

THE

Commission

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Intercession

"But the Spirit himself maketh intercession for us with groanings which cannot be uttered" (ASV).

IT HAS been said that if a man could have the proper lever and place to use it he could move the earth on its axis. This would, indeed, be a forceful demonstration of the power of tools. When the spiritual tool of intercessory prayer is rightly utilized, man, unquestionably, can be lifted and changed. This form of prayer is truly one of the greatest spiritual tools for sharing with others. It links the Christian with the ministry of intercession of the Holy Spirit and unites him with God's loving concern for all men. It is at the heart of missions, for through it every Christian can share the good news of salvation to the ends of the earth. Christians at home can help bring rich blessings to mission fields around the world by using this spiritual tool of intercessory prayer. Help us, O Lord, to share the good news of Christ our Saviour with all men by linking our prayers with the ministry of intercession of thy Spirit. Amen.

—RUSSELL B. HILLIARD

THE *Commission*

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Sant'Angelo in Villa

THE BAREST framework of a building outlined against the horizon is a reminder to the citizens of Sant'Angelo in Villa and the surrounding area that Roman Catholic leaders in Italy are able to influence governmental authorities and bring about a delay in the due processes of the law. For some months now few stones have been added to the foundations of this building.

Sant'Angelo in Villa, a small village set among vineyards and olive groves about fifty miles from Rome, is under the political jurisdiction of the mayor and city council of near-by Veroli, and both are in the province of Frosinone.

In November, 1957, after funds had been appropriated from Southern Baptists' Lottie Moon Christmas Offering for a Baptist church building in Sant'Angelo, Pastor Graziano Cannito applied to the city and provincial authorities for permission to build.

In March, 1958, an engineer connected with the provincial office gave the provincial permit to Mr. Cannito and said, "You have your license and now you can start building." Pastor Cannito did just that, but about a month later the mayor of Veroli said the construction was illegal and must be stopped.

He gave two reasons for his action. One was that the pastor was not a

minister approved by the governmental authorities. He used as the basis for this argument an old Fascist law which is no longer in effect except as it touches the right to perform civil marriages. A minister in Italy no longer needs approval to preach and carry on pastoral functions, or to be eligible to apply for a building permit.

The other reason given was that the pastor had not received a municipal license. However, Mr. Cannito had received a provincial license and the local license is ordinarily waived or automatically granted on the basis of the provincial license. The local license had not been required for any other building recently constructed in Sant'Angelo.

Another factor on the pastor's side concerning this latter reason was that he had applied for a local license and the only answer had been silence.

Yet, regardless of the pastor's legal rights, police were sent to the building site to ask, "Do you have a local license?" When the answer was no, the police ordered construction to stop.

Immediately the Baptist Union of Italy appealed to the municipal judge. However, the judge declared to the Baptists' lawyer that he had hated Protestants since he was eight years old; and he showed his readiness to

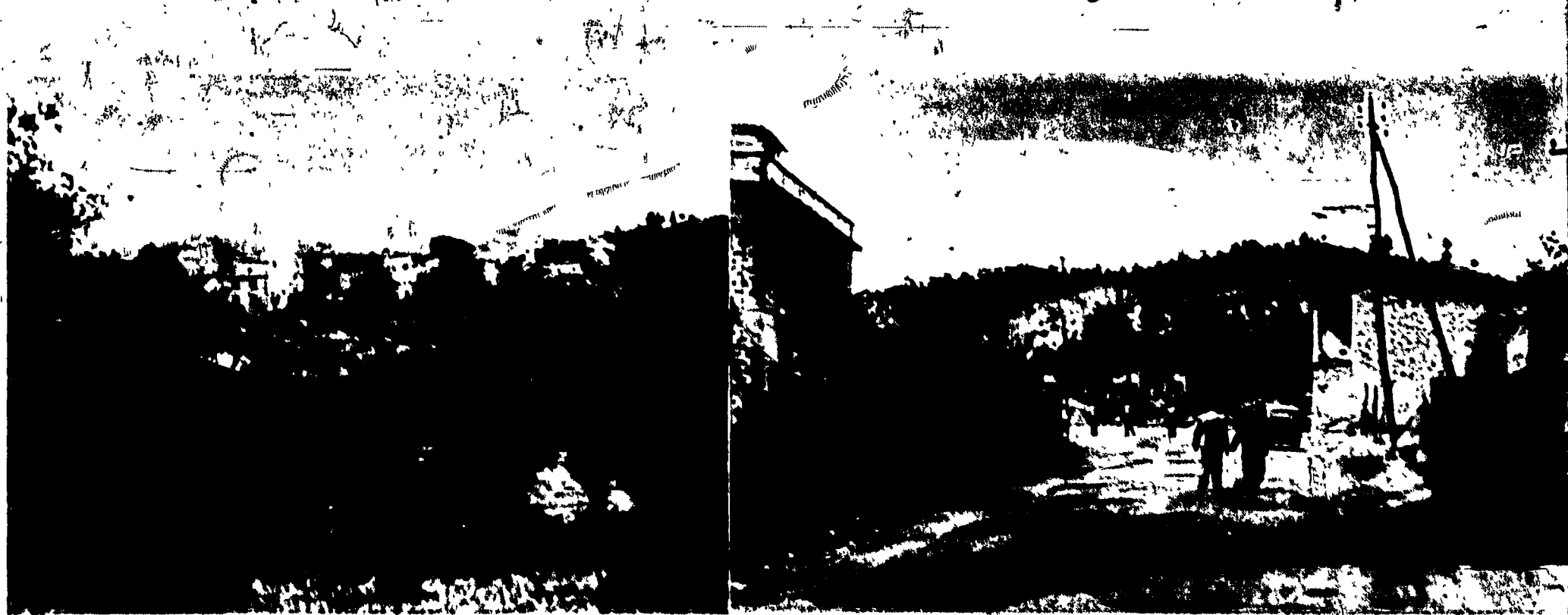
back up the local Catholic bishop, who, it turned out, had inspired the action of the mayor in hindering the construction.

Finally, after various legal actions, this same judge was obliged to declare Mr. Cannito innocent of any crime, thus admitting that the pastor had not gone against the laws of the land.

After this declaration the pastor dared to start work on the church again; and again the judge and mayor interfered, saying that he must get written permission from the mayor—a permission that would be granted, they said, but only after the meeting of a certain commission to be called together by the mayor. A month later the reply on this matter was still silence.

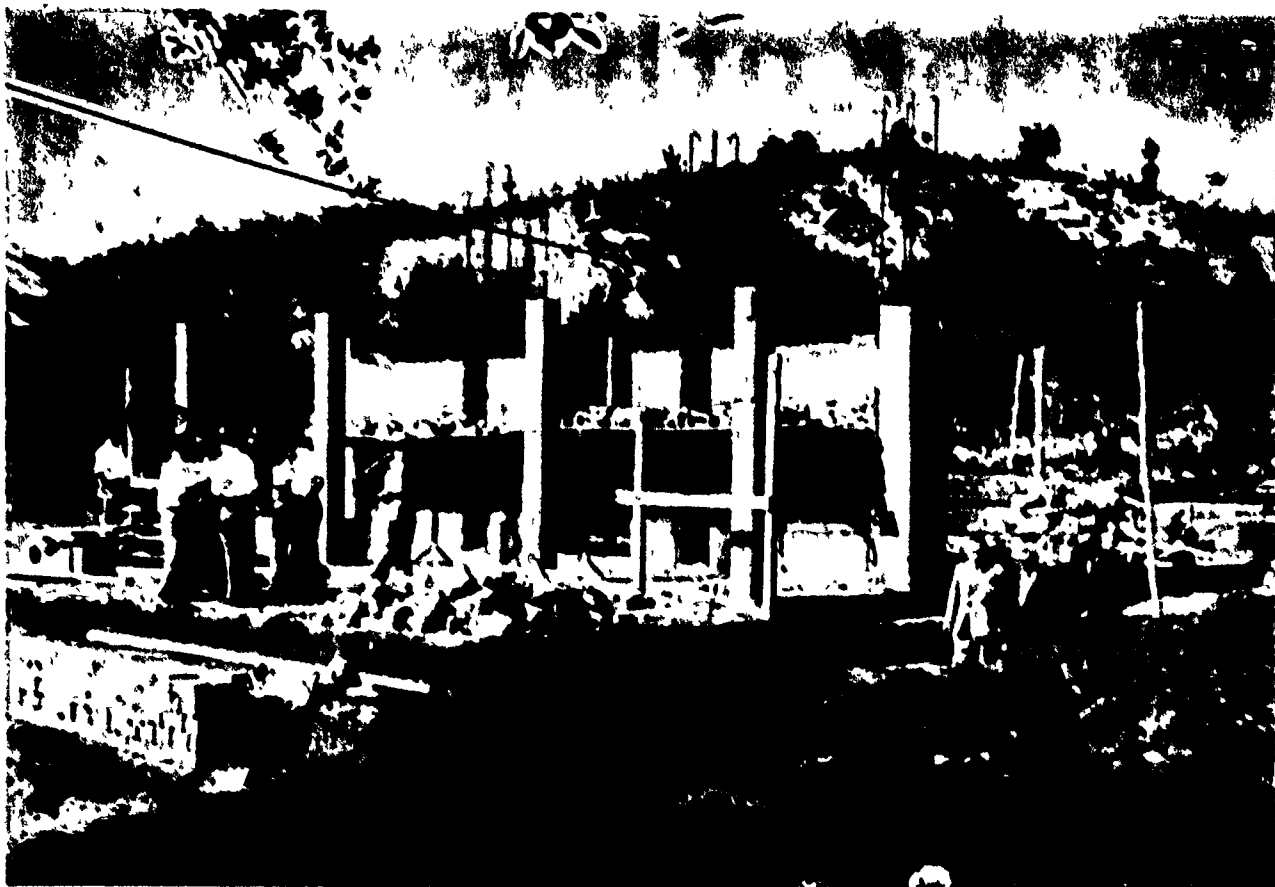
Several times the pastor has started work on the church, hoping to force the issue, but each time he has been ordered to stop, with the threat that what had already been done would be torn down. The judge has been so concerned with the case that while he was on vacation he drove to Sant'Angelo in Villa several times for the express purpose of stopping construction.

Appeals have been made to higher courts, but so far they have either been rejected or evasive answers have been given. However, ultimate vic-



Sant'Angelo is set among vineyards and olive groves.

The Baptist church is being built at the end of this street.



Construction on the building had to stop before the framework was finished.

priest, to whom they were deeply devoted, was transferred.

The bishop's decisions finally drew the Sant'Angelo townspeople into an angry mob. The bitter fight resulted in nine persons being injured, fifteen jailed for "disturbing the peace," and the bishop's decrees duly carried out. And half of the villagers thereafter boycotted the Catholic church.

Into the void created by this break with the Catholic church stepped Pastor Cannito, of the Baptist church in near-by Isola del Liri. From the beginning his services brought encouraging results, ultimately winning the 70 converts and the support of nearly 150 others. [For more about this church and its program of work see page 2 of *The Commission* for April, 1956.]

It is easy to understand that the Catholic leaders would become alarmed at the possibility of a whole town turning Baptist and would take steps to halt the progress. However, their action could produce the opposite result. The injustice of their tactics has aroused public opinion in favor of the Baptists. International publicity has been given to the incident; *Time* reported it in its July 14, 1958, issue.

Pastor Cannito says: "I believe that, in spite of appearances, the clerical government in Italy will be used toward hastening God's plans and establishing his reign. I am well aware that today, more than ever, the Lord is working in many sections near Sant'Angelo, arousing lively protests

(Continued on page 29)

The withdrawal from the Catholic church began when the local bishop decided to take the near-by village of Giglio out of the Sant'Angelo parish and build a new church there. The people of Sant'Angelo, feeling that they would suffer because of the split, protested; but they were overruled.

Next, the bishop decided that since some of the people of Giglio had contributed toward furnishing the old church in Sant'Angelo the furniture should be divided and part of it given to the new church. And to top off the injustices as far as the people of Sant'Angelo were concerned, their

Left to right: The foreman for the building; President Manfredi Ronchi, of the Italian Baptist Union; Missionary Roy F. Starmer; and Pastor Graziano Cannito.

tory is almost assured for the Baptists. The law is clearly on their side; Italy's new constitution, adopted in 1948 and repeatedly sustained by the supreme court in recent years, is on the side of religious minorities. But the stalling procedures being applied by Catholic leaders and local authorities could cause six months or more to elapse before the church is granted its legal rights.

What is back of this determined effort on the part of the Catholics to hinder Baptist work in Sant'Angelo? In the past four years 284 of the approximately 400 villagers have left the Catholic church, and more than 200 of these attend Baptist services with some regularity. The church membership has reached 70.



Part of the Baptist congregation at the site of the stalled building.

Epidemic of Enthusiasm

By Harold L. Price

A CHARTERED, air-conditioned Greyhound bus pulled away from the church parking lot in the early morning of August 13, 1958. Carrying thirty-seven young people and adults, it was bound for Glorieta Baptist Assembly in New Mexico, where the Foreign Missions Conference was to open the next night.

This story really begins in the spring of 1957 when the Woman's Missionary Union of Calder Baptist Church, Beaumont, Texas, dreamed of sending the members of the Intermediate Girl's Auxiliary to foreign missions week at Glorieta. This dream came true that summer when two cars carried seven girls and two sponsors on the trip. The young women returned to the church literally overflowing with enthusiasm for foreign missions. God had become very real to them while they were at Glorieta, and all they could talk about was going back in 1958.

After this small beginning the W.M.U., the pastor, and the minister of education worked with the finance committee and deacons to interest and finally send the thirty-seven to

What Glorieta Meant to Me

Joan Claire Thames (age 16): Glorieta has meant a great deal in my Christian life for the past two summers. Hearing the missionaries speak, asking them questions about their fields, and talking to them at meals helped me to learn about missions. It also raised in my mind the question, What is God's will for my life? I felt moved in one of the services to dedicate my life to do whatever God wants me to do.

Fred Griffin (age 14): To me foreign missions week at Glorieta was not only a great inspiration but a time of meeting many fine young people. We were given opportunities to talk to missionaries from different parts of the world and to learn of their work.

Lanny Noel (age 16): At Glorieta I found what I was looking for in life. Hearing testimonies of missionaries gave me courage to face the future by trusting in God all the way.

the 1958 Foreign Missions Conference.

Preparations were begun in January, 1958. Slides of Glorieta, special mail pieces, posters, youth fellowship programs, a motion picture, and various other media were used to interest, inform, and enlist the people. However, the best advertisement was personal contact with the seven girls who had gone the year before. God used their enthusiasm as an infection that

spread throughout the whole church.

The church members became so determined that as many people go as possible that they voted to pay for the chartered bus out of the budget, thus bringing the cost of the trip within reason for many who could not have gone otherwise. The church very wisely realized that the twelve hundred dollars spent on the bus was a worth-while investment in the lives of the young people.

The thirty-seven members of Calder Baptist Church, Beaumont, Texas, who attended the 1958 Foreign Missions Conference at Glorieta Baptist Assembly pose beside their

chartered bus. Also pictured is Dr. Rogers M. Smith (left), the Foreign Mission Board's administrative associate, who directs the two Foreign Missions Conferences each summer.



Camping with God

By J. Bryan Brasington.

After they returned from Glorieta the young people shared the rich blessings and experiences of the trip with the congregation during the Wednesday evening prayer service. How the hearts of the people were deeply touched as their young men and women stood up and witnessed for Christ!

However, the hour of triumph actually came on Sunday morning when the eleven young people who had made decisions at Glorieta came forward to announce their decisions to the church. Then two others who had made the trip made decisions for the first time.

Of these thirteen, three said that God was definitely calling them into full-time church-related vocations. The others said they were not then sure what God wanted them to do, but they were willing to do whatever he wills. They asked the church to pray with them that God will reveal his plans for their lives. Words cannot describe the feeling that surged through the church members as they saw God's hand moving in their midst, among their own young people.

Needless to say, Calder Baptist Church is making plans to send another busload to Glorieta this year. When the young people were asked what conference they would like to attend, in one accord they said, "Foreign missions week at Glorieta." And so, barely back from the 1958 conference, the young people were already making plans to attend in 1959.

Now, you may be saying, "This is all well and good, but our little church simply cannot afford it." In August, 1958, Calder Baptist Church had slightly less than nine hundred members. Your church may be smaller than that, but do not sell your members or God short by feeling that the size of a church limits its possibilities.

Actually, you cannot afford *not* to send a group to one of the Foreign Missions Conferences [at Glorieta, August 13-19, 1959, or at Ridgecrest, North Carolina, June 18-24]. Your young people's future as Christian men and women may be at stake. And America's future as a Christian nation and the future of millions yet unborn depend upon the young people of today. Give them an opportunity to find their places of service for Christ.

[Make your reservations early so you and your party will be assured of a place to stay.]

THIRTY MILES up the valley from Lima is the little "Ridgecrest" or "Glorieta" of Peru. Throughout the year church groups may go to these Baptist assembly grounds for special services and recreation, but the big camp of the year is held during the week of July 28, independence day for Peru. Even though the camp is still young, 162 Juniors, Intermediates, Young People, and Adults enjoyed five days of rich spiritual experiences this past July.

Dr. Ben H. Welmaker, president of the International Baptist Theological Seminary in Cali, Colombia, was visiting speaker and camp pastor. Working with him were the missionaries stationed in Lima: the Randall D. Sledges, the Charles W. Bryans, the Lowell E. Ledfords, and my wife and I. Each missionary had a special responsibility in the program, built around the theme, "Prayer in Preparation for Evangelization."

The daily program began with morning devotions at seven. During the mornings there were periods for Bible study, prayer and meditation, and a preaching service. The afternoons were given to rest and recreation. Supper was followed by the showing of slides on Baptists of the world, personal testimonials, and another preaching service. Lights were turned out at 9:40 p.m.

During the week twenty-three decisions for the Lord were made. Hearts were thrilled and stirred as each person who had made a decision gave his testimony at the closing service: "God has called me to be a minister of the gospel instead of a lawyer." "My decision is to be a lay preacher along with my work as engineer." "I am going to train myself so that I may be able to help with the music of the church." "My decision is to accept Jesus Christ as my personal Saviour."

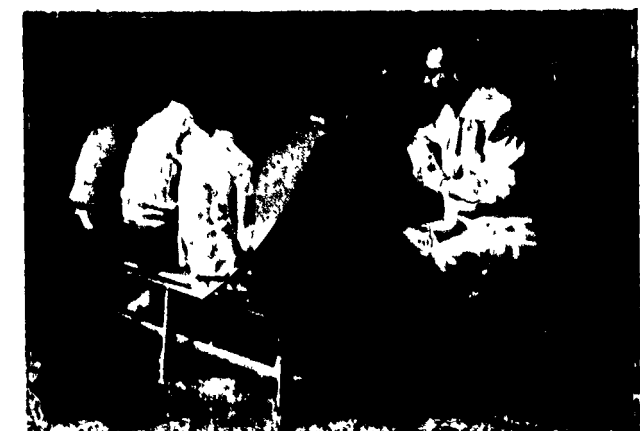
Southern Baptist work in Peru is young, and the missionaries are confronted with many problems. But a new day is dawning as young people such as these who attended the camp decide to let God have his way in their lives.



A deacon of the Miraflores Baptist Church in Lima, Peru, poses with Intermediates and Juniors during camp.



Juniors practice with bows and arrows.



Dr. Ben H. Welmaker, president of the Baptist theological seminary in Colombia, talks with prospective students.



Rev. Charles W. Bryan (right) and Dr. Welmaker with some who made decisions.

PRAYER —

fountain of energy

EDITORS' NOTE: Carlos Oriza is a deacon in the First Baptist Church of San Francisco, Córdoba, Argentina. At the time of the experience he relates on this page he was traveling in the province of Entre Ríos as a salesman for a candy factory.

IN THE LIFE of every Christian there are and always will be unforgettable experiences that remain indelibly engraved. I recognize that prayer is an unending fountain of beautiful experiences, because the majority of our prayers lead us to participate in the marvels of God's power as he answers his children.

About two years ago I received an invitation from a missionary to preach in the penitentiary in Gualeguaychú, Entre Ríos, Argentina. Although I have never refused an opportunity to preach, I felt insecure and incapable of serving as I would like in that situation.

I was disturbed about what Scripture passage to choose as a basis for the message. After some hesitation I decided on a message that would not offend the sinful consciences of those prisoners, many of whom were serving life terms to pay their debt against society. With this mental attitude, I arrived that Sunday morning ready to participate in a new experience.

After being guided through long hallways, heavy iron doors, and interior yards (customary in building construction in Argentina), the missionary and I were directed to a large room which is used during weekdays as a classroom for illiterates. I was surprised when the guard left us in the room, saying he would return within an hour. I learned, however,

that the guard trusted us sufficiently to leave us there alone because the missionary had gained the confidence of the penitentiary officials.

Soon prisoners began filling the room. Trying to leave a good impression and win their sympathy, I shook hands with them as they entered. Different impressions began passing rapidly through my mind and heart. I felt a satisfaction in knowing that they came of their own choice, but I was even more happy to know that the good attendance was due to the insistent invitation of one of the inmates, who had been converted. Sixto Bastida was ushering and passing out chorus books with radiant enthusiasm.

At a signal from the missionary, we began to sing choruses. Laughter, facial expressions, and gestures among the prisoners gave me the impression that we were wasting time. After three or four choruses the missionary asked the congregation to bow their heads for prayer.

For me it was a moment of hope. Then, to my surprise, the missionary asked Prisoner Bastida to pray. But it was that sincere prayer that brought the Holy Spirit into our presence.

Never shall I forget the request expressed in that prayer: "I beg of thee, Heavenly Father, make my unfortunate companions understand that there are other walls and doors that keep us from true freedom. These are our sins of unbelief. Come, O Father, and bless us." There were other expressions worthy of note, but the power of God was already there transforming hearts.

Following the prayer I was ready to read the Scripture passage I had previously selected when something

moved me to change my mind. No, the message that would not offend the prisoners' consciences was not what was needed in those circumstances. The cry of that prayer concerning sin and unbelief sounded in my ear. How much sin and lack of belief there was in those moments! God then moved me to speak clearly and frankly. I did this, not with some personal bravery, but with the assurance of obeying God.

Without a doubt there was a battle going on—the Spirit of God against satanic power. About halfway through the message I observed that something was happening. An unbelievable change was taking place in the audience. There were no more childish facial expressions nor offensive gestures. The prisoners' faces now expressed interest in what they were hearing. Then seconds later tears began forming in the eyes of some, showing the battle taking place in their hearts. I said to myself: "Oh, my God, how thou art working! Thanks!"

It was an unforgettable meeting. It was a victory for Christ asked for by a pray-er who understood the need of salvation for fellow prisoners. Seven persons that day trusted in Jesus to give pardon for sin. Some of these gave eloquent proof of true conversion through later happenings in the penitentiary.

At the finish of the meeting we hugged (Argentine custom) and shook hands while the surprised prison guard looked on. A profound satisfaction invaded our hearts. The prisoners returned to their cells and waved good-by through the bars as we returned to the street.

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By Catherine Walker

"WILL IT DO?"

THE CLASPED brown hands were resting on Mina's batik-sheathed knees. As this new believer ended her prayer, her uplifted face was wreathed in a glow of eagerness. "Will it do?" she asked.

It was Mina's second audible prayer, and again she was asking the question

she had asked when I first heard her pray, on the morning after she had confessed her faith in Christ. The question was another indication of a great seeking to please Christ and to know how to go forward in the Christian way.

Mina's walk with Christ is a recent

thing. The date of her receiving new life is unknown, but it must have been at least a week or so before she publicly walked to the front of the congregation at Simongan Baptist Chapel in Semarang, Indonesia, her tears of joy mingling with those of Mrs. R. Keith Parks, the pastor's wife.


My cook, Mina, had been Mrs. Parks's cook while I was on furlough the year before. Many times Mina had heard the way of salvation from Mr. and Mrs. Parks, but she had never yielded. Her attitude was such that for some time after I returned I did not even try to approach her directly about accepting Christ. But God began to stir many hearts with concern.

Mina herself was faced with sickness and many worries. Mrs. Parks, while explaining the way of salvation to a new servant of hers, became so distressed over how terrible it was for Mina to be eternally lost that she asked me to try again to reach her. In three consecutive letters my mother asked about Mina's spiritual condition, stating that she was sure God would not have brought her to work for me three years before without its being his purpose to give life to her through the gospel. One of the students in the Baptist theological seminary, not knowing of anyone else's concern, was moved to talk in clear terms to Mina at a time when her health was very poor.

When Mina's health permitted her to return to work I asked her if we could read the Bible together daily, as we used to do. With deep concern she said she knew she had been wrong in failing to go to church for four whole months and she believed all her troubles were because of her attitude toward Christ and the church.

Without discussing her explanations of her troubles, I began to read John 14, explaining Christ's desire for her to go to his heavenly home, the one he is preparing. Death is imminent for the weak and impoverished of this land. The funeral processions that pass my house every day symbolize the nearness of death in the thinking of a woman like Mina. One of Mina's fears concerned the care of

(Continued on page 32)



Mina finished her prayer.
"Will it do?" she asked.

*What does an emeritus missionary
who served in a country for thirty-nine years
find when she goes back eleven years after her retirement?*

Mrs. A. B. Christie tells about her

Return Visit

By Anna Christie

WHEN I AM ASKED if Brazilians are rich, I reply, "No, only in friendship and dedication." Nothing is too much for them to do for their friends. A little more than a year ago I spent four months in Brazil at the invitation and expense of my friends there, persons with whom my husband and I worked during our thirty-nine years as missionaries to Brazil.

When I first received the letter saying that a plan was under way to have me present for the meeting of the Baptist convention of the state of Rio de Janeiro, I thought I couldn't go, even though it was the fiftieth anniversary of the convention and fifty years since my husband and I went to Brazil. I couldn't go alone, I thought, to the place where my husband and I worked so happily together. The emotion would be too much for a seventy-seven-year-old woman. The fare was too much for the Brazilians to spend when there were so many places the money could be used in the work there.

But before I could mail my letter of refusal one of my daughters called and said: "Hadh't you better wait a bit and let us pray about it? The Lord's hand may be in this." From day to day my courage grew. My children agreed I should go.

In a few days the invitation came with plans all arranged, in case my health would permit. And my doctor said yes, if airplanes did not disturb me. (I had conquered that years before!) Then renewing my passport was much easier than I had expected. I felt the Lord's hand was leading. Humbly, I accepted the trip, feeling that it was not for me alone but for

all missionaries who have gone through the Foreign Mission Board to take the good news to Brazil.

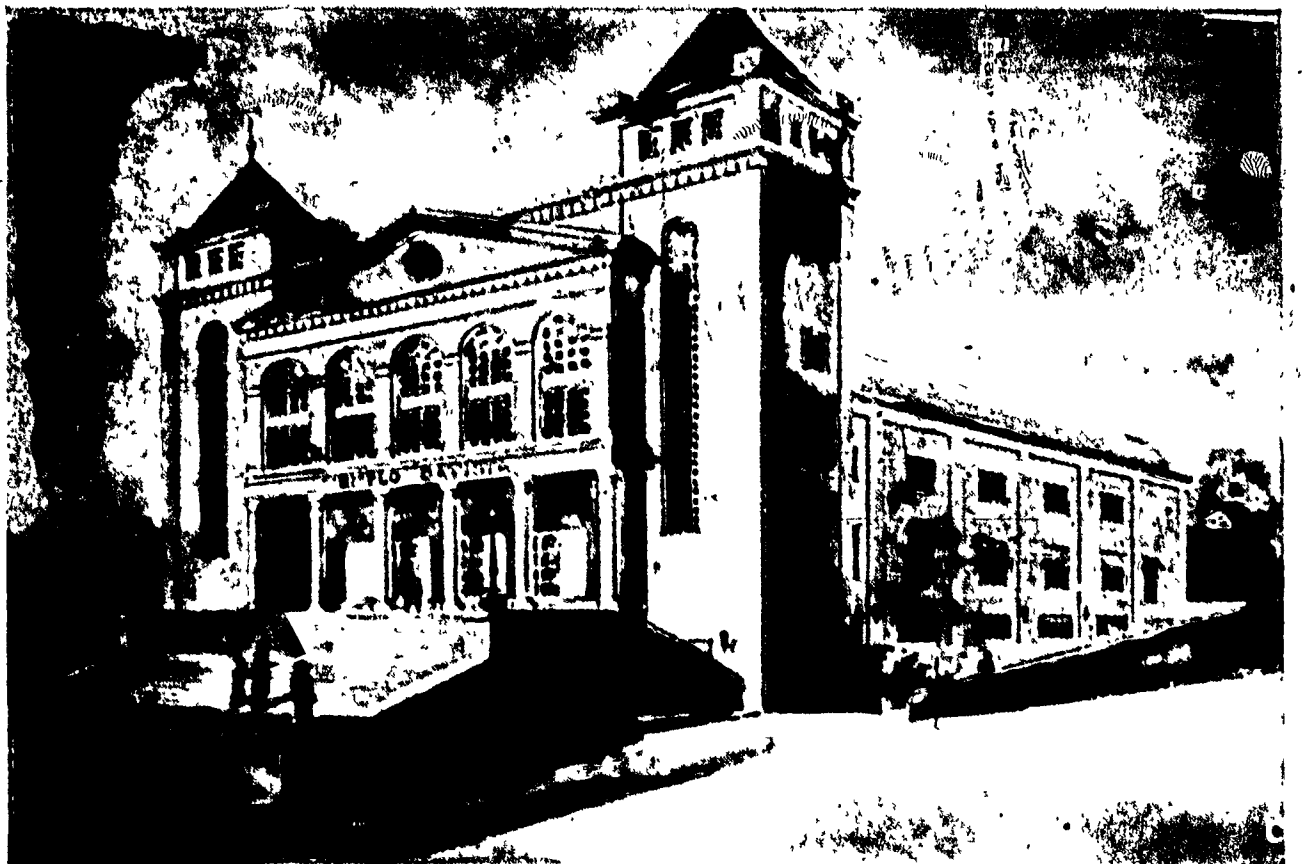
The flight down was spectacular. I had never gone down the west coast of South America. From Lima, Peru, to São Paulo, Brazil, nearly twenty-five hundred miles, is a nonstop trip; but we were told that we were never more than thirty minutes from an airport during the entire flight.

It was a gorgeous day, not a cloud in the sky. Bright sunlight made the distance seem nearer; the air-conditioned and pressurized plane made me as comfortable as if I were sitting in a rocking chair at home. Many, many times I lifted my heart in thanksgiving to my gracious Lord for his care and blessings.

A fellow traveler, a captain of the

airlines who was taking his wife and daughter to Rio de Janeiro for a week's visit, pointed out to me many interesting landmarks that I would never have observed alone. There was El Misti, a nineteen-thousand-foot-high volcano in Peru, with a seething, sulphurous mass sending up plumes of smoke from its crater. Then came Lake Titicaca, about 138 miles long and 69 miles wide, located at an altitude of 12,500 feet, the world's highest large navigable lake. Flying at twenty thousand feet, we passed the world's highest airport in regular transport use, located above La Paz, the industrial center and capital of Bolivia. Just past it we saw the 21,184-foot-high, always snow-covered, majestic Mount Illimani.

As darkness fell we approached



Niterói, capital of Rio State, Brazil, has a new Baptist church building.



Mrs. A. B. Christie says that on the flight from Texas to Rio de Janeiro she was as comfortable as if she were sitting at home in her rocking chair.



This bust of Dr. A. B. Christie was dedicated in 1952 at the Baptist college in Campos, Brazil, which he and Mrs. Christie founded. While Mrs. Christie was in Brazil in 1957 she attended the inauguration service for Street Missionário Christie, a street located in a new section of Petrópolis and named for her husband.

Guanabara Bay and unbelievably beautiful Rio. I had seen the city from the porthole of a steamer as we entered the bay at 4:00 a.m., September 21, 1907. As lights flickered and flashed, it seemed, on this recent visit as it had seemed on that first one, like a beautiful necklace studded with diamonds. Rio at last!

As I descended from the plane—the first to do so—I saw a great crowd of people on the upper veranda of the airport. I stopped a minute and waved my hand. It seemed they all responded. I knew they were my people.

In a few minutes we were taken to the customs booth, and I claimed my baggage just as an arm slipped around my shoulder and a voice said, "Mrs. Christie!" Yes, there was Celso Pecanha, who had come to us to study when he was thirteen. Now he is a senator from Rio State. He escorted me to where the crowd was waiting.

I could call the names of most of the people. Some are married and have families, and the children called me "Grandma." I was hugged, kissed, and squeezed as I passed from one to another saying their names and asking about those not present.

It was a satisfaction to find among our former pupils ministers, teachers, lawyers, doctors, two congressmen, and a senator, as well as many lovely housewives whose greatest desire was to make me comfortable. I lived with these friends; and they took me here, there, and yonder.

Many honors were bestowed upon me as I represented the couple who so many years before had cast their lot with what proved to be a gracious and lovable people. One outstanding honor was the dramatization of our thirty-nine years among the Brazilians, put on by the youth of the Baptist church in Petrópolis during the Sunday service of the Rio State Baptist convention's fiftieth anniversary meeting.

The music and poems were composed by the pastor of the church and his wife. The pageant showed our being called to Brazil, leaving the homeland, arriving on the field, becoming accustomed to living among the Brazilians, seeing the need for the people to be trained, starting the Baptist school in Campos, and training church members in stewardship and organization. The last scene showed how the work in the state had de-

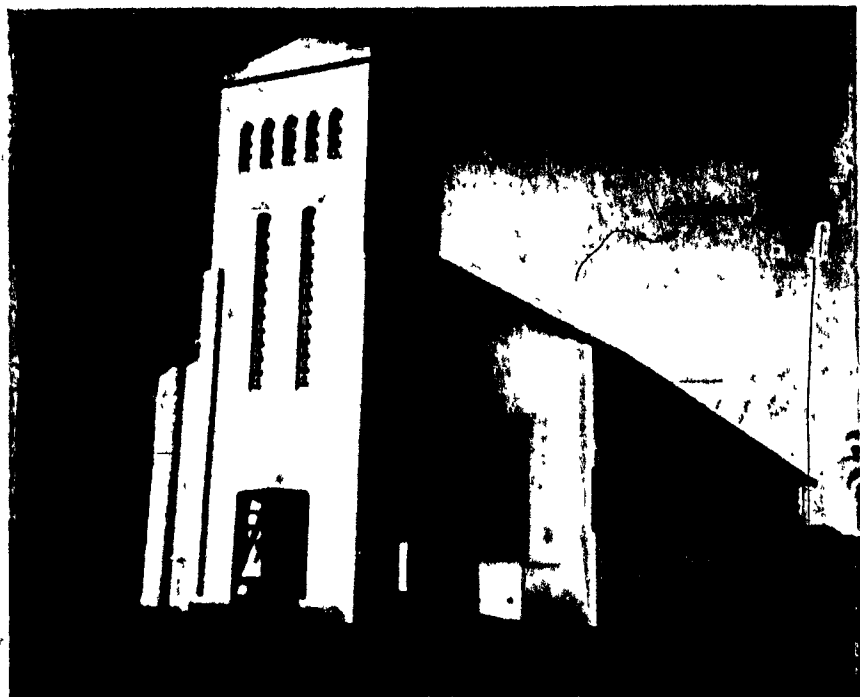
veloped since the beginning fifty years before—279 churches, 130 pastors, and some 30,000 members.

During the afternoon the messengers to the convention went to a new section of Petrópolis for the dedication of a street named for my husband, Street Missionário Christie. I talked with the young councilman who promoted this, a Junior when we were in Brazil. He demonstrated his gratitude for what we had contributed to make him a happier and better man by fostering this memorial.

As I visited some twenty-five churches I found progress and development in all phases of the work. Everywhere there was gratitude and appreciation expressed to Southern Baptists for sending the gospel to Brazil and for helping the Brazilian Baptists see that they also have a part in spreading the good news to their own people and to the far corners of the earth. As 1960 looms nearer, many Brazilian Baptists are looking forward to the meeting of the Baptist World Alliance in Rio. They are hoping to see many of their American benefactors. This is an opportunity for Southern Baptists to see what has been done for Christ in Brazil.

Twelve People Plus the Lord

By E. Milford Howell



Bethel Baptist Church, Sapele, Nigeria.

TWELVE years have passed since twelve Christians in Sapele, Nigeria, organized the Bethel Baptist Church. About a year ago the fourth "house" for this church was dedicated, this one a concrete-block building with an educational unit and a sanctuary seating a thousand people (there were 2,358 present for the dedication).

The first meeting place of this church was the home of one of the members, but six months after the organization the Christians had completed their first church building, a small mud hut with a grass roof. Two years later a second mud hut was built, three times the size of the first; for the church had grown to sixty members and more than two hundred people attended services each Sunday.

The foundation for the present

building was laid three years before the church was completed, and when the church was dedicated 90 per cent of the cost had been paid. The Southern Baptist Foreign Mission Board contributed about a third of the funds; the rest came from the church members, now numbering more than 160.

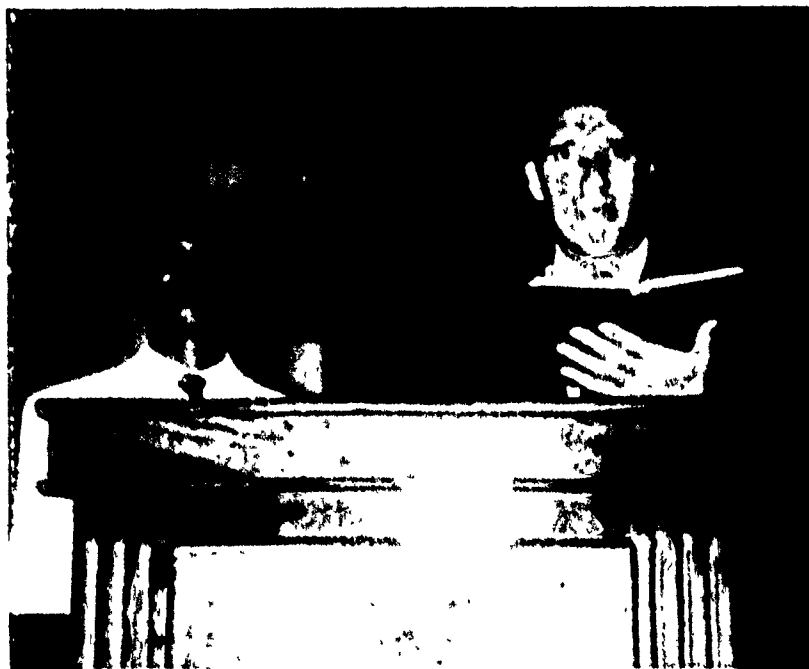
These members, under the leadership of their Nigerian pastors, have done some of the most sacrificial giving I have ever seen by Christians of any race. The story of their stewardship is certainly a marvelous one.

When the second mud building was erected, the total receipts of the church from its sixty members were about five dollars a month. That year the pastor invited me, the missionary adviser, to lead a revival meeting. Instead of preaching to the lost, I

preached for the whole week on the theme, "God's Plan of Financing His Church." At the end of the week an invitation was given for all who would promise to tithe for at least six months. Forty-two of the sixty members made this covenant. During the same revival the church adopted a budget of thirty-five dollars a month, six times what their receipts had ever reached.

A month after the members began to tithe the church received thirty-eight dollars, the next month it received forty-two, and the next month forty-eight. Receipts during the following eighteen months averaged more than sixty dollars per month. By 1954 the receipts from tithes and offerings were averaging more than two hundred dollars a month. Then

(Continued on page 32)



Pastor J. A. Oriki (left) and Dr. Howell.



The choir sings its processional.



Christian Love in Flight

By Grayson C. Tennison

THE PREDAWN tropical silence was broken by muffled tones as hurried steps resounded from the dusty road. A wave of excited voices swept through the darkness. This was the morning for the sunrise dedication service for the airplane.

From the campus of the Baptist Industrial Institute students scurried to join members of the Baptist church in near-by Corrente and their non-Christian friends who were hastening along the sandy, twisting trail. They converged on the little airstrip that scars the wooded heart of Brazil.

Dawn was fast approaching. Darkness gave way to ever shortening shadows. A new day was born. A faint breeze lifted the beautiful Portuguese hymn as voices joined in harmonious praise. Each blade of grass, each petal of the delicate wild flowers sparkled in reflected glory as the rays of the sun, caught in the drops of morning dew, scattered jewels along the way leading to the shimmering airplane, a silver, green, and black Cessna 180. Haloed in the soft morning glow stood Southern Baptists' gift to missions, a result of the Lottie Moon Christmas Offering.

Pastor José Brito directed the simple, yet impressive, dedicatory service. I made the formal presentation on behalf of Southern Baptists who have offered the plane to meet the needs of this Brazilian hinterland. Dr. Raymond L. Kolb, missionary director

(Continued on page 29)



Part of the crowd at the sunrise dedication service for the airplane.



Taking part in the dedication were (left to right) Pastor José Brito; Dr. Aristobol Munguba, deacon and high-school principal; Dr. Raymond L. Kolb, director of the Baptist Industrial Institute; and Pilot Robert L. Fielden.

A Graded Sunday School for Rosario

*First Baptist Church, Rosario, Argentina,
was made possible by funds from the
Lottie Moon Christmas Offering and the
Jarman Foundation.*

*Its educational building makes possible a
graded Sunday school.*

RIGHT: The Sunday school super-
intendent (standing) waits
for the secretaries to give him
the day's totals. **BELOW:** These
women watch over one of the
youngest Sunday school members.





Primaries learn to use their Bibles.



Juniors hear that God loves them, too.

RIGHT: Beginners work at their homemaking interest center.



LEFT: Children everywhere like stories.
This is the nursery.



This is the Young People's department.



Intermediates grow in Bible knowledge.

FOREIGN MISSION NEWS

General

Largest Budget

The Southern Baptist Foreign Mission Board, in its annual full meeting in October, adopted a budget of \$10,312,067.90 for 1959. An increase of \$678,905.39 over 1958, this is the largest budget ever adopted by the Board.

Appointment Goal Is 140

The Board adopted a goal of 140 missionary appointments for 1959. The action was taken after Dr. Elmer S. West, Jr., secretary for missionary personnel, reported that the Board has 742 urgent requests from its overseas Missions for additional missionaries.

"For a number of years the requests have exceeded 500, but this is by far the largest number ever received by the Foreign Mission Board," Mr. West said. "These figures are not loosely estimated. They are bona fide critical needs pinpointed as to the type of person needed and the location of service within a given country."

Brazil

Serious Stewards

Cabrobó, Brazil, is in onion country. From its square, big trucks, crammed with the onions which flavor much Brazilian food, leave daily for the cities of the southern part of the country.

A town this size in the interior of North Brazil is generally clustered around a central square on which front the main buildings. There are usually an assortment of small stores, possibly a hotel, a gasoline station or two, the post office, and, in a position of honor, a tall-fronted Catholic church, visible all over town.

But in Cabrobó things are different. The most outstanding building is the new Baptist church. The brick-plastered building with a sanctuary seating 300 was erected in six months by the 161 members of the church.

Work was begun when the church had the equivalent of \$500 in its building fund. An additional \$1,880. was contributed during the six months of construction.

When Missionary David Mein, executive secretary of the Baptist convention in the state of Pernambuco,

where Cabrobó is located, was invited to speak at the dedication, he was told by the pastor: "All of the building is paid for. We do not owe any money for our new church house." And while Dr. Mein was in Cabrobó the church treasurer gave him a check for the congregation's regular contribution to the state co-operative program for the previous two months.

"There has never been a resident missionary in Cabrobó, nor were mission funds used in any way for the building," adds Mrs. John A. Tumblin, Jr., Southern Baptist missionary. "Residents of Cabrobó are not rich people—a reasonable salary here is about \$28 a month and common or domestic laborers make less—but among them there must be some who take their stewardship seriously."

East Africa

Retreat

Fourteen Africans attended the first retreat for Christian workers to be held by the Baptist Mission of East Africa. They came from the four cities of East Africa where Southern Baptist

missionaries are stationed, Dar es Salaam and Mbeya, Tanganyika, and Mombasa and Nairobi, Kenya.

The week-long retreat was held on a farm 25 miles from Iringa, Tanganyika, made available by a British Government official in Mbeya.

Under the direction of Missionary G. Webster Carroll, of Dar es Salaam, the program carried out the theme, "More about Jesus." Each day there were morning devotions, Bible study, study of world missions, Bible history, evangelism, and Baptist doctrine, a period for rest and recreation, and an evening worship service. Assisting Mr. Carroll were Dr. Jack E. Walker and Rev. Samuel A. DeBord, both of Mbeya, and Rev. James E. Hampton, of Mombasa.

"The missionaries felt that such a week of fellowship, study, training, and indoctrination would serve not only to inform and train the national workers but also to create a spirit of unity and co-operation among them as they became acquainted with their co-workers and the program of each station," explains Mr. Hampton. "We feel extremely fortunate in having found, through the Lord's leadership, some dedicated Christians to help us in our work here in East Africa."

Ghana

Founders' Day

In observing its second annual Founders' Day, October 28, Sadler Baptist College, Kumasi, Ghana, presented awards to outstanding students. Mrs. Colon L. Godwin says, "It was a thrill to me, after only three weeks on the field, to realize that many of these students will be the future church leaders and Christian witnesses in this new and growing nation of Ghana."

In the afternoon a dedication service officially opened the new dining room. Students formerly ate on the veranda of a classroom building, and cooks prepared the food outside under a small shed.

Hawaii

Work in Transition

For several years the Foreign Mission Board has been preparing Baptist



THE COVER: A carabao cart forms the setting of a make-believe adventure for these children in the Philippines. The scene was photographed by Rev. Morris J. Wright, Jr., missionary to Japan.

work in Hawaii for the increasing responsibility that will come when statehood is attained. In its 1958 session the Southern Baptist Convention adopted a recommendation encouraging the Board in that direction.

At its October meeting the Board voted to transfer the work in the Islands to the Hawaii Baptist Convention, effective December 31, 1960, and to continue measures of reinforcement of the work as need may require.

Mexico

English-Speaking Services

English-speaking Baptist services were begun in the Federal District of Mexico in October. In addition to Sunday morning and evening worship services, there is a fully graded Sunday school which was organized under the direction of a Baptist layman.

For six months before the services began a group of Baptists living in Mexico held weekly prayer meetings to prepare for the program. They met difficulty in obtaining a public place to hold services since the Mexican constitution forbids public worship in places other than properly federated church buildings. However, they finally secured a temporary meeting place.

Portugal

Entry Requested

Official representatives of the Portuguese Baptist Convention and of the Foreign Mission Board of the Brazilian Baptist Convention have presented the Southern Baptist Foreign Mission Board with an urgent request that Southern Baptists enter Portugal.

Baptist work in Portugal is the product of the foreign mission work of Brazilian Baptists; but the Brazilian Board has been forced to reduce its assistance.

At its September meeting the Southern Baptist Foreign Mission Board appropriated \$2,000 from relief funds for immediate aid to the Baptist pastors of Portugal. At the October meeting it was agreed that other steps to strengthen the work will be taken as early as possible.

Spain

Three Churches Closed

The Baptist church of Seville, Spain,



Students at the North Brazil Baptist Training School, Recife, alias "Gypsies of the Near East," greeted guests as they arrived for a magic-carpet tour of the Orient, the theme of the annual senior banquet for the Training School and the near-by North Brazil Baptist Theological Seminary. In front of the girls is the oasis village which decorated the banquet hall. The program was planned and carried out by the Training School's recreation class, which prepares the students to plan wholesome social activities for the churches they will serve.

was closed by order of the Spanish police on November 10, according to information which the Foreign Mission Board received by cable from Spain. This is the third Baptist church in Spain to be closed in less than two months.

In September police visited the pastor of Third Baptist Church, Barcelona, telling him that the church would be closed if it did not stop meeting in the little hall it was renting. Therefore, the congregation divided into several groups and arranged for services in private homes.

Immediately following this action in Barcelona, the Third Baptist Church of Madrid, which had existed with official permission since before the Spanish civil war, was closed. The pastor and the legal committee of the Spanish Baptist Union have made repeated appeals, thinking that perhaps the officials had mistaken this church for a new work being done without permission; but so far the authorities have refused to see any representative from the church. This congregation is also meeting in private homes.

Five other Baptist churches have been closed previously, some of them by actions dating back as far as 1954. Churches of other evangelical denominations have also been closed.

Spanish Baptists report that the situation with reference to Protestant

marriages in Spain has worsened. In October two couples in Madrid were denied the right to be married after their cases reached the supreme court.

Spanish Baptist leaders have asked that Southern Baptists be informed of the situation in Spain, making a special request for the prayers of Baptists in the United States.

Switzerland

Missionary Day

Rev. J. B. Middlebrook, home secretary of England's Baptist Missionary Society, was the featured speaker for a day of special missionary emphasis at the Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland. He spoke at afternoon and evening services and in chapel, met a missions class, and talked with several students who are interested in foreign mission service.

Mr. Middlebrook answered questions concerning mission problems and strategy in the world today and concerning the work of his own society, which is the oldest Baptist missionary society in the world, having been founded by William Carey in 1792.

Six of the seminary's former students are already serving on mission fields, in the Belgian Congo, Israel, (Continued on page 27)

Surely our work will be mainly with the Hakka people, thought the missionary when a new Baptist chapel was opened in the midst of a Hakka settlement; but

The Lord Planned Otherwise

By Ruth Pettigrew

BEFORE the Baptist chapel building in Taipo Market, in the New Territories area of Hong Kong Colony, was opened for services, I rode out by train from Kowloon every few days—sometimes to search for an apartment for myself, sometimes to direct improvements being made in the building, and sometimes just to see how the work was progressing. Each time I went I knelt in prayer in the empty building, asking the Lord to bless the work that was to be opened there and to save many souls. Perhaps that was the real purpose of my trips to Taipo.

Soon I moved into the apartment above the chapel, and it was easier for me to pray in the empty chapel and in my apartment. Others were praying, too. The Lord has abundantly answered our prayers, but so differently from what I had thought!

Because of the many Hakka people in the town and near-by villages, I thought the work of the chapel would be primarily with them. "Hakka" means "guest race." The Hakkas are Chinese people who, hundreds of years ago, migrated from North China and settled in many mountainous areas of South China. They brought with them their own dialect and customs, and the Cantonese natives of South China called them the "guest race." That name has stayed with them. They are everywhere in the Hong Kong New Territories.

They are difficult to win to Christ, but when they are won they make wonderful Christians. Now Baptists were opening a chapel in Taipo Market, right in the midst of many Hakkas. The preacher for the chapel, H. T. Pang, is a Hakka and his Cantonese wife speaks the Hakka dialect, as do I. It seemed obvious that our

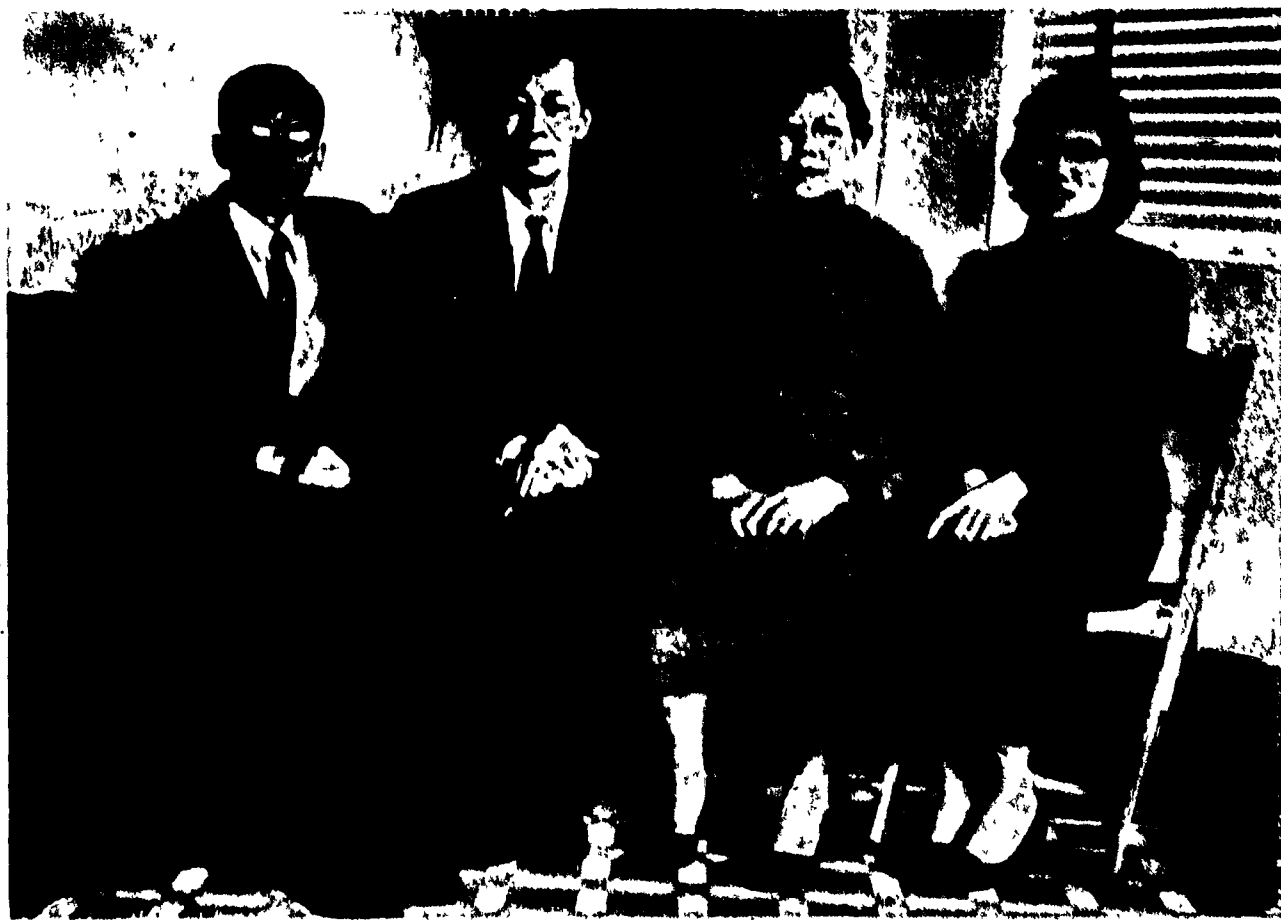
work would be largely among the Hakkas. The Lord planned otherwise.

As soon as the chapel was opened for services Cantonese Baptists began coming in from all around. Many were refugees from China who live in Taipo while they commute to work in the larger cities of the colony. There were many fine, educated Baptists from churches back in China. There was Pastor Moi, a retired Cantonese minister, who lives near Taipo. It immediately became necessary to major in Cantonese work.

The morning worship service on the Lord's Day, the prayer meeting, and all other main services were held in the Cantonese dialect. Talented musicians formed a choir. The Sunday school grew. A young people's

group was organized, as was a Woman's Missionary Society. Cantonese people, many of them well educated, were saved and baptized.

What of the Hakkas whom we had hoped to win to Christ? As usual, they were difficult to win. At first we attempted to have an afternoon Sunday school and worship service in the Hakka dialect, with one or two evangelistic services during the week. But these did not succeed, for only a few people attended. Some of the Hakka children had to stop coming after their parents found they were learning to believe in Christ rather than idols. Soon it became evident that the few Hakkas who came preferred the larger Cantonese services even though they could not com-



Professor and Mrs. Hoh Shiu King and their family are outstanding Hakka Christians. The elder son (left) is practicing medicine in Hong Kong. The daughter, Cella (right), is a consecrated church member. Another son is still in school.

pletely understand what was said. One by one the Hakka services were discontinued.

I was deeply grieved, but I need not have been. Through the mighty power of the Holy Spirit, Hakkas began to be saved. Pastor and Mrs. Pang gave themselves in complete dedication, not only to the chapel services, but also to visiting and witnessing out among the people. Now, in addition to many inquirers, there are approximately twenty-five Hakkas in the congregation at Taipo. I want to tell you about a few of them.

Professor Hoh Shiu King, an outstanding Hakka, is a product of the American Baptist Convention's mission work in eastern Kwangtung Province of China. After studying in the United States, he has held responsible positions in Hong Kong schools and banks. At present he gives part of his time to teaching economics and banking in the Hong Kong Baptist College.

He and his family live in Taipo and they have been a great help in the work of the chapel. Mrs. Hoh is a lovely, refined Christian woman. A son received his medical training in China and is now gradually getting into practice in Hong Kong. Another son is still in school. Their daughter is an intelligent, refined, consecrated, attractive young woman.

Mr. Wong Tshoi grew up in poverty without the privilege of a higher education, but a nobler Christian gentleman is hard to find. Deep sorrow came into his life when his wife deserted him, leaving him with a baby son to care for. It was in that time of trouble that he gave his heart to Jesus Christ. His life is devoted to the Lord Jesus and to his little son.

Mr. Wong has had to work hard to make a living, but he has also been a great help to the Taipo Chapel. Once when he sold a pig he brought about half of the money as a contribution toward the new church building. Recently the Lord has answered prayer in bringing his mother out of China to make a home for him and his son, now in school.

Then there are the Yongs, a fine Hakka family with an attractive country home near Taipo. Mr. Yong is a surveyor for the Hong Kong Government.

Fui Yen, the oldest child, was the first to be saved. For years she had been afflicted with a disease of the hip, which was both painful and crippling. She had to walk with crutches. Mr. Yong spent large sums of money trying to get Fui Yen's hip healed. While she was having medical treatment in Kowloon, a Christian friend led her to Christ.

Soon her younger brothers and sis-

ters began attending services at the Taipo Baptist Chapel. They were saved and baptized. The prayers of these young people were answered when a little later the father and mother came to Christ with all their hearts. They are all fine workers in the Taipo Chapel.

When the Yong family could no longer afford the expense of Fui Yen's treatments they decided to take her home from Kowloon. Hearing about their plans, I begged, "Before taking her home, let Dr. Samuel G. Rankin, of the Hong Kong Baptist clinic, see her at least one time." Reluctantly, because they were discouraged with medical treatment, they consented. On her very first visit to the clinic, Dr. Rankin helped Fui Yen so much that her case was turned over to him.

Now her crutches have been discarded and her limp is becoming less noticeable all the while. The family is grateful to the Lord and to Dr. Rankin for her recovery. Fui Yen has studied at the Hong Kong Baptist Theological Seminary for two years. Her oldest brother is studying at a university in Taiwan (Formosa). Even the lively little boys have beautiful Chinese manners, taught them by their parents and older brothers and sisters. What a family!

The Yongs faithfully practice fam-
(Continued on page 29)



Mr. Wong Tshoi works hard to support himself and his young son, but he also supports the program of Taipo Chapel.



The Yong family's prayers were answered when the grandmother (seated) escaped to Hong Kong from Communist China. Fui Yen (fourth from left) was the first to become a Christian. Now all are fine workers in the Taipo Baptist Chapel.

1959 — A Year of Potential

The year 1958 is gone. Does a personal checkup reveal that much was accomplished during the year? God gave all individuals the same amount of time and expected each one to use it according to his ability and the opportunities which came his way. But, recognizing that no one came up to God's expectations, let us ask our Lord to forgive us our mistakes and imperfect stewardship in 1958 and then turn our faces to 1959.

Make no mistake about it, the year before us will be filled with potential for failure as well as for success. It should also be remembered that it will be easy to fail but difficult to succeed. Just as Paul could write to the Corinthian church, "A great door and effectual is opened unto me, and there are many adversaries" (1 Corinthians 16:9 ASV), so can each one of us know that this year holds opportunity but that there is much opposition to our laying hold of it for victory. No one should lose heart, however, for God has willed that each one should achieve if he is willing to pay the price.

There is probably no better key than discipline to unlock the door to the remarkable potential which lies in the storehouse of 1959. So much of today's philosophy and practice is characterized by conformity, following the course of least resistance, and taking the easiest road that the arduous work and rigid discipline necessary to achieve genuine success have been either discarded or lost in unpopularity.

Every Kingdom man must recognize his personal need for spiritual discipline. Did not Jesus say, "If any man would come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24 ASV)? There can be no substitute for spiritual discipline for the person who seeks to follow his Christ.

Moreover, each disciple has an abundance of spiritual resources for personal discipline; if he fails to draw upon them he is without excuse. The Holy Spirit is always available to walk by one's side in every exercise of discipline. The Bible, God's revealed Word—and the many exemplary characters who adorn its pages—is also a tremendous resource for individual discipline.

Great Christians of history also constitute spiritual yardsticks by which we may measure our spiritual height and pattern our spiritual growth.

Prayer and all other encounters with God are resources for the discipline which is essential if we are to meet today's demands of us as Christians equipped and ready to minister and not to be ministered to.

Dynamic for Religious Education

Religious education has become a standard and essen-

tial program of every Baptist church. Most churches of any size now have a religious education director, and many have several staff members who give all their time to developing and directing a continuous program of religious education.

But has enough missionary education been incorporated into the church's religious education curriculum and program? While many people think not, others ask what will missionary education do for the church's religious education program. Missionary education will constitute a dynamic in every program of religious education. There are several reasons why this is true.

First of all, it will enable the church to disseminate missionary information. In 1957 the enrolment of Southern Baptist Sunday schools was 6,972,350; Training Unions, 2,414,584; Vacation Bible schools, 2,777,104; Woman's Missionary Unions, 1,324,295; Brotherhoods, 511,521. These individuals represent the participants in the total religious education program of the churches; therefore, the integration of missionary education into the curricula of all these organizations would result in the imparting of missionary information to these millions of people.

Second, missionary education will revitalize the entire religious education program. Missionary information and inspiration will give color, add flavor, and inject meaning and depth which the average religious education program often lacks and always needs. The study of the lives of missionaries and the achievements of missions, whether in the neighborhood, or city, or county, or state, or nation, or across the seas, will elicit interest and produce enrichment that will enliven the religious education of every Baptist church.

Finally, missionary education in the total educational program will enable a church to have a vital part in carrying the gospel to the whole world.

Such emphasis will mean much in terms of prayer for missions. It will also result in increased giving. In 1957 Southern Baptists gave \$70,015,299 for all types of missions. This was only 17.6 per cent of the total of \$397,550,347 given for all causes. But only \$14,003,661, or 3.5 per cent of the total, was given for foreign missions. It seems quite evident that missionary education, permeating the total educational program, will stimulate giving for all the work of any church.

But probably most significant of all, missionary education will result in the dedication of young people to go as missionaries. Missionaries now, under appointment have come through the organizations of the churches, and the responsibility on those who have taught and guided them has been great. The privilege of counseling not only those young people already committed to God but also those who may be pondering decisions is almost incomparable with any other privilege.

Missionary education should, therefore, be an integral part of every church's religious education program.

Baptist Jubilee Advance

By Rogers M. Smith

MOST of the Baptists of the United States and Canada are co-operating in the Baptist Jubilee Advance, a program running from 1959 through 1964, the sesquicentennial of organized Baptist work in the United States and Canada. The co-operating bodies are: American Baptist Convention, Baptist Federation of Canada, Baptist General Conference of America, National Baptist Convention of America, National Baptist Convention of the U.S.A., Inc., North American Baptist General Conference, and Southern Baptist Convention.

The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions, or the Triennial Convention, as it was commonly called, was organized on May 18, 1814, in Philadelphia. The thirty-three delegates represented eleven states and the District of Columbia. The first president was Richard Furman, of South Carolina, and the first secretary was Thomas Baldwin, of Massachusetts.

The organization of this convention climaxed a series of efforts in the direction of Baptist co-operation. The Philadelphia Baptist Association had been organized in 1707, and others had followed soon after. It was an emergency in the foreign mission enterprise that provided the occasion for the organization of the new convention.

Luther Rice and Adoniram Judson were appointed in 1812 for missionary service in India by the American Board of Commissioners for Foreign Missions, a Congregational body. En route to the field these two men, on separate ships, were convinced through their own Bible study of the authenticity of the Baptist position on believer's baptism. When they arrived on the field they felt duty bound to resign as Congregational missionaries and seek the support of Baptists. Since they were without financial support,

they decided that Judson should remain in India and Rice should return to America and seek support for Judson's work.

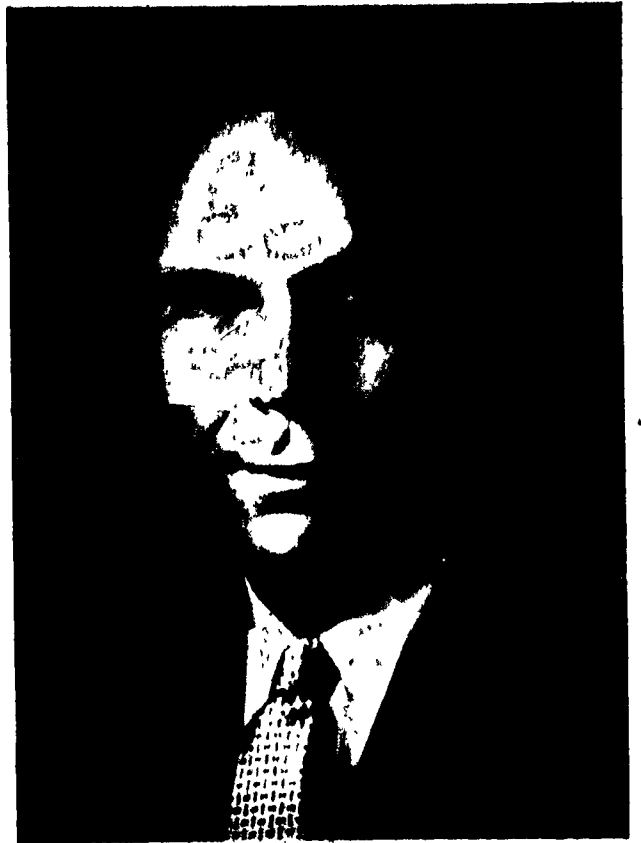
Rice came back to the States and traveled extensively among Baptists. It was largely through his efforts that the Triennial Convention was organized. To implement the work of this new convention, a board of twenty-one members, with headquarters in Philadelphia, was named, and Thomas Baldwin was elected its first president. Luther Rice was asked to continue his work of mission promotion, and Adoniram Judson was appointed the first foreign missionary of the new organization.

The 1959 theme of the Baptist Jubilee Advance is "Evangelism through Co-operative Witness." Each of the co-operating Baptist bodies will give special emphasis to evangelism throughout the year.

The Southern Baptist foreign mission study theme for 1959 is "World Evangelism: Overseas." This fall when the churches study the books based on this theme they will learn much about what the missionaries and their national co-workers are doing around the world to win people to Christ. The missionaries do several types of work, but the primary purpose of all of the work is to bring people into a saving relationship with Jesus and to enlist and train them in the service of God's kingdom.

SEVERAL of the Missions around the world are seeking in special ways to co-operate with this evangelistic emphasis for 1959. The All Spanish Baptist Publishing House in El Paso, Texas, which furnishes materials for all the Spanish-speaking countries, has published articles, tracts, and books on evangelism. It has prepared a special revival songbook, and thousands of copies have been sold.

Special crusades have already been planned for Paraguay, Equatorial Brazil, and Mexico. Missionary Ervin E. Hastey has been asked to serve as nation-wide promoter of evangelism



Rogers M. Smith

for Mexico. Several other Missions in Latin America are contemplating special crusades.

Japan is planning evangelistic crusades throughout the country, with special emphasis in Fukuoka. These crusades will be held in connection with the celebration of the seventieth anniversary of the beginning of Baptist work in Japan and the one hundredth anniversary of the beginning of evangelical work.

Other Missions in the Orient will be co-operating with this special evangelistic campaign in every way they can. The fact that these other Orient fields are so new makes it difficult for them to co-operate as fully as they would desire.

The Nigerian Mission is seeking to have a special crusade in 1959 or 1960. The Jordanian Mission is planning for someone from the States to spend several weeks there leading conferences on evangelism.

However, this program of evangelism must not be limited to the witness of missionaries, denominational workers, pastors, and other vocational Christian workers. Every Southern Baptist should seek to win at least one person to Jesus during 1959.

These reports from the mission fields should be a challenge and an inspiration to us to be greater witnesses here in the homeland. Will you not seek earnestly, sincerely, conscientiously, and prayerfully to win at least one person to Christ during 1959?

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



**Thailand's Waterways Are Avenues
For Spreading the Story of Jesus**

Jerry Hobbs
Bangkok, Thailand

THE PROVINCE of Ayuthia is located in Thailand's central plain, where the land is so level that one can travel for a hundred miles without coming to a hill. This flat country is interlaced with canals and streams that provide irrigation and drainage for the rice fields. Missionary Bobby L. Spear and I chartered a boat and used these waterways to take the gospel to unreached parts of the province.

The boat's one-cylinder, diesel-type engine (started by heating it with a blowtorch!) had been "blessed" by the owner's pasting a small piece of gold leaf on it. We had so much trouble with the engine that someone commented it ought to change its religion.

One of the things that impressed me on this trip was the multitude of people wherever we went. The average farm in this area is about ten acres in size and the people live along the waterways, so that, in three days' time, we were never out of sight of houses. Although the land is fertile and well watered, the farmers raise only one crop—rice.

We were able to see the needs of the people: hospitals, doctors, and nurses; health education; agricultural education; training in the fundamentals of citizenship. The medical and social needs are nothing, however, compared to the spiritual ones.

The land we traversed ranged from the very hot, dusty region of the southwest to the greener, more beautiful country in the center of the province. The people in the central region seemed more progressive than the farmers of the southwestern part; the influx of Chinese businessmen in the central area may have stimulated progress.

Everywhere we went we found people ready to listen to the gospel, and we were quite free to hold services from our boat, using a loud-speaker. We usually began with a song or instrumental music, followed by a message from a mature national pastor. We gave out tracts in Thai and Chinese and sold copies of the Gospel of John, Acts, Genesis, and other books of the Bible for about four for five cents. In some of the poorest villages we sold the most books.

Southern Baptist missionaries would like to open work in about ten provinces where there is now no evangelical witness. At present, we simply do not have the personnel to do this.

I find that the people of Thailand will respond to the

gospel as readily as people in the States. There are more obstacles here, however. Ostracism is almost inevitable for a young person who accepts Christ, and any Government employee will probably be fired if he does such a thing. These are problems we must contend with, but I feel sure God is aware of the hardships Thai Christians face and that he will reward them accordingly.



**East Africans Respond Eagerly
To Proclamation of the Gospel**

Carlos R. Owens
Mbeya, Tanganyika, East Africa

AFTER nine months of language school in hot, humid Dar es Salaam, we have arrived at Mbeya in the Southern Highlands Province of Tanganyika. Mbeya is located at the base of a nine-thousand-foot mountain, the highest peak in a beautiful mountain range; and it is cool enough to have an open fire nearly every night of the year, even though we are quite close to the Equator.

This entire area, covered with volcanic dust from many years past, is one of the richest sections in Tanganyika Territory. Fifty miles from Mbeya is one of the largest big game areas in all Africa. There is a gold mine about seventy miles from us, and we're not too far from a diamond mine.

Soon after we arrived in Mbeya, Missionary Samuel A. DeBord and I drove thirty miles into the bush to visit a village of several hundred people, at the invitation of the

"WE HAVE been very lonely since you left. We miss every one of you. We hate to be separated from you for these years. But we are happy to know that some of our very own have completely dedicated their lives in the Lord's work. As he has directed you to this field of work, let me assure you that we are not the least bit unhappy about it. Your happiness in doing what you feel the Lord is leading you to do is our happiness, too. We shall in the future, as we have in the past, pray every day for your health, your happiness, and your success in the greatest work that anyone can do."—From letter written by W. A. Whitten, Sr., to his son and daughter-in-law, Rev. and Mrs. Charles W. Whitten, missionaries to Spain, after they returned to their field from furlough in the States

REMEMBER many things with pleasure. There was the Sunday night in La Plata, after three days of rain had made the street almost impassable, when a humble German family brought eight neighbors to the preaching service. All of these and five others made their professions of faith in the Lord Jesus Christ that night. On another cold and threatening night the flu almost had me in bed, but the voice of the man in charge of the little mission point was so insistent that I could not decline his invitation. That night a home was united in Christ when the wife of a recent convert made her profession of faith. The husband, with tears, thanked God for having led them from Romania to Argentina and for having also led a North American here so that their family might be saved.—A. Jackson Glaze, Jr., missionary to Argentina

African chief. We met with his nine headmen, who eagerly invited us to start work there. To our amazement, we found that not one of them was a Christian. A Christian villager had influenced them to invite us. On our return trip to the village ninety-five people gathered to hear us preach the gospel and sixteen indicated that they wanted to trust Christ as Saviour.

Our work in East Africa is new, but we are constantly challenged by the Africans' response to the gospel. Nearly every Sunday there are professions of faith in the services in Mbeya. Ten persons have been baptized and forty more are in the inquirers' class. Pray that we may ever be constant in our witness, that this trend may never change.



**Pastor's Son, Bar Owner Converted
In Chilean Evangelistic Campaign**

Joe T. Poe
Concepción, Chile

AFTER visiting various sections of Chile, we have settled in Concepción, a city of 133,000, where I am field missionary for the Bío-Bío district, an area about 250 miles long and the width of this "shoestring republic." There are twelve Baptist churches, with twenty mission points, in the district. Because the churches are organized into an association, my work corresponds to that of an associational missionary in the States.

My first co-operative experience in Chile was an associational simultaneous revival campaign [see Foreign Mission News in *The Commission* for December, 1958]. Under the leadership of visiting national pastors and

missionaries, the participating churches recorded approximately 150 professions of faith, some representing notable victories for the gospel and all important in the eyes of the Lord.

One convert is the son of an elderly Chilean pastor. Though reared in the influence of the gospel, he had never accepted Christ personally. Because his wife is strongly opposed to the gospel, he especially needs your prayers.

The testimony of a faithful Girl's Auxiliary member won her mother. This woman owns a bar and now must make a complete break with the past and find a new occupation to support her family. She seems determined to do this, but she needs your prayers.

The little church where I helped during the revival has only twenty-five members, but there were sixteen professions of faith during the meeting. Pray for this church that it may be able to enlist and nurture these new converts—thereby growing more than 50 per cent in one year!



**Understanding—Speechwise and
Otherwise—Concerns Missionary**

Nan Owens
Agbor, Nigeria, West Africa

WELL, I'm a schoolmarm again! It will take time to get used to the way of doing things here, but I do enjoy my work.

My favorite class is going to be Class I—thirty-three cute girls who don't understand English very well. Even when I speak so slowly it hurts, they wrinkle their faces and strain their ears in an effort to "hear" me. I have to do the same when they talk.

Nothing affords more fun than words. I had occasion to say *dolo* ("well done") to a couple of students. They were delighted over my vocabulary of one word; and, seeking to enlarge it, one of them said, "Thank you" is *dolo*, too." I conscientiously repeated after her, "*Dolotu*." We're still laughing and occasionally we use the new word.

I sometimes forget and use a little slang. One day I came into the room after a break and asked if the second bell had rung. The most reliable student in the class said no. As it was time for the bell, I said, "Grace, are you sure you aren't pulling my leg?" Nearly startled out of her wits, she said, "Ma?" and hastily looked to see if anything was wrong with my legs.

I explained and also told her about "pulling the wool over your eyes." A few days later I heard her teaching a friend the American expression, "Pulling the bull over your eyes." I'm happy to report that the students and I have grown in our understanding of each other, both in speech and otherwise.

It's the "otherwise" that I am most concerned with. Although our students as a rule are from the more privi-

leged homes, their needs are many. They represent approximately twenty tribes and languages and all sections of Nigeria. They come from homes that are Moslem, pagan, and Christian—polygamous and monogamous. Their fathers are ordinary laborers, rivermen, chieftains, teachers, lawyers, and even kings of sizable towns.

Some girls are here because a missionary invests in the future of Christianity in Nigeria by teaching them, some because of the prestige such an education will afford their family, and others because of their own ambition to amount to something. Some are relatively strong Christians, some are weak, some are not Christians at all. Whatever the circumstances, they demand our maximum if their spiritual needs are to be adequately met during the six years they are with us.



W.M.U. Work Develops in Ghana; Queen Mothers Are Active Members

Marjorie Jones
Kumasi, Ghana, West Africa

THIS year has been rewarding in the way of visible results; a Woman's Missionary Society has been started in each of our larger Ashanti churches and preaching stations. It is thrilling to see the women grow in the work, learning, little by little, the meaning of their watchword: "We are labourers together with God."

On Mondays I usually go to the women's meeting at the Yoruba church and on Wednesdays several of the pastoral students go with me to Achaisi, a village five miles from here, to conduct W.M.S. and Sunbeam meetings. The queen mother at Achaisi is an active W.M.S. member; when she was ill she sent her offering and a message saying she was praying for the meeting.

Another good friend of mine at Achaisi is a spry old woman of eighty-one. We have some happy times chatting—when my Twi vocabulary plays out, we just switch to sign language and go right along.

On Thursdays another group of students and I visit two more villages, Tikrom and Pakaso. At Tikrom, also, the queen mother is a member of the W.M.S. It is good to have these influential women in our organizations.

We used to drive through Pakaso going to Tikrom and other villages. One day a group of people stopped the car and asked why we passed through their village without giving them the gospel. We started holding services there; and today the people, enthusiastic for their new faith, have almost completed a small brick church.

Recently, the queen mother of another village told me that the old juju priest, who had been very wicked and had had such a strong hold over the people, had died. She felt that the time was ripe to witness to those who had trusted in him and who were now groping, leaderless, for something to give them spiritual light.

We held an open-air service, and church members

WILL you pray for the churches in Nigeria? In one association with forty-five churches and preaching points there is only one ordained minister. Can that possibly be God's will? Surely he has called some who have not listened! Several high school students go out on Sundays to preach and lead services. Some of them have expressed the desire to enter the ministry, but not all have made a committal. Pray for them, for there will be many other forces pulling them as they come near the end of their high school careers. Without further training they will be able to get jobs which pay more than a beginning pastor receives. Pray, too, that the churches may be willing to give enough to support pastors.—William D. Bender, missionary to Nigeria

from four other villages came to participate. A former juju priest from Pakaso, now one of the leaders in our new church, attended the meeting, presenting a living testimony to the power of the gospel. Many came and listened to the story of the One who lives forever and can give eternal life to those who follow him.



Baptist Hospital Ministers in Destitute, Strife-Ridden Gaza

Anno (Mrs. R. Edward) Nicholas
Gaza

WE LIVE in one of the trouble spots of the world—the Gaza Strip. If the border were open, we could drive to Jerusalem, Haifa, Nazareth, or Tel Aviv in a few hours. But this is impossible; not only does a vast barrier of hatred separate Arab Gaza from the Jewish state of Israel but, since the Suez conflict, a United Nations Emergency Force patrols the border to see that no one passes from one country to the other.

The compound of our Baptist hospital in Gaza is like an oasis. There are orange, lemon, date, apricot, banana, fig, and olive trees; and hibiscuses, roses, dahlias, zinnias, and many other flowers grow in the garden.

The main hospital building has a forty-bed men's ward on the first floor and women's and children's wards of twenty-six beds each on the second floor. The outpatient department has five rooms; each doctor sees about sixty outpatients every Monday, Wednesday, and Friday. The X-ray and laboratory department is near by.

This hospital is the only place in the Gaza Strip where medical workers can receive training. The fifteen students in our three-year nursing course come from Lebanon, Jordan, Syria, and Egypt, as well as Gaza. In addition to the nurses' training, a course in laboratory

work and one in anesthesia and X ray are offered each year.

Connected with the hospital is the chapel where we have Sunday services, in Arabic in the morning and in English in the evening. Sunday school attendance ranges from 200 to 250. During the school year Sunday school must be held in the afternoon, for on Sunday morning school is in session in Moslem Gaza. Moslem children are not supposed to attend Sunday school at all.

Each weekday there is a chapel service at 7:00 a.m. for patients and staff. Printed Scripture passages are eagerly received and read by patients and visitors, but we must be careful about giving out tracts—the Government might consider this “open evangelism.”

Recently a patient, seeing me with a Bible in my hand, said, “I’ve read the Gospels of Matthew and Luke, but I don’t understand everything I’ve read. Where can I find someone to explain them to me?” I was happy to tell him my husband would come to the ward to talk with him.

Many of the sights we see even on a short walk to town would probably seem very strange and interesting to you: women with long black dresses and various types of headdresses, a few heavily veiled, carrying *ibrecks* of water or other burdens balanced on their heads; men sitting by Oriental smokers or drinking thick, black coffee; the oven where all the women bring their bread to be baked; the little shop where the cobbler sits making shoes. But Gaza has become home to us, and these sights scarcely impress us any more.

However, the needs of these people never fail to stir our hearts. Most of them are refugees and are very, very poor. They barely eke out an existence with the aid of United Nations food allowances. And who can describe how destitute they are spiritually! Religion everywhere—the name Allah on every tongue, in every conversation—but no knowledge or understanding of the Christ who died on the cross for their salvation!

MORE than six hundred people, representing about forty churches, gathered in Keffi Baptist Church for the Sunday services of the Hausa East Baptist Association, one of two such organizations among the indigenous tribes of the northern part of Nigeria. It was thrilling to see this fine crowd, most of whom are first-generation Christians, worshipping together. But more thrilling was the realization that they came from many tribes—Yoruba, Ibo, Tiv, Gwari, and Hausa. Tribal prejudice in Nigeria can exceed racial feeling in the States. Thus, you can appreciate the miracle of this group of worshipers, seated side by side, singing praises to their Lord. After the service, four young men came to profess Christ as their Saviour.—Betty and Dewey E. Merritt, missionaries to Nigeria

for January 1959



Pakistani Churches Report Newly Aroused Interest in Christianity

W. Trueman Moore
Faridpur, East Pakistan

THE CLOSEST thing to a Southern Baptist Convention that we have here is the East Pakistan Baptist Union, an association of the seventeen Baptist churches organized through the work of Australian and New Zealand Baptist missionaries. The Union is an attempt to let national Christians learn co-operative independence and develop leadership, in order that there may be an indigenous movement for Christ. Since Southern Baptist work will soon be associated with four of these churches, we were pleased to attend the Union's annual meeting.

The 150 messengers and visitors sat on the floor of the small Comilla Baptist Church building, swaying back and forth to the tunes of hymns, some strange to us, others familiar. First one person and then another starts the songs from his sitting position in the audience. Only the men start the hymns—women have very little to say in these meetings, a carry-over from Moslem culture. In church, the men sit on one side and the women and children on the other.

At the meeting we heard reports from all the churches, concerning Sunday school, Bible class, and day school attendance and the number of baptisms during the past year. We heard that many new converts lose their jobs, are ostracized by friends, and are even driven from their homes. We heard that twenty-eight Christians walked forty miles to attend a district union (associational) meeting. We were thrilled to hear that Moslems and Hindus in the villages are perhaps more interested in the gospel now than they have been in years.

The financial report revealed a pitiable situation, but how can you expect otherwise when many people make only thirty cents a day and most of the Christians are not even wage-earners? However, just like the Christians in the United States, these people could have done better. Most of them have never heard of tithing, or at least do not understand it as the minimum of a Christian's responsibility and privilege in the support of God's work.

For us, an important aspect of the meeting was a vote of confidence extended to our Mission, the Foreign Mission Board, and the churches of the Southern Baptist Convention. This opens the way for us to begin work in co-operation with what has already been done here.

The urgency of our preaching and teaching is pressed upon us every day by disease and death from the epidemics that rage here. A local newspaper, citing statistics from the Health Directorate, stated that 1,540 people died of smallpox and 652 of cholera in one week's time in East Pakistan; and, with communications as poor as they are, it is safe to assume that the actual figures are much higher! Only the Heavenly Father knows how many are going out into eternity.

Clip and file in your *Missionary Album*

New Appointees

Appointed October 14, 1958



CARTER, PAT HAROLD

b. Port Arthur, Tex., May 16, 1926. ed. Louisiana College, Pineville, B.A., 1948; N.O.B.T.S., B.D., 1951; G.G.B.T.S., 1951-55; S.W.B.T.S., 1956-58. U. S. Navy, 1944-46; supply pastor, First Church, Burkburnett, Tex., 1955; pastor, Latanier Church, Lecompte, La., 1946-49; Fordoche (La.) Church, 1949-51; Bayview Church, San Francisco, Calif., 1951-55; Southside Church, Palestine, Tex., 1955-58; teaching fellow, evangelism department, S.W.B.T.S., 1957-58. Appointed for Mexico, October, 1958. m. Evelyn Elizabeth Winham, Sept. 5, 1946. Permanent address: General Delivery, Krotz Springs, La.

**CARTER, EVELYN WINHAM
(Mrs. PAT HAROLD)**

b. Gilliam, La., Mar. 20, 1926. ed. Louisiana College, Pineville, B.A., 1947. Elementary school teacher, Fordoche, La., 1950-51; stenographer, First Church, Minden, La., 1943; clerk-typist, Alexandria, La., 1947-48, San Francisco, Calif., 1952-54. Appointed for Mexico, October, 1958. m. Pat Harold Carter, Sept. 5, 1946. Children: David Alan, 1948; Linda Jean, 1950; Carol Anne, 1954.

MEXICO



COUCH, JOHN RICHARD

b. Pacific, Mo., Oct. 21, 1926. ed. Mississippi College, Clinton, 1950-51; Lake Forest (Ill.) College, B.A., 1952; S.B.T.S., B.D., 1955. U. S. Navy, 1944-46; summer worker, Southern Baptist Home Mission Board, Washington State, 1953; pastor, Trinity Mission of Severns Valley Church, Elizabethtown, Ky., 1954-55. Beech Creek (Ky.) Church, 1955-56. Forest Park Church, Bowling Green, Ky., 1956-58. Appointed for Jordan, October, 1958. m. Nellie Joan Brooks, Dec. 27, 1954. Permanent address: c/o Mrs. E. A. Couch, Tupelo, Miss.

**COUCH, JOAN BROOKS
(Mrs. JOHN RICHARD)**

b. Elizabethton, Tenn., Nov. 11, 1930. ed. East Tennessee State College, Johnson City, B.S., 1952; Carver School of Missions and Social Work, M.R.E., 1955. Summer worker, Holston Association, Tenn., 1952. Southern Baptist Home Mission Board, California, 1954; high school teacher, Richlands, Va., 1952-53. Beechmont, Ky., 1955-56. Appointed for Jordan, October, 1958. m. John Richard Couch, Dec. 27, 1954. Child: Ruth Elaine, 1957.

JORDAN



FLEWELLING, SIDNEY RAY

b. Alexandria, La., Feb. 13, 1929. ed. Baptist Hospital, Alexandria, training in medical technology, 1947-48; Louisiana College, Pineville, B.A., 1952; N.O.B.T.S., 1952; G.G.B.T.S., 1954-58. Medical technologist, Kaiser Foundation Hospital, Oakland, Calif., 1954-56, 1958. Woodland (Calif.) Clinic, 1956-57. Peralta Hospital, Oakland, 1957-58; pastor, Homewood Church, Alexandria, 1948-54, First Church, Davis, Calif., 1955-57. Named special appointee for Ghana, to be medical technologist at the Baptist hospital, Nalerigu, October, 1958. m. Della Guillory, Aug. 15, 1953. Permanent address: 1816 Levin St., Alexandria, La.

**FLEWELLING, DELLA GUILLORY
(Mrs. SIDNEY RAY)**

b. Pine Prairie, La., Oct. 3, 1930. ed. Louisiana College, Pineville, B.A., 1953; Sacramento (Calif.) State College, 1956-57. Clerk, Alexandria, La., 1953, Berkeley, Calif., 1954-55; draftsman, Alexandria, 1953-54. Named special appointee for Ghana, October, 1958. m. Sidney Ray Flewelling, Aug. 15, 1953. Children: Warren Ray, 1956; Mary Gwendolyn, 1958.

GHANA



THE COMMISSION

JOHNSTON, JAMES DAVID

b. Anchorage, Ky., Oct. 31, 1927. ed. Stetson University, De Land, Fla., B.A., 1952; N.O.B.T.S., B.D., 1955. U. S. Merchant Marine, 1945-47; summer worker, Southern Baptist Home Mission Board, Kansas, 1952, 1953; pastor, Candler (Fla.) Church, 1950-51, First Church, Floral City, Fla., 1953-58. Appointed for Nigeria, October, 1958. m. Marie Marie Havens, Sept. 4, 1955. Permanent address: 2241 Grinnet Drive, Shreveport, La.

**JOHNSTON, MARIE HAVENS
(Mrs. JAMES DAVID)**

b. Shreveport, La., Jan. 7, 1930. ed. Louisiana College, Pineville, B.S. in nursing, 1951; N.O.B.T.S., 1954-55. Staff nurse, Baptist Hospital, Alexandria, La., 1951. Southern Baptist Hospital, New Orleans, La., 1954-55. Hernando County Hospital, Brooksville, Fla., 1956. Citrus Memorial Hospital, Inverness, Fla., 1957-58; head nurse, North Louisiana Sanitarium, Shreveport, 1951; office nurse, Inverness, 1956-57; instructor, Northwestern State College School of Nursing, Shreveport, 1951-54, 1955. Appointed for Nigeria, October, 1958. m. James David Johnston, Sept. 4, 1955. Child: James David, Jr., 1958.

NIGERIA**MARSHALL, JESSE RALPH, JR.**

b. Grenada Co., Miss., Feb. 13, 1919. ed. Clarke Memorial College, Newton, Miss., 1946-48; Mississippi College, Clinton, B.A., 1949; N.O.B.T.S., B.D., 1952. work toward Th.M., 1957-58. U. S. Army, 1941-45; schoolteacher, Croshy, Miss., 1952-55; pastor, Springfield Church, Natchez, Miss., 1950-58. Named special appointee for Thailand, October, 1958. m. Betty Lou Jackson, June 12, 1952. Permanent address: Rte. 5, Box 206, Natchez, Miss.

**MARSHALL, BETTY JACKSON
(Mrs. JESSE RALPH, JR.)**

b. Natchez, Miss., Nov. 8, 1928. ed. Clarke Memorial College, Newton, Miss., 1946-48; Mississippi College, Clinton, B.A., 1950. Vacation Bible school worker, Alabama, 1948; library helper, Natchez, 1949; fourth-grade teacher, Tutwiler, Miss., 1950-51, Laurel, Miss., 1951-52. Named special appointee for Thailand, October, 1958. m. Jesse Ralph Marshall, Jr., June 12, 1952. Children: Susan Rebekah, 1953; Jesse Ralph, III, 1955.

THAILAND**PEARCE, WILLIAM BOYD**

b. Hamilton, Tex., July 12, 1930. ed. Baylor University, Waco, Tex., B.A., 1952; S.W.B.T.S., B.D. expected, Jan., 1959. Interim pastor, Calvary Church, Brownfield, Tex., 1952; pastor, Prospect Hill Church, San Antonio, Tex., 1955-56. Immanuel Church, Brownfield, 1953-55, 1956-58. Appointed for East Africa, October, 1958. m. Sydney Fern Brewer, June 4, 1954. Permanent address: c/o Wade Hampton Pearce, Brownfield, Tex.

**PEARCE, SYDNEY BREWER
(Mrs. WILLIAM BOYD)**

b. Goose Creek, Tex., Sept. 26, 1934. ed. Baylor University, Waco, Tex., B.A., 1954; S.W.B.T.S., 1954-55. Baylor University: library helper, 1951-52, grader, history department, 1954. Appointed for East Africa, October, 1958. m. William Boyd Pearce, June 4, 1954. Children: Sheri Lynn, 1956; William Dirk, 1958.

EAST AFRICA**RANDALL, MARY JOSEPHINE**

b. Notasulga, Ala., July 22, 1927. ed. Judson College, Marion, Ala., B.A., 1949; Alabama Polytechnic Institute, Auburn, summers, 1947, 1948; S.W.B.T.S., M.R.E., 1952. Field worker, Alabama Woman's Missionary Union, Montgomery, 1945; high school teacher, Tuskegee, Ala., 1949-50; educational director, Forest Park Church, Ft. Worth, Tex., 1951-52, First Church, Andalusia, Ala., 1952-54; Baptist student director, Alabama State Teachers College, Florence, 1954-58. Appointed for Japan, October, 1958. Permanent address: Box 383, Eufaula, Ala.

JAPAN

(Continued on page 28)

Missionary Family Album

Arrivals from the Field

CARROLL, Rev. and Mrs. G. Webster (East Africa), c/o W. G. Taylor, 126 Clemmer St., Corpus Christi, Tex.
FERGESSON, Rev. and Mrs. W. Joel (Nigeria), 2006 Belmeade Drive, Brownwood, Tex.
HARPER, Mrs. Winfred O. (East Africa), 126 Clemmer St., Corpus Christi, Tex.
POT, Rev. and Mrs. W. A. (Ghana), 23-A Druid Gardens, Tuscaloosa, Ala.
SCHWEINSBERG, Dr. and Mrs. H. W. (Colombia), 2000 Broadus, Ft. Worth 15, Tex.
STOKES, Lucy Belle (Japan), c/o Mrs. Irene Stokes, 305 Dartmouth, S.E., Albuquerque, N. M.
TUMBLIN, Rev. and Mrs. John A., Sr., emeritus (North Brazil), 2811 Marshall Ave., Newport News, Va.
WRIGHT, Lucy (Korea), Apt. S-4, 420 S. Broadway, Tarrytown, N. Y.

Births

COCKRUM, Mr. and Mrs. Buford E., Jr. (Nigeria), daughter, Joyce Irene.
CROWDER, Rev. and Mrs. C. Ray (Nigeria), daughter, Shirley Jeanne.
CUNNINGHAM, Rev. and Mrs. Milton E., Jr. (Central Africa), son, Miller Vaughan.
ROSS, Rev. and Mrs. J. Wilson (All Spanish Baptist Publishing House), son, Gary Wilson.
STURGEON, Rev. and Mrs. H. Eldon (Mexico), daughter, Linda Sue.
TUMBLIN, Dr. and Mrs. John A., Jr. (North Brazil), daughter, Sara Frances.
WOLF, Rev. and Mrs. R. Henry (Mexico), son, John Lawrence.

Deaths

KERSEY, Ruth, emeritus (Nigeria), Nov. 8, Richmond, Va.
SPENCE, Mrs. W. T., mother of Marjorie Spence (Chile), Nov. 8.

Departures to the Field

ANDERSON, Theresa, 1315 M. H. del Pilar St., Manila, Philippines.
COWSERT, Rev. and Mrs. George B., Caixa Postal 528, Rio Grande do Sul, Brazil.
HARRIS, Rev. and Mrs. Robert L., Apartado 3177, Lima, Peru.
LAWTON, Olive, P. O. Box 427, Taipei, Taiwan.
LITTLETON, Mrs. Homer R., American Baptist Mission, P. O. Box 1933, Kumasi, Ghana, West Africa.
MAIDEN, Dr. Joanna C., Baptist Hospital, Box 99, Ogbomoshoh, Nigeria, West Africa.
SULLIVAN, Rev. and Mrs. J. Hartmon, Baptist Mission, Box 14, Oyo, Nigeria, West Africa.

WAGNER, Lucy (Korea), Baptist Mission, APO 301, San Francisco, Calif.

Marriage

CARLISLE, Robert Newport, son of Rev. and Mrs. Robert L. Carlisle (Uruguay), to Carol Marie Hennington, Nov. 27.

New Addresses

AKINS, Rev. and Mrs. L. Bynum, P. O. Box 124, Chiayi, Taiwan.
ALLEN, Olive, 1414 D. Heulu St., Honolulu 14, Hawaii.
ANDERSON, Mrs. P. H., emeritus (China), Mountain View Nursing Home, P. O. Box 112, Travelers Rest, S. C.
CHAMBERS, Mrs. R. E., emeritus (China),

2875 W. 33rd Ave., Denver 11, Colo.
COMPTON, Rev. and Mrs. Charles E., Jr., Caixa Postal 19, Dourados, Mato Grosso, Brazil.

CROWDER, Rev. and Mrs. C. Ray, Frances Jones Memorial Home, Ogbomoshoh, Nigeria, West Africa.

CUNNINGHAM, Rev. and Mrs. Milton E., Jr., 15 David Carnegie Rd., North End, Bulawayo, Southern Rhodesia.

DEBORN, Rev. and Mrs. Samuel A., Baptist Mission, Box 2731, Dar es Salaam, Tanganyika, East Africa.

FRANK, Rev. and Mrs. Victor L. (Taiwan), 403 W. Freeman St., Apt. 2, Carbondale, Ill.

GILL, Mrs. Everett, Sr., emeritus (Europe), 47 Towana Rd., Richmond, Va.

GREENE, Lydia (Malaya), 14 Lenox Court, Apt. 3, Asheville, N. C.

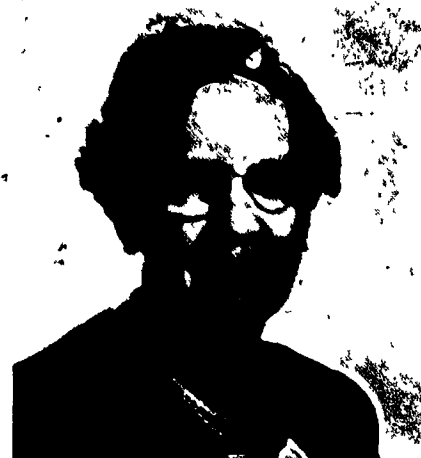
HALLBROOKS, Rev. and Mrs. Fred E., Jr. (Equatorial Brazil), 411 Prospect Drive, Decatur, Ala.

In Memoriam

Ruth May Kersey

Born Hanover County, Virginia
March 21, 1889

Died Richmond, Virginia
November 8, 1958



MISS RUTH KERSEY was a Southern Baptist missionary to Nigeria for thirty-five years before her retirement from active mission service in 1955. She spent most of these thirty-five years in Ogbomoshoh, Nigeria, where she founded and directed a home for babies whose mothers die in or soon after childbirth. In 1952 this institution was named Kersey Children's Home in her honor. Miss Kersey also did medical and evangelistic work at Baptist Hospital, Ogbomoshoh, and for one year she served at Baptist Academy, Lagos. A native of Hanover County, Virginia, Miss Kersey received the bachelor of missionary training degree from Woman's Missionary Union Training School (now Carver School of Missions and Social Work), Louisville, Kentucky. While a student at the Training School she heard a missionary doctor to Nigeria tell of the great need for medical work in that country. Feeling called to help meet that need, Miss Kersey entered nurse's training at Retreat for the Sick, Richmond, Virginia. Appointed a missionary soon after she graduated in the spring of 1920, she sailed for Africa before the year was out.

She is survived by a brother and fourteen nieces and nephews. Two of her nephews are Baptist ministers.

HALTON, Rev. and Mrs. William E., 1662 Liholiho St., Honolulu 14, Hawaii.
 HARRIS, Josephine, 1414 B. Heulu St., Honolulu 14, Hawaii.
 HUNDLEY, Lillie Mae, P. O. Box 1017, Kailua, Hawaii.
 LAKE, Mrs. John, 1414 C. Heulu St., Honolulu 14, Hawaii.
 LAWTON, Rev. and Mrs. Deaver M., 5-2 Soi Ruam Rudi, Bangkok, Thailand.
 LONGBOTTOM, Rev. and Mrs. Samuel F., Jr., Box 391, Wailuku, Maui, Hawaii.
 McCORMICK, Rev. and Mrs. H. P., 2421 Halelea Place, Honolulu 14, Hawaii.
 MOORE, Bonnie, Box 83, Yaba, Nigeria, West Africa.
 MYERS, Dr. and Mrs. Karl J., Jr. (Nigeria), Apt. 4-A, Oakwood Manor, Evergreen and Hunter St., Woodbury, N. J.
 OLIVER, Bennie May, Caixa Postal 178, Recife, Pernambuco, Brazil.
 OWENS, Rev. and Mrs. Carlos R., Baptist Mission, Box 207, Mbeya, Tanganyika, East Africa.
 PINKSTON, Rev. and Mrs. Gerald W., Djalan Widjajakusuma 1, Senjarang, Java, Indonesia.
 RANKIN, Rev. and Mrs. Manly W., 1635-A Dole St., Honolulu 14, Hawaii.
 ROPER, Anita, Box 83, Yaba, Nigeria, West Africa.
 SMITH, Rev. and Mrs. Howard L., Baptist Mission, Oyo, Nigeria, West Africa.

Foreign Mission News

(Continued from page 15)

Iran, and West Pakistan. Another is doing his required language study prior to serving in the Congo.

A couple now at the seminary formerly served in Africa. They are due to return to their mission field in 1959.

Vietnam

Entry Approved

The Foreign Mission Board adopted the recommendation of its Orient committee "that the opening of Southern Baptist mission work in Vietnam be approved in principle, with missionaries to be placed there as soon as may seem wise in light of appointment prospects." This action came after Dr. Winston Crawley, secretary for the Orient, told of a visit he made last May to Vietnam, one of the new countries created from what has been known as French Indochina.

"In Saigon, the capital, I talked with a Chinese Christian businessman, who said that in Cholon, the twin city to Saigon, there are 1,000,000 people with only three small churches and

one elderly Chinese pastor," he reported. "I talked with an American Point Four (International Co-operation Administration) public health doctor, who pointed out on a map a number of cities where mission hospitals could meet urgent needs.

"I found reinforced my awareness that in the land of Vietnam, with its 12,000,000 people, no major denominational mission board is at work. I came away feeling within my heart that this surely is an open door which Southern Baptists should enter immediately.

"However, when I returned to America, I found myself hesitant to recommend an immediate entry to Vietnam until we are able to reinforce

Malaya, Pakistan, and other pioneer fields. This depends on greatly increased numbers of young people offering themselves for mission service.

"Now, with encouraging prospects for missionary appointments in 1959, I feel ready to recommend to the Board, through the Orient committee, approval in principle for a Southern Baptist mission undertaking in Vietnam.

"I hope and pray that increased appointments may make possible missionaries for Vietnam by the end of 1959. I believe Southern Baptists, under the moving of God's Spirit, will respond in sufficient numbers for us to enter this wide-open field of spiritual need."

Shining through the Darkness

By Virgil O. McMillan, Jr.

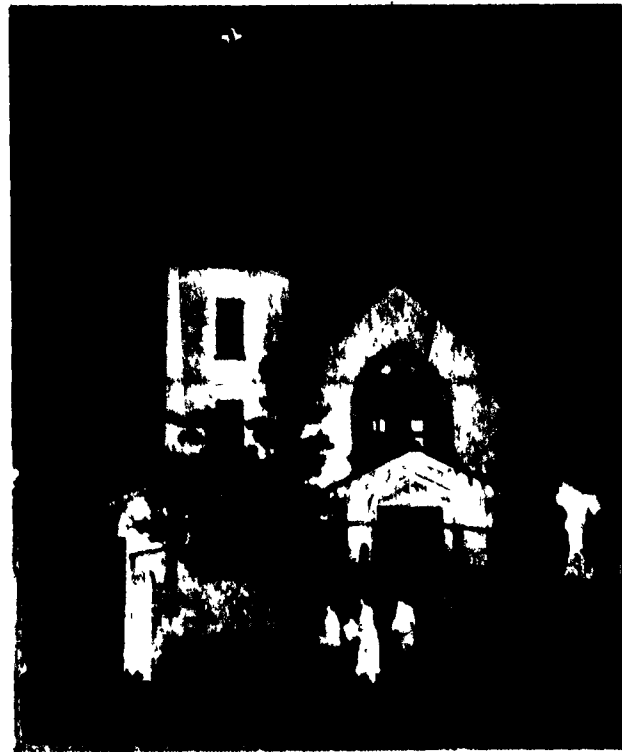
BEFORE my wife and I went to the States on furlough, we wanted to present a neon cross to the Nagasaki Baptist Church, in Japan, as a farewell gift. But it was too expensive.

While in the States I visited with the widow of Rev. E. R. Couch, who for twenty-eight years was pastor of First Baptist Church, Baytown, Texas, the church which supports me. In the course of my conversation with Mrs. Couch, I happened to mention our unfulfilled desire.

Immediately her face brightened as she said: "The church here has raised about \$130 in a memorial fund for Mr. Couch, and I have been asked to decide how to use the money. Since my husband was always so interested in missions, and particularly in your work, I think it would be wonderful to get a neon cross for the Nagasaki Church with this money. If there is any left, just use it as you think best for the work."

As I remembered Mr. Couch's enthusiasm for missions, I, too, agreed that this would be a worthy memorial for him and one that would glorify God.

In the past the Nagasaki Church has been hidden in the dark on a small canal bank. Now a beautiful cross shines above it like a star, easily seen for half a mile down one of the city's busiest streets.



The neon cross atop Nagasaki Baptist Church can be seen for half a mile down one of the city's busiest streets. Darkness formerly hid the church.

A reporter for a daily newspaper was happy to come at our request to take a picture of the cross and write an article about it. Through this cross many people have noticed our church for the first time. When I took our eight-year-old daughter, Donna, to a Japanese dentist, he asked, "Aren't you the missionary from the church with a neon cross?"

The cross cost eighty-five dollars. I plan to use the remaining forty-five dollars toward the purchase of land for a new church in a near-by city.

New Appointees (Continued from page 25)

SHIRLEY, CHARLES WILLIAM

b. Johnson City, Tenn., Dec. 19, 1926, ed. Army Medical Technician School, Fitzsimmons General Hospital, Denver, Colo., 1945; East Tennessee State College, Johnson City, 1947; Bob Jones University, Greenville, S. C., B.A., 1951; S.W.B.T.S., B.D., 1954. U. S. Army, 1945-46; mission pastor, First Church, Elizabethton, Tenn., 1953-56; interim pastor, New Salem Church, Limestone, Tenn., 1955-56; Escambia Bay Church, Pensacola, Fla., 1956; pastor, Little Doe Church, near Butler, Tenn., 1954-55, Bratt (Fla.) Church, 1957-58. Appointed for Argentina, October, 1958, m. Betty Lois Parsons, May 31, 1951. Permanent address: c/o Mrs. Charles Tucker, 115 W. Circle Drive, West Carrollton, Ohio.



SHIRLEY, LOIS PARSONS (Mrs. CHARLES WILLIAM)

b. Elizabethton, Tenn., Sept. 9, 1931, ed. Bob Jones University, Greenville, S. C., 1949-51; Texas Wesleyan College, Ft. Worth, B.A., 1952; S.W.B.T.S., 1952, 1953. Proofreader and feature writer, Elizabethton (Tenn.) Daily Star, 1947-48; elementary school teacher, Escambia Co., Fla., 1956-57. Appointed for Argentina, October, 1958, m. Charles William Shirley, May 31, 1951. Children: Mark Steven, 1953; Lou Ann, 1954; Susan Lynnette, 1957.

ARGENTINA

SMITH, JAMES LESLIE

b. Gatesville, Tex., Apr. 23, 1930, ed. Mary Hardin Baylor College, Belton, Tex., 1947-50; Baylor University, Waco, Tex., B.A., 1952; G.G.B.T.S., B.D., 1956. Campus boy, Mary Hardin Baylor College, 1947-50; staffer, Ridgecrest (N. C.) Baptist Assembly, 1949; summer worker, Southern Baptist Home Mission Board, New Mexico, 1950, California, 1951; assistant pastor and music director, First Church, Gilroy, Calif., 1953; pastor, First Church, Lafayette, Tenn., 1956-58. Appointed for Indonesia, October, 1958, m. Edna Earle Broadley, Nov. 19, 1955. Permanent address: c/o Evan J. Smith, 205 N. 8th St., Gatesville, Tex.



SMITH, EDNA BROADLEY (Mrs. JAMES LESLIE)

b. Hebbardsville, Ky., Mar. 26, 1927, ed. Campbellsville (Ky.) College, 1945-47; Carson-Newman College, Jefferson City, Tenn., B.A., 1951; Woman's Missionary Union Training School (now Carver School of Missions and Social Work), 1952-53; G.G.B.T.S., M.R.E., 1955. Teacher, Hebbardsville public schools, 1947-49, 1951-52. University Church kindergarten, Oakland, Calif., 1953-56; summer worker, Southern Baptist Home Mission Board, Arizona, 1951, Texas, 1952, California, 1953; music director and educational secretary, First Spanish Church, San Pablo, Calif., 1953-55. Appointed for Indonesia, October, 1958, m. James Leslie Smith, Nov. 19, 1955. Child: David Leslie, 1957.

INDONESIA

SMITH, SHELBY ANDREW

b. Jemison, Ala., Sept. 16, 1927, ed. University of Alabama Extension, Birmingham, 1948-49; Howard College, Birmingham, B.A., 1953; N.O.B.T.S., B.D., 1956, work toward Th.M., 1956-57, 1958. Staffer, Ridgecrest (N. C.) Baptist Assembly, 1950; associate pastor, Miami Springs (Fla.) Church, 1953; pastor, Enterprise Church, Cedar Cove, Ala., 1950-53, Evergreen Church, Billingsley, Ala., 1952-54; New Blue Creek Church, Blue Creek, Ala., 1953-55, Dixons Mills (Ala.) Church, 1954-58, Sunny South (Ala.) Church, 1955-58. Appointed for Venezuela, October, 1958, m. Eleanor Elizabeth Westover, May 21, 1955. Permanent address: c/o M. H. Smith, Rte. 6, Box 358, Bessemer, Ala.



SMITH, ELIZABETH WESTOVER (Mrs. SHELBY ANDREW)

b. North Braddock, Pa., Oct. 1, 1926, ed. Practical Bible Training School, Bible School Park, N. Y., diploma, 1946; Bob Jones University, Greenville, S. C., 1948-50; N.O.B.T.S., B.R.E., 1954. Secretary and office worker, American Sunday School Union, Kittanning, Pa., 1946, various concerns, Martinsville, Va., 1950-52, 1953; worker, Child Evangelism Fellowship, Pittsburgh, Pa., 1947-48. Appointed for Venezuela, October, 1958, m. Shelby Andrew Smith, May 21, 1955. Children: Shelby Andrew, Jr., 1956; Sheryl Elizabeth, 1958.

VENEZUELA



(Continued on opposite page)

THE COMMISSION

Christian Love in Flight

(Continued from page 11)

of the Industrial Institute, led in the dedicatory prayer as every head was bowed in gratitude and thanksgiving.

Dr. Aristobol Munguba, principal of the high school and deacon in the local church, expressed in brief and beautiful fashion the gratefulness of the people of the southern portion of the state of Piauí for this most useful gift. Missionary Pilot Robert L. Fielden said, with quiet voice and strong feeling, that this plane, Christ's winged ambassador, would be dedicated to the advancement of God's kingdom.

Symbolic of its purpose, the plane slipped gracefully from the runway at the climax of the service and circled low as it headed for the near-by town. From open windows rained down God's Word. The streets filled as people raced to receive the leaflets dropped from the heavens.

What is this that you have done, Southern Baptists? What is your gift? Journey with this plane and you will see.

At the end of the runway there is a moment of tense expectancy as the roar of the revved up motor dies away after the final check. The silence is broken only by the gentle purr of the idling motor, until Bob says quietly, "Let us ask for God's guidance and protection before we take off." Closed in that little world, racing down the runway now and rising into the air, we feel that a power greater than that of the plane accompanies us—we are on wings with the Word.

A timbered wilderness slips silently beneath us until soon a little village is sighted. People swarm to see and hear as the plane glides to earth to

deposit one of its messengers of the gospel. Twice more this happens, and we know that this day and night there will be singing and the proclamation of God's Word in those towns. People will be told of Jesus and his loving sacrifice for sinful man. Souls will be saved.

Next day our preachers, along with numerous villagers, await our return. Once more in the heavens, we share the experiences of the week end. There have been four conversions here, one there, three in that distant village. In hours His Word has been preached in many places that would have waited weeks or even months for a messenger by land.

An urgent call comes from an isolated community that has no hospital, no doctor, no nurse. A physician is needed immediately. The doctor in Corrente is advised that the plane is being prepared, and within minutes once more the wings lift their burden. A life is saved, suffering relieved, the gospel preached.

An accident occurs. A young man looks in horrified agony as he lifts the bloody stumps where hands had been. The nearest hospital is six days away by horseback, twenty-four hours by jeep if one can be found. Once more Southern Baptists rush to meet the need. Two hours later, safely in the hospital, the man lifts pain-filled eyes in unspoken gratitude.

Thousands have come to know the plane. It means sympathetic help, personal interest, spiritual concern. The distant hum of its motor announces a preaching service for the night. From the heavens comes a messenger from God. The smiling pilot is known and respected as one who loves Jesus.

The hours are multiplied. The

heavens are opened again and again as the Light of the world is presented to lost men by word and by deed. Yes, a plane is dedicated to service, Christ's service. Southern Baptists are truly on wings with the Word.

Sant'Angelo in-Villa

(Continued from page 3)

and indignation against the illegal acts of the mayor."

Pastor Cannito already preaches in four or five villages, and another has asked him to start services there, partly because of the publicity given the Sant'Angelo incident.

It is true that the Baptist congregation in Sant'Angelo now has to meet in a rented building too small to accommodate the crowds; and it is possible that some will become discouraged and quit attending. But several years ago, when this same congregation had been turned out of their first meeting place, the pastor asked them what they would do if they were forced to leave their second home. "We will take our sheets and make a tent!" was the reply.

The Lord Planned

(Continued from page 17)

ily prayers. One burden on their hearts was the maternal grandmother back in China. They prayed that the Lord would get her out that she might hear the gospel and be saved.

One day as Mr. Yong sat in front of his house reading the Bible he came to the verse, "Ask, and it shall be given you." He raised his eyes to meditate upon the wonder of that promise, and there, coming in the gate, was the beloved mother-in-law! She had received her exit permit the very day Mr. and Mrs. Yong had been baptized.

Soon her life was saved by an emergency operation. She probably would have died if she had remained in China, far from the chance of surgery. Again the family praised the Lord. Now the grandmother has given her heart to the Saviour, and she is an earnest Christian.

Every time I attend services in the Taipo Chapel I receive a great spiritual blessing and uplift, and I praise the Lord again for answered prayer.



WHITE, KATHRYN FERN

b. Ft. Cobb, Okla., Dec. 3, 1924, ed. Draughan's Business School, Oklahoma City, Okla., 1942-43; Oklahoma Agricultural and Mechanical College (now Oklahoma State University), Stillwater, Okla., 1943-49; S.W.B.T.S., M.R.E., 1952. Secretary, First Church, Stillwater, 1947-48; secretary to B.S.U. director, Oklahoma Agricultural and Mechanical College, 1948-49; high school teacher, Preston, Kan., 1949-50; summer worker, Southern Baptist Home Mission Board, Arizona, 1949, Washington and Oregon, 1951; B.S.U. director, Memorial Hospital, Houston, Tex., 1952-57; youth director, First Church, Duncan, Okla., 1950, First Church, Houston, 1957-58. Appointed for Hong Kong, October, 1958. Permanent address: Rte. 3, Duncan, Okla.

HONG KONG



THE WORLD IN BOOKS

Genevieve Green



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

Missionary Doctor

A Tool in His Hand, by Ann M. Harrison (Friendship, \$2.75), tells the story of a doctor who used his medical knowledge as a tool with which to gain entrance into Arabia and serve as a witness to the Christian faith.

Dr. Paul W. Harrison went to Arabia as a missionary of the Reformed Church in America a few years before the first world war and served until after the second. This biography, written by his wife, also gives much information about the Arabian mission and about the Arab people.

The opening chapter catches the doctor at a high point in his life. He is in a caravan on his way across the desert to the capital of Arabia. Seven years after the beginning of his missionary service, it is the first time a Christian missionary has been allowed in the Arabian city.

After that, the account goes back to the doctor's childhood in Nebraska, where his father served as a home missionary of the Congregational Church. Deciding in college days to be a missionary, Paul Harrison worked his way through medical school in order to go with medicine as a "tool in his hand."

Challenge to Christians

Two recent books which should challenge the Christian conscience are *Neither Black Nor White*, by Wilma Dykeman and James Stokely (Rinehart, \$5.00), and *The Bridge Is Love*, by Hans A. de Boer (Wm. B. Eerdmans, \$4.50).

The authors of *Neither Black Nor White*, a man-and-wife team—he a native of Tennessee, and she a native of North Carolina—have written from numerous interviews and experiences with people of every walk of life in the course of their travels in thirteen Southern states over a period of three years. Mr. and Mrs. Stokely do not do much of the talking; they permit people across the South to talk through them. Conversations are put together with rare insight and understanding. Every Christian concerned with people as people should read this book. Its challenge is for the entire nation.

Mr. de Boer spent four years working his way through the lands subjected to colonialism—and by courage and ingenuity contrived to see what was not supposed to be seen—in order to bring into sharp focus in *The Bridge Is Love* the great contemporary problem of race. In

Africa, India, Burma, Malaya, Singapore, Hong Kong, Communist China, Japan, Korea, Australia, and the United States, the author sought to discover how Christianity is facing or denying its task.

"I believe my generation will live to see Asia and Africa presenting us with a bill for all the wrongs we have done them," writes Mr. de Boer, a Christian businessman and journalist. "Our hope is in Jesus Christ alone. . . . Only in the name of Jesus can we protest against the wrongs in the world. But we should not only protest but become active Christians and do something about the misery in the world."

Whether or not he fully agrees with the authors of these books, the reader will have to admit that both reveal real and alarming situations. And he will have to face the one question that matters and that demands a definite answer: What is the task of Christianity in our day?—I.G.

Lottie Moon

The missionary name heard more often perhaps than any other among Southern Baptists is that of Lottie Moon. Helen A. Monsell tells her life story for children in the book, *Her Own Way* (Broadman, \$2.00). Boys and girls who have heard so much of the Lottie Moon Christmas Offering will welcome this account of how it all began.

Miss Moon was a wilful Virginia girl who "willed" to serve the Saviour in China, and her experiences make interesting reading for boys and girls at the "adventure" age. There is even a buried treasure in the story. The author knows just how to highlight events to delight young readers.

The Mongols

A book to give teen-agers an idea of the life and times of Ghengis Khan, *Sons of the Steppe*, by Hans Baumann (Oxford, \$3.00), is a story based on the life of the conqueror's grandson, Kublai Khan, as a youth. It is also the story of how the conqueror was overcome by the civilization of the conquered Chinese.

Conflict in the story, aside from the warfare and adventures of the Mongols, is between Kublai and his brother. Very close during childhood, they grew apart when Kublai came under the influence of an educated Chinese captive and realized the superiority of Chinese culture over the Mongol way of life. His brother

symbolizes the group in any civilization that will not accept change or recognize any culture as more desirable than its own.

Missionary Stories

Missionary Stories to Play and Tell, edited by Nina Millen (Friendship, \$2.95), contains about thirty stories for children of Primary and Junior age. These are "twice-told tales," having been previously published by the Friendship Press during the last five years.

Among the authors represented are Grace McGavran, Gertrude Rinden, Elizabeth Allstrom, and Alice Geer Kelsey, with a few others. This makes a companion volume for Miss Millen's *Missionary Story Hour*, published six years ago.

Sentence Reviews

The Last Book of the Bible, by Hanns Lilje (Muhlenberg, \$4.50, translated by Olive Wyon), has a three-chapter introduction on the background of the book of Revelation as a whole, followed by a scholarly fourteen-chapter commentary.—J. MARSHALL WALKER

A revision of a short textbook prepared for leaders of Bible classes, *The Life and Teaching of Jesus Christ*, by James S. Stewart (Abingdon, \$1.50), presents the truth in a clear, beautiful, and forceful manner.—J.M.W.

Based on the seven sayings of Jesus on the cross, the clearly and simply written messages in *Gold from Golgotha*, by Russell Bradley Jones (Baker, \$1.75), open avenues of thought even beyond those presented in the book.

Meditations for Youth, by Walter L. Cook (Abingdon, \$1.75), contains thirty-nine short devotional thoughts based on five Bible passages: The Ten Commandments (obedience), The Lord's Prayer (prayer), Twenty-third Psalm (trust), Matthew 25:31-46 (service), and 1 Corinthians 13 (love).—Ronne PUGH

In *Fathers Without Theology* (George Braziller, \$4.00), Marjorie Strachey discusses the early Christian writings that did not get into the Bible, concentrating on the writers and the personages to whom and about whom they wrote rather than on the theological content.

Well-named *The Story of Revelation*, Jack T. Akin's book (Exposition, \$3.00) will be especially interesting to the Bible student who, after studying the book of Revelation seriously, may here relive its scenes with John and view it in the light of modern psychiatry.—J.M.W.

A revised edition of *American Freedom and Catholic Power*, by Paul Blanchard (Beacon, \$3.95), brings the 1949 edition up to date; dramatic events of the past years in the struggle over Catholic policy, with new documentary sources.—J.M.W.

THE COMMISSION

My Aztec Brother

By Ernesto Flores

THE nationally famous ceremonial dancers of the Aztec Indians in Querétaro, Mexico, were invited to take part in the first industrial, agricultural, and fat stock show of the state of Sinaloa, Mexico, to be held in Culiacán. However, the Indians got their dates mixed up, and three of the men came to Culiacán two months ahead of time.

Among them was Manuel Rodríguez Campos, chief of the Aztec tribe and champion of all the ceremonial dancers of the tribes of Mexico. He had inherited from his grandfather, also an Aztec chief, a Catholic chapel, a number of houses, and all of the regalia, costumes, and instruments used in the fiestas of the Aztec nation. And Manuel was a fanatical Catholic.

Every time he saw an evangelical he would spit and curse. However, in Culiacán the men had taken a room in a hotel about a block and a half from the First Baptist Church and it was necessary for them to pass the church several times a day. In the two months Manuel passed many times. When there were services being held, he would stop on the sidewalk to listen and ridicule.

Because of his intense hate for the evangelicals, Manuel never thought he would enter one of their church buildings. However, one day he did enter; but, refusing to sit down, he left after a few minutes. He came again, and this time he sat down and listened to the sermon.

One day he came to my house and said, "I ought to tell you at the first that I am a Catholic; but I heard you preach, and your sermon touched my heart. I have come to ask you to tell me something about the Bible."

I talked to him about the Bible; and then I gave him a New Testament, underlining several verses and explaining them to him. One of these was John 3:17. After that he came to the services often and visited me in my home; and he brought his Indian companions with him.

One day as Manuel was leaving the Sunday school his cousin, a priest, was passing by. He waited for Manuel at the corner and cursed him for at-

tending services in an evangelical church. All that afternoon they argued and quarreled over religion. At last the priest said, "You are damned, utterly condemned body and soul."

But Manuel replied with the Bible verse I had showed him, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." Then he said, "Therefore, my cousin, if you condemn me, Jesus Christ will save me."

The priest went back to Querétaro immediately and told the tribe that their chief had become an evangelical.

Some of the people came to Culiacán and held a meeting, accusing the young chief of treason. They tried to change him back to his semipaganism, but he would not change; and since he is the chief of the Aztecs they can do nothing about it.

After the contest of ceremonial dancers, during which Manuel was again named champion, he came to me with some choruses he had composed. The words to one of them went like this:

My sins are blotted out.

My Jesus buried them

And buried them in the deepest sea.

Now my sins are blotted out.

Thank God that my Aztec brother was mistaken and came to Culiacán two months early.

The Gospel Is Urgent

By Evelyn Schwartz

I WITNESSED the cremation of the mother of one of the Baptist church members. The Buddhist service was most barbaric. The casket was placed on a pile of logs. After much speaking, praying, bowing, burning of incense, and sprinkling with "holy water," more logs were placed on top of the casket. Kerosene was added, and the family lighted the logs with candles.

As I listened to the weeping and wailing and watched the flames leaping around the casket, I realized as never before the meaning of the Scriptures, "weeping . . . wailing . . .



The family use candles to light the kerosene-soaked logs which enclose the casket. This was done after much speaking, praying, and burning of incense.

lake of fire and brimstone . . . shall be tormented day and night for ever and ever."

Several weeks before her mother's fatal illness, the Christian daughter had asked one of the missionaries and the national pastor of her church to visit and talk with her mother again. Due to their already heavy schedules, they were not able to visit the woman. I shall always wonder what would have been the result had these last visits been made.

My heart is burdened for the other lost members of this family and for lost people the world over. I believe if you, too, could see such a cremation service, you would realize the urgency of the gospel.

The cry for more helpers comes from all of our mission fields. But I do pray God will raise up young people to serve in his garden in Indonesia while there is yet time.

You who cannot go to the mission field need not regret it. Charles Haddon Spurgeon said on one occasion: "If a man can but pray, he can do anything. He who knows how to overcome with God in prayer, has heaven and earth at his disposal."

If you will pray earnestly, I shall try, with God's help, to be the feet to your prayers, telling the lost and dying of Jesus, the Mighty to save.

"Will It Do?"

(Continued from page 7)

her feeble-minded son after she dies.

But the way to Christ was not smooth. One morning shortly after the Bible reading had been started as a regular thing, Mina arrived as usual to cook my breakfast and get me off to the seminary. But she seemed in agony as she served. She explained that her son had been missing since the day before. All night she had sought him from house to house.

We prayed and took all the practical steps we knew toward finding him. When I came in from school at noon, Mina was beaming. She had found her lost son. She raised her hand to heaven and declared, "I really do believe in the Lord Jesus."

After this, she attended church regularly. Our daily Bible reading with explanations slowly progressed through John's Gospel. Mina was especially impressed with Jesus' tender attitude toward his mother while he was suffering on the cross. Later, when reading Luke's account of Jesus' being born in a manger, she spontaneously exclaimed, "Oh, what a pity!"

When I asked for questions, she replied: "Does one have to understand the Bible before he goes forward in the church? I can't read, you know." We thought certainly she would confess Christ that following Sunday, but she did not.

The next day she asked me, "What would I do if the preacher asked me a question I didn't know?" I explained: "He will not ask you what facts you know, but he will ask you what you believe."

The next Sunday her brown feet moved to the front of the church. The joy of announcing what Christ had done for her started the tears to flowing.

On Monday I told her that now she would sometimes lead our prayer and that at other times I would lead. This day it was her turn. She finished her prayer and then asked, "Will it do?" She had been praying at home regularly, but no one but God had heard those prayers.

A few days later she prayed aloud the second time and asked the question, "Will it do?" Would it! What a prayer! Not only had she prayed by name for me and for each one in the Parks family, but she had prayed for

my mother who visited here once. She had prayed for Dr. and Mrs. Buford L. Nichols and for their son David, now in the States. She had prayed for Rev. and Mrs. Ross C. Coggins who had lived next door the year before. She had prayed for Rev. Elton Moore, Mrs. Stockwell B. Sears, Miss Wilma Weeks, Dr. Kathleen Jones, and other missionaries to Indonesia whom she knows.

Will such praying do? Would to God all Christians, new ones and old, had such wide prayer interests and prayed by name, as Mina does, for other brothers and sisters in Christ. Pray for Mina, too.

Twelve People

(Continued from page 10)

during the three years of the building program contributions averaged more than five hundred dollars a month.

A large part of the contributions during those three years went to pay for the new building; but, despite this, during that time the church gave the fourth largest amount of any church in Nigeria to the Lottie Moon Christmas Offering. And it was in the upper 10 per cent in gifts to the Nigerian Baptist Convention's co-operative program.

Another revival, which we hope will have as far-reaching effects as the stewardship one, was held last year. It was a Sunday school revival, conducted by Miss Ethel Harmon, secretary of the Nigerian Convention's Sunday school department, and several Nigerian Sunday school field workers.

On the Sunday the revival began, there were sixty-three people in Sunday school. An average of 232 people attended the courses during the week, and 151 of them obtained awards. Then on the closing Sunday, the day of the dedication of the educational building, there were 225 present for Sunday school. Three weeks later the attendance reached 325.

This educational building is the first of its kind to be erected by a Baptist church in Nigeria. And it is equipped with furniture suitable for each age group, also something new in Nigeria. We hope that the lovely new building with its equipment will be an incentive to other Baptist churches in Nigeria to do likewise.

But most of all we hope this building will be used to win Nigerian men, women, boys, and girls to Christ.

As I sat on the platform during the dedication of Bethel Church's sanctuary and of the educational building two months later, as I looked out on the great host of people gathered to worship, my eyes filled with tears of joy as I remembered that I had had a part to play in the organization of the church.

There had been a Baptist church in Sapele in previous years; but the members, wanting to continue their practice of polygamy, had asked the Baptist missionary couple stationed there to leave the town. By 1946 the twelve Baptist men and women from the original church who wanted to follow the New Testament had neither a building nor a pastor. For five years they had begged for a missionary couple to be assigned to their province.

My wife and I settled in Eku, twenty-seven miles from Sapele, in January, 1946. After we met with the group in Sapele a few times, we realized that these faithful Christians were ready to be organized into a church. This was done in December, 1946.

Now, twelve years later, I cannot help but be grateful for the privilege of having witnessed how Christ took these twelve Nigerian Christians, changed their hearts and the hearts of people with whom they came in contact, and brought about this miraculous growth in stewardship and educational concern. "This was the Lord's doing, and it is marvellous in our eyes" (Mark 12:11).

Prayer

(Continued from page 6)

Just a few days ago I was again in Gualaguaychú, walking along the sidewalk, when I heard someone say, "Hello, Mr. Oriza." As the man timidly extended his hand, I recognized Sixto Bastida and remembered his prayer for freedom that day in prison. He is free now in a double sense, from prison walls and from the wages of sin. He is now a church member, having followed Christ in baptismal waters.

Again experience has proved that God hears and answers the prayers of his children.

Start the Wheels Turning Now

for a week of

SCHOOLS OF MISSIONS

in your association

Make sure that one of the Schools is scheduled for your church.

A qualified Schools of Missions program is one sponsored by an association or a group of churches, using personnel and program materials made available by the Foreign Mission Board, the Home Mission Board, and your state mission board. Besides Sunday messages by the missionaries, there are weeknight programs that provide for everyone through age-group mission study classes and special missionary message periods.

For the best step-by-step planning, from "How to Begin" to "Conserving Results," request the *Church Schools of Missions Manual* from your state Schools of Missions director.

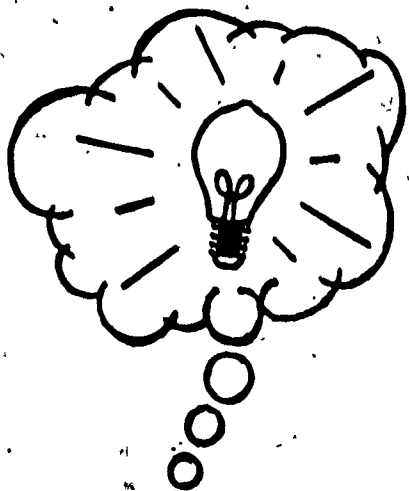
But Don't Wait Too Long!

The schedule for 1959 Schools of Missions is already filled and more than 260 of the maximum 300 Schools for 1960 are assigned. If your church is not included in one of these, do not wait until 1961 or 1962 to have that much-needed missions emphasis week. Plan to have one this year. Use the *Church Schools of Missions Manual* and the pamphlet, *Every Church Can Have a School of Missions (Even without Missionaries)*. Also write to the Foreign Mission Board and the Home Mission Board for the names of missionaries and to your state Baptist office for the name of someone to represent state missions. Arrange for slides, filmstrips, and other projective visuals through your Baptist Book Store. Begin early to enlist qualified teachers for the mission study books by asking your state Woman's Missionary Union and Brotherhood officers to recommend the best ones. Be sure to have a committee representing all church organizations so that there will be churchwide interest and participation from the very beginning.

THINK NEW THOUGHTS

in the new year

These three books offer you provocative reading that is filled with new thoughts about you and your life.



THIS WORLD: A CHRISTIAN'S WORKSHOP

by Brooks Hays

United States Representative from Arkansas
President, Southern Baptist Convention

The accounts of one man's efforts to apply his Christian faith to the thorny problems of 20th-century America.

As a politician, Mr. Hays talks frankly about his campaigns, his defeats, and his dilemmas. As a congressman, he talks about the problems of his people—the undramatic problems of an agrarian economy, roads, and schools—and the more dramatic problems of Little Rock's racial strife.

\$2.50

DID I SAY THAT?

by Leslie B. Flynn

Sparked by such interesting chapter titles as "A Keen Sense of Rumor" and "Better Sweet than Bittersweet," this is a unique and interesting look at the tongue's potentialities for good and evil.

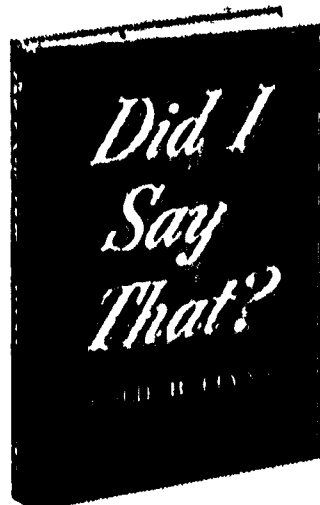
\$2.50

THE LIFE BEYOND

by Ray Summers

To help you understand the future life as it is revealed in the New Testament. This new book provides an excellent appraisal of biblical teaching on death, the disembodied state, the resurrection, judgment, and eternal destiny.

\$3.25



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