation of Arab hospitality and the Arabs' loyal devotion to Allah. On the other hand, she pictures the appalling ignorance in regard to medical care, the suppressed lives of the veiled women, and the unhappiness in the harems.

Until toward the end of the book, the missionary phase of the work is assumed

rather than stressed; yet throughout the narrative the Christian influence is indirectly apparent.—NAN F. WEEKS

Sentence Reviews

An Introduction to the Apocrypha, by Bruce M. Metzger (Oxford, \$4.00), presents the fifteen books of the Apocrypha in a clear, concise, and comprehensive manner, not as a part of the Bible, but as an important link between the two Testaments and as a contribution to an understanding of the life and thought of the Jewish people during a significant part of their history.—J.M.W.

In *A Teen-ager's Guide to Personal Success* (Abingdon, \$1.00), an ideal handbook for young people who want to make the most of themselves, Erma Paul Ferrari discusses the importance of self, clothes, personality, emotions, dating, pressures, etiquette, getting along with the family, homework, careers.

Principles of Christian Worship, by Raymond Abba (Oxford, \$2.75), deals from the Congregational Church viewpoint, with the basic principles in worship, origins and developments, the ministry of the Word, public prayer, church praise, and the sacraments.—J.M.W.

The nineteen chapters of *The Teaching Methods of the Master*, by Claude C. Jones (Bethany, \$2.50), offer interest, freshness, and insight into the ability of Jesus to teach in a masterful manner, thus helping all who teach the truth of the Christian gospel.—J.M.W.

In a concise but well-rounded manner, Thomas S. Kepler discusses in the first section of *The Book of Revelation* (Oxford, \$4.50) the date, authorship, purpose, canon, text, character, ways of interpretation, and outline of the last book in the Bible; the second section forms a commentary which interprets its contents sentence by sentence.—J.M.W.

Christian Stewardship and Church Finance, by Paul R. Lindholm (World Horizons, \$2.00), has three sections: a survey of biblical truth concerning stewardship, the principles of stewardship, and the Christian approach to church finances.—J.M.W.

Quiet Moments with God, by Mary Lillian Miles (Light and Life, \$2.25), designed for families with children, has material for 232 devotional periods, each consisting of a substantial Scripture reading (not quoted) from the four Gospels, a comment on the passage, and a thought for the day.

The Oxford Dictionary of the Christian Church (Oxford, \$17.50), compiled by F. L. Cross for the layman as well as for Christian ministers, contains in one volume 1,492 double-column pages of monographs relating to the church; has about 6,000 articles and 4,500 bibliographies.

In July, 1954, a beautiful young Japanese woman went to the home of Mrs. C. K. Dozier in Tokyo. Though a graduate of a conservatory of music, a teacher of piano and voice, and the wife of a promising young artist, she was in deepest distress. Tearfully, she told her sad story, expressing the longing of her heart for a child of her own. But there seemed to be no hope. "What must I do?" she asked. In the years that followed she and Mrs. Dozier prayed together and studied God's Word. Through this Christian friendship and the help of a wise physician, God worked a miracle.

The testimony of a young Japanese Christian:

I Know

God Answers Prayer

THAT God answers my prayers and yours is an undoubted fact. As I write these words among tears of penitence and glad thanksgiving for forgiven sin, I can say I know God answers prayer and I know that he will hear my prayers henceforth. The greatness of God's love amazes me!

Five years ago I was married to a young artist. We had all the necessary comforts of life. The pleasures of the world were ours. With the crowded duties of life there came temptation, then the inevitable remorse. In my sorrow I sang, "The Lord is my shepherd, he leadeth me." But I did not understand. Though I sang the words repeatedly I did not know their meaning. But now I know that God does lead in right paths and that he lovingly leads me and fills my heart with joy. I can only say again and again, "Thank God for hearing my prayers."

Pleasure and comforts of life did not compensate for my longing for a child. I knew that only the tender mercy of God could make a child possible and could satisfy my longing heart. "If I can give birth to a child" was the cry of my soul.

Five months ago God's answer to prayer came when a very very little baby girl was born to us. So little she was that she had to remain in a hospital incubator for ten days. Today she is a round, happy child.

Before the birth of the child the name was fixed in my heart—whether a boy or a girl it should be Megumi (meaning, "God's special providence, grace, or mercy")

—and I embroidered it on the collars of the baby's robes. The nurse in the hospital thought it very unusual that one would do this before the child's birth.

My husband, who is not a Christian, was a bit superstitious about the name. He said: "No, it does not harmonize with the family name. It sounds strange." But I knew that it did not sound strange to God. So, we prefixed another syllable, *ma*, or "true," and my husband was delighted. It now harmonizes with the family name. The little girl is called Mayumi, or "True Mercy" (it may also be interpreted as "grace" or "the special providence of God").

This child has brought blessings to our home in many ways. Her coming is a miracle that has cleansed my heart and life. I have learned that I must not pray for self alone but for many people that they may come to know the God who hears and answers prayer. If we earnestly pray he will answer according to his will.

Another miracle: In many Japanese homes there are problems between the mother-in-law and the daughter-in-law. Our home was not an exception; but the birth of this child has brought love for my mother-in-law, and she has changed greatly in her attitude toward me.

I pray that this miracle may bring my husband to God. Even now I believe he is turning Godward. I am resolved to tell others so that they may know that God hears and answers prayer. If this testimony helps one soul to know and love a prayer-answering God I am grateful.



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CHAPTER 1

IN the beginning was the Word and the Word was with God and the Word was God.

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CHAPTER 4

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than

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**Deut. 18, 1.
Matt. 20, 28.
1 Pet. 2, 24.** **8 And when the prince
he shall go in by the way
of that gate, and he shal**

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Ahab | **ND they continued three years without
that 2 And it came to pass in the third
vine-year, that Je-hosh'a-phat the king of**

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