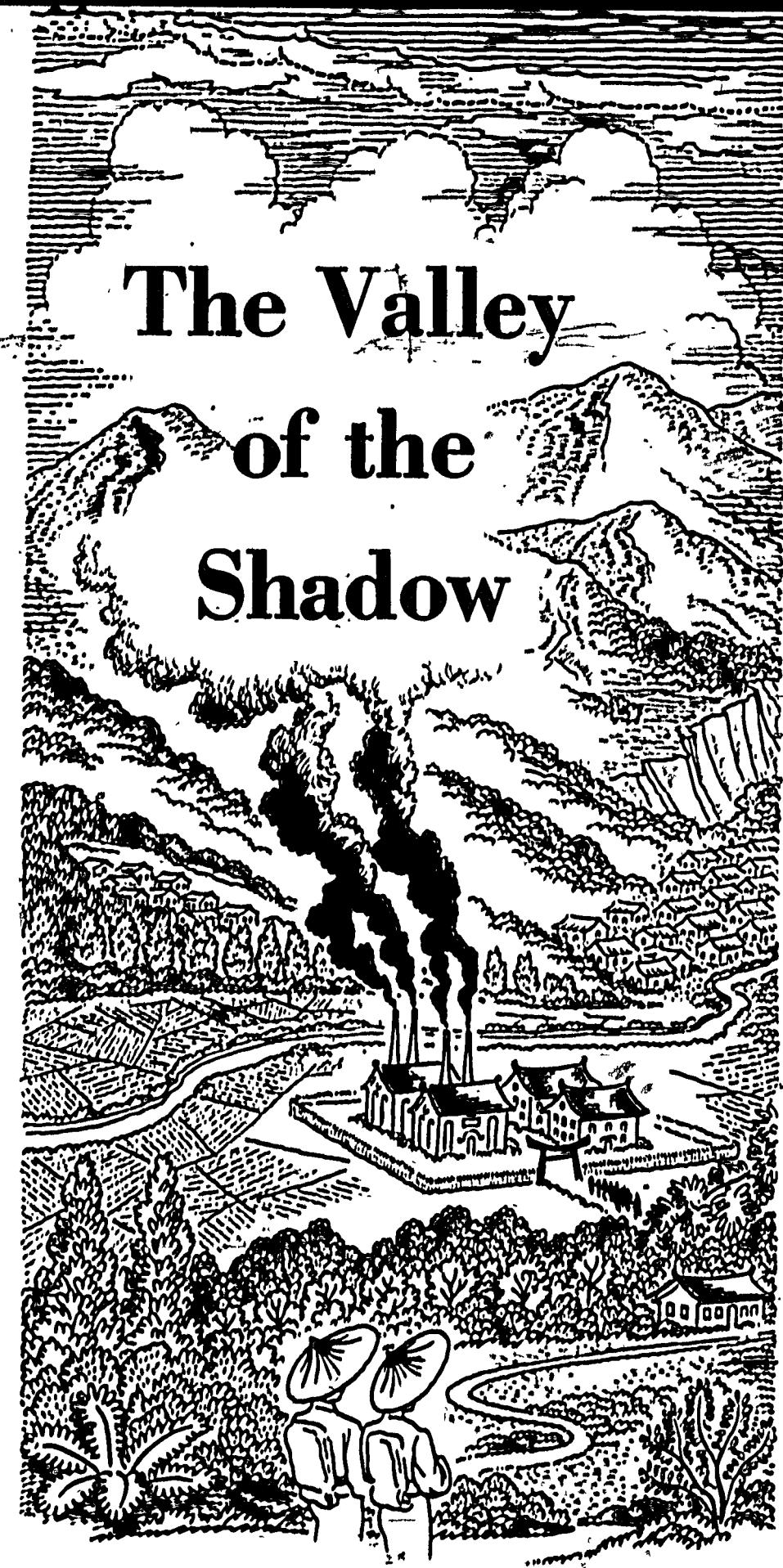


THE

# Commission





# The Valley of the Shadow

A STRANGE EXPERIENCE has underscored in our hearts the great needs of Japan. Kotsuko, the girl who stays with us to help care for the children and operate the household while my wife is in language school, received word that her brother-in-law had died quite suddenly. The day of the funeral we went to her sister's home to offer our condolences. Arriving at the house, we found the family absent. However, a relative conducted us to the place where they were. That place I somehow want to call "the valley of the shadow." The crematorium is actually in a small valley. As we walked through the gates we saw four large whitewashed buildings. Long smokestacks poked skyward from two of them. Black smoke billowed from them and drifted lazily

into the distance. After a tearful greeting with Kotsuko, the only Christian in the entire family, we walked near one of the buildings. We could hear the roaring flames as they brought the earthly destiny of another Japanese to a fiery conclusion. Through the entrance we saw a group of people dressed in black standing before the ornamental doors of the furnace. A Buddhist priest wailed a weird chant. Fury mounted in my heart against Satan and his tragic effectiveness in dooming so many souls. I wanted to run into the building, throw open the furnace doors, and shout all the way to hell, commanding Satan to relinquish his grip on the soul of the one being cremated. But the furnace continued to roar, announcing hell's triumph. We walked past this building to a larger one where the family waited while the body of their loved one was being cremated. As we met the family they smiled, bowed, and attempted to be kind to the foreigners. Then we sat down with those who have no hope. For a time the smiles remained, but soon the tears would not be denied. We waited, but there is no comfort where there is no Christ. As we left the valley, I looked back at that "house of heartache" and thought the following might be an appropriate inscription for the entrance to such a wretched place:

Buddha is my shepherd; I cannot but want.  
He maketh me to lie down in parched  
deserts;  
He leadeth me beside bitter waters.  
He forsaketh my soul;  
He leadeth me in the paths of ungodliness  
for his name's sake.  
Yea, when I walk through the valley of the  
shadow of death,  
I will fear the evil one; for thou art with me.  
But thy rod and thy staff they comfort me  
not.  
Thou preparest a table before me in the  
presence of mine enemies;  
Thou anointest my head with affliction;  
My cup standeth empty.  
Surely misery and torment shall follow me  
all the days of my life;  
And I will dwell in the pits of hell forever.

OUR HEAVENLY FATHER, we pray that these who must walk this valley with despair may come to know thee, the Lord of the resurrection.

—THERON V. (CERY) FARRIS

THE

# Commission

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# Don't Forget to GIVE!

By Robert R. Stewart

I AM a newly appointed Southern Baptist missionary to Thailand. By the time you read this article my family and I will probably be on our way to the field and you will be approaching the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering. As a new missionary and as a former missionary-hearted pastor, I urge you, Southern Baptist pastors and leaders, to challenge your people to really pray and give to the Lottie Moon Offering this Christmas season.

In the past four years I have seen what an informed, praying, concerned group of Southern Baptists can do. I have seen them pray and give at a rate which if carried out in all Southern Baptist churches would have produced an offering of more than fifty million dollars, rather than one of more than six million dollars.

I saw the ninety-five members of Friendship Baptist Church, in Pine Apple, Alabama, give more than a thousand dollars to the Lottie Moon Offering in 1954. The first year I was at Eulaton Baptist Church, in Anniston, Alabama, the 280 resident mem-

bers gave five hundred dollars to the Offering (the pastor had been on the field for only a week). The next year they gave fifteen hundred dollars. And last year they gave two thousand dollars. It staggers the imagination to envision what this kind of praying and giving throughout the Southern Baptist Convention would mean to world missions.

I share this record of giving, not to boast of past achievements, but to challenge you to future achievements. Since the churches mentioned above are made up of people with average incomes, I know that other churches can do as well or better than they have done. From my experience with the Lottie Moon Christmas Offering, I can sincerely say to all pastors, "Your people will pray and give sacrificially if you will really put this matter on their hearts." I have found several effective ways of doing this:

1. Encourage and help your Woman's Missionary Union leaders in planning and carrying out the foreign mission study and the Week of Prayer. Your support, attendance, and publicity will mean much to them.

2. Preach several missionary ser-

mons setting forth Christ's Commission, world need, Southern Baptists' responsibility, privilege, and potentiality, and the true meaning of Christmas. Once you become genuinely concerned, it is thrillingly easy to preach world missions as though it really matters! In my missionary preaching I have made it a point to challenge the men. They have the greatest financial potential and usually receive the least information and inspiration. Reaching the men has probably meant more than any other single factor in having worthy offerings.

3. Set a high and challenging goal. The fainthearted will gasp, but the faithful will catch a vision and pray and give until that goal is achieved. Last year we placed a small plywood Christmas tree in front of the pulpit to remind the people of the Offering and to record our progress as we gave.

4. Challenge the men through a missionary program in the November or December Brotherhood meeting. This will give them a chance to ask questions as to where the money will go and how it will be used.

5. Designate the Sunday following the Week of Prayer as Lottie Moon Offering Day and receive an offering at the close of the morning service. This will give the men and others who do not attend W.M.U. an opportunity to contribute directly.

6. Saturate all your plans, promotional efforts, and preaching in prayer. Pray for God to stir the people's hearts and make them concerned enough to give.

Last year, after I told our four-year-old daughter of the great needs for the Lottie Moon Offering, she said, "Daddy, I will ask Jesus to help you not to forget to give." On the field in Thailand, as I think about what some Southern Baptists have done in the past and as I think about what they can do this Christmas under your leadership, I, too, will be praying, "Lord Jesus, help them not to forget to give." Please do your best for Christ and his worldwide mission program.



LEFT: Rev. and Mrs. Robert R. Stewart locate their new home, Thailand.

*O God, may we never forget that our task is worldwide. May we never again be willing for life to go on as usual. May we not be satisfied until our every energy is harnessed to the worldwide task of evangelization. And, O God, wake us, wake us before opportunity has passed from us. And may we be found faithful. In Jesus' name. Amen.*

Out of that study emerged deepened convictions, accompanied by the strengthening of Christian lives and, therefore, the strengthening of the work. These results were possible because stewardship is not man's plan for raising money, but God's plan for rearing his children. Anyone who has failed to understand the spiritual message of the doctrine of stewardship as found in the Bible is a poorer Christian and a poorer person. Anyone who has made that discovery from the pages of the Bible and in his own experience is a richer Christian and a richer person.

Let me give you some impressions left on my heart by this visit with missionaries and nationals in seventeen countries.

If Southern Baptists have a glory today, one of the most brilliant facets of that glory is the missionaries who represent us overseas. There is no more effective evangelism being done in our world today than that done by the lives of our missionaries and the witness of their homes. The caliber of our missionaries was the first impression made upon my heart.

And another was like unto it: the caliber of the national Christians. In Shimonoski, Japan, a young man said to me: "The lady who has just spoken to you is one of the outstanding Christians, not only of our church, but I believe of the nation. She is blind, totally blind; but she is one of the richest blessings in our whole fellowship."

"Tell me about her," I urged.

He continued: "She is such a devoted Christian that her life and influence mean much in this community. When she hears of someone in the church or the community who has a personal problem she says to him or her, 'Would you mind coming by tonight and letting me go to church with you?'"

"Then as they walk to church she witnesses of God's love, gives a message of encouragement from the Bible,

## CONDITION OF *Significance*

By Merrill D. Moore

THE SIGNIFICANCE of Israel lay in God's purpose to bless the whole world through her. Today Baptists are significant when they are missionary.

If Baptists have a glory, Dr. W. E. Grindstaff, promotion secretary of the Oklahoma Baptist Convention, and I saw a large part of that glory early this year when we visited seventeen of the nations where Southern Baptists are doing mission work. We made this trip at the invitation of the Foreign Mission Board, Southern Baptist missionaries, and national Christians. Its purpose was to share with missionaries and nationals in studies of stewardship and church finance. We learned from these Christians of other countries as together we participated in conferences and worship services.

We did not go to tell Baptists in

Japan or Korea or any other nation that here is something Southern Baptists do and, therefore, something they should do. We went, rather, to learn. We went to see God at work in those nations, to see what is happening in the preaching of the Word, to see the response to the Word in the hearts and lives of our fellow Christians in those nations. We went to learn from the Christian experiences of the nationals and the missionaries. And learn we did!

The national Baptists invited us to set up conferences on stewardship and its application in the lives of Christians and in the work of the churches. But they had no desire to learn only what we think about this important subject. Instead, they had a genuine hunger to learn more about what the Bible teaches on stewardship.

EDITORS' NOTE: The article on this and the following pages was adapted from an address made by Dr. Merrill D. Moore, director of promotion and associate secretary of the Southern Baptist Convention Executive Committee, during the 1958 Foreign Missions Conference at Ridgecrest (North Carolina) Baptist Assembly. The prayer at the top of this page is a portion of the one he offered at the close of his message.

and shows from her own experience the power of God to help one overcome problems."

In Hong Kong I worshiped at the North Point Baptist Church. That church is less than four years old, but its meeting place was overflowing. I was told there are twenty doctors of philosophy, refugees from the mainland of China, in its membership. As I sat at dinner with the deacons and other leaders in the financial program of that church, I realized that these are men of quality, successful young business and professional men.

The third impression I received was of the power of the gospel. In the Baptist hospital at Ajloun, Jordan, I saw a nine-month-old boy in a basket near the stove on that cold January day when three feet of snow was on the mountain up there behind the hospital. He did not have on any clothing because 60 per cent of his body was covered with third-degree

States said to me, "What Southern Baptists are doing in that hospital at Ajloun has done more to win friends for America and democracy than all the millions of dollars that the American Government has spent in my country." The power of the gospel!

A fine young man, in the Baptist hospital in Kyoto, Japan, for major surgery, was frightened until he saw the peace and composure of a Christian awaiting an equally serious operation. He began asking, "What is the difference?" And he found the difference in Christ. Now a church member, he has a brilliant Christian testimony.

I met with a Bible study group one Sunday evening in a third-floor apartment in Tel Aviv, Israel. I had not known there was anything pretty about Hebrew. I confess that it wasn't very beautiful when I tried to learn it in the seminary. But if you think it isn't beautiful, go to the Jewish city of Tel Aviv and worship with a group

out their hearts to show the urgency; but somehow we feel that it is part of their job to get all excited about it.

We stood in the old city of Samaria, beside the foundation of the renowned ivory palace of Ahab and Jezebel. In my imagination I could see Jezebel going in and out of that palace. I could see her flush in anger at Elijah, who was daring to tell them how they should live and that it was their responsibility to follow Jehovah and to give him to the world. Jezebel and Ahab lived on in the luxury of their ivory palace. They could not be concerned about a world mission task. And so today we stand at the ruins of their palace. We witness that the glory of Israel is departed, probably not to return, because the people forgot that the glory of Israel was in giving the knowledge of Jehovah to the world.

Baptists are significant when Baptists are missionary. The only signifi-



The Forward Program of Church Finance, which was released in 1957 for general use by the churches, is an assimilation of the most successful stewardship methods used by Baptist churches over a period of years. A plan for greatly increasing budget receipts and developing the spiritual vitality and missionary achievements of a congregation, it is designed to increase income for local expenses, buildings, and missions.

burns. But there were devoted missionary nurses and doctors watching over him and doing everything they could for him, because somebody among Southern Baptists cared. I saw the power of the gospel at work there.

When Missionary William O. Hern took us in the hospital station wagon from Ajloun to Jerusalem, we passed one military check point after another. At each place he said in Arabic, "I'm from the Baptist hospital in Ajloun," and a soldier waved him on. We drove to a sacred spot in Jerusalem where it is not easy for a Christian to enter. Then we parked and went in. The guard said, "Good morning, doctor." He had recognized the station wagon and, though a Moslem, was paying his respects to the Baptist hospital and what it means to his people. (Mr. Hern is not a doctor; but the guard thinks of any missionary connected with the hospital as a "doctor.")

A doctor from one of the Middle Eastern countries who is now in the

of Christians and seekers. As they sing the gospel "psalms and hymns and spiritual songs" in Hebrew, your heart will be stirred as mine was.

Worshiping with us that night was a devoted young Jewess, who, as far as we know, is the first and only baptized Christian in the Israeli defense army. There she witnesses for Christ. The power of the gospel! The hope of the world!

Another impression I received is of the urgency of missions. I would not say, as some have said, that we must be missionary to save our own skins. If we do that we are falling far below the motivation presented to us in the New Testament. But I do say from the depth of my heart that I do not know another thing that will save our skins, our homes, our civilization, and anything else that we hold dear. We must go on a higher motivation than that, but there is an urgency about this missionary task that we do not get here at home. Here at home we listen to the missionaries as they pour

cance we can hope to have in this or in any day is in relating ourselves to the missionary purpose of God. And there is an urgency about this missionary task.

How our hearts are warmed as Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board, challenges us to have eighteen hundred foreign missionaries by 1964. Southern Baptists have set a goal of \$189,000,000 given through the Cooperative Program for state, Southern Baptist Convention, and worldwide causes in the one year of 1964.

We've got to think big if we are going to think God's thoughts after him in this urgent task of giving the gospel to the world. Achieving the goal for 1964 is an utterly impossible task, except as Southern Baptists are set on fire with the urgency of the undertaking and the motivation to share God's love with a lost and dying world. The goals can be reached if we will take some simple steps toward reaching them.

There is a little poem, shall we call it, which says,

Life is hard  
By the yard;  
By the inch  
It's a cinch.

How is it possible for Southern Baptists to double their total receipts and multiply by four their gifts to all missions and by six, eight, or ten their gifts to foreign missions? How can it be done?

It can be done as Southern Baptist churches use the Forward Program of Church Finance to reach their members for the support of the work. And it can be done as churches place the Cooperative Program in their budgets on the basis of a percentage of the total receipts, rather than on the basis of a certain number of dollars. It can be done as Baptists increase that percentage each year.

Out of a growing concern for world missions, the Southern Baptist Con-

vention adopted the "2 Plus" plan in May, 1957. This plan means that each year a church will add at least 2 per cent more of its total budget to what it gave to world missions through the Cooperative Program the year before. It works like this: Suppose your church now gives 25 per cent of its total budget to world missions through the Cooperative Program. Next year it will give 27 per cent.

Baptists are significant when they are advancing in missions. And this brings me to the last impression made upon my heart by those glorious days abroad. It is the need for dedication.

The reason we do not have eighteen hundred or two thousand or twenty-five hundred or three thousand or five thousand missionaries overseas today is not that Southern Baptists are not able, but that Southern Baptists have not had this lost world so laid upon their hearts that they cry out, "Woe is me, if I do not this thing." Any church that wants to, any day it wants to, can have a significant part

in taking the gospel to the world. Our great need is dedicated hearts.

Let me say a word to Sunday school teachers. In Karachi, Pakistan, we had fellowship with an American couple at whose marriage I had officiated thirteen years before. Now the husband is a businessman in Karachi. In Tokyo I saw another young couple at whose marriage I had officiated. He is a high-ranking American military officer and devoted Christian. These are just illustrations of the fact that around the world we found those who were boys and girls in your Sunday school classes day before yesterday.

When the world needs, more than anything else, men and women who stand as Christian witnesses wherever they go, how under God can a Sunday school teacher content himself with talking only of football scores on Sunday morning? You can be a foreign missionary if you will under-

God's holiest calling is to this task of sharing the gospel as a missionary, how much more adequate the mission force would be!

A word to pastors! What can you do any more significant than to lead your church to give to world missions through the Cooperative Program, doubling and quadrupling and multiplying by six and eight the income of the Foreign Mission Board to make possible the realization of eighteen hundred and more missionaries? The late Dr. M. Theron Rankin, former executive secretary of the Foreign Mission Board, led us to see that every Baptist church is a base for world operations. Each pastor can fit into God's plan of making every church a place where resources go out to give the gospel to the world.

You've said many times: "I don't want to be found anywhere God doesn't lead me. I don't want to be pastor of any church anywhere with-

The emphasis of "2 Plus for World Missions through the Cooperative Program," as approved by the Southern Baptist Convention, calls for each church to increase the percentage of its total receipts given through the Cooperative Program by at least 2 per cent each year. This plan looks toward climaxing the Baptist Jubilee Advance by giving a total of more than \$189,000,000 through the Cooperative Program in 1964.

stand that those boys you teach today will be, day after tomorrow, the military leaders twenty thousand miles, thirteen thousand miles, ten thousand miles away from home. Doesn't that sanctify the teachers' task? Sunday school teachers, will you recognize the world mission task you have in that little cubicle you call a Sunday school classroom? Will you make it a powerhouse for world missions?

A word with mothers and fathers! Those sons and daughters in your homes are the sons and daughters upon whom God is depending for feet and hands and tongues to deliver his glorious message. Have you said: "Lord, if you want him, you can have him. If you want her, we will put every influence about her to lead her to that day when she will say yes to you"? Oh, what a holy privilege to pray, "God, if you want him or her," and to hear a son or a daughter say, "God has called me, and I must go"! If Christian parents in Southern Baptist churches could realize that probably

out the knowledge that God has put me there." There are too many Monday mornings when that's the only thing a pastor has to fall back on.

Is there a debate in your own heart about your place in this missionary purpose of God? How do you know God wants you where you are? Is it possible that you have been taking the second best when God has something better for you? With twenty-five thousand ordained men serving as pastors in the Southern Baptist Convention and approximately five hundred Southern Baptist men, ordained and unordained, as missionaries in all the rest of the world, there is something wrong somewhere.

A word to deacons and chairmen of finance committees! What can you do more significant than to lead your church to get a world vision and to give through the Cooperative Program to make possible the realization of God's kingdom on earth?

Baptists are significant when Baptists are missionary.

# Salvation:

# The End of Life —

# or ETERNAL LIFE?

“SOMETIMES the people listen eagerly, sometimes they mock, but invariably they misunderstand just why we are there and what they must do,” says Missionary Bobby L. Spear of his evangelistic trips to villages in Thailand. “Any who do understand are rare, refreshing exceptions who have probably been contacted before. The Thai look at Christianity through Buddhist glasses, as one man put it, and everything is thrown out of proportion.”

A Buddhist believes that after death a person is reborn in a status either better or worse than his previous existence. This status is determined by karma, the sum of an individual's thoughts and actions in all of his previous lives. In each life a person changes his karma for good or bad. The ultimate goal is not only to improve one's karma through good moral deeds, rituals, and ascetic self-discipline but to escape from the endless succession of births and rebirths. Thus, salvation is an escape from life—the end of life. For the Christian, salvation is eternal life.

Buddhism teaches that salvation is an achievement of the individual; each person must work out his own salvation. He may be helped by others, but in the last analysis he must be his own savior. Christianity teaches that salvation is by grace, not by works; it is the gift of God.

Original Buddhism was practically atheistic. The Buddha (the Enlightened One) acknowledged that there were gods and spirits, but he believed them to be, like men, caught up in the chain of births and rebirths. He believed that prayer was of no avail, that worship was an absurdity. Christianity has at its core the affirmation that God

exists and that God is love, that God hears and answers prayers.

Buddhism, in its original form, was for the highly intelligent. It was a philosophy. However, the masses became interested, not in the teachings of the Buddha, but in the man. They saw divinity in him, felt he came to redeem men, and gave themselves to him. They turned Buddhism into a religion. The nineteen thousand temples in Thailand—three hundred of them in Bangkok—testify to this religious aspect of Buddhism.

A typical religious establishment in



THE COVER: The Standing Buddha, found in one of the Buddhist temple compounds in Bangkok, Thailand, is fifteen times taller than an average man. The photographer is Rev. D. Rudolph Russell, Southern Baptist missionary to Thailand.

Thailand, called a *wat*, consists of a cluster of buildings within a walled enclosure. Inside the main building, or *bot*, is a hall for worship and preaching. Near the middle of the floor is the high seat for the leader of the services. Mats are spread on the floor around it for the congregation. At the end of the hall away from the door are one or several images of the Buddha and an altar where the devout bring offerings to increase their merit toward salvation.

The average Buddhist sees in the image of the Buddha a living, responsive, supernatural personality who can hear and answer prayers if the need is great—even though the Buddha himself taught that prayer was useless. However, the more learned of the Buddhists believe that prayer—repetition of sacred words and verses—increases merit but that there is no answer.

Most of the homes in Thailand have Buddhist shrines. Prayer opens and closes the day, and provisions are made each day for giving food to the yellow-robed monks who go about with their begging bowls. It is the custom for every male to spend at least a few months at one of the monasteries, which are located in or just outside the *wats*.

Buddhism, as the state religion, is the focal point of Thai nationalism. The king must be a Buddhist. Ceremonies and festivals make the Buddhist monastery a social as well as a religious center, and many children receive their early schooling there.

When a person becomes interested in Christianity, he has to consider that if he accepts Christ he will probably be cut off from family and community ties and that he will be considered

almost a traitor to his country. Most of the people count the cost and decide to remain Buddhists. After more than 120 years of evangelical missions in Thailand, only 1/10 of 1 per cent of the people profess to be evangelical Christians.

Missionaries may find only one prospect out of a hundred people in services such as Mr. Spear conducts in villages. But the few who accept Christ will be the means of reaching others.

Since Southern Baptist missionaries entered Thailand in 1949, four Baptist churches have been established, two for Chinese, one for Thai, and one for English-speaking people. There are also several preaching points or chapels. The total membership is 183.

But the Southern Baptist mission program in Thailand includes more than direct evangelism. There is a student-center approach to the more than twenty thousand students in the colleges and universities of Bangkok. A Baptist theological seminary trains ministers and other church workers. Literature is prepared in the Thai language for the Sunday schools, Vacation Bible schools, and other organizations of the churches. And a book room distributes Christian literature in Thai, Chinese, and English.

Working with the people of Thailand through these various programs are thirty-one Southern Baptist missionaries. Miss Juanita Johnston, director of the student center, says to Southern Baptists: "Your missionaries are happy God has called them to work in this Buddhist country, but they do not believe it is God's will for only thirty-one Baptists to carry on the work of an entire country when there are millions of Southern Baptists in America.

"As U. S. taxpayers and Southern Baptist tithers, you have not forgotten Thailand. Your taxes helped build a superhighway to connect major cities in Thailand. Your tithe through the Cooperative Program provided money to erect a building for the theological seminary. Construction is expected to begin at the close of the rainy season. Your gifts through the Lottie Moon Christmas Offering are building a youth camp. We rejoice in these blessings, and we pray that as you study the needs of this section of the world you will respond with your prayers, your money, and your lives."

for November 1958

## Tears or Sugar

By Bobby L. Spear

FOR THE PAST two years it has been my privilege to go on colporteur evangelistic trips with students from the Baptist theological seminary in Thailand for two or three weeks during their summer vacation. The purpose of these trips is twofold: to train the students and to distribute Scripture portions and tracts among thousands of people who have no contact with missionaries or Thai Christians.

For many people, this is the first contact with the gospel, except what they have learned by hearsay. During one week we gave away seven thousand tracts and sold five hundred sets of Scripture portions. These sets, which sell for five cents each, include Genesis, John, Acts, and a pamphlet of explanation.

We go by automobile, train, and boat. This year we spent five days in our own province, Ayuthia, going to out-of-the-way sections which are accessible only by water travel. Another five days were spent in a province east of here.

One day we followed an oxcart trail for five or six miles across freshly plowed fields to witness to people in a farm village who had shown some interest in the gospel. Two men were unusually impressed with our message. They confessed that religion—Buddhism—is not enough without God and seemed to accept what we said as true. They extended a warm invitation for us to come again to talk and pray.

On a trip a year ago we met a young Thai Christian who was a former student at a university in Bangkok and a member of Immanuel Baptist Church there. He had returned to his father's farm. This year we were in the same area and chanced to meet him again.

He had been in and out of Bangkok during the year, but he had not been in contact with the church and had not been using his witness at home. Appearing rather ill at ease to see us preaching in the market, he talked of going to work in Bangkok and attending church. He wasn't sure just what he would do, he said, but he might possibly consider attending the seminary.

Obviously there would have to be quite a change before he could be a seminary student. Khun Taud, an older Thai preacher with us, spoke quite frankly. "That's good," he said, "if you feel called to preach. But you must think about this: Do you want to eat 'namta' or 'namtan' [tears or sugar]? If you want to eat tears, that's fine. Be a preacher. If you want to eat sugar you had better find something else to do." Christ or folly, tears or sugar—that is the case in Thailand.

Last Sunday night Khun Taud was preaching at our chapel in Ayuthia. He said that for twenty-seven years he was very sinful. During that time no one rebuked him or seemed concerned about what he did. Even when he spent a night in jail, no one said much. While he was living in sin there was no criticism.

When he became a Christian the situation changed. As long as he was a Buddhist it was fine to do as he pleased. He was open to criticism only when he trusted Christ to save him from his sins. Any consecrated Thai Christian will have a similar experience. The choice is clear: 'namta' or 'namtan,' tears or sugar.

# THANKSGIVING

## for Missionaries

By James W. Carty, Jr.

**T**WO BROTHERS, aged eight and twelve, were grazing a herd of black zebu cattle on a lazy midafternoon in central Tanganyika, East Africa. Members of the Ilamba tribe, they had strolled some five miles from home. It was the dry season, and the herd looked for grass.

The boys, both Christians, sat on granite rocks and glanced at the clouds. Imagining that some resembled wild animals, they invented adventure tales.

Suddenly they were involved in a real-life experience of danger. A lion, hungry earlier than the traditional time of sunset, sauntered into view and attacked a zebu at the back of the herd.

The older boy, protected only by a walking stick curved at the bottom like a golf club, raced bravely to fight off the lion. The animal struck him a glancing blow, caved in his side, and felled him.

The lion was ready to pounce on the wounded lad when the younger boy, filled with Christian love for his brother, leaped into the fray. He waved the stick and poked at the giant lion. The beast, irritated, ran away.

Then the younger lad picked up his semiconscious brother and slowly walked him the five long, tortuous miles to the medical dispensary at the nearest mission station.

The older boy collapsed at the doorway of the mud-brick hut. There a missionary nurse tenderly carried him to a cot and poured raw sulfa into the wound. She began praying for God's healing strength and suggested that the friends and relatives

who had gathered do likewise. Although seriously wounded, the boy eventually recovered.

I know this incident to be true because I was visiting at the mission station when it occurred.<sup>1</sup>

The Christian love of the younger brother, who risked his own safety, and of the missionary, who applied healing measures in the name of God, is something we Americans can be grateful for. The Thanksgiving season is an appropriate time to reaffirm our appreciation for the invaluable work of our missionaries in extending Christ's kingdom into the far corners of the world.

Did you ever wonder what you can do specifically to help the mission cause—that is, what you can do over and above your substantial financial contributions to churches? Gratitude can be expressed concretely in at least six important ways: praying, doing service projects, writing letters, learning about missionary work, enlisting others in missions so that they will contribute their selves and money, and being of a missionary spirit ourselves.

Our hearts go overseas when we pray for foreign mission work. We hope, work, and struggle as we identify ourselves with those working diligently for Christ in many lands.

Our prayers help sustain missionaries, national church workers, and other believers abroad. We should—in invoking the loving care of God—

mention the names of specific missionaries we know.

From our correspondence with missionaries, we learn the names of the nationals with whom they work. Occasionally we can find snapshots of the Christians of other lands in our mission magazines. We can call their names in prayer. We can ask God to provide missionaries and their co-workers with success, safety, stability, satisfaction, and spiritual strength.

Prayers should be specific. The following prayer suggestions may be made personal as you learn of the particular needs of individual missionaries and nationals:

1. The strengthening of Christianity around the world.

2. The positive witness of Christians amid dangers, difficulties, and insecurities.

3. The granting of renewed courage to Christians who are shut off behind iron, bamboo, and other curtains and, thus, denied contact with fellow Christians of free lands, to Christians who are persecuted, and to Christians who must forsake and even oppose their pagan families and cultures.

4. The granting of a mighty faith to fledgling nationals who have gotten a glimpse of the glorious gospel, but are a bit uncertain about accepting Christ unreservedly.

5. Blessings for all people who are hungry, poverty stricken, illiterate, and strangers in God's world.

6. The carrying of the gospel to all people who do not know the love of God and the compassion of God as revealed by Jesus Christ.

<sup>1</sup> James W. Carty, Jr., religious news editor of *The Nashville Tennessean*, spent a summer in Egypt, Tanganyika, and Kenya on assignment for the Committee on World Literacy and Christian Literature.

I discovered while in Egypt and East Africa that missionaries are unmindful of the occupational hazards in nations with high disease rates, unstable political orders, and dangerous animals. Since missionaries have such a positive trust in God—a wonder to behold—we at home should match that dependence upon him.

Missionaries are not cut off from the main stream of life; they are in it. We should not feel sorry for them as if their lives are being wasted. Such pity would be misplaced.

Undoubtedly, it was exciting to live in North America during the period preceding the Revolutionary War. Then young people were getting up energy for the struggles for freedom to establish a vigorous Christian nation under God. How exciting it is today to be in Asian and African and Latin-American countries! The people of these countries are struggling to be mature politically, economically, socially, and spiritually. And Christian missionaries and nationals can present the only substantial basis for all true growth: Christ.

Americans who remain at home are sometimes unaware that rapid change is occurring in the world. Someone introduced a guest missionary who was on furlough as "a real live missionary." Missionaries are not freaks, set apart. Such unsensitive introductions are unbecoming. We should describe missionaries as frontiersmen adventuring forth in exciting struggles for good against evil.

We at home can write letters of appreciation and mail them to missionaries. But they should not be like the one which a fifteen-year-old boy penned, "I was commanded to write . . . ."

Christians must do more than send their hearts and prayers abroad. We help the missionaries when we go out into the world of the complex American culture. We need to draw the disenchanted back to Christ, to reawaken the spiritually slumbering, and to win those who have not yet accepted salvation.

I tell my six-year-old daughter, Cynthia, about my own experiences on the mission fields. She plays with children of missionaries who are on furlough and who are attending school—in the community. Through talks she gains a sense of spiritual kinship with these Christians of other lands.

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But she also goes out to take baskets of food to the needy in our community, thereby learning that service is a concrete thing. She sees the glow on the faces of the hungry as they are given food and the spiritual glow when they come later to church and hear a Sunday school teacher tell about Jesus.

And I saw the same appreciation abroad. An aged peasant farmer in

Egypt started to carry my heavy suitcase on his head. I did not want him to walk with that luggage on the long road from my house to a boat on the Nile.

But he said in Arabic, "My gratitude to American missionaries is so great that I would carry even you on my head." The gospel of Christ is rolling the weight of the years away wherever it is proclaimed.

## Missionaries Are Thankful, Too

By Virginia Owen

The seven missionaries in Kediri, Java, Indonesia, took a different slant in one of our weekly devotional periods. Instead of enumerating our special requests for prayer, we decided to have a "thanksgiving" time. We each told of things which we have to be thankful for. Here are some of the thoughts we shared:

1. We are thankful for the certain knowledge in our hearts that we are in the place where God wants us to be at this particular time. One member of our station has been a missionary for less than a year; another has been on the field for twenty-three years. Each testified—and the rest of us agreed—that there is no feeling as reassuring as that of knowing that one is in God's will.

2. We are thankful for the answers to prayer which we have realized, especially in the past few months. The hospital in Kediri is still new and is experiencing "growing pains." Therefore, many problems come up for which we have no clear solution; yet God in his time is working these out for us. Gradually some of our hospital employees are making professions of faith. God has led us to find several fine Christian people to assume positions of leadership in the hospital.

3. We are thankful for our family life on the mission field. Those of us with children feel that our families have grown closer together since we have been here. Our lives and our children's lives are enriched because of the special closeness which we enjoy here.

4. We are thankful that we have the privilege of being with the Southern Baptist Foreign Mission Board. Not only does the Board adequately provide for everything we need, but the staff and members of the Board maintain for us loyal moral and spiritual support. And we are aware of and thankful for the prayers and interest of thousands of Southern Baptists throughout the United States.

5. We are thankful that religious freedom exists in Indonesia and that we are able to enter doors of opportunity which are open all around us in this country. The gospel of Jesus Christ is being proclaimed here, and many people are hearing and heeding his call. Seven Baptist churches on the island of Java are carrying on vigorous programs which are strengthening new Christians and attracting many who have not yet believed.

God blessed us as we counted and shared our blessings.

"Men have different gifts, but it is the same Spirit Who gives them. There are different ways of serving God, but it is the same Lord Who is served. God works through different men in different ways, but it is the same God Who achieves his purposes through them all. Each man is given his gift by the Spirit that he may make the most of it" (Phillips).

## She Paints for God

By Emma Watts

MANY TIMES I have seen Mrs. Patrick H. Hill standing on her lawn in Ogbomoshö, Nigeria, painting on canvas too large to be taken into the house. She and her husband mount it and place it against the garage so that she can work as she finds time in the midst of many other activities that claim her attention.

I am sure Jane Hill did not realize how far reaching her work in the field of art would be when she first began to use oil paints. Truly God has blessed her in it, because from many sources there have come expressions of gratitude and praise for what her work has meant. As I have watched her paint, as we have talked together, and as I have read aloud to her while she worked, I have come to know something of the longing in her soul to use this God-given ability to help promote his cause among the people she has come to love.

One cannot be in Nigeria long without becoming aware of the great need for beautifying the Baptist churches. For a long time many Nigerians did not seem to realize this need, but they are coming to appreciate beauty and they are attempting to put into their buildings things that will encourage a better atmosphere of worship.

A number of pastors have asked

Mrs. Hill to paint baptistry scenes to add to the beauty of their new church buildings. The painting of such pictures requires a great deal of time, but she has finished six of them. For these paintings she has reproduced native scenes, thus making her work especially appreciated by the people of Nigeria.

Miss Eva Sanders, missionary in Ire,

describes the painting Mrs. Hill did for the Oke Essa Baptist Church of that city: "The lovely scene gives the impression that the baptistry is a part of the river. Persons fortunate enough to be present for the evening Bible class on a bright day would declare the painting to be an exact reproduction."

Jane Hill has mounted her canvases in churches in the Eastern Region of Nigeria, as well as in the Western Region where she lives. She sometimes travels hundreds of miles to place a painting. She returns home with aching joints from getting on her knees to tack the picture on its frame and from climbing the ladder to add the finishing touches. But there are evidences that God uses this work to spread his kingdom.

Two of the large churches in Ibadan have baptistry scenes painted by Mrs. Hill. From both of these come reports that the scenes have brought people into the houses of God who would never have entered otherwise. Some, seeing the pictures from the streets, have gone in to get a closer look. Many touch them to see if they are real.

Rev. Samuel A. Lawoyin, president of the Nigerian Baptist Convention and pastor of one of these churches, says the painting is a better preacher than he. "Each time I look at the bap-

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One of the baptistry scenes painted by Mrs. Patrick H. Hill.



By Virginia Mills

**W**HAT could you do with bamboo poles, vines, leaves, and mud? Recently I worshiped in a very beautiful little church building made of just these materials. It was put together by artists who could neither read nor write, and as I sat there I marveled that such a structure could be erected without the help of a single nail, bag of cement, or solid piece of wood.

The bamboo poles were bound neatly and strongly together with the vines to make the walls. The windows were faced with split bamboo to cover the raw edges. Large leaves were laced beautifully and symmetrically through the framework of the roof to form a thatch to keep out rain and sun. The clay floor was rounded up around the bottom of the bamboo walls to seal out water during times of heavy rains.

This is the third such structure to be put up under the leadership of Missionary Paul O. Ebhomleien, of the Nigerian Baptist Convention's Home and Foreign Mission Board. At this year's meeting of the convention Paul told of the beginning of this third preaching point in the Ishan Division of Nigeria, where he was sent as a missionary in 1955. [On page 14 of the January, 1957, issue of *The Commission* Mr. Ebhomleien tells of the early days of his work in this area and of the need for Christianity there.]

Late in 1957 Paul received an in-

vitation from eight young people to establish Baptist work in their village eight miles from Uroni, his headquarters. Except for a small group of Roman Catholics, the whole village was pagan.

When Paul went to see the persons who sent the letter, he was conducted to the village councilor, a leader in the Roman Catholic Church. Upon learning the purpose of the visit, the councilor strongly objected and warned Paul that if he started a Baptist church in the village it might bring him disgrace later on; for, he said, the Catholic mission had planned to build a church, a maternity center, and possibly a school in the village. He also said that the boys who wrote the letter were in danger of punishment.

However, Paul made it clear that he did not have to have the councilor's consent before starting Baptist work in the village and that he was prepared to begin services even if there were only two persons to attend.

Seeing that Paul could not be dissuaded, the councilor called the village people together and told them that Baptists were a very immoral type of people. This rumor spread rapidly through the whole village, with the result that when Paul came back, instead of welcoming him, the people pointed fingers of accusation at him. He says: "When I was told what the matter was, I became dumb. I knew Satan had forestalled me and that the only thing to do was to go to the Lord in prayer."

Before Paul went back home he left a message that he should be notified of the next town meeting. After a few days he was called. Standing before the people, he preached Christ, declared the Baptist principles, and denied the accusations of the councilor. The townspeople then gave him full permission to continue his work in their village.

At first the services were attended by only six adults and a few children. But interest heightened as Paul continued the meetings and in a few weeks the attendance was fifty-five.

Noting the progress of Baptist work, four staunch Catholics summoned a secret meeting of all Catholics in the village and surrounding area. Then they invited the priest to tell the townspeople not to welcome any other religious group into their village if they expected help from Catholics. This action divided the town, but the Baptist work was not hindered.

Then the Catholics sent letters to all the chiefs and councilors in the district inviting them to come in the name of the holy virgin Mary and use their offices to chase the Baptists away from the village. These councilors replied that it was not in their power and not even their business to close down churches. And because of the letters the village elders charged the four Catholic leaders with totalitarian tendency and fined them.

Since then the small Baptist congregation has enjoyed a period of  
(Continued on page 30)



Missionary Mary Neal Morgan.



Young Japanese Christians. Miss Morgan's interpreter is second from right, back row.

## Toddling Prayers

By Mary Neal Morgan

I WISH that all of my friends back home could hear the first prayers of new Christians on the mission fields. Seldom does a month go by that I do not have that privilege either in prayer meeting or in the new converts' class. Often these new Christians struggle for words or stop in the middle of what they are saying. But at times they express themselves much better than I could, and my heart, and sometimes my eyes, overflows with praise to God. The prayers are so simple and sincere.

The prayers of my new brothers and sisters in Christ here in Japan often remind me of those of my four-year-old niece. When I was home on furlough she asked me many questions and often prayed for me and for Japan, but she couldn't quite comprehend it all. One day she prayed, "God bless all the Japanese, because Mary Neal is Japanese and she loves you very much." I had been in Japan all of her short life; and when she had asked me why I couldn't stay with her I said I must tell the people of Japan about Jesus. Therefore, she had drawn her own conclusions.

The young in years and the young in faith seem to have a nearness to God in their praying, that makes me

long to have a closer walk with him. Not long ago Missionary A. L. (Pete) Gillespie spoke at a prayer meeting in our mission. When he had finished, all the Christians took turns leading in prayer, as usual.

Present was a man who had accepted Christ just one month before. When his turn came, he hesitated for a minute before starting out. In the middle of his prayer he stopped and said, "Father, I don't know what words to use; but help me to know how to pray and help me to live for Jesus. Amen." That night I thanked God that just as he hears the prayers of Mr. Gillespie, who has been a Christian for more than thirty years, so does he hear the struggling prayer of one who is just thirty days old spiritually.

One of my greatest joys in recent months was having a part in leading the interpreter of my Bible class to Christ. He is a fine young man, just graduated from Sakai University. One day as I talked and prayed with him in my study it seemed that he could not quite believe, and yet he couldn't turn his back on Christ either. Finally, after talking with him for two or three hours, I asked if he would accept Christ as his Saviour and shake my hand as an indication that he had received Christ. He reached out and

gripped my hand and said, "Yes, I will!"

Then I suggested that we have a prayer of thanksgiving to God. He led in prayer and thanked God for saving him; and then he said, "Father, I don't know why tears come to my eyes, but I guess it is because I am so glad to be a Christian." Tears came to my eyes too, not just because this one for whom I had been praying had accepted Christ, but also because of the simple, eager, intimate way in which he talked with our Father.

I had another glorious experience when I visited a high school girl who had stopped attending church, although she had been a member for several months. Her father is a Buddhist priest; therefore, I knew that if I went into the home I might not get to talk with the girl personally.

After praying for God's leadership, I parked outside the temple wall and sent my Japanese helper to ask the girl to come to the car. She came and we talked together for a while, and then we prayed together. My heart reached out in love and sympathy as she prayed for strength to be able to live and witness for Christ even there on the temple grounds and in the home of a Buddhist priest.

Recently my Japanese pastor told how Jesus washed the feet of the disciples and reminded us that all we have is from God and must be used with humility for his glory. I thought how, in a very special way, everything I have belongs to God. The house in which I live, the church where I worship, the car I drive, and the salary I receive every month come from gifts which have been offered to God.

Southern Baptists have provided me with all of these tools to make witnessing for Christ efficient. But all of our tools, our organizations, and our efficiency are meaningless without prayer. In addition to all that you have given me already, I ask for one thing more: your prayers.

Pray for the struggling new Christians. Pray for the Japanese pastors and pray that God will raise up more pastors. Pray for the young men who have recently graduated from the Japan Baptist Theological Seminary. Pray for more missionaries. And pray for those of us who are already here, that even though we are few as compared to the millions of lost people we may be used to lead many to God.

# Eight-Story Church Erected in Hong Kong



Rev. Cheung Man Chiu, age 75, laid the cornerstone.



This is a view of the crowd that gathered on the ground floor of the partly completed building for a service celebrating the laying of the cornerstone.

the top two floors provide living quarters for the staff and their families, and the other floors are for the Sunday school and other church activities.

Realizing that the Sunday school will need to be divided into many more classes, the church recently held a training class for teachers. Some Beginner and Primary classes have had 20 or more pupils in them. While the new building has been under construction the Baptist Young People's Missionary Organization has had to meet in four places.

"During these years that we have been waiting for our building, the Lord has blessed the church," writes Missionary Jaxie Short. "There has been growth in membership, Christian stewardship, and concern for the proclamation of the gospel in the five chapels sponsored by the church."

**A**BOUT three and a half years ago A Tsim Sha Tsui Baptist Church in Hong Kong sold its building in order to buy a plot of land 150 feet square. Since that time Sunday school and morning worship services have been held in the Pui Ching Middle School building and evening worship, prayer services, and weekday meetings have been in a rented flat adjacent to the new property.

However, this fall the church expects to move into its new building, eight stories high at the front. This is the first Baptist church in Hong Kong, and perhaps the first of any faith in the colony, to have an elevator. The entire ground floor is for educational work of the church, the second floor contains the auditorium,



A university student accompanied the choir on the accordion. Chung Yan Kwong (seated, right) is leading the church while the pastor is studying in the States.

# FOREIGN MISSION NEWS

## General

### 10 Missionaries Appointed

At its September meeting the Southern Baptist Foreign Mission Board appointed 10 new missionaries and reappointed one to bring the total number of active Southern Baptist foreign missionaries to 1,255 and the total appointments for the year to 93. (See page 26 for names of new missionaries.)

Miss Jennie Alderman, native of Alcolu, S. C., was reappointed for service in Taiwan (Formosa). First appointed by the Board for service in China in 1936, she studied the Chinese language for a year and then did evangelistic work in Shantung Province. She returned to the States in 1948 to care for her sick mother and resigned from the missionary staff in January, 1957.

### Conference Results

During the Foreign Missions Conference at Ridgecrest (N. C.) Baptist Assembly last summer, Dr. Elmer S. West, Jr., the Foreign Mission Board's secretary for missionary personnel, talked with 64 persons who are possibilities for missionary appointment during 1959.

There was a total of 325 decisions made during the conference, 104 of them for foreign mission service. There were also several professions of faith in Christ. Combined registration for the Foreign Missions, Brotherhood, and Writers' Conferences, meeting during the same week, reached 2,060.

There were 125 decisions, approximately half of them for missions, during the Foreign Missions Conference at Glorieta (N. M.) Baptist Assembly. Registered for that conference and the Brotherhood Conference held at the same time were 1,238 people.

The theme for this year's Foreign Missions Conferences was "Advance through Prayer."

## Bahamas

### 326 Accept Christ

There were 326 professions of faith in Christ during a simultaneous crusade in the Bahamas, according to what Missionary Emit O. Ray terms a "conservative evaluation." All of the

15 co-operating Baptist churches had visible results, he says.

"This is undoubtedly the most successful venture which we have had among the churches both from the standpoint of co-operation and from the standpoint of the number won to the Lord," Mr. Ray continues. "When Southern Baptists first entered the Bahamas one of the most apparent facts was the need of greater co-operation among the already existing Baptist churches. This revival campaign was our latest effort in that direction."

## Brazil

### Dormitory Honors Meins

The Meins Building, a new dormitory for the North Brazil Baptist Theological Seminary in Recife, Pernambuco, was inaugurated in August with a service on the seminary lawn. (See photo on page 17.) It is named in honor of Dr. and Mrs. John Meins, emeritus Southern Baptist missionaries. Dr. Meins was president of the seminary for 10 years, and Mrs. Meins set up the school's first dining hall and kitchen with her own personal stock of china, cutlery, glassware, and pots and pans.

The two-story building, constructed of reinforced concrete, is designed to accommodate 58 students. Its addition to the seminary plant frees space in the administration building for classrooms, faculty offices, and an enlarged library.

Dr. David Meins, president, reports that plans for other new buildings in the near future include an apartment building for married students and their families and a chapel. "We are seeking to lead the Brazilian Baptists to contribute the necessary funds for the chapel," he says. "We believe that an adequate plant will make it easier to do better work, which in turn will help us give to the denomination better-prepared men."

Mrs. John A. Tumblin, Jr., missionary in Recife, in reporting the dedication of the new dormitory, says: "In a country where Baptists have had missionaries since 1881 and work is well past the pioneer stage in most respects, the quality of theological education looms large in importance. The seminary's aim is to give the stu-

dents the best possible training, intellectually and spiritually, of which it is capable during the years they study in Recife."

## East Africa

### Mission Meeting

The annual meeting of the Baptist Mission of East Africa, held in Mbeya, Tanganyika, was attended by all but one of the missionaries in the four cities of that area where Southern Baptists have work: Nairobi and Mombasa, Kenya, and Dar es Salaam and Mbeya, Tanganyika.

The missionaries were shown the progress being made on the Baptist tuberculosis hospital in Mbeya. This hospital, which is expected to be completed in March, 1959, will have 102 beds to accommodate inpatients. It will also have an outpatient clinic.

Reports were also given on the opening of the Baptist center building in the Shauri Moyo community of Nairobi and on the construction of the Baptist center in the Magomeni section of Dar es Salaam, which is nearing completion. The Mission made definite plans to build several churches in the Mbeya area during the coming year and discussed the building of churches in the other cities where missionaries work.

## Europe

### Signs of Advance

Dr. Cornell Goerner, secretary for Africa, Europe, and the Near East, spent two months in Europe last summer, visiting Baptist work in several countries and attending various Baptist meetings.

He spent one week in Spain visiting churches and two in Italy, one in a pastors' conference at Rivoli and another visiting churches. He attended the Congress of the European Baptist Federation, held in Berlin, and the meeting of the Executive Committee of the Baptist World Alliance at Ruschlikon-Zurich, Switzerland. And he spent four days in Yugoslavia and a few days in France and Belgium making contact with small Baptist groups.

Dr. Goerner said: "The European Baptist Congress demonstrated dra-

matically the growing unity, confidence, and strength of the various Baptist unions and conventions of Europe. It gave fresh stimulus to the rising movement for organized Bible study and renewed emphasis upon evangelism, both of which have been consistently encouraged by our representatives. There are many promising signs of advance along both lines.

"There are indications that Southern Baptists should broaden their area of operations in Europe. The presence of Dr. George W. Sadler in Europe makes it possible for us to give greater emphasis to the assistance of struggling groups in countries in which we have no resident missionaries."

## Hong Kong

### 638 Take Exams

Vying for the 284 positions in the 1958-59 freshman class, 638 young people sat for entrance examinations given by the Hong Kong Baptist College, reports Dr. George R. Wilson, Jr., acting vice-president and dean.

From these, students were accepted for the college's five departments: mathematics and physics or chemistry, foreign language and literature, sociology, business administration, and civil engineering.

The college began its third session in September with 565 students, 195 of them sophomores and 86 juniors. During its first year the college enrolled approximately 150 students. It opened its second session with 317, 214 freshmen and 103 sophomores.

The student body is cosmopolitan, including young people from Thailand, Malaya, Indonesia, Taiwan, Japan, Macao, and the China mainland, as well as from Hong Kong itself.

The college presently uses the facilities of Pui Ching Middle School, Baptist high school for boys. However, a site has been obtained for its campus.

Dr. Wilson says that a number of religious activities will highlight the college's third session. These will include at least two revivals under the direction of outstanding Baptist

leaders, he says. Similar efforts last year fruited in more than 90 conversions. Many of these students have been baptized and given places of responsibility in the various Baptist churches of the colony. Other students committed themselves to Christ for full-time vocational Christian service.

President of the college is Dr. Lam Chi Fung, chairman of the Hong Kong Baptist Association and well-known businessman. The faculty includes six missionaries and a number of Chinese scholars. The religious and student activities programs are under the co-operative direction of Professor James Mau and Dean of Students Franklin Liu.

## Indonesia

### Seminary Enrolls 25

The Baptist Theological Seminary of Indonesia began its fifth session September 8 with the registration of 25 students, including six girls.

(Continued on page 16)



This picture shows some of the 638 young people as they took entrance examinations given by the Hong Kong Bap-

tist College to determine who would fill the 284 positions in the freshman class. (See story in Foreign Mission News.)

## Foreign Mission News

(Continued from page 15)

Dr. Buford L. Nichols, president, says: "We are witnessing the spreading spiritual influence of the seminary. The seven students who graduated this year, together with the present student body, are sharing the gospel message all along this 600-mile-long island of Java."

"The breeze-swept hillcrest location, on the banks of a river within the city of Semarang, provides a strong attraction to the seminary. The increasing volume of visitors and correspondence reminds us all that the seminary is becoming widely known among the 3,000 islands of Indonesia and far beyond."

### Japan

#### Convention Plans Advance

Plans for evangelistic advance throughout Japan and reorganization of the Japan Baptist Convention highlighted sessions of the 11th annual meeting of Japanese Baptists, held at Amagi Baptist Assembly, on the Izu Peninsula, reports Missionary Carl M. Halvarson.

From the present base of 11,000 church members in 165 churches, chapels, and missions, the convention's evangelism department is projecting pioneer work in six prefectures during this year. It plans to do the same in six more prefectures next year. This means that Japanese Baptists expect to have centers of work and witness in 44 of Japan's 46 prefectures by the end of 1959. They hope to reach their goal of an "All-Japan Baptist Witness," having at least initial work in all 46 prefectures, in 1960.

This year Japanese Baptists have entered the following cities: Wakayama, Utsunomiya, Kawasaki, Fukushima, Yamagata, Tottori, Kushiro, and Kofu. Graduates of the Japan Baptist Theological Seminary have already been sent to these areas, and land for church buildings has been purchased in most of the cities. The 1959 plans call for entering Muroran, Fukui, Yokkaichi, Morioka, Maebashi, Matsumoto, Shimada, Omiya, and Funabashi.

Also being planned for 1959 is evangelistic expansion in Tokyo, the world's second largest city. Mr. Halvarson says that Tokyo's population of 8,500,000 ties with that of Texas;

yet the Japan Baptist Convention has only eight churches in Tokyo, as compared with Texas Baptists' 3,758 churches.

The complete reorganization of the Japan Baptist Convention, which was adopted by the messengers to the meeting, marked another milestone in the rapid postwar growth of Japanese Baptists, reports Mr. Halvarson.

Convention departments, boards, agencies, and institutions have been grouped into three divisions: (1) education and service, (2) evangelism, including home and foreign missions, and (3) institutions, including schools and the Japan Baptist Hospital. Missionaries will serve as co-operating secretaries in various departments. A new headquarters building will be erected in Tokyo in 1959 to house the education and service and the evangelism divisions.

Convention requests for capital funds from the Foreign Mission Board also reflected the continued nationwide expansion of Japanese Baptists, Mr. Halvarson says. High on the priority list were funds for land and small, first-unit buildings in 25 new cities throughout Japan.

Capital funds were also urgently requested for construction at Seinan Gakuin, Baptist university in Fukuoka City which has more than 4,000 stu-

dents, and at Seinan Jo Gakuin, Baptist girls' school in Kokura with about 1,800 students. Needs include classroom buildings, dormitories, a gymnasium, and a new administration building for the kindergarten training school branch of the university.

#### Reinforcements Requested

The Japan Baptist Mission has made an urgent request to the Foreign Mission Board for 38 new missionaries. This action was taken at the Mission's annual meeting in August.

Twenty-four of these requests are for field evangelists. The others are for special personnel: a religious education teacher for the theological seminary, junior college and university teachers, a home science teacher, a hospital nurse, a kindergarten specialist, a social worker, and a Woman's Missionary Union specialist.

Special visitors at the Mission meeting, which was held at Amagi Baptist Assembly, were Dr. W. F. Howard, student secretary for the Baptist General Convention of Texas, and Rev. Bill B. Cody, assistant secretary and student representative in the Foreign Mission Board's department of missionary personnel. Dr. Howard and Mr. Cody were in the Orient to advise with missionaries and nationals concerning Baptist student work.



A believer is baptized into the Baptist church of Moscow. Last summer approximately 15,000 persons were baptized by the All-Union Council of Evangelical Christians-Baptists of the U.S.S.R., bringing the total membership to about 550,000. The denomination is celebrating its 90th anniversary this year.

## Paraguay

### Convention Meets

"A true spirit of harmony prevailed during the third annual convention of Paraguayan Baptists as the messengers from seven churches received reports from the various boards and made plans for advance in 1959," says Mrs. Leland J. Harper, missionary in Asuncion, Paraguay.

The convention joined Baptists in many countries in adopting the plan for making 1959 a year of evangelistic emphasis.

Paraguayan Baptists carry on their work through six boards: missions, women's, youth, publications, education, and property improvement and maintenance. The women's board reported on a simultaneous study course on prayer which it sponsored early this year.

Missionary Sydney L. Goldfinch was elected president of the Paraguayan convention, to succeed Missionary William A. Hickman, Jr., who had served for two years.

## Philippines

### Record Enrolment

The Philippine Baptist Theological Seminary began its seventh session in



Mein Building (above), new dormitory for the North Brazil Baptist Theological Seminary, Recife, was dedicated in August. (See story in Foreign Mission News.)

July with a record enrolment of 39, more than double that of last year. This includes 38 regular students and one auditor, as compared with the previous record enrolment of 26 regular students and nine auditors during the school's third session.

For the first time there are students from the central islands of Mindoro and Samar. Others come from Min-

danao and Luzon, where Southern Baptist missionaries are stationed. The student body includes Filipinos and Chinese.

Some of the students are training to be preachers, and all except the auditor feel that God has called them to full-time Christian work, reports Missionary James A. Foster, dean of the seminary. "The prayer of the faculty is that this session may reach a record high in spiritual and intellectual development, as well as in the number of students," he adds. "The spirit of the student body is good and has so manifested itself from the very first day of the session."

The seminary is located on the island of Luzon, on a pine-covered campus in Baguio City.

### Briefly

**Nigeria:** In one service last spring 71 persons were baptized into the fellowship of the Eku Baptist Church. Among the group were the Jerry B. Gaultneys' cook and his wife. The cook plans to enter the Nigerian Baptist Theological Seminary.

**Taiwan (Formosa):** Dr. Lien H. Chow, pastor of Grace Baptist Church, Taipei, Taiwan, recently appeared on a religious radio program with President and Madame Chiang Kai-shek, of the Chinese Nationalist Government. Dr. Chow visited Baptist work in the States while he was on this continent for the Fifth Baptist Youth World Conference in Toronto, Canada.



Russian Christians "say it with flowers" as they extend congratulations to relatives and friends upon their baptism into Moscow's only Baptist church. This photo of newly baptized members and well-wishers shows the festive atmosphere that prevails when new converts are received into the Baptist churches.

## Religious Liberty

"Liberty" is a word that has always been filled with much meaning. Due to the prevailing circumstances and the experiences of the individual or group affected, its connotations have often been relative or varied.

But another word has been coupled to "liberty," and thus "religious liberty" has come to hold significant meaning for many people, especially for Baptists. Because the issues related to religious liberty are complex, the whole concept of religious liberty needs more than declaration. It needs definition and implication.

First of all, an examination of the biblical basis for religious liberty should be made. Space does not permit and purpose does not require that a definitive treatment of the biblical basis of religious liberty be made here.

Perhaps we should remember, however, that, although the doctrine of religious liberty does not rest on proof texts, the Bible contains truth that bears on this theme and provides abundant teaching that validates it. Throughout the Scriptures principles are stated and values defined that reveal these facts: 1. Religious liberty is grounded upon the nature of man. 2. Religious liberty must be exercised in the social order. 3. Religious liberty for the Christian is both controlled and motivated by Christian love. 4. Religious liberty for the Christian involves acceptance of the responsibility and consequences of Christian discipleship. 5. And religious liberty for the Christian will find its full realization in the freedom and under the direction of the Holy Spirit.

Second, every Christian should exemplify the principles of religious liberty in his thoughts, enunciations, and actions. The Bible constitutes, in addition to many other things, a moral guide to regulate the relationships of men. Therefore, any curb, legal, social, or religious, on the proclamation and demonstration of the moral responsibilities demanded of us by the Bible becomes immediately an infringement upon religious liberty.

With accusation on the one hand and pride on the other, we deplore the restrictions placed upon evangelicals in Spain and Colombia. But, at the same time, we castigate a fellow church member or even ask for the resignation of a pastor for enunciating a truth or championing a cause made just as obligatory upon him by the Bible as the truths for which Christians suffer in Spain and Colombia.

Dr. Clifton J. Allen, editorial secretary of the Sunday School Board, has written: "Religious liberty . . . goes back to the very purpose of God in creation. He dared to make man a free being. Man's freedom is so basic, so inalienable, so sacred that God respects it and refuses to force his will on man. It is on this basis that we place the

strongest possible emphasis on the competence of the soul. . . . On the basis of the biblical concept of man as a free being . . . we affirm other tremendously important truths relative to religious liberty."

In times when crime is on the increase, alcoholism is so calamitous to life and morals, and racial conflict is raging, let us seek and follow principles laid down in the Scriptures in all our efforts to cope with these dangers. And let us grant full religious liberty to God's servants, whether they be laymen or preachers.

It could well be tragic that in many Baptist circles and pulpits there is no religious liberty to speak on these moral, and therefore religious, issues. And it could be that, as in the past, God's judgment and retribution will be visited upon us for lack of vision, courage, and declaration in an hour when what God wills, and not what man thinks, is the solution so urgently needed.

## Missionaries Are Human, Too

All too often we are prone to speak of missionaries in such glowing terms as to lift them out of everyday life and separate them from the classification "human." Some people maintain that such treatment of the missionaries gives romance to missions and elicits greater interest in and support for the missionary enterprise.

But is this the case? People are more interested in people than in anything else. And the more the people at home know about their missionaries, the more they realize that they are human and that they are individuals very much like themselves.

Missionaries are a happy lot. Usually they come from successful families, where they learned to enjoy themselves as they grew up and secured the necessary training for missionary service. Many participated in sports, belonged to choirs, glee clubs, and choruses, and took part in the many other enjoyable activities experienced by the average young person here at home. Participation in some of these activities is limited on the mission field, but missionaries are such an enterprising people that they always find ways to enjoy life.

They are a courageous people. They meet with danger, disease, accident, and even death; but they are not easily defeated. Many a stone marks the grave of a missionary husband, wife, or child around the earth, but few missionaries have given up because of these tragedies.

Missionaries possess a humor that keeps them in balance amidst forces calculated to give imbalance and to result in defeat. Recently Miss Jessie Green, now stationed in Kuala Lumpur, Malaya, was in an automobile accident. The impact broke the upper and lower jaws on both sides of her mouth. The doctor, a few days later, assured her that he had set the bones in such a way that she would be completely normal. To this she humorously replied, "That will be wonderful; it will be better than ever before!"

# Our Highest Privilege

By Baker J. Cauthen

I AM WRITING these lines with a heavy heart. Word has come to us of the accidental drowning of Missionary Winfred O. Harper in Dar-es Salaam, Tanganyika.

The sense of loss we feel in the passing of this magnificent missionary is hard to put into words. He stood along with his fellow missionaries as a great tower of strength.

The life of this man of God stands as a challenge to all of us. We think of the dedication with which he turned his face toward East Africa in response to the call of need in opening a great new mission area. We think of the remarkable way God used him and others to open doors in East Africa and win admiration for Baptist work among government officials, national populations, and people in all walks of life. We feel the challenge of his message as he stood before the Southern Baptist Convention meeting in Houston, Texas, on foreign missions night and bore his testimony, "I Have Seen God Do It."

In the sudden passing of such a splendid man of God, we find our minds focusing upon the highest privilege that we can know. W. O. Harper would tell us that to know Christ as Saviour is the highest privilege that can come to any human being. Only when our hearts rest in simple trust for salvation in the Lord Jesus Christ do we find peace, assurance, and joy beyond any compare.

Our highest privilege is not found simply in meeting Christ as Saviour but in going on to discover his will for our lives and our place in his service. The radiance and joy that fills the life of a man of God like W. O. Harper can be explained only in terms of Jesus' statement, "My meat is to do the will of him that sent me, and to accomplish his work" (ASV).

Our highest privilege comes in giving ourselves with full commitment to the task our Lord entrusts to us. Unlimited surrender to the Master's will and abandonment of all other pur-

poses or desires in life enable one to walk with Christ in such manner that the Master manifests himself unto his servant. The inexpressible experience of entering into a personal knowledge of Christ which grows richer day by day is a reality only in a life of commitment to Christ both as Saviour and Lord.

This privilege enables one to live in an atmosphere of faith, joy, and confident expectation. Whatever comes in life can be met with the assurance that we are in our Heavenly Father's care and that the Lord Jesus Christ promised us, "Lo, I am with you always, even unto the end of the world" (ASV). No treasure on earth could take the place of the privilege of living in faith, joy, and confident expectation in Christ.

A great missionary has been called to be with the Lord. Only thirty-seven years of age, he was rugged in body, splendidly trained, and endowed with magnificent gifts from his Lord.

The homegoing of this servant of God leaves such a gap in the ranks that it brings a searching question afresh to each heart, "Lord, what wouldst thou have me to do?"

There are men reading these lines who likewise are splendidly trained and have rugged health. They could step into the ranks and help fill the gap which is left. Some of these men already are located in places of strategic responsibility, for they have long since completed college and seminary and are established in places where they might delight to spend their lives in valuable ministry.

WHAT would God have you to do? Only your Lord and you can ultimately answer that question. In the deepest recesses of one's own experience with Christ the answer must be found. It is right to seek the answer. It is right to ask the Lord Jesus, "What is thy word for thy servant now?"

I am convinced that the death of this great missionary could well be the occasion of many men feeling



Baker J. Cauthen

God's call to the mission field. I would urge every reader, man or woman, to seek afresh our Lord's direction.

To many who read these lines, this experience does not bring a fresh re-examination of the matter of going to the mission field because already the years have sped by and you are far beyond that place in life. This experience does have something to say to your heart. It may cause you to ask, "Am I giving of myself where I am that Christ may be made known throughout the world?"

The examination of this question will lead many of us into fresh experiences of intercessory prayer. You may not be able to cross the world and step into a gap in the missionary ranks, but you can, through lingering at the throne of mercy, be a definite co-laborer with God's servants across the world.

Many may find that a much more worthy sharing of their possessions is what God would have in response to his call. The Lottie Moon Christmas Offering stands just ahead. Through it an opportunity will be found to bring a Christmas gift to our Lord which will be used to share Christ with people throughout the entire world. May God use this experience to prepare the hearts of all of us for a worthy sharing in the Lottie Moon Christmas Offering in response to the cry of a needy world.

Our highest privilege is found in unlimited commitment to Jesus Christ.



Less than a year after Baptist work was begun in the Puerto Liza section of Guayaquil, Ecuador, a church building was dedicated. This shows the crowd attending the service. Mrs. Howard L. Shoemaker (third row at left) and her husband work with the church.



The church is called the Church of the Open Bible because of the building's facade. But inside the Bible is also open—open for all persons to study in their native language.



People are given physical and spiritual help at the church's medical dispensary.



Some of the bright-eyed youngsters who faithfully attend the services recently accepted Christ; they will probably win their parents. The pastor teaches neighborhood boys who are unable to pay meager school fees.

# A Mission Station — and You

By H. Barry Mitchell

I wish you could have been with us recently in the annual meeting of the North Brazil Baptist Mission. Especially, I wish you could have been there the day we made our capital needs request for 1959. You would then understand why the Foreign Mission Board pleads each year for a greater Lottie Moon Christmas Offering for world missions.

As we considered all the requests that were made and tried to decide in what order these requests should be listed on the priority list, we were confronted with a problem common to all our Missions. We knew that in all probability not more than one half of the requests would be filled in one year.

There were requests for church buildings, houses for missionaries, cars for missionaries, encampment grounds, equipment for some of our schools, loud-speakers and film projectors for use by field missionaries, a girls' dormitory, et cetera. But whose request should be considered most urgent?

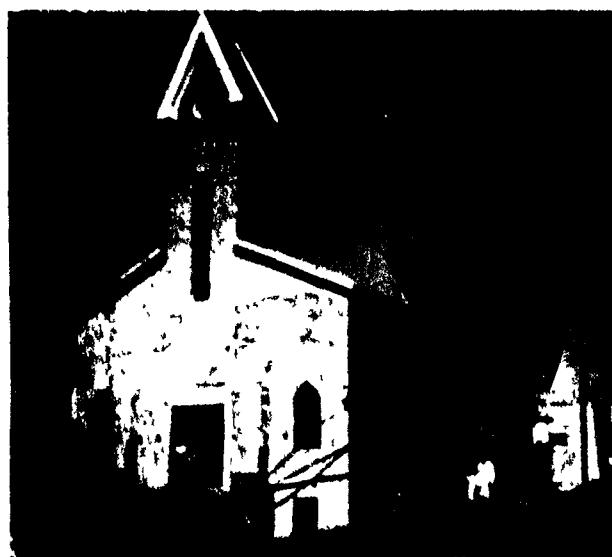
The Lottie Moon Offering for 1957 was the largest ever, and I am sure that every Southern Baptist missionary is grateful to God for it. Yet, by the time it was divided among all the countries where Southern Baptists have work, the amount that any one mission station received was limited.

But, to make this personal, just what will the 1958 Lottie Moon Offering mean to us here in central Pernambuco, Brazil?

It can mean a Mission-owned house instead of a rented one. It is just plain good business for the Mission to buy adequate homes for the missionaries, instead of paying exorbitant rents.

It can also mean some much-needed equipment, such as a public-address system, for the missionary's work. A public-address system is a great help in evangelistic work.

A part of the Offering could help complete the new building of the Caruarú Baptist Church. When construction was begun more than two years ago, the church thought it had sufficient funds to complete the building. However, due to the inflation that is playing havoc with the Brazilian economy, the church gave out of



The 1958 Lottie Moon Christmas Offering can help complete the Baptist church building in Caruarú, Brazil.

money with the building little more than half completed. At present we use the basement for all worship services. The auditorium is needed.

The Offering can mean a building for a preaching station in the city of Pesqueira. At present this mission meets in an inadequate rented house,

which doubles as a Baptist primary school during the week. About sixty children pack into what serves for the auditorium, a room that measures about fourteen by eighteen feet.

And the Offering can purchase strategic properties in cities and towns where Baptists have work or hope to establish work. Usually a building is rented until a mission becomes well organized. Then, if possible, property is bought and a building constructed.

This is what your Lottie Moon Christmas Offering can mean in just one mission station. Multiply this several hundred times and you will gain an idea of what it can do on mission fields around the world. Because of it suffering can be alleviated. Sick bodies can be healed. Boys and girls can be taught to read and write so that they can read God's Word for themselves and so that they can prepare themselves for more useful lives. Young men and women can be trained for full-time Christian service. And lost souls can be won to Jesus Christ, which must ever be our primary objective in mission work.

Won't you try to give more to the Lottie Moon Christmas Offering?



The Baptist convention of Taiwan (Formosa) sponsors a home mission program which includes three areas where there are no Southern Baptist missionaries. Barnabas Yang (left), a graduate of the Taiwan Baptist Theological Seminary, Taipei, was sent by the Taiwan convention to open Baptist work in Hualien, on the east coast of the island. Also shown are Dr. W. Carl Hunker (center), Southern Baptist missionary and pastor of the church in Taipei which supports Mr. Yang, and Dr. Y. K. Chang, president of the Taiwan Baptist Convention.

# EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



"I Just Didn't Know God Loved Me," Says Former Witch Doctor

Milton E. Cunningham, Jr.  
Parktown, Salisbury, Southern Rhodesia

LET ME SHARE with you one of the most memorable experiences that I have had since coming to Southern Rhodesia. Passing a group of African houses, I noticed a witch doctor's sign. Pastor Bernard (an African) and I decided to visit him. After a few introductory remarks I asked the witch doctor if he had ever heard of Jesus Christ. "No," he said, "I haven't." We tried to tell him who Jesus is and why he came; and then, turning to God's Word, we read several verses.

After we had reviewed these things again and again, the witch doctor said: "I've always known there was a God. I just didn't know he loved me." Having given up his tools of witchcraft, he now devotes his time to spreading the good news and telling those around him that he is a Christian.

Southern Rhodesia is a country rich with opportunity for the Christian message. How thankful we are for the warm response we have found with these dear folk! Barbara and I rejoice daily over their eagerness to learn of God's love in Christ Jesus. God has permitted us to witness to many types of people—mechanics, housewives, servants, farmers, children. What a thrill it is to hear them say yes to Christ!



Young Hawaiian Is Converted after Prayer by Her Sunday School Class

Edith Felkel (Mrs. J. Hugh) Humphrey  
Honolulu, Hawaii  
(now in the States on furlough)

TO ME there is no greater thrill than seeing young people accept Christ, and I had that privilege when a young woman in my Sunday school class at Pearl Harbor Southern Baptist Church made a profession of faith.

Janet had been attending our church for only five Sundays, but she was very interested in becoming a Christian. As we were leaving opening assembly one morning, she asked me some questions. I did not teach the regular lesson that day; instead, the girls and I took our Bibles and presented the plan of salvation to Janet, simply but completely. We all prayed. Then, after we talked and read more Scripture passages, we asked Janet to pray.

She said she did not know how to pray to God, al-

though she had prayed to Buddha many times. Then she added, "Of course, Buddha can't really hear." She prayed a wonderful prayer, asking the Lord to forgive her and accept her as his child. When she finished she looked up at us through her tears and, smiling sweetly, said, "Mrs. Humphrey, he did come into my heart just like you said he would!" It was a wonderful experience for the class, because the girls had seen an answer to prayer before their very eyes. We had been praying for Janet ever since we learned she was not a Christian.

Two other young women, special friends of my daughter Nancy and classmates of hers at the Hawaii Baptist Academy, came to talk to me about becoming Christians. Nancy had witnessed faithfully to them during the many months since they had become friends, and their coming to me was just the climax of her preparation. We had the joy of seeing them baptized into the fellowship of Pearl Harbor Baptist Church.

I ask you to join with us in prayer for these girls and others who have recently taken this step. They face many difficulties, including family opposition. They will need much help and guidance.



Moslem Finds the Saviour through Witness of Medical Missionaries

Karl J. Myers, Jr.  
Ogbomosho, Nigeria, West Africa  
(now in the States on furlough)

A LITTLE more than a year ago a three-year-old child and his mother were admitted to the hospital in Ogbomosho, both with tuberculosis. The little boy, Lasisi, was nearly dead. His lungs were so diseased that for a whole month he could only pant, but gradually he became better. We talked to his mother each day, and the

UPON learning of a gift for his church, one of the Spanish pastors said: "Do not forget to thank Southern Baptists! Tell them that we appreciate their love for us and that their gifts mean more than land and buildings. They mean that the gospel of our Saviour is heard and lives are changed in places where there would otherwise be no evangelical Christian witness." These words of one of our fellow laborers express what we would like to say to you for your wonderful support through the Cooperative Program and the Lottie Moon Christmas Offering.—Russell B. Hilliard, missionary to Spain

DREAMS don't always come true, but when they do they are worth telling. When we had our annual youth camp by the sea we went a little farther down the seashore to see the property where we hope to build our own camp. I dreamed of a worship pavilion overlooking the sea, cottages, and other necessary buildings. At that time it was only a dream. Even though the land was ready to be used, there were no funds available for buildings. It looked as though we would have to wait for the funds. But we were wrong! The 1957 beyond-the-goal Little Moon Christmas Offering funds made allocations available for encampment buildings. My own anticipation was made keener after the Mission asked me to serve as chairman of the 1959 camp committee. If all goes well in the preparation of this camp, we may be able to use it in 1959.—Fanny L. Starns, missionary to Thailand

nurses read to her from the Bible. She said she would like to become a Christian but would do so only if her husband would consent.

When her husband came we said to him: "How thankful we are to God that your son is nearly well. Because God has shown his love to us, we share his love for your son." I started to quote John 3:16 and he, a Moslem, finished it! He knew it as well as I. I thought, God has not left us to work alone; others, under his guidance, often pave the way for us. The man joined me in prayer that his wife and child might be healed and that he might know the truth.

That this prayer might be answered, Pastor Ogunyale and I drove to the man's village one evening. We got stuck in the mud; and, after working an hour without freeing the car, we walked the rest of the way to the town through the darkness. I decided that perhaps the Lord doesn't always pave the way so smoothly after all!

We found the family and learned that the father was the town's *Balogun*, or "general of the army" (a purely honorary position in a town of a thousand people). He got some men to help us. Then, while we walked back to the car, he told us that he and his wife had decided to become Christians but that they needed much help. They came to our school for converts last winter. Since that time we have visited them each month, taking with us the pastor and some deacons from the closest Baptist church, three miles away.

On one visit last spring we found Lasisi's entire body covered with pustules. He was recovering from smallpox. We returned to vaccinate the rest of the townspople, and then we met with his family to thank God that Lasisi had survived a second deadly illness. We asked the *Balogun* if he would like to pray.

His prayer, though still spiced in the Moslem fashion

of repeating each phrase, was one of thanks to Christ for his son's recovery. He says he cannot help but see the Lord's hand in all of the things that have happened to him this year, since he first got courage enough to take his child to our hospital instead of to a Moslem priest or an Ifa medicine man for treatment.



Taiwan Missionary Witnesses to Students from Many Asian Lands

Josephine Ward  
Taipei, Taiwan (Formosa)

THE LORD is answering prayer; seven pupils from one of my Bible classes have been born into the kingdom as opportunities have come to deal with them one by one!

The Lord has given me the joy of winning two senior boys in another class. When I asked one of them if he had found Jesus while I was on furlough, he replied that he had not and added, "That is the only reason I am coming to this class." He said that when he had attended my class as a freshman he had not felt a great need for Christ but that he had been watching two Christian friends and had definitely decided that he did need the Saviour.

I enjoy teaching the Gospel of John to the freshman Bible classes. The only one of these young men whose heart the Lord has truly opened is a boy from Burma. I covet his keen mind for the Lord's work and find myself hoping God will call him to preach. Please join me in prayer for him. Also pray for an older freshman, a Tibetan, who seldom misses my class.

What a world challenge I face; for my classes have not only local Taiwanese students and some from the China mainland but also Chinese students from Cambodia, Vietnam, Indonesia, Malaya, Singapore, Burma, the Philippines, Hong Kong, and Macao!

The seniors and recent graduates sometimes seem more open to the gospel than the younger students; perhaps the freshmen gain a sense of security from the years of study ahead of them. I have been happy to hear several of my former students tell how they were converted while I was on furlough.

One young man from the first class I taught in Taiwan is now in the air force. He did not accept the Lord when a freshman, but a period of illness caused him to repent. He says he has been called to preach.

"I'm Philip's friend and classmate. Would you show me how I can become a Baptist?" asked Charles, who graduated two years ago. Philip had accepted the Lord as a freshman. It wasn't long until Charles found the Saviour. He told me later that he was using the verses I had given him to try to win a friend. Then he asked for something in English that he could use with an American serviceman.

A young Chinese lieutenant found the Lord just before he was to go to camp for three months' special training.

He said that for eight years he had been wanting to believe but had not known how. He explained that his captain, who was also leaving for training, had been unable to come that evening. Then he added, "He has wanted the Lord as much as I have."

Please pray for all the people on this island, especially the hosts of freshmen in my Bible classes. I feel that many are attending because of the hunger in their hearts.



### A Chain of Churches Develops As Koreans Share the Good News

R. Max Willocks  
Taegon, Korea

HERE in Korea we have the joy of seeing the gospel move deeper and deeper into regions previously untouched for Christ.

Some time ago I went with Missionary Daniel B. Ray to a little country community called Moonee, where a tent church had been started by the young church in the town of Chung Ju. The tent was ragged and the wind chilled the listeners as they sat on the cold, dirt floor. But it didn't seem to matter, for they had caught some of the spirit of the gospel and they were already witnessing in No Yan, the next village.

The Lord opened the way for me to work with the people of No Yan during the ensuing months. We were thrilled when the village elders decided their community building—previously used for threshing barley and rice, drying pepper, and holding country folk dances—to be used for worship services.

It had no windows, doors, or floors, and much of the mud plaster had fallen from the walls, but with a little repair work it was soon an acceptable meetinghouse for the servants of our Christ.

The Christians at No Yan are also doing some pioneering. Recently, after a lunch of sparrows, grasshoppers, and mountain roots, we went to a village behind the next mountain where the No Yan believers have already won several converts.

I intended to walk, but they insisted that we could drive. The little road is narrow, the ruts deep and sloppy with mud. We would move at a good pace for a while; then we would get stuck in the deep holes or snagged on the high rocks. Finally, we parked the car and walked the remaining miles through the desolate but bleakly beautiful mountains.

Soon we arrived at the village of Ma Dong, where no white man had previously been. I saw old-fashioned hair styles there that I have seen nowhere else in Korea. We were welcomed by the village elders and a throng of wide-eyed children.

The little thatched hut was bulging with people and the surrounding area was filled with those who could not get inside. Many people responded to the simple message. I was thankful for the women and children who re-

sponded; but I found myself especially grateful to God for the men, particularly the village elders, for they may easily lead the whole village to Christ.

It is thrilling to know that there are people willing to give their all to Christ even though they know practically nothing about him or his way of life. Again and again I must call myself back to the very rudiments of the faith as I realize just how new all of this is to them.



### Saturday "Bath" Gives Missionary Opportunity for Christian Witness

Allene (Mrs. Walter T.) Hunt  
Cotabato, Cotabato, Philippines  
(now in the States on furlough)

"MA'AM, we would like to take a bath on Saturday," twelve lively girls of the Cotabato Baptist Church informed me. They were asking to go swimming. So Saturday morning found us crammed in the Mission's jeep station wagon, headed for the beach. As we went along we attracted much attention by gaily singing Christian songs and choruses. Moslems, especially, took note of the singing with interest as well as curiosity.

When we reached the beach the midday sun was already much too hot for a fair-complexioned "Americana" to go swimming; consequently, I chose to sit under a coconut palm and enjoy God's marvelous handiwork.

A man came walking along the shore, carrying a fourteen-inch bolo (a kind of knife). Knowing that bolos are sometimes used for stabbing people, I silently prayed that he would pass by without noticing me. I bowed my head momentarily only to find, when I looked up again, that he was standing before me, attempting to speak with me. By using words from three or four dialects, we were able to carry on a feeble conversation. I was greatly relieved when my new friend finally said that he must be going.

A few minutes later the *dato* (leader) of the barrio came along and sat down beside me on a small boat. He noticed a pamphlet in my hand, a Gospel of John printed in his dialect. I gave it to him. I did not speak his dialect, but he spoke English. Therefore, I told him to begin reading in John and then translate to me and I would explain each verse to him. He became fascinated with the Gospel.

ONE Sunday morning recently, as I was saying good-bye to the small children after Sunday school, one of them shook my hand and said, "Rafiki yangu." Others behind him picked up the phrase, repeating, "Rafiki yangu." It means, "My friend." How gratifying it is to realize that they are reciprocating the friendship we came to bring them in the name of Jesus Christ!—Earl R. Martin, missionary to Kenya

We had an hour's lesson together; then it was time for me to leave. He asked me to come and teach him again, saying, "I'm interested in your religion and want to learn more." As I left, he continued reading.

Jesus taught by the seashore; and I pray that I, too, may be able to teach this man and that he will witness to his people in their own tongue.



### Economic Recovery Hides Japan's Spiritual Famine; Prayer Needed

Tomoki (Tom) Masaki  
Kyoto, Japan

"BEHOLD, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos 8:11).

I cannot help but apply these words to Japan today. The Japanese people have made a tremendous economic recovery. In 1950 when I spent a few months here there was a great scarcity of food, but today there is an abundance of everything. On the other hand, when I recall those great throngs of people eager to hear God's word in 1950 and see the small groups that meet in the churches today, I ask myself, Is there a famine in this land for hearing the words of the Lord? Has God turned his face from this nation—a nation with the potential to reach all Asia for Christ?

No, God has not turned his face from these people. We have—we, who do not pray earnestly that God's power will convict and humble the hearts of the Japanese people. There are still those who are faithful to him, and for them we can be truly grateful, but there would be many more if you and I would become serious with our Lord, humbling ourselves at his feet and praying.



### Missionary's "Cup and Saucer" Run Over as Lost Souls Turn to Jesus

Evelyn Schwartz  
Jakarta, Indonesia

I BECAME acquainted with Mr. and Mrs. Liem, a Chinese couple, when a friend of mine, a nurse, asked me to visit them. Mr. Liem is quite ill, paralyzed from the waist down. While in the hospital, where he had two operations, he told the nurse he wanted to become a Christian but didn't know how.

Nevertheless, it was rather difficult to lead him to the Lord. But, after six weeks of witness and prayer, he and his wife accepted Christ. It was wonderful to hear him say: "I believe; I truly do! I no longer think I must wait until I am perfect or until I understand everything that is written in the Bible."

After their conversion Mr. and Mrs. Liem expressed a desire to learn more about God's Word. Formerly, Mrs. Liem had said she didn't have time to read the Bible, that caring for her husband was a full-time job. I suggested she read just a few verses each day. She does this now, she says, and her husband, who has more time to read, tells her about other passages. We are studying the parables and miracles together.

My cup was filled on a recent Sunday, a real red-letter day for me. It began with the privilege of taking my three little Chinese neighbors to Sunday school for the first time. Then, several of our teen-agers stayed for the worship service at our chapel, the first time anyone except Sunday school teachers had attended the worship service since the chapel was completed last year.

That afternoon a Chinese couple, whose response to our visits had been discouraging, came to church; and, just as they sat down, in came another couple for whom we had been praying very earnestly. The wife had not been to church in over a year and the husband had not been in five years!

The following Tuesday I received a letter from a young man in Surabaya, saying he had attended church for the first time that Sunday. Not only was my cup full and running over, but, yes, my saucer, too!



### Uncle Impressed with Student's Life and Knowledge of the Bible

W. A. Poc  
Kumasi, Ghana, West Africa

AMONG the Ashanti people of Ghana a man's property is inherited by his nephews rather than his sons, although the sons may share the inheritance if the nephews so desire. Consequently, an uncle has great influence over his nephews.

But this story is about a nephew who influenced his uncle. Henry Boateng is one of the promising Ashanti students in the Baptist pastors' school in Kumasi. He has grown a great deal in his Christian experience and in his knowledge of God since coming to the school. Recently, an uncle, a strong Roman Catholic, invited Henry to visit him for a week end.

The uncle said to the boy: "I have been noticing your life and how you are learning much about the Bible. I have heard something about Baptists and would like for you to tell me what they believe. In all the years I have been a Roman Catholic I have never so much as held a Bible in my hand."

Henry spent several hours telling him about the Bible and Baptist doctrine. Moved by this experience, the man promised to pray that God would show him whether to choose the Baptist way or remain in the Catholic Church. Our other students have joined Henry in praying that his uncle may accept Christ as Saviour.

# Missionary Family Album

## Appointees (September)

ALDERMAN, Jennie, S. C., Taiwan (Formosa), reappointed.  
 BEATY, Robert E., Tenn., and Thelma Osborne Beaty, Ind., Central Africa.  
 BOZEMAN, OSCAR K., Jr., La., and Marie Walser Bozeman, Mo., Korea.  
 HENDERSON, W. Guy, Miss., and Lois Robertson Henderson, Tex., Korea.  
 LEWIS, William E., Jr., and Nina Allen Lewis, Fla., East Africa.  
 WARREN, William H., and Lola Robinson Warren, Tex., South Brazil.

## Arrivals from the Field

ANDERSON, Dr. and Mrs. Maurice J. (Hong Kong), Box 483, Southern Baptist Theological Seminary, 2825 Lexington Rd., Louisville 6, Ky.  
 BAGBY, Rev. and Mrs. Albert I. (South Brazil), c/o Mrs. Lea Tavares, 600 Bonita, Panama City, Fla.  
 BAKER, Mattie (South Brazil), R.F.D. #1, Nichols, S. C.  
 BELL, Rev. and Mrs. Paul C., Jr., (Guatemala), 4232 5th Ave., Ft. Worth, Tex.  
 BENDER, Rev. and Mrs. William D. (Nigeria), Apt. A-212, Cooperstown, Lexington, Ky.  
 BURKS, Dr. and Mrs. Edgar H., Jr., (Nigeria), Pineville, Mo.  
 CLEMENT, LORA (Malaya), 219 N. Mountain St., Union, S. C.  
 CONGDON, Rev. and Mrs. Wilfred H. (Nigeria), c/o Mrs. J. S. Congdon, 51 Brooks Ave., Venice, Calif.  
 COWLEY, Mr. and Mrs. William A. (Nigeria), Southern Baptist Theological Seminary, 2825 Lexington Rd., Louisville 6, Ky.  
 DUNAWAY, Rev. and Mrs. Archie G., Jr., (Nigeria), 1208 Norvell Ave., Nashville, Tenn.  
 FREDENBURG, Mary Evelyn (Nigeria), 424 S. Rosalind, Orlando, Fla.  
 HARDY, Cora Ney (Nigeria), 4823 Partridge Run, Louisville 13, Ky.  
 HARMON, Ethel (Nigeria), Cumberland Falls Rte., Corbin, Ky.  
 HENLEY, Sarah Lou (Nigeria), 1304 S. 1st St., Lamesa, Tex.  
 HILL, Mr. and Mrs. John B. (Nigeria), 708 White Ave., West Columbia, S. C.  
 JESTER, Dr. and Mrs. William L. (Nigeria), Box 225, Southern Baptist Theological Seminary, 2825 Lexington Rd., Louisville 6, Ky.  
 JOHNSON, Pearl (Taiwan), Box 265, Union, S. C.  
 LEA, Ola (Taiwan), 514 S. Aycock St., Greensboro, N. C.  
 LITTLETON, Mrs. Homer R. (Ghana), 543 Hill St., Toccoa, Ga.  
 LOCKE, Rev. and Mrs. Russell L. (Nigeria), Rte. 1, Half Way, Mo.

MILLS, Rev. and Mrs. John E. (Nigeria), 1914 Ethel, Waco, Tex.  
 MOON, Hazel (Nigeria), Appomattox, Va.  
 MYERS, Dr. and Mrs. Karl J., Jr., (Nigeria), c/o Dr. Sam Lawton, 153 Cambridge Circle, Spartanburg, S. C.  
 PATTERSON, Dr. and Mrs. I. N. (Nigeria), 1315 Copper, N. E., Albuquerque, N. M.  
 POOL, Dr. and Mrs. J. Christopher (Ni-

geria), 334 Birchwood, Louisville, Ky.  
 RAGLAND, Rev. and Mrs. James K. (Lebanon), 2000 Broadus, Ft. Worth, Tex.  
 RIDENOUR, Crea (Colombia), Caryville, Tenn.

ROBINSON, Rev. and Mrs. Gordon E. (Nigeria), Box 643, Crane, Tex.  
 SANDERS, Eva (Nigeria), 2607 Carolina Ave., Roanoke, Va.  
 SAUNDERS, Rev. and Mrs. Davis L. (Kenya), 20 Magnolia Rd., Carolina Terrace, Charleston, S. C.  
 TAYLOR, Dr. and Mrs. O. W. (Tom), (Nigeria), 2105 Izard St., Little Rock, Ark.  
 WYATT, Rev. and Mrs. Roy B., Jr.,

## In Memoriam

### Winfred Ozell Harper

Born Gorman, Texas  
 December 20, 1920

Died Tanganyika, East Africa  
 September 4, 1958



REV. WINFRED O. HARPER, Southern Baptist missionary to East Africa, drowned September 4 in the Azanian Sea during a holiday outing with other missionaries stationed at Dar es Salaam, Tanganyika.

Appointed for service in Nigeria in 1950, he did educational work there, teaching at Baptist Boys' High School in Abeokuta and directing the language and orientation school for missionaries, located in Oyo. He was also a field evangelist, with headquarters in Okcho and Oyo.

In 1956 he and his wife were among the three missionary couples who transferred from Nigeria to open Southern Baptist mission work in East Africa. They were the first missionaries to arrive on the field.

The Harpers assisted in the orientation of new missionaries to East Africa, studied the Swahili language, and planned toward a hospital, good will center, schools, and churches before returning to the States for furlough in 1957. They had been back in Dar es Salaam less than two months when the accident occurred.

A native of Gorman, Texas, Mr. Harper was educated at Hardin-Simmons University, Abilene, Texas, and Southwestern Baptist Theological Seminary, Fort Worth, Texas. He pastored several Texas churches and served in the U. S. Navy before he was appointed for mission service.

He is survived by his widow, the former Juanita Taylor, native of Palmer, Texas, and three children, William Ray, Richard Lynn, and Elizabeth Ann.



The Gaza missionary family includes: (left to right) Rev. and Mrs. R. Edward Nicholas and Eddie, Carol Beth, and Anne Nicholas, Dr. and Mrs. James M. Young, Jr., Mark Young, Miss Carolyn Cate, Miss Frances Crawford, Dr. Jean Dickman, Bruce Young, and Miss Anne Dwyer. The Youngs also have two girls.



Rev. and Mrs. Paul E. Sanderson have returned to Equatorial Brazil for a third term. Their sons are (left to right) David, Ray, and Robert.

(Spain), Box 648, Southern Baptist Theological Seminary, 2825 Lexington Rd., Louisville 6, Ky.

#### Births

APPLEWHITE, Dr. and Mrs. C. Winfield (Indonesia), daughter, Ruth Elizabeth.  
BENNETT, Rev. and Mrs. Troy C. (East Pakistan), daughter, Deborah Leigh.  
HOBBS, Rev. and Mrs. Jerry (Thailand), daughter, Peggy Louise.  
LOZUK, Rev. and Mrs. George S. (Venezuela), daughter, Ann Eileen.  
MORGAN, Dr. and Mrs. E. Carter (Hong Kong), son, Joel Edgar.  
MUSGRAVE, Rev. and Mrs. James E., Jr., (South Brazil), daughter, Julia Alice.  
POE, Rev. and Mrs. John A. (South Brazil), daughter, Janice Carol.  
WILSON, Dr. and Mrs. George R., Jr., (Hong Kong), son, James Dale.

#### Deaths

CLEMENT, E. R., father of Mrs. William S. Wester (Southern Rhodesia), Aug. 11, Crowley, La.  
HARPER, Winfred O., Sept. 4, Dar es Salaam, Tanganyika.  
HUDGINS, Mrs. T. E., mother of Frances Hudgins (Thailand), Sept. 3, Victoria, Va.

#### Departures to the Field

BOATWRIGHT, Rev. and Mrs. C. S. (Bob), 352 2-Chome, Nishi-Okubo, Shinjuku-ku, Tokyo, Japan.  
BOND, Rev. and Mrs. G. Clayton, Box 1933, Kumasi, Ghana, West Africa.  
BROWN, Dr. and Mrs. Lorne E., Box 2731, Dar es Salaam, Tanganyika, East Africa.  
CAMPBELL, Viola, Apartado 592, Torreón, Coahuila, Mexico.  
CUEVNE, Rev. and Mrs. John R., Fourth

Ave. and MacKenzie Rd., Parktown, Salisbury, Southern Rhodesia.  
CLARKE, Dr. and Mrs. Coleman D., 2/50 Minamida Machi, Jodoji Sakyo-ku, Kyoto, Japan.  
COUCH, Lawanda, Baptist Hospital, Eku via Sapele, Nigeria, West Africa.  
CROWDER, Rev. and Mrs. C. Ray, American Baptist Mission, Keffi via Gudi, Northern Nigeria, West Africa.  
ELLIOTT, Darline, Apartado Aereo 1320, Cali, Colombia.

FREELAND, Estelle, Baptist Woman's College, Box 108, Idi-Aba, Abeokuta, Nigeria, West Africa.

GLADEN, Rev. and Mrs. Van, Xicotencatl Norte 115, Saltillo, Coahuila, Mexico.

GIVENS, Sistic, Caixa Postal 758, Campinas, São Paulo, Brazil.

GRAY, Elizabeth, Road 36, House 1, Petaling Jaya, Kuala Lumpur, Malaya.

GRAHAM, Rev. and Mrs. Finlay M., Box 2026, Beirut, Lebanon.

(Continued on next page)



Korean "daughters" greet Dr. A. W. Yocom, emeritus Southern Baptist missionary, at a party given him by a Baptist church in Korea on his seventy-fifth birthday.

HAMRICK, Rev. and Mrs. Howard, c/o Rev. Ross C. Coggins, Djalan Sukadi, Bandung, Java, Indonesia.

HARRIS, Josephine, 2009 Oahu Ave., Honolulu 14, Hawaii.

HODGES, Rev. and Mrs. Rufus D., Jr., Box 65, Oshogbo, Nigeria, West Africa.

JESTER, Rev. and Mrs. David L., Baptist College, Iwo, Nigeria, West Africa.

JOWERS, Rev. and Mrs. S. Clyde, Bajada, Davao City, Philippines.

KING, Harriette, No. 4 Ng Ngoo Rd., Kuala Lumpur, Malaya.

KOON, Rev. and Mrs. Victor, 1801 S. Beretania St., Honolulu, Hawaii.

LAWTON, Rev. and Mrs. Wesley W., Jr., c/o Rev. Victor Koon, 1801 S. Beretania St., Honolulu, Hawaii.

LONGBOTTOM, Rev. and Mrs. Samuel E., Jr., 1059 21st Ave., Honolulu, Hawaii.

LOVEGREN, Dr. and Mrs. L. August, Baptist Hospital, Ajloun, Jordan.

McMURRAY, Rev. and Mrs. J. D., Casilla 292, Paysandú, Uruguay.

MONTROY, Edythe, Baptist College, Iwo, Nigeria, West Africa.

MORRISON, Martha, 1414 Heulu St., Honolulu, Hawaii.

MURPHEY, Mr. and Mrs. Milton, Box 177, Petach Tiqva, Israel.

PARKER, Rev. and Mrs. Wyatt M., Caixa Postal 552, Campinas, São Paulo, Brazil.

PERRYMAN, Maurine T., Baptist Hospital, Ajloun, Jordan.

POPP, Violet, Baptist Hospital, Ajloun, Jordan.

RIDDELL, Rev. and Mrs. Gerald, Casilla 3388, Santiago, Chile.

ROHM, Alma, Baptist College, Iwo, Nigeria, West Africa.

RUNYAN, Dr. and Mrs. Farrell E., American Baptist Mission, Box 48, Kaduna, Northern Nigeria, West Africa.

SANDERSON, Rev. and Mrs. Paul E., Caixa Postal 89, Belém, Pará, Brazil.

SPIEGEL, Rev. and Mrs. Donald J., Caixa Postal 679, Campinas, São Paulo, Brazil.

TOLBERT, Rev. and Mrs. Malcolm O., Caixa Postal 89, Belém, Pará, Brazil.

VANCE, Dr. and Mrs. Shelby W., Baptist Medical Center, Nalerigu via Gambaga, Ghana, West Africa.

VERNER, Rev. and Mrs. W. Eugene, American Baptist Mission, Box 1933, Kumasi, Ghana, West Africa.

WATTS, Dr. and Mrs. John D. W., Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland.

WIITTEN, Mr. and Mrs. Charles W., C. del Dr. Turro 1, Esplugas de Llobregat, Barcelona, Spain.

WINGO, Virginia, Via Antelao 14, Monte Sacro, Rome, Italy.

#### Language School

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

ALLEN, Rev. and Mrs. Charles A. (Guatemala).

GREEN, Rev. and Mrs. T. S. (Paraguay).

GREGORY, Rev. and Mrs. J. Laverne (Chile).

JOHNSON, Rev. and Mrs. D. Calhoun (Chile).

KIMLER, Rev. and Mrs. Eugene B., Jr., (Venezuela).

MALONE, Rev. and Mrs. William P., Jr., (Argentina).

MORSE, Dr. and Mrs. James O. (Colombia).

NICHOLS, Rev. and Mrs. Gilbert A. (Paraguay).

ROSS, Rev. and Mrs. F. Gilbert (Mexico).

THOMPSON, Rev. and Mrs. Davis H. (Argentina).

WARE, Rev. and Mrs. James C. (Mexico).

**New Addresses**

ANDERSON, Susan (Nigeria), 418 Stephens, Wichita, Kan.

BLACKMAN, Rev. and Mrs. L. E. (Hawaii), Lake Lure, N. C.

BROCK, Rev. and Mrs. L. R. (Bill), Jr., (North Brazil), Southeastern Baptist Theological Seminary, Wake Forest, N. C.

BRASINGTON, Rev. and Mrs. J. Bryan, Apartado 783, Arequipa, Peru.

CLARK, Dr. and Mrs. Clarence F., Jr., (Japan), 6216 Camp St., New Orleans 18, La.

CRAIGHEAD, Rev. and Mrs. Walter E. (Paraguay), c/o David Craighead, 4053 North Central Expressway, Apt. D, Dallas 4, Tex.

DAVIS, Rev. and Mrs. Horace Victor (South Brazil), Southern Baptist Theological Seminary, 2825 Lexington Rd., Louisville 6, Ky.

DEBORN, Rev. and Mrs. Samuel A., Box 207, Mbeya, Tanganyika, East Africa.

DOTSON, Rev. Clyde J., Private Bag 40, Que Que, Southern Rhodesia.

DOWELL, Rev. and Mrs. Theodore H. (Korea), 1903 W. Seminary Drive, Ft. Worth, Tex.

DURHAM, Rev. and Mrs. J. Bryant (Nigeria), 135 Davis Place, Athens, Ga.

DYSON, Rev. and Mrs. Albert H., Jr., (Nigeria), 2423 Acklen Ave., Nashville, Tenn.

FITE, Mr. and Mrs. Horace W., Jr., Caixa Postal 36, Ceres, Goiás, Brazil.

GARROTT, Dr. and Mrs. W. Maxfield (Japan), 2911 Meadowlark, Louisville 6, Ky.

GILLESPIE, Rev. and Mrs. A. L. (Pete), (Japan), 4517 Glacier St., Ft. Worth 15, Tex.

GILBERT, Rev. and Mrs. James P., Casilla 3236, Guayaquil, Ecuador.

GILES, Rev. and Mrs. James E., Apartado Aereo 1320, Cali, Colombia.

GILLIAND, Rev. and Mrs. W. McKinley (Nigeria), 55 Elizabeth St., Box 91, Hartford, Conn.

GOLDEN, Rev. and Mrs. Cecil H., Apartado 279, Tegucigalpa, D. F., Honduras.

GREER, Jenell, 134 Saladaeng Rd., Lane One, Bangkok, Thailand.

HARRIS, Rev. and Mrs. Robert L. (Peru), Box 471, Ft. Valley, Ga.

HERRING, Rev. and Mrs. J. Alexander, 61-2 Fu-shing I Lu, Kaohsiung, Taiwan.

HICKS, Mrs. Marlin R., P. O. Box 4255, El Paso, Tex.

HILL, Rev. and Mrs. Ronald C. (Thailand), Box 684, Spindale, N. C.

HODGES, Betty C., Casilla 3388, Santiago, Chile.

HUNT, Rev. and Mrs. Walter T. (Philippines), 1901 Seminary Drive, Ft. Worth, Tex.

JONES, Marjorie, American Baptist Mission, Box 1933, Kumasi, Ghana, West Africa.

LANE, Rev. and Mrs. Leonard G. (Nigeria), Rte. 5, Box 720, Abilene, Tex.

LITTLETON, Homer R., American Baptist Mission, Box 1933, Kumasi, Ghana, West Africa.

MCDOWELL, Dr. and Mrs. Donald E. (Paraguay), 11 W. Eagle, Havertown, Pa.

MARLER, Rev. and Mrs. L. Parkes (Korea), Baptist Mission, APO 301, San Francisco, Calif.

MOON, Rev. and Mrs. J. Loyd (Equatorial Brazil), 358 S. Gay St., Auburn, Ala.

MORRIS, Rev. and Mrs. Richard E., #19, Lane 18, Sub-lane 3, East Ho Ping Rd., Sec. 3, Taipei, Taiwan.

NELSON, Mr. and Mrs. Edward W., Casilla 9796, Santiago, Chile.

ORRICK, Rev. and Mrs. B. W., emeritus (Uruguay), 1809 S. 8th St., Waco, Tex.

PERRY, May, Baptist Girls' Secondary Modern School, Box 223, Idi-Aba, Abeokuta, Nigeria, West Africa.

POE, Rev. and Mrs. W. A., American Baptist Mission, Box 1933, Kumasi, Ghana, West Africa.

RATLIFF, Rev. and Mrs. John D. (Honduras), Box 524, Southern Baptist Theological Seminary, 2825 Lexington Rd., Louisville 6, Ky.

ROGERS, Lillie, 35 Anson Rd., Penang, Malaya.

SCULL, Rev. and Mrs. Ancil B. (Indonesia), c/o P. O., Lexington, Okla.

SMITH, Rev. and Mrs. W. L. (Wimpy), (Argentina), c/o A. J. Smith, Box 212, Portland, Tex.

SMYTH, Rev. and Mrs. Jerry P. (North Brazil), 4065 Lipsey, Apt. 5, New Orleans 26, La.

STURGEON, Rev. and Mrs. H. Eldon (Mexico), c/o S. G. Ferguson, Sonora, Ky.

TAYLOR, Fay, Djalan Tjipaganti 17, Bandung, Java, Indonesia.

TOWERY, Rev. and Mrs. Britt E., Jr., 81-A Chung Cheng Second Rd., Keelung, Taiwan.

TROTT, Rev. and Mrs. Edward B., Caixa Postal 324, Aracajú, Sergipe, Brazil.

TUNMIRE, Faye, Southern Baptist College, M'Lang, Cotabato, Philippines.

WESTER, Rev. and Mrs. William S. (Southern Rhodesia), 4080 Lipsey St., Apt. 2, New Orleans 26, La.

WHIRLEY, Dr. and Mrs. Carlton F., Baptist Headquarters, Ibadan, Nigeria, West Africa.

WILSON, Sarah (Argentina), Box 351, Mt. Holly, N. C.

# Carol Is a Missionary, Too

By Lowell E. Ledford

**A**BOUT halfway back, sitting alone in the Miraflores Baptist Church, of Lima, Peru, was a stylishly dressed young woman. It was during the invitation and the members of the church were praying with bowed heads. Gloria was obviously having a difficult time determining what place Jesus was going to have in her life.

I remember the first time she came to our church. Showing an exceptional interest in knowing what we believe, she called our home to make an appointment for herself and two other women to talk with us before our prayer service on a Thursday night. We talked for an hour and they stayed for the Bible study and prayer period. They made another appointment for the following night to have a more lengthy conversation in our home. I was not too surprised when they called to postpone the appointment, because they had been visibly unimpressed and even amused by our kneeling for long periods of spontaneous prayer.

That was several months ago, and now Gloria was back. It was apparent that she knew a great deal more about the gospel than she had known on her first visit. She knew enough this time to see that she needed Jesus and to feel that he could help her in her needs. This visit was not entirely unexpected, nor was this progress unaccountable. A few days ago while I was attending the Mission meeting in another city she called our home and came to talk with my wife, Shirley.

When Shirley went to get a Bible to use in counseling Gloria, our five-year-old daughter, Carol, said, "Here, Mommy, you can use mine." After the four-hour conversation, Gloria left with a satisfaction that she had not previously known and a hunger to know more of what God says in his Word.

Now it was Sunday night and the preacher was inviting those who wanted to receive Jesus as personal Saviour to come forward. At last there was a look of resolution on Gloria's face, and with a firm step she made her way to the front of the church to acknowledge that she was receiving Christ into her life.



Carol Ledford

After the service we talked with Gloria and gave her some advice and literature to help her in her new life. When we asked if she had a Bible, she said, "Oh, yes, I have one that I have been reading for two days now." Fishing around in her purse, she brought out a little maroon paper-backed Spanish New Testament. It looked familiar, and as I took it from her hand and opened its cover I saw, in large, printed letters, "CAROL LEDFORD."

"You see," Gloria explained, "Carol insisted that I take her Bible the other day when she found that I did not have one of my own."

It probably does not seem too important to most people, and it may be that this simple act did not really have too great a part in Gloria's finding Jesus. But to Carol it has meant a great deal. It has meant the giving of something which belonged to her and had value to Jesus. She feels somewhat like the little chap in the Bible whose lunch of fish-and-bread was used by the Lord to bless many.

Carol is just five years old. She understands about as much about what Jesus is trying to do in this world as that little boy understood the day Jesus accepted his lunch. Carol didn't ask to come to Peru. She hasn't been appointed by the Foreign Mission Board. But she feels that she is a missionary, too. Her parents think she is right.

## An Investment

By William M. Dyal, Jr.

Scanning the Sunday newspaper from the States, my eye caught the stock market reports. It suddenly occurred to me that I myself am an investment. As a foreign missionary, I have been the investment of many people, places, and events.

There is in me:

... the lifetime investment of love and character building by a consecrated mother and father.

... the loving investment of a wife whose faithful companionship of eight years has been an anchor and a star.

... the investment of intimate friends who have confidence in me because Christ is in me.

... the investment of pastors of my youth whose doors were always open for counsel and inspiration.

... the prayerful investment of an ancient saint of the Lord whose weekly greeting to me was that she had prayed God would lead me to be a missionary.

... the investment of a Christian college which taught me a love for life on a wholesome plane.

... the investment of wise seminary professors who opened doors to whole new worlds of thought and devotion.

... the investment of a church which taught its pastor patience and concern for the individual.

... the investment of Christian nationals whose partnership in love has spanned barriers of race and language.

## Determination

Maria Gedes did not finish grade school, but she has a strong desire to serve the Lord better. Therefore, she attends the Equatorial Baptist Theological Institute, Belém, Pará, Brazil, with her husband. She gets up at 3:00 a.m. to fix breakfast and prepare the older of her five children for school. She leaves home at 5:00 a.m. to reach the Institute by 7:30. In the afternoons and nights she does her work, which includes sewing to help with expenses. An extra worry is caused by the frequent illness of her year-old baby. Yet, several times she has made better grades than single students with some high-school education.—MARJORIE (Mrs. GLENDON D.) GROBER, missionary to Equatorial Brazil

## A Bamboo Sanctuary

(Continued from page 11)

peace and growth. On Easter the attendance was ninety-two, and soon afterwards the little church house which the people themselves built was dedicated. Paul says, "At the dedication service Christ whispered continually into my spirit's ear the memorable words, 'I will build my church; and the gates of hell shall not prevail against it.'"

As I visited the area where this missionary works I experienced perhaps the most satisfied feeling I have ever had concerning our Baptist work here in Nigeria. First and most important of all, we have the right leader.

Paul was born in this district, but he left home at an early age. He was later converted and baptized into the membership of a Baptist church. Feeling the call to preach, he entered the Nigerian Baptist Theological Seminary. As he was finishing his work there he felt that God was calling him

to go back to his own home area and take the unsearchable riches which had become his through his knowledge and belief in Christ. Therefore, he applied to the Nigerian Home and Foreign Mission Board for appointment to this area.

When I saw this approximately three-year-old work, I came to the following conclusion: No one else can win Africa to Christ with quite the skill and effectiveness of a consecrated, well-trained African. Paul knows his people and their needs. Apart from the Christian zeal which I hope we all have to reach others for Christ, he has the zeal which comes from this realization: "These are *my* people who are still lost in their ancient pagan customs and beliefs. It is only through the grace of God that I have had opportunities which they have not had." And the strong tribal loyalties inherent in every African lend emphasis to this feeling.

As you have read this report of Paul's work, I hope you have felt, as did I, a real pride in this evidence of

progress in Baptist work in Nigeria. No greater proof of progress could be needed than to see the products of the labors and prayers through these years actually taking hold and assuming the responsibility for winning their own people. Just as a parent rejoices when his child takes on certain abilities and assumes responsibilities in a capable way, so do we missionaries rejoice when we see our children in Christ going on and maturing in their own responsibility.

## Others' Way Off

When the elderly Baptist woman in Southern Rhodesia told how thankful she is to have a Bible printed in the Shona dialect and expressed her wish for a hymnal printed in Shona, the missionary suggested that the members of her Woman's Missionary Society take some of their offering money to buy hymnals for use in their meetings. The old woman disagreed, "We gave that money to tell others 'way off about Jesus."

## The Day of the Dead

By James L. Garrett

The second day of November is a very significant national holiday for the Roman Catholics of Brazil. It is the day when they go to the cemeteries to pray and burn candles for the dead.

Many of the people who take part in the ceremony are still wearing their mourning clothes. Women use all black—even black earrings and hose—or white mixed with black, depending on whom they are mourning. The men wear black ties or black strips of cloth across their coat lapels.

The most heart-touching sight is the hundreds of people kneeling beside graves or tombs burning candles, counting rosary beads, agonizing in prayer in hope that some word, deed, or the light of the candles will help the loved ones just a little farther from purgatory. Many people stay beside the graves for hours and many remain all day.

The impulse of the Christian—who has a certainty of his salvation, knows Christ as a personal, living Lord, and knows beyond doubt that there is no

hope for those who are already dead—is to seek a way to bring words of light to the people who kneel by the graves. He wants to speak words of comfort and to help these people know Jesus as a personal Saviour who gives eternal life to those who believe in him.

In Salvador, Brazil, Baptist pastors and church members work in the

three huge cemeteries on this day of the dead, hoping to help these people still groping in darkness. The visible results have been most gratifying and heart warming. People who have been indifferent and cold to the gospel will stop, meditate, and listen to the message of the Scriptures with reverence and interest on this day when they are thinking of death and life beyond.



Crowds throng around Brazilian Baptist pastors preaching in a cemetery on the day of the dead. At lower right a girl can be seen giving out tracts.



# YOU AND YOUR MISSIONARIES

Rogers M. Smith

## Christmas Is a Time for Remembering

**A**S WE APPROACH the Christmas season we begin to think of the giving of gifts to loved ones and friends and the sending of New Year's greetings. As Christians we think about God's great gift to the world in the person of his Son, Jesus Christ.

We turn our eyes toward Bethlehem, the beautiful little city a few miles south of Jerusalem. We see the great host of people who have come from near and far to register as required by the Roman officials. Every nook and corner is crowded.

Late in the night we see a weary couple from the north come into the city. They are Mary and Joseph, from Galilee. The animal Mary is riding is as weary as she. Joseph stops at the first inn and inquires about a room, but he finds no vacancy. He goes from inn to inn, only to be told at every place that no room is available.

Finally, a kindhearted innkeeper offers to let the couple stay in his stable. Mary suggests that they accept this kind offer, for she feels very much the need of rest. There in the stable she gives birth to Jesus, the Son of God. There the shepherds come to share their revelation from God. There the Wise Men come to pay him homage and bring their precious gifts.

As we come to this Christmas season, will it not do us good to think anew about Jesus, who gave his life that all men might be saved? He is God's Christmas gift to the world.

Let us consider our missionaries around the world representing Christ and Southern Baptists. Their primary purpose is to share Jesus Christ with those who have never heard of and accepted his saving grace. They are offering salvation to those who will accept Jesus as Saviour. They are giving God's gift to the world.

As the missionaries look back over 1958 they see souls saved, lives transformed, churches strengthened, and the kingdom of God advanced. There

have been disappointments and failures, but these courageous soldiers of the cross will say with Paul, "forgetting those things which are behind, and reaching forth," we will carry on in Jesus' name and for his glory.

Will you not remember your missionaries in prayer? Will you not thank God for the victories of 1958? Will you not ask his leadership, guidance, and protection for the missionaries in 1959?

Yes, these missionaries are ambassadors for Christ and Southern Baptists. They covet your interest and prayers. May we be as faithful in sharing Christ here as they are there.

### She Paints for God

*(Continued from page 10)*

tistry scene in my church," he says, "two passages of Scripture always present themselves to my mind: 'Worship the Lord in the beauty of holiness' and 'The heavens declare the glory of God; and the firmament sheweth his handiwork.'

"The painting invites more non-Christian people into the sanctuary to listen to God's Word than the church bell. And it helps to arouse in the minds of many persons a desire to know more about the significance of the ordinance of baptism to the Christian faith.

"We always explain to the interested people that the beauty of the baptistry is nothing compared to the beauty of a life transformed into the radiance of one born of the Spirit of God by faith in Jesus Christ."

A pastor in another town says: "Some people who have watched baptismal services say they felt they were by the side of the river, the picture is so natural. There can be no doubt that some who came to church to see the wonderful painting on the wall have been led to Christ."

Mrs. Hill also helps the churches with other artistic programs. She did

color sketches for the walls in one church. And she painted scenery for a church's Christmas pageant. "It was beyond belief that beaverboard and brown paper could portray the semblance of the town of Bethlehem," says a missionary who helps with this church.

The Nigerian Woman's Missionary Union has also benefited from Mrs. Hill's talent. She has been asked to be its art editor. She has already done a number of posters for the various organizations and lettered the themes of a number of conventions for display purposes.

During the opening session of one W.M.U. convention a curtain was drawn across the baptistry. Then at the close of the morning program, students from one of the women's training schools sang "We Would See Jesus." The curtain was slowly opened to reveal a life-sized oil painting of Christ with his nail-pierced hands outstretched. There was a picture of the world in the background.

The audience sat reverently beholding the Saviour. It seemed as if he said anew, "Go ye into all the world." Truly this was one of the most effective pieces of work Jane Hill has done.

The music ended. The curtain was drawn and the picture was out of sight. As the congregation arose and walked away, an elderly African woman, gripped by the message, pointed to her hand and exclaimed: "My Saviour. The nail prints on his hands." She, doubtless with many others, had caught a fresh vision of our Lord's dying to save a lost world.

After the convention, the picture was hung in the chapel at Camp Young in Ede. Aminu, the African who keeps the camp ready for meetings, enjoys the picture, although he is a Moslem. One day when a Moslem boy was helping him with some work, Aminu took him to the chapel door and told him about the painting. Who knows what influence it may have in the lives of these two who need to know the living Christ?

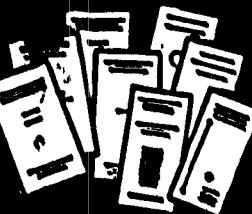
"As we look at the Body of Christ do we find all are Special Messengers, all are preachers, or all teachers? . . . No, we find God's distribution of gifts is on the same principles of harmony that He has shown in the human body" (Phillips).

Whatever gifts we bring to God, he can use them to bring people to a saving knowledge of himself.



# FOR YOUR INFORMATION

Elizabeth Minshew



## Yours to Tell the Story

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

### General Items

- The Field Is the World* (1958 Foreign Mission Board report)
- Know Your Foreign Mission Board*, by Baker J. Cauthen
- Walking Hand in Hand*, by Alma Hunt (Lottie Moon Christmas Offering pamphlet)
- Directory of Missionary Personnel* (fourth quarter edition)
- Tools for Missionary Education* (listing of foreign mission materials; a guide for leaders)
- Visual Aids to Help Tell the Missions Story* (catalogue)
- Southern Baptist Missions around the World* (map)
- Are You Holding the Lifeline?* (Co-operative Program)
- Our Heartbeat for Foreign Missions Advance* (Cooperative Program)
- Your Key to Mission Study on Southeast Asia* (listing of all supplementary materials)
- Yours to Tell the Story* (quarterly listing of free literature)

### Africa, Europe, and the Near East

- Know Your Baptist Missions* (Africa, Europe, and the Near East, 1958)
- Horizons of Expansion in Africa, Europe, and the Near East*, by George W. Sadler
- Europe Needs the Gospel*, by J. D. Hughey, Jr.
- This Is Spain*, by Roy B. Wyatt, Jr.

- Israel Seeks a Faith*, by Robert L. Lindsey
- Kenya: East Africa's Pearl of Great Price*, by Davis L. Saunders
- Lebanon: An Open Door*, by Virginia Cobb
- Tanganyika: East Africa's Millions in Need*, by Webster Carroll
- Ghana: Free Indeed!*, by Douglas C. Cather
- Moslem "Teen-Agers" Today*, by J. T. McRae, M.D.
- Southern Rhodesia: An Opportunity for Advance*, by Mrs. Gerald Harvey
- Southern Baptist Missions in Africa, Europe, and the Near East* (map)
- Southern Baptist Missions in Nigeria* (map)
- Southern Baptist Missions in Southern Rhodesia* (map)
- Southern Baptist Missions in East Africa* (map)
- Southern Baptist Missions in Europe* (map)

### Latin America

- Know Your Baptist Missions* (Latin America, 1958)
- Colombia: Land of Unrest and Opportunity*, by Ben H. Welmaker
- Argentine Baptists Move Forward*, by Hugo H. Culpepper
- Paraguay Speaks*, by Franklin Fowler, M.D.
- North Brazil: A Challenging Road to Advance*, by Raymond L. Kolb

- Peru: Thousands Are Waiting*, by Robert L. Harris
- Chile: Harvest Time Now!*, by Mrs. Marlin Hicks
- Mexico: Land of Contrasts and Opportunity*, by James D. Crane
- Venezuela: Land of Promise*, by Charles B. Clark
- Southern Baptist Missions in Latin America* (map)
- Southern Baptist Missions in Chile* (map)
- Southern Baptist Missions in Colombia* (map)
- Southern Baptist Missions in Argentina* (map)
- Southern Baptist Missions in Brazil* (map)
- Southern Baptist Missions in Mexico* (map)

### The Orient

- Know Your Baptist Missions* (the Orient, 1958)
- Horizons of Expansion in the Orient*, by J. Winston Crawley
- Baptists in Hong Kong and Macao*, by Maurice J. Anderson
- Formosa, Isle of Hope*, by Carl Hunker
- The Philippines: A Goodly Pearl for Christ*, by Ted O. Badger
- Malaya: The Orient's Newest Nation*, by Carl F. Yarnell, Jr.
- What About Missions in Asia?*, by J. Winston Crawley
- Thailand: Land of Unreached Millions!*, by Ronald C. Hill
- Hawaii: Paradise of the Pacific*, by Victor Koon
- Indonesia: A Responsive People*, by Stockwell B. Sears
- Pakistan: A Major Challenge*, by J. Winston Crawley
- Korea: A Unique Evangelistic Opportunity*, by John A. Abernathy
- Southern Baptist Missions in the Orient* (map)
- Southern Baptist Missions in Indonesia* (map)
- Southern Baptist Missions in Malaya* (map)
- Southern Baptist Missions in Japan* (map)
- Southern Baptist Missions in East Pakistan* (map)
- Southern Baptist Missions in Thailand* (map)
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### Missionary Personnel

- Needed Overseas*
- The How of Missionary Appointment*
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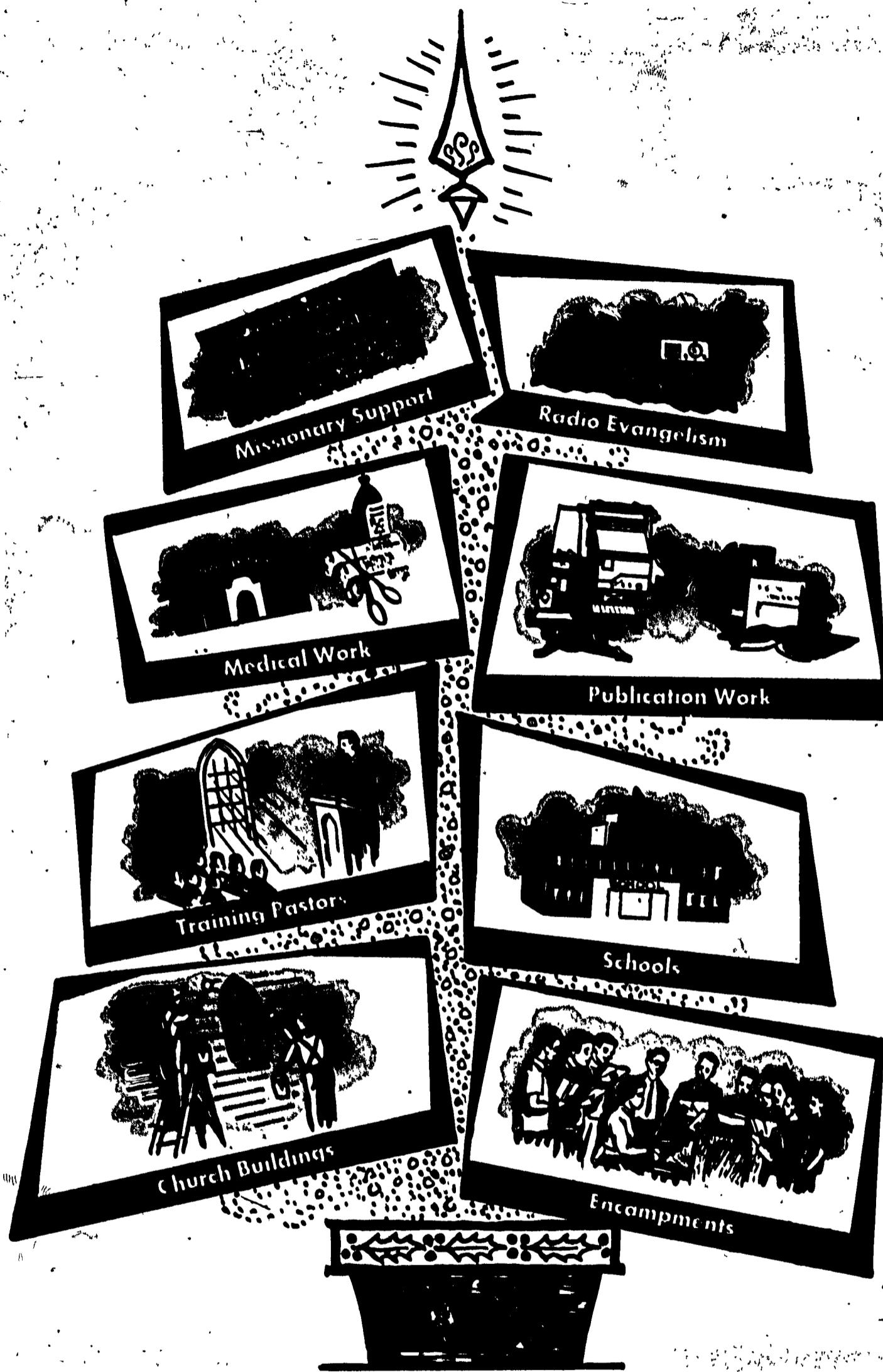
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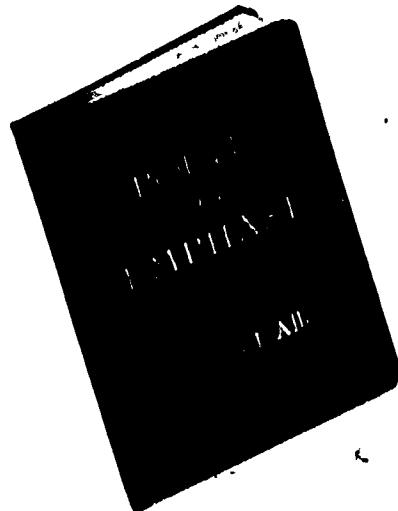
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