

THE

Commission

Historical Commission SBC
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The Missionary

I

"How shall they hear
Without a preacher?"

The missionary speaks
And, wondering,
We follow the path
Of his words
Into the
Red man's tent
Of rebellion and
Disbelief . . .
The black man's
Grass hut of
Ignorance and
Superstition . . .
The adobe
Of the brown man's
Ritual and fear . . .
The Oriental
Shrine of idols
And mysticism . . .
The islander's
Shack of lethargy
And confusion . . .
Or, any man's
House of sin and
Woe!

His a
Divine appointment
For a labor of love,
Rampant with
Heartaches and
Profuse with
Disappointments
We can never
Understand,

Alive with joys
And pleasures
We can never know.

His vision is
Strangely limited
To the heart and
Its potential
Under grace!
He moves over
Into the world
Of the alien and
Finds there his
"Home, Sweet Home"—
God's love,
The key that
Opens every treasure.

II

"And how shall
They preach,
Except they be sent?"

They who serve
Must look—
Not for the
Shining path of
Another's service,
But, rather, to
The glowing charge
From God's own
Direction.

We dare not
Sully the
Word of God with
Human sympathies or
Planned ambitions;
They can never
Provide safe passage
Into realms of
His "unknown" . . .
Nor the power
To reach and
To bind
The sin-sores of
The world.

His call
May be for
Dedication to
Pray the way or
Pay the way that
Others may learn
Of Christ's love.
For every one
Who goes,
There must be
Many to stay.
To all
The glory of
"Labourers together
With God."

"Blest be the tie"—
The glistening cord
That binds
Our hearts and
Our hands
Around the world!

—MARY N. TAYLOR

This poem was inspired by a sermon which Missionary Winfred O. Harper preached in University Baptist Church, Fort Worth, Texas, on May 4, 1958. Mr. Harper drowned on September 4, soon after he and his family had returned to Tanganyika, East Africa, after a year's furlough in the States.

THE Commission

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A Record of Answered PRAYER

God's Timetable

EACH Christmas Eve the members of Woman's Missionary Society go to the city hospital to distribute tracts and sing Christmas carols. Among the patients one year was a dear old Chinese woman for whom we had prayed for three years. A Buddhist, she had always offered food to the god in the kitchen each morning, lest something terrible happen to her.

She became seriously ill and from October until just before Christmas she was unconscious. We continued to pray that even in this illness God would give her another chance. Then on Christmas Eve, as we sang "Silent Night, Holy Night," this woman opened her heart to Jesus.

Some time later I received a letter from her son, a student in the Baptist theological seminary, who had been the only Christian in the family. He said that on his last visit home he had found his father faithful in church attendance. And the father had bought a new Bible and placed it on the living room table. "Pray without ceasing"—God answers prayers by his own timetable.—EVELYN SCHWARTZ, missionary to Indonesia

A House Rented

When Pastor José Jacinto felt led of the Lord to open new work in Flores, Pernambuco, Brazil, he and several other Christians traveled to that city on horseback. They held street meetings, and there seemed to be interest among the people. But to establish a new work they had to rent a house and equip a suitable room for public preaching services. Days passed and no

house could be rented. The local Roman Catholic priest had passed the word around that no one must rent a house to the evangelicals.

Pastor Jacinto and the other Christians prayed and made every effort to find a house, to no avail. Finally they decided that they should return to their home city the next morning. That night they all prayed together; but as they prayed Pastor Jacinto left the group and went to his own room. He prayed: "Lord Jesus, the work is yours. We've come here in thy name. No place has been found in which to work. Lord Jesus, I pray, give me a sign to guide me. Shall I leave with the others tomorrow? Or shall I remain here? Lord, give me to know thy will."

The Christians went to bed that night with a feeling of defeat, but the next morning a man came looking for the pastor. "You are the pastor seeking a place in which to preach?" the man asked. "Then come see a house I have to offer you. It belongs to my mother-in-law. It has been used by the collector of revenue, who turned in the key this week. You may rent the house for the preaching of the gospel."

When the pastor asked him who he was, the man replied: "I am a Presbyterian living on a farm ten miles out from the city. I heard of your efforts here to rent a place in which to preach the gospel; therefore, I rode in early this morning to try to help you."

Thus, the work in Flores was started. From the beginning it prospered, and before many months the Flores Baptist Church was organized.—MAXCY G. WHITE, *emeritus missionary to North Brazil*

Needs Supplied

In 1933 there was no doctor to head the work of Stout Memorial Hospital, Wuchow, China, care for the missionary families on the station, and help with the school and the evangelistic work in the local church and outstations. It was urgent that someone take up work without having to study the local dialect first. Daily the missionaries in Wuchow and the staff members at the Foreign Mission Board headquarters in Richmond, Virginia, brought this need to God in prayer.

At this time Dr. Robert E. Beddoe and his family, who had formerly been on the station, were in the States because of a serious eye condition that kept the doctor in a dark room for days and made surgery necessary. The eye condition was greatly improved now, however, and the doctor was desirous of again being at his post in China.

The need in Wuchow weighed heavily on the heart of Rev. John Lake, a missionary to China, and he suggested to Dr. Charles E. Maddy, then executive secretary of the Foreign Mission Board, that he interview Dr. Beddoe on the matter of returning to Wuchow. By February, 1934, Dr. Beddoe was again on the field.

As the missionaries on the station met from time to time they discussed the many needs and then spread them before the Lord in prayer. There was need for added equipment in the hospital and for improvement of the medical service—all of which required additional funds. God opened the hearts of friends in the States to supply money for sending one of the most promising nurses at the hospital

This continues the record carried by "The Commission" in June and September, 1958

for six months of graduate work and one of the doctors for study under an ear, eye, nose, and throat specialist. Plumbing systems were installed in the homes and hospital and modern X-ray equipment was set up in the operating room. The missionaries gave glory to God for they had learned that everything comes "by prayer."

The big answer to prayer came, however, when God sent to the station a perfect co-worker and skilled surgeon, Dr. William L. Wallace. Bill, as he came to be known by his friends, was most sympathetic in his attitude and untiring in his service, showing forth the Lord's power in his life. "For me to live is Christ," the words placed by the Chinese Christians on his tombstone after he died in a Communist prison years later, are descriptive of him even as they were of the apostle Paul.

Prayer availed to restore, in part at least, eyesight to a doctor and to return him to his mission station when he was urgently needed, and prayer availed to further supply the needs of the hospital by sending another doctor who was to give his life for China. Yes, more things are wrought by prayer than this world knows of; therefore, "pray without ceasing."—LOUELLA (MRS. ROBERT E.) BEDDOE, *emeritus missionary to China*

Work Begun

As I travel over the central part of the state of Pernambuco, Brazil, I am burdened with the number of towns and villages that do not have any gospel witness. One Sunday I passed through the town of Camocim de São Felix, which has perhaps five thousand

people. The pastor of First Baptist Church, Caruarú, was with me. I asked him: "I have heard that certain people in this town have said they will never let an evangelical preach the gospel here. Is that true?"

"Yes," he replied. "The gospel as we know it has never been preached here."

The next Sunday the lay evangelist from the Caruarú church and I visited the town of Taquaritinga do Norte (about three thousand people), where there is a small Baptist congregation. As we and the layman who directs this work walked down the unpaved main street, a man came up to us and asked, "You gentlemen are evangelizing my land?" My first thought was, Here comes trouble. But it wasn't. For the man said something like this as we talked: "So far as I know, I was the first person in this town to become a believer. I have been praying that the gospel may be preached here, and I am glad to see you have begun work. This town needs the gospel."—H. BARRY MITCHELL, *missionary to North Brazil*

A Home Made Happy

Several years ago a young man in our church in Djakarta, Indonesia, asked me to pray for his father and mother who quarreled all the time and made the home very unhappy. He said, "All of us children [seven] have tried to make peace between them but none of us has ever succeeded." He told me that his mother gambled every day and would waste all his father's money if he would let her.

"What about your father?" I asked.

"Come Chinese, New Year, my father can gamble for three days without stopping," he replied.

Another time the young man asked me where he could get a Chinese Bible to give to his father. We got a New Testament in Chinese, but there was no indication that the father read it.

We prayed for the father and mother continually, often in the church prayer meeting every Wednesday evening. Several years went by without any change in their lives.

The young man decided to go into the ministry and to enter the Baptist theological seminary. Dreading to tell his parents about his decision, he

prayed for days that the Lord would stop them from quarreling about it. He told his mother first; and she, who usually had so much to say, just looked at him and said nothing. Later he told his father. The father's face turned red, but he said nothing.

One day someone brought me the news that the young man's mother had had a severe stroke of paralysis while visiting her older son in another city and was unconscious. After many weeks she rallied some, and she was brought home to Djakarta. Soon becoming very ill again, she was taken to the hospital. When the church members first visited her she could move neither hands nor feet, and she couldn't say a word. We prayed constantly that the Lord would heal her and give her another chance to be saved.

One day when we went to see her she showed us that she could move her hand, but we couldn't make sense out of the sounds that came from her throat. Her husband was there that day, and he told us that he had been reading his New Testament. "I went to the Chinese church near my home Sunday to hear the gospel," he said. "If the Lord will only heal my wife, I will surely believe on him."

The mother was still in the hospital during the Christmas season. When she heard the lovely Christmas carols about the Saviour's birth sung to the patients by members of our Woman's Missionary Society, her heart was stirred to believe. "I would like to have him for my Saviour, too," she said.

When we visited her home late in January, she walked into the living room with the help of her husband on one side and her daughter on the other. Each visit after that showed some improvement.

Then one day we found her in the kitchen working on a meal. She moved briskly around the rooms as she chatted gaily with us. She showed us a sweater and scarf which she had knitted. The doctor had told her to knit to strengthen the muscles of her hands.

She read to us from the Bible and told us that before she got sick her son used to ask her to read the Bible, but she never would do it. She also

(Continued on inside back cover)

ON THAT last night our Lord said, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Prayer in Christ's name is the Christian's privilege, but God's glory. Therefore, let us tread softly.

When, as a green missionary, I went to North China in 1922 I was glad to follow my call but I thought the life would be dull, monotonous. To create material excitement in the early days there was a war-lord war every other year in West Shantung Province, in and surrounding my field. Then I lived in China through the nationalist upheaval, part of the second world war, and until I was finally closed out by the Communist conquest. It was my privilege to be in Tsinan for the last battle and to leave on the last Chennault plane to come in, rising in flight toward the sea twenty minutes before the airstrip fell into the hands of the enemy.

But the material unrest was as nothing compared to the challenge of living in the midst of the darkness of paganism, the challenge of living in an alien civilization, and, most severe of all, the challenge of the spiritual combat for the advancement of God's kingdom.

Day by day we came to know the reality of Paul's admonition: "Put on God's complete armour so that you can successfully resist all the devil's methods of attack. For, as I expect you have learned by now, our fight is not against any physical enemy: it is against organizations and powers that are spiritual. We are up against the unseen power that controls this dark world, and spiritual agents from the very headquarters of evil" (Philippians).

One very decided prayer, and ultimate victory, was for key people—men, women, boys, and girls who would be leaders. One boy was won by a missionary who carried a hygiene chart into a public high school for lectures. The student was attracted to Christianity and finally saved. Oh, was his old grandfather mad! It turned out that the old patriarch, who lived on the family estate in a village, was the high priest of devil worship for all his area. And he had destined this clever grandson for his successor.

But the boy remained steadfast and opened the way for the good news in all that area. As an evangelist at almost no salary he led in what became

a strong rural Christian community. Challenges put us on our knees with prayers ascending; then, marvel of the ages, God's answers came down to his glory. This young man was only one of many who answered God's call, "Follow me," as a result of definite prayer.

Then, too, there was the burden of souls, the most severe and heartbreaking burden of all life. The Chinese Christians early took on this burden. There was the case of Fourth Big Brother. He ruled a domicile of about forty—wives, concubines, sons, daughters-in-law, and grandchildren. An

Ascending and Descending

By Mary Crawford

opium addict, he was so caught by the habit that he took money which should have bought food and clothing for the family and spent it for expensive black-market opium.

A sister-in-law who accepted the Saviour led Fourth Big Brother's wife to church. When the wife was saved she proved a powerful key woman. One by one, men, children, and concubines were also saved, but not the old gentleman. He kept up a contest of minor persecution; but his wife prayed, never giving up. After five or six years Fourth Big Brother was at the foot of the cross. Two years later he was made a deacon for the small practical jobs of the church.

Sometimes the souls to be won were "good people"—Buddhists who had done without meals for as many as twelve years in order to "store up merit," scholars of Buddha who were

seeking light, honest men who were living up to the best light they had. The force that brought them into salvation was the preaching of God's Word, empowered by prayer prompted by the Holy Spirit. When we Christians went to our knees, the Holy Spirit worked ahead, softening hearts for the good news.

I also think back on what some people call "minor miracles." For there was God's provision of means of travel when the warring forces tried their best to keep transportation disrupted. I traveled by freight train several times, once all night long crowded in a cattle car which was loaded up to no elbow space with people instead of merchandise. From that car I transferred to an ammunition freight, on top of a load. But I reached my school for its opening before the war lords closed communications for the winter.

Another time we went to a Bible conference being held in faith during a special time of upheaval. When three of us were ready to leave the conference for work which was awaiting us, we were told that there were no trains. A big battle was going on to the south and there had been no trains on the main line for three days. That did not seem right, for we all felt that God had ordered us to work ahead.

"No trains, no tickets," the agent said. We stood stubborn. Then his face lighted. "No tickets needed," he said. "I have orders to send a general's private car to him today, come what may. I'll put you on it with two guards who go with the empty car. At the junction it will be attached to an ammunition train which is rolling on the main line today."

This private car proved to be a converted third-class car—not bad. After a day and a few hours we reached our destination and sent a telegram back to the conference, "God runs the trains." So he does. He honored the prayers that went up for "traveling mercies" for us that day.

Once I traveled alone at night, the only white person and only Christian on a third-class train crowded with refugees. As the train slowly made its way through the countryside, I lay quietly but in fear of war lords and bandits. Then I looked up in prayer and felt the very presence of the Lord descended to me.

How did we pray in those days?

(Continued on page 31)

"Every morning at ten thirty all work stops at the Baptist hospital in Ogbomosho, Nigeria," says Nurse Antonina Canzoneri, Southern Baptist missionary, "and the gospel is preached throughout the hospital —in all the wards, in the clinics, and in the waiting rooms.

Different staff members are assigned to preach in different stations each day."

Healing the SIN-Sick



Missionary Nurse Emma Watts, with a ward aide as interpreter, leads the devotional service on the men's ward.



The laborers and clerks at the hospital meet each day in the carpenter's shed, and one of them leads the service.



A student in and a graduate of the nursing school preach to a tuberculosis patient in isolation. Since the student does not speak Yoruba, the graduate is interpreting.



A senior nursing student leads the service in the pediatrics clinic waiting room, a shed. Services are also held in the other clinics and in the general waiting room.

Revival

T R I A L

Through

GUAYAQUIL, Ecuador, is recognized as one of the fastest growing industrial port cities of South America. The largest city of Ecuador, with about half a million inhabitants, it has experienced much of its growth within the past six years.

Being a port city and having such phenomenal growth, Guayaquil has been open to the forces of evil. The established religion is not competent to meet the spiritual needs of the multitudes. In fact, in many cases it has added to the vices instead of challenging the virtues of men.

In such an atmosphere the Howard L. Shoemakes began Southern Baptist mission work in Guayaquil the first of 1954. In their energetic and winsome way they began to lead people to the Lord. Howard took the gospel to the people, establishing preaching centers in the crowded residential areas.

In the four years that followed, Howard did what would seem humanly impossible. It was no wonder that he was a sick man when he left for furlough. The great crowd that came to the airport to see the Shoemake family off to the States was evidence of how the hearts of the people had been won with the gospel.

The Lord does not let his work go without a witness. The James O. Teels had answered the call of God to come to Ecuador, and they were in Guayaquil to take up the work when the Shoemakes left. The Lord has a place and plan for every life and he uses each person according to his talents. One of the national workers said that God sent Howard Shoemake to burst the great rock of resistance to the gospel and then he sent James Teel to smooth the rock for the Master's use.

Before the Teels had time to unpack they were busy with the work of the mission station. They were overwhelmed by the masses of people on every hand and their spiritual and physical needs. As they filled their responsibilities they were plagued with sickness. The physical conditions of

this port city are not conducive to good health. Many of the preaching centers are located in the swamps where mosquitoes and flies are a constant physical hazard.

In the face of mounting difficulties the Teels carried on the work. On June 25, 1958, their eighteen-month-old daughter died, and she was buried in the local cemetery. A few weeks later Mrs. Teel underwent serious surgery. She found it difficult to regain her strength during the months that followed. It was deemed necessary by the local doctors, the Ecuador Mission, and the Foreign Mission Board that the Teel family return to the States on emergency sick leave. Within a year two missionary families from Guayaquil had returned to the States in need of medical treatment.

God has never promised any of us an easy time. Christ's marching orders are still those found in Matthew 16:24-25: "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

The two families who have served in this sin-sick city of Guayaquil answered that call of Christ. They followed, found their crosses, and bore them. Would there be anyone to say that what they did was in vain? Their purpose was not to save their lives

but to lose them in the will of God. Through trial they have been used of God to bring salvation and hope to the lost and hopeless. Through their trial God has sent a revival to the city.

For months James Teel had been planning an evangelistic crusade for the Baptist centers of Guayaquil. He had invited a missionary couple from Peru—my wife and me—to do the preaching and help with the music. On the day that we were to arrive it became necessary for the Teels to leave for Southern Baptist Hospital, New Orleans, Louisiana. They left Ecuador an hour before our plane flew in from Peru.

The revival effort started on schedule. It soon became evident that God was at work. Meetings were held for three days in each of two centers and for a week in each of three others. Crowds grew from night to night. The First Baptist Church was packed to overflowing when the services were held there. The power of God brought conviction of sin and confession of faith in Christ. Those who were won brought others to hear the gospel.

A young doctor's wife was converted at the beginning of the revival. The following nights she brought her three sisters, two brothers, and mother and father. They all accepted Christ as Saviour. The young wife is now praying for her husband. Having found something she wants to share, she is a living witness of the power of the gospel.

A junior girl accepted Christ. She then brought her mother, who also made a profession of faith.

A recent convert brought her brother and sister-in-law to the revival. Because they had never been to an evangelistic service before, she told them that the preacher would give an invitation at the end of the sermon but that they were not expected to respond. She explained that a decision must come from the heart or it would be of no value.

When the invitation was given the

brother and his wife accepted Christ. The sister was afraid that they had not understood the nature of the invitation. However, when she approached them after the service they were quick to explain that they were compelled to make their decisions that night even though she had told them that they were not expected to respond. She knew then that they had truly trusted Christ as Saviour. This same woman brought her husband to the meeting, and he was saved.

During the last service of the last week of meetings eight people made decisions. When we finished talking with these eight we found eight others waiting for private conferences. They

wanted to know how they could be saved. We took them one at a time and led them to the Lord.

Many other similar experiences could be mentioned. The multitudes are hungry for the message of Jesus Christ. They have not heard the word of God. They have been forbidden to partake of the Bread of life. Many are now breaking loose from dead formalism and are coming to know the living, fervent faith in Christ Jesus.

When the revival in the five Baptist centers of Guayaquil came to a close, 110 had made public professions of faith in Christ. God alone will be able to measure the final outcome of this effort.

This revival came through trial. It came because two couples took up their crosses and followed the Master. The crosses were heavy. It is no wonder the missionaries' knees buckled under the weight. The work would demand the best of a dozen Baptist preachers. Through the trials of two couples a lighthouse has been planted that will continue to bring the light of salvation to the multitudes on the shores of this port city.

And this lighthouse has not been left unmanned; for since the close of the revival the Howard L. Shoemakes have returned to Guayaquil to take up their cross for the Master once more.

BELOW: Week-long meetings were held in each of these three centers in Guayaquil, Ecuador. **LEFT:** There were thirty-eight decisions in First Baptist Church. **CENTER:**

Twenty accepted Christ at La Tola preaching point. **RIGHT:** Forty-eight decisions, the largest number made in a single week, were reported at Garay mission.



ABOVE: Having found the Saviour, new converts shared him with others during the crusade. **LEFT:** This woman (right) invited her husband (left) and her brother and sister-in-law to the revival meetings, and they made professions of faith in Christ. **CENTER:** This doctor's

wife (second from left) led her parents (right), three sisters (two shown, center), and two brothers (not shown) to the Lord. She is still praying for her husband (left). **RIGHT:** This Junior girl accepted Christ and then brought her mother to services. The mother, too, was saved.

Evangelism:

Heartbeat of Mexican Baptists

By Ervin E. Hastey

FOR A CHURCH to measure up fully to the Great Commission of our Lord, the spirit of evangelism must permeate the hearts of a sizable majority of the members and occupy the pre-eminent place in all activities. This is the goal set for the 150 Baptist churches, with about 16,000 members, which make up the National Baptist Convention of Mexico—in a land of approximately 30,000,000 people, the majority of whom are lost without Christ. During 1959, as the result of the praying and planning of convention leaders, Baptists of Mexico are joining Baptists around the world in a great harvest of souls for the glory of God.

This evangelistic emphasis in Mexico dates back to 1955 when Missionary Roy L. Lyon began to dream of an organized, well-planned effort in evangelism for Mexican cities. Under the direction of the Holy Spirit, and with the fervor that comes from such inspiration, he presented these dreams and plans to his evangelism class at the Mexican Baptist Theological Seminary in Torreón. The students received them with much enthusiasm and asked for an opportunity to put them into practice.

Thus was born the "Piedras Negras" plan of evangelistic campaigns for Mexico, a plan which combines the general organizational steps of a simultaneous revival in the States with an intensive house-to-house visitation program especially fitted for the Cath-

olic population of this country. It is called the "Piedras Negras" plan because the first such effort was made in Piedras Negras, Coahuila, a very liberal city just across the Rio Grande from Eagle Pass, Texas.

In October, 1956, teachers and students of the Torreón seminary arrived in Piedras Negras to co-operate with the two churches and two of their missions in this simultaneous revival. Each morning the workers met at the headquarters church to hear reports of the previous day's activities, receive instructions, present a thirty-minute radio program, and pray.

After lunch some forty teams of two each, composed of seminary personnel and local church members, left the church with tracts and New Testaments in hand to do personal work in all of the homes in that frontier city. The week's activities resulted in 276 public professions of faith in Christ.

Inspired by the blessings of this effort, leaders of the North Central Association and seminary teachers and students determined to promote such a crusade in Torreón and the surrounding territory. The time was set for the week commonly known in Catholic countries as "Holy Week." After six months of intensive planning the campaign was begun in the twenty-four co-operating churches and missions.

At the close of the week the following results were reported: 3,237 visits made, 50,000 tracts distributed, 599 New Testaments given in house-to-house visitation, 2,697 Gospel por-

tions distributed, and 976 professions of faith made. (This report of professions of faith includes some made in homes but not in the services. This practice is no longer followed in our campaigns; we now include in our reports only professions made in the services.) As a result of this campaign, baptisms in these churches jumped to 209 for the year, as compared to 86 for the year before.

As soon as this revival was over the association began to plan for one to be held in 1958. The date set was May 25 to June 1.

Excellent preparation for this series of meetings was an evangelistic conference for all Baptist preachers—the first in the history of Baptist work in Mexico—which was held immediately preceding the simultaneous crusade. Outstanding speakers from the United States and Mexico taught the latest evangelism methods to the one hundred pastors who attended and inspired them to put these methods into practice. The pastors and evangelists entered the campaign with their hearts "on fire."

The thirty-four churches and missions co-operating in this 1958 crusade reported 575 professions of faith in the services. Six hundred new Testaments, 5,000 Scripture portions, and 90,000 tracts were distributed.

There have also been special evangelistic emphases in recent years in the Emmanuel Baptist Association, which includes the states of Jalisco, Colima, and Nayarit. Missionary Orvil W. Reid has led in these campaigns,

and the Lord has richly blessed them.

The first simultaneous campaign in the association which includes the states of Michoacán, Guanajuato, and Querétaro was held in the fall of 1957. Missionary William M. Clawson gives the following report of this effort:

"With the co-operation of many pastors from all sections of Mexico, seminary students and faculty members, and several missionaries, the association experienced a spiritual revival. In the twenty churches and six missions, with a total membership of 926, there were 246 first-time professions of faith and 224 rededications. The new converts were duly enrolled in classes for instruction before baptism."

With the inspiration and experience that the evangelistic conference for

preachers and these revival campaigns have afforded, we are planning greater things in Mexico in 1959.

At the 1958 meeting of the National Baptist Convention the Baptist Jubilee Advance program suggested by Southern Baptists for the next few years was adopted. According to this plan, 1958 was designated as a year of special studies and preparation for the evangelistic activities of 1959. The churches and associations received the suggestions with much enthusiasm, and it appears that all the associations will co-operate in simultaneous campaigns during 1959.

The convention named me president of the evangelism committee for 1958-59, and a few months later the Mexican Mission asked me to be the promoter of evangelism for 1959, thus making it possible for me to spend all

of my time in evangelism beginning in January.

The calendar of evangelistic activities which we drew up for the convention year 1958-59 is as follows:

October 26, 1958—Day of prayer in all churches and missions.

November 23-30—Preparation week. The book, *The Ministry of Visitation*, by John T. Sisemore, was taught.

December 31—Prayer service, with the goal being every Baptist of Mexico kneeling in prayer.

January 4, 1959—Personal soul-winners' pledge day.

January 20-24—Bible study.

February—Special studies in evangelism, with emphasis on personal soul-winning.

March 1—Census.

March 9-13—Special course on personal soul-winning in each of the Sunday school departments.

March 22-29—Simultaneous campaigns begin, with two associations participating in this week. (It should be explained that in Mexico we cannot divide the country into two or three sections for this campaign due to the lack of evangelists. Therefore, we will participate on an associational basis with not more than two associations co-operating at any given time.)

(Continued on page 32)

LEFT: These are some of the pastors and evangelists who took part in the 1958 simultaneous revivals in the area around Torreón, Mexico. BELOW: Personal workers eat lunch before going out two by two to visit in homes.



KOREA—*Land to Love*

By Don C. Jones

AS I WRITE, one year of missionary service in Korea is nearing an end—a year of determined language study, of introduction to strange foods, strange clothing, and strange modes of thought; a year of becoming aware of a Mission's way of carrying on its work, of personal evaluation, of frustration and exaltation; a year of observing a nation and its people and of discovering ever deepening impressions.

This land of Korea was for many centuries peaceful and largely unknown to the Western world. In recent, tragedy-filled years the centuries of peace have been shattered by destruction and oppression, and Korea has been upon the world's front page. The "Land of Morning Calm" has served as a battlefield for the world. The word "Korea" has become a symbol of the sorrow and suffering caused by war. Korea's orphans have become the adopted children of the world. The world's memories of Korea are principally those which many would like to be able to forget.

As I come to the end of my first year as a missionary to Korea, I know that many of the world's impressions are true. The scars of war are still all too plain. The refugee problem, the juvenile delinquency, the poverty are characteristic marks of present-day Korea. But I want to say delightedly that there is another side to all this. There is a Korea to love, not merely to pity.

I'm not sure that I recall hearing much talk of Korea's beauty—a battlefield is not beautiful. But this poverty-stricken country is certainly rich in the natural beauty of God's creation.

For those who travel the rugged roads there is the beauty of the ever present mountains and the sparkling clearness of streams and rivers. There is the beauty of trees and flowers: apple, peach, pear, and persimmon orchards, waving poplars lining many roads, abundant wild beauty of forsythia in spring and cosmos in early fall. In the mountains are terraced slopes, and between are lush green valleys of barley, rice, and vegetables. Here and there is a thatch-roofed village with wood smoke hanging

just above the roofs in early evening. The scene is so peaceful and so beautiful that it seems incredible that war and destruction were here so recently. I've fallen in love with the beauty of this second home of mine.

Korea's people are also very attractive to me. Of course, Korea has its share of unsavory characters, and there are some who would be glad for all Westerners to leave; but we have always been treated with unusual consideration.

On a bitter cold night last winter the car refused to start after a service I conducted in the country. The young man who interpreted for me and I knew we'd be delayed till morning; therefore, we walked to the police station in a near-by village to try to get word of our delay to my wife.

The policeman cranked the handle to his field telephone for about an hour before he made connection with a police box near our house in Taejon. From the police box in Taejon went two men to deliver my message and to assure my wife that in my absence they would watch our house closely for the rest of the night.

About two weeks ago we were traveling on a crowded holiday train. We had stood only a few minutes when the conductor led us to a seat about to be vacated—courtesy to the foreigner.

When our missionaries have had experiences of "slicky-boys" trying to get away with fountain pens or watches (usually unsuccessfully), almost invariably some bystander has come and humbly apologized for the other's wrongdoing. How many Americans are so considerate?

Korean people are generally cheerful and uncomplaining in spite of heavy toil with little material gain. They are passionately devoted to education, as they are to the privileges and responsibilities of democracy in their ten-year-old republic. They love to sing, and in their churches they sing all stanzas of each hymn and do it heartily.

One thrilling thing to any preacher is the responsiveness of Korean people to the gospel. Seldom do the missionaries preach without seeing professions of faith, often in large numbers. Our churches and preaching points increase in number rapidly as deacons, theologi-



cal seminary students, and evangelists sponsored by the Korean Baptist Convention go forth to plant the gospel seed in new villages or cities.

Perhaps this responsiveness is partly because Korea's native religion teaches of one God and of individual responsibility for sin. Perhaps it is because the declining influence of Buddhism and Confucianism leaves a void that must be filled. Perhaps it is partly because these simple-hearted people who have suffered greatly have a longing for the Saviour we preach. The door is open, the opportunities are great; we must meet the challenge of Korea.

I'm sure that one reason we have come to love Korea is the deep sense of satisfaction God has placed in our hearts—not satisfaction with ourselves but satisfaction because of a sense of being where God wants us to be and of doing a job which is eternal. Week by week there come preaching opportunities galore, both here in Taejon and in the country. In the Baptist theological seminary, where we now teach, there is opportunity to touch the lives of our Korean Baptist leaders of tomorrow.

There are also so many opportunities to invest in individual lives. A fine, orphaned girl who has attained Queen Regent in Girl's Auxiliary may be given the opportunity to resume her schooling and realize her dream of becoming a nurse. A young person who desperately needs an operation may be given a new opportunity for life in our Baptist hospital in Pusan. A G.I. baby in process of being adopted in America may stay in our home long enough to twine his chubby arms about our hearts. There is often this feeling that we are dealing with fundamentals of life and death and the yearnings of the human heart.

Surely, there are problems and difficulties, and we do not know the answer to all of them. We do not believe that God will remove these problems from our path, but we do believe that he will give us strength for them and lead us through them. Perhaps at one time we felt that doing God's will demanded great sacrifice; but when we prepared to make that sacrifice we found that the dividends in joy and fulness of life far outweighed any sacrifice we might try to make.

All about us are needs which our present missionary force in Korea cannot possibly meet. We are praying the Lord to send forth more laborers for his harvest. And we are praying that as they come they will see Korea, not merely as a land to pity, but as a land to love.



Ancient gods adorn a mountaintop north of Seoul, Korea.



Mrs. Don C. Jones and Sunday school pupils at Yonki.



A Korean farmer plows his rice paddy.



Gateway to Health

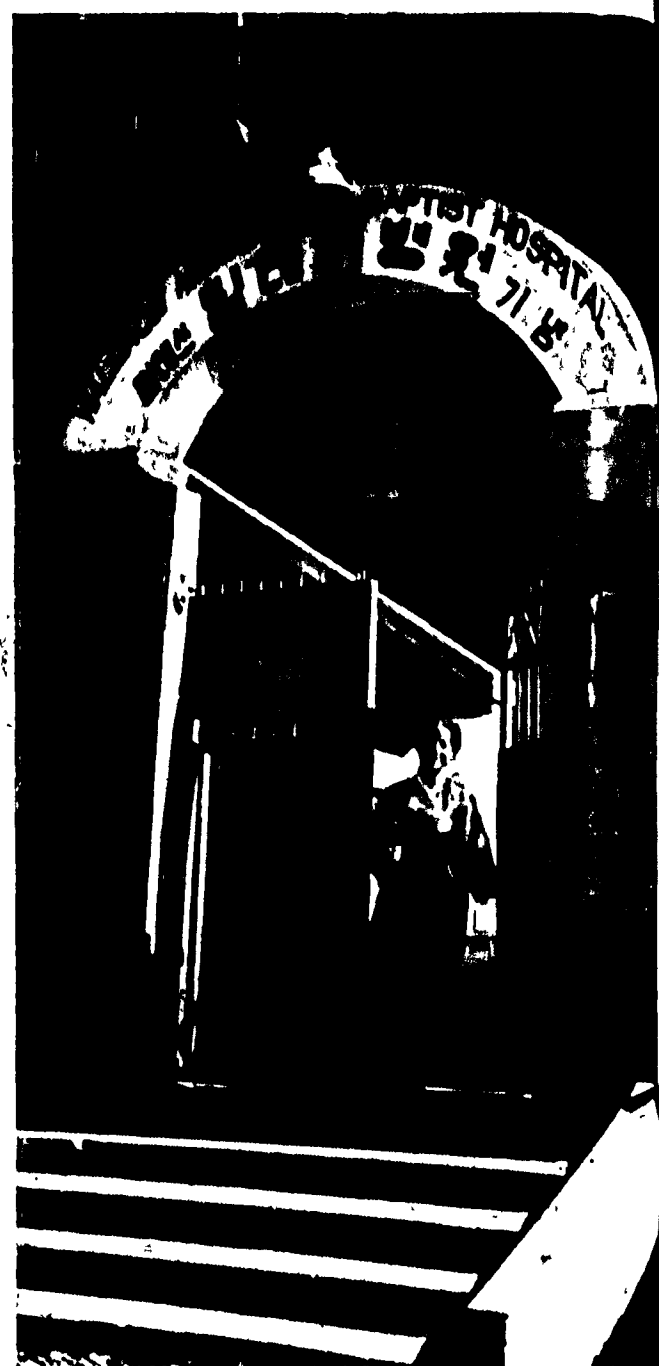
EDITORS' NOTE: *The following article was contributed by a teacher helper at Wallace Memorial Baptist Hospital, Pusan, Korea. "I cannot speak English well," she apologized in the material she sent; "so I am afraid I cannot manifest the very essence of the responsibility of this hospital."*

JESUS explained his ministry on earth by these words, "They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance." These words also outline the twofold ministry of Wallace Memorial Baptist Hospital, in Pusan, Korea.

The story of this hospital must begin with the introduction of a person

who obeyed Jesus and followed him faithfully unto death. William L. Wallace was a Southern Baptist missionary doctor in the Orient for fifteen years. In the line of duty as a missionary for his Lord and Master, he died in a Chinese Communist prison in February, 1951. In praise of his missionary spirit and in order that his faithful life might be remembered in the future, the Baptist hospital in Korea was named Wallace Memorial.

Baptist medical work in Korea dates back to December, 1951, when Dr. N. A. Bryan, veteran Southern Baptist missionary who had spent many years in China, opened a clinic in a tent at Nam-Po-Dong, Pusan. He was soon joined by several missionary nurses and the clinic was moved into a building. Many of the patients were refu-



Dr. Robert M. Wright (third from left) and the Korean interns and residents have prayer together the first thing each morning.

gees because of the Korean War. For one month during the summer of 1953 the average daily patient count reached 716. And the doctor and his helpers saw 1,000 patients on each of two days!

As the number of patients increased the Southern Baptist Foreign Mission Board began to construct a hospital building on Yong Do Island, in Pusan, and early in 1956 the new hospital was opened for work. The present super-



Dr. Wright examines a patient as he makes the morning rounds in the wards.

intendent is Dr. Robert M. Wright. Since Head Nurse Lucy Wright went on furlough, Missionary Irene Brannum has been in charge of nurses. The hospital staff also includes Missionary Ruby Wheat, five Korean doctors, twenty-seven Korean nurses, an evangelist, and thirty other workers.

The basement of the three-story hospital building is used for the laundry, stores, classrooms, playroom, and other miscellaneous things. The first and second floors are used for clinic, operating room, patients' rooms, and nurses' dormitory.

The doctors, nurses, and all of the hospital staff have been doing their best to save the patients' lives. But this is not all the task that Christ addressed to us. There are more serious things which we must do—preach the gospel and bear witness.

Evangelist E. Chun Cho has been preaching the gospel to all the patients every day. Before they are examined by the hospital doctors, they are examined by the Great Physician, Jesus Christ our Lord, and learn the cure for their sinful hearts. Mr. Cho also visits hospital patients.



Evangelist E. Chun Cho leads chapel service for the hospital staff.



Anesthesia before an operation.

One patient who came to the hospital had had stomach pain for almost twenty years. He had spent all his money to get cured, but he grew worse instead of better. Finally he was brought to the Baptist hospital. Following an operation by Dr. Wright he got well. After his recovery, the hospital sent him some food and medicine, and friends leased a small house for his family. But he still would not accept Christ. It seemed an impossible thing to make him a Christian, but God made him a new creature. Today his personality is completely changed. He now supports his family by tailor work.

Patients who had been saved in the hospital wanted to worship every Sun-

day, but there was no church on Yong Do Island. Therefore, they gathered with the hospital staff in the waiting room for worship services. Then in December, 1956, a Baptist church was organized with twelve charter members. How the church has made great progress! A new building is being erected near the hospital. Even though the people are poor, they like to serve God. I don't doubt that this church will glorify God.

I think many glorious things will be accomplished through this Wallace Memorial Baptist Hospital forever.



The hospital's X-ray equipment is used in examining a patient's foot.



Missionary Lucy Wright (standing) and a Korean nurse discuss a patient's chart.

FOREIGN MISSION NEWS

General

Advance Program Receipts

The Southern Baptist Foreign Mission Board received \$1,922,932.10 from the advance section of the Cooperative Program during 1958.

(Cooperative Program money received after the Southern Baptist Convention's operating budget is met is called Advance Program funds and is shared by the Foreign and the Home Mission Boards, with the Foreign Board receiving 75 per cent.)

Argentina

Serving Downtown Rosario

The first persons baptized in the new auditorium of First Baptist Church, Rosario, Argentina, were the architect and his wife, both converted during the construction of the building. Fifteen other persons were baptized during the dedication services, and 58 accepted Christ in the three-day revival held in connection with the opening. (See photo on page 17.)

There were 2,000 people present November 5 for the inauguration of the auditorium, which will seat 1,000, and more than 400 were turned away. Among those present were prominent city officials, businessmen, doctors, lawyers, engineers, and people from every walk of life.

The church, made possible by gifts from the Jarman Foundation, the Lottie Moon Christmas Offering, and the



THE COVER: A refugee in the Gaza Strip plants a mimosa seedling deep to tap desert moisture. He is taking part in the United Nations Relief and Works Agency's project to anchor the sands and make at least a third of the clay plain beneath them available for cultivation by the refugees. In as little as three years the mimosa can stabilize shifting sands by covering them with waving green thickets. This is a United Nations photograph.

church members themselves, is located in the heart of downtown Rosario, on one of the principal streets. There are 200,000 people living within walking distance of the building.



Pictured are all but one of the 20 charter members of Nairobi Baptist Church of Kenya, East Africa, organized last fall. (See story in Foreign Mission News.)

Included in the building are educational facilities to accommodate 1,000 people, a three-bedroom pastor's home, missionary offices, and a book store.

The educational building was finished a year before the auditorium. Out of the church membership of 250, there are 85 Sunday school officers and teachers. The Sunday school is fully graded with three departments each for the Nursery and Primaries, two each for Beginners, Juniors, Intermediates, and Adults, and one for Young People. Plans are under way for additional Nursery, Young People's, and Adult departments. (See page 12 of the January, 1959, issue of *The Commission* for a picture story on the Sunday school.)

The Sunday school's aim is to fill the building to capacity within five years with people who are receiving training in Christian living, Bible study, stewardship, and soul-winning.

East Africa

Center Dedicated

Sir Richard Turnbull, governor of Tanganyika, delivered the official address at the inauguration of the Baptist center building in the Magomeni community of Dar es Salaam, Tanganyika, on January 8.

Within walking distance of the new building are some 20,000 Africans. Sunday school and worship services were held in a rented house near by while the center was under construction.

Church Organized

Nairobi Baptist Church of Kenya, East Africa, an English-speaking church, was organized in October with 20 charter members—five Asians, two Africans, and 13 Europeans (which includes four from the United States, one from Scotland, and eight from England). Three of the members were received by baptism. (See photo at left.)

While this church is not a direct product of Southern Baptist missions, it is related to the mission work and Southern Baptist missionaries in Nairobi played a prominent part in its beginning. The church is self-supporting.



Catcher Hal Smith (left photo above) and Pitcher Wilmer Mizell (right), of the St. Louis Cardinals, gave Christian testimonies as their baseball team toured Japan for

a month last fall. Baptist churches were packed wherever they spoke, and Japanese young people mobbed them for autographs. (See story in Foreign Mission News.)

Ghana

First Baptism

Five candidates—the first converts resulting from Southern Baptist mission work in Nalerigu, in the Northern Territories of Ghana—were baptized on Christmas Day, 1958. Among the five was Georgie Faile, eight-year-old son of Dr. and Mrs. George M. Faile, Jr., first Southern Baptist missionaries to settle in Nalerigu.

"We spent Christmas night going after a patient," Dr. Faile writes. "This included a six-mile walk in the bush under bright moonlight. Still, a very happy Christmas!" Dr. Faile began medical mission work in the Nalerigu area in the fall of 1957, and the Baptist hospital was opened last August.

On Christmas morning the Nalerigu Baptist Church, also organized in August, held the first service in its new location—the old state council assembly hall which Baptists have rented

for a preaching center. Attending the service were the chief of the Manprusi, predominant tribe of the region, his elders, and some 150 other persons. Rev. Douglas C. Cather, missionary in Tamale, capital of the Northern Territories, brought the message.

288 Accept Christ

There were 288 professions of faith and 1,445 rededications during a series of evangelistic campaigns in eight Baptist associations of Ghana last fall. Forty-three Baptist churches participated, and total attendance was estimated at 16,374.

Assisting in the revivals were Missionaries Homer R. Littleton, Douglas C. Cather, William E. Arnold, W. Eugene Verner, and G. Clayton Bond.

Interest Expressed

While Dr. Faile examined a patient in Naglio, which is near Naler-

igu, Ghana, a devout Moslem sat in the room reading from a well-preserved edition of the Koran. In the course of the examination some 40 or 50 people gathered.

Dr. Faile advised the patient and agreed to send him some medicine. Then he gave a gospel message to the attentive audience. The senior hadji (one who has made a pilgrimage to Mecca) said: "We hear what you tell us. We want our children to follow Jesus, but it is hard for us. We cannot read your Bible. Can someone come to build a school for our people so that all can learn to read and understand?"

From 100 to 120 people attend services at the Naglio preaching station each week, Dr. Faile reports.

Hawaii

Steps Toward Maturity

Approximately 125 messengers from
(Continued on next page)

The Taiwan (Formosa) Baptist Convention—with 18 churches, 7,000 members, and nine ordained pastors—has five missionaries. May God forever bless these Baptists of Taiwan with the spirit of missions!

Foreign Mission News

(Continued from page 15)

21 churches attended the meeting of the Hawaii Baptist Convention held at Olivet Baptist Church, Honolulu, in November. Two new churches were admitted to the convention—Lihue Baptist Church on the island of Kauai, and Pearl City Baptist Church, on the island of Oahu.

The 21 churches reported 4,553 members, a Sunday school enrolment of 7,977, Training Union enrolment of 2,348, Woman's Missionary Union membership of 1,795, and Brotherhood membership of 472. Total contributions for the year were \$305,484, with \$42,129 going to all mission causes.

Two steps toward the maturity of Baptist work in Hawaii were taken as the convention voted to employ a full-time executive secretary-treasurer and to enter into a program designed to help the churches to become financially self-supporting in 10 years.

For the first time in its history the convention elected a local Japanese pastor as its president. Pastor Mori Hiratani, of Pearl City Baptist Church, will serve in this capacity. Other officers are Dan Kong, vice-



Prime Minister and Mrs. John Diefenbaker, of Canada (right), are shown with Pastor and Mrs. Charles H. Morris, of First Baptist Church, Petaling Jaya, Malaya, and their sons, Charles, Jr. (left), and Eric Eugene. The Diefenbakers, who are Baptists, attended the morning worship service at the small Baptist church while they were in Malaya on an official visit.



A Sunday school class near Umtali, Southern Rhodesia.

president; E. L. Combes, treasurer; Alfred Chong, secretary; and Mrs. Grace S. Sharp, assistant secretary.

Hong Kong

35 Profess Faith

Thirty-five students made professions of faith in Christ and 56 others indicated an interest in becoming Christians during the religious emphasis week held at Hong Kong Baptist College last fall. Ten students dedicated their lives to full-time vocational Christian service.

The campus Baptist-Student Union is encouraging each student making a decision to join one of the Baptist churches of Hong Kong.

Hong Kong College, which is in its third year, has an enrolment of 547. This includes 278 freshmen, 185 sophomores, and 84 juniors.

Japan

Ballplayers for Christ

While the St. Louis Cardinals were on a good will tour of Japan for a month last fall, two of the team members spread good will for Baptists in their free moments. (See photos on page 15.)

Catcher Hal Smith and Pitcher Wilmer (Vinegar Bend) Mizell, both active Baptist laymen in St. Louis, gave their Christian testimonies in Baptist churches and missions in

Tokyo, Osaka, Hiroshima, and Fukuoka. They also spoke as Christian athletes at Seinan Gakuin, Baptist university in Fukuoka City, where students mobbed them for autographs.

In telling of the impression Smith and Mizell made in Japan, Missionary Carl M. Halvarson says, "Their testimonies amazed the Japanese people, who somehow cannot conceive of famous athletes being such positive Christians." Missionary William H. (Dub) Jackson, Jr., adds, "Often the testimony of a baseball player is worth 10 times that of a missionary."

Philippines

Dedication-Ordination

Highlighting the dedication service for the new building of Pasay Baptist Church, in the Philippines, was the ordination of Deu Mahandi, a student in the Baptist theological seminary whom the church called to be its first national pastor. (See photos on page 17.) Missionary Eugene M. Cross had formerly served as pastor.

The new church house was made possible primarily by gifts through the Lottie Moon Christmas Offering. Church members and friends also contributed to its construction.

The history of Pasay Baptist Church, organized in November, 1957, with 38 members, dates back to March, 1954, when a temporary building was rented for a meeting place. The congregation has moved

twice since that time. The church now averages well over 100 in Sunday school attendance and has an active Training Union program.

Mr. Cross attributes most of the decisions made in worship services to Bible classes held in the homes of interested individuals. One or two Bible classes are conducted almost every weeknight in different locations. The church members also help promote three preaching stations in the outlying sections of Manila.

Spain

Spiritually Starved

Students in the Spanish Baptist Theological Seminary, Barcelona, spent the summer as pastors in villages in Spain. One student lived in the small village of Sumacarcel, where it had been a long time since the people had had a resident pastor.

One Sunday night he preached for 30 minutes in the neighboring village of Alginet, where no pastor has served with any degree of regularity. When he stopped preaching the people, disappointed, said: "Is that all? We have not been sufficiently fed after going through such a long period of spiritual starvation."

The student told them that he did not have another sermon with him; but the people replied: "That's all



The auditorium of First Baptist Church, Rosario, Argentina, with a seating capacity of 1,000, was dedicated November 5. (See story in Foreign Mission News.)

right. Just begin again to preach the same sermon."

The student who spent the summer in Lórea reports that the greatest need of this town of 10,000 people is a permanent pastor. He found that in general the people are superstitious.

Switzerland

Mid-Term Graduates

Two men received the bachelor of

divinity degree from the Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland, during mid-term graduation exercises in December. Certificates of study were awarded to two other persons.

In the graduation address, Dr. Josef Nordenhaug, president of the seminary, challenged the departing students to proclaim the victorious gospel with confidence in the disturbed world.



LEFT: Part of the crowd that attended the dedication of the new building for Pasay Baptist Church, in the Philip-



pines. RIGHT: The pastor of the church was ordained at the same service. (See story in Foreign Mission News.)

The Lifeline of Missions

The Cooperative Program is the lifeline for all Southern Baptist mission work; therefore, it is so for foreign missions.

Space does not permit a listing of all the money given for foreign missions through the Cooperative Program since it was created in 1925, but some figures must be indicated for purposes of comparison and to illustrate the significant progress made.

In 1949 foreign missions received \$2,000,000 through the Cooperative Program; in 1951, \$3,151,422; in 1954, \$4,175,000; in 1956, \$5,607,710; in 1957, \$6,250,000; and in 1958, \$7,608,182.

From these figures it can be observed that for more than half of this ten-year period it took two or three years to add a million to the foreign mission receipts. In the last few years, beginning in 1957, the increase has been approximately a million each year.

This increase has made possible a program of continued advance in foreign missions. Every volunteer who could qualify has been appointed for service overseas. Needed church, school, hospital, and clinic buildings have been erected and houses for missionaries have been built. Many other capital necessities have been provided, and added programs of evangelism, education, healing, and special ministries have been undergirded.

Although at the end of each year the unmet requests have totaled approximately three million dollars, much foreign missionary work has been achieved because of the continued increase in funds made available through the Cooperative Program.

North America, Base for Missions

The time was when Europe sent out most of the Protestant missionaries, but that day is now past. North America has become the largest sending base. An intensive study made by the Missionary Research Library resulted in some interesting facts which merit our review.

For one thing, 349 North American organizations are engaged in some form of missionary work or assistance overseas. The headquarters of these agencies are located in thirty-seven states of the United States and the District of Columbia, and twenty are located in Canada. New York City leads in domiciling headquarters with seventy-two groups located there.

Then again, it was pointed out that ninety-seven of these missionary groups work in Japan, more than in any other country. India is a close second with ninety-five, and Taiwan (Formosa) is third with fifty-two. There are forty-nine groups working in the Philippines and forty-six in Hong Kong. In Latin America, Brazil leads with

fifty-one foreign mission organizations doing work there.

As of early 1958 the number of foreign missionaries sent forth from North America was 25,058; and in 1957 the total money received for the support of mission work was \$147,282,881. Of this amount, \$115,259,021, or 78 per cent, was appropriated for work overseas. It is interesting to recall that about 92 per cent of the Southern Baptist Foreign Mission Board's operating expenses was for overseas work. Including the total Protestant church membership of North America, we find that in 1957 the per capita gifts for foreign missions was \$2.34. Southern Baptists gave \$1.56 per member in 1957.

Organizations sending 500 or more missionaries and their total number of missionaries, as of early 1958, are: Seventh Day Adventist, 2,000 (these statistics include missionaries from the United States and other home bases); Methodist Division of World Missions and Woman's Division, 1,473; United Presbyterian, 1,293; Southern Baptist, 1,186; Sudan Interior Mission, 1,071; Christian and Missionary Alliance, 822; The Evangelical and Alliance Mission, 764; Assemblies of God, 676; and Presbyterian Church in the U. S. (Southern Presbyterian), 504. American Baptists, whose number is of interest, had 414 at the beginning of 1958.

Another interesting item is that of the distribution of the missionaries according to countries. Although not every agency's report indicated a breakdown on this point, the total report of the survey is complete enough for valuable comparisons. India leads with 1,883 missionaries assigned to that land. Japan has 1,549; Belgian Congo, 1,289; Nigeria, 1,211; Brazil, 948; and the Philippines, 805. These and other figures that cannot be listed here compared to those of twenty years before are illuminating. At that time 46 missionaries were serving in Taiwan; now 354 American missionaries are assigned there. There were 5,747 missionaries assigned to the mainland of China in 1938; today there is not one.

According to the survey made by the Missionary Research Library, there are 38,606 Protestant foreign missionaries at work in all the countries of the world. This is more than three times the number reported in 1903 and nearly 50 per cent more than the figure for 1936. This study also reveals that of this total 13,548 missionaries are sent out by organizations located in countries other than those of North America. But it also reveals the fact that American agencies and denominations do not send many missionaries when compared to their church memberships and when measured in terms of the size of their pocketbooks.

And what about Southern Baptists? At the close of 1958 we had under appointment 1,283 active missionaries. This was only one missionary for approximately 7,000 church members, whose total gifts amounted to about \$315,000. May God lead Southern Baptists to dedicate themselves to fuller stewardship of their money, capacities, and lives that his kingdom may be extended to the ends of the earth.

The Road Ahead

By Baker J. Cauthen

WE HAVE now entered the era of the Baptist Jubilee Advance. From now until the close of 1964, prayer, effort, and thought will be concentrated upon moving forward in every aspect of our world task. By no means do we entertain the idea that our labor can be accomplished in this brief time. However, we will focus our maximum effort upon this period with a view to arriving at the close of 1964 with major objectives achieved and with a sense of direction for a larger ministry.

It is the firm expectation of the Foreign Mission Board that two thousand missionaries will be under appointment for service across the world by the close of 1964. We entered 1959 with 1,283 missionaries, and plans call for the appointment of a minimum of 140 this year. This number should increase each year until by the close of the Baptist Jubilee Advance we should be appointing no fewer than two hundred missionaries annually.

This brings us to an opportune time to look down the road ahead and see where we are going as this advance becomes reality.

For one thing, we are moving into new areas of work. A glance at the map brings to us rebuke as we see such vast sections of the world where we have no ministry and needs are urgent.

In 1959 we expect to enter new territory both in the Orient and in Africa. Plans have already been approved for placing missionaries in Vietnam. Dr. Winston Crawley, secretary for the Orient, has visited the area and made careful studies. Upon the basis of his recommendation, the Foreign Mission Board is now prepared to place missionaries in that land as early as they are available.

During the summer of this year, Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East, and I will visit areas of Africa where

we have no Southern Baptist missionary work. We will go with the purpose of bringing back to the Foreign Mission Board specific recommendations relative to entry into those areas by the close of this year, if possible.

As we consider territory we ought to serve, our eyes are focused upon India and the Middle East. Millions of people live in these countries where we have never had a ministry. There are vast sections of India where there is no Baptist work. We have been delayed in entering India, but we are aware that this delay has given us occasion to consolidate the work in some of the places where entry has been possible.

The countries of the Middle East have very limited Christian work. The area is very difficult, but the Great Commission does not instruct us to go into all the world where it is easy or where response comes immediately. Difficulties confronting mission work are not sufficient reasons to keep us out of a land of need. By the close of the Baptist Jubilee Advance, we hope to have a beginning work linking the ministries we now have in East Pakistan with the work being projected in the Near East.

Another part of the work ahead calls for strengthening and expanding the missionary operations which have been established in recent years in new fields.

THE last ten years have witnessed more entry into new territory than any decade in the Board's history. Throughout the Orient, Latin America, and Africa, new work has been established and has shown remarkable progress.

In many instances much more has been accomplished than we dared hope at the beginning of the labors. These efforts, however, are but primary steps in those lands. In Korea, Indonesia, Pakistan, Peru, Ecuador, Colombia, Central Africa, and East Africa, we must press ahead with building upon the foundations which have been laid. The prospects for



Baker J. Cauthen

work in these lands and many others in the areas where they are located are very good.

This advance period will also call for encouraging and accelerated development of Baptist work in long established fields.

A thrilling story of progress can be told of work in Japan, Brazil, Nigeria, and other fields which have long been served by Baptist missionary labor. Strong conventions have emerged in those areas, and institutions have arisen to extend their ministries to developing Baptist life.

In each of these fields, as well as in many others which have been served for numbers of years, the number of missionaries must be greatly increased and the work must be reinforced. In the older fields, as well as in new territories, major emphasis must be placed upon evangelism and church development.

We are constantly impressed by the fact that the population of the world is increasing so explosively as to exceed our total Christian effort. This means that annually a larger percentage of the world's people are non-Christian than before. The answer to this situation must lie in greater emphasis upon evangelism and church development.

This means that across the world every aspect of the work of evangelism must be accelerated. Churches will increasingly undertake to make evangelism the heart of their daily

(Continued on page 29)



Tendai More Than a Name

By Pauline Jackson

TENDAI died today. She was only a little African girl, not even two years old. When her father came from their village this afternoon and told me of her death many memories came to me.

The first was of her mother, Emelia, a frightened young girl who came to our hospital to await the birth of her baby. Because she had lost one baby the year before at her home, we at the hospital worked and prayed especially hard, trusting that she would have a live, healthy child. The baby was born—not a fine, big baby, but a beautiful little girl weighing three and a half pounds.

While in the hospital Emelia talked with the missionaries and heard the sermons in the daily chapel service. Our eyes met one day when the invitation to accept Christ was given at the close of a service. Misery and yearning were plain in hers; and she seemed only to need the encouragement which she received when I smiled and nodded yes. Emelia got up and went to the front of the group, making public her decision for Christ.

From that time on it was a race to see who was growing the faster—the baby or her mother. As we weighed the little premature and rejoiced over each ounce she gained, we watched Emelia grow in her trust and love for Christ. The nurses helped her memorize verses, as she could not read. In this way she could share the verses with those in her village when she returned home.

Finally the baby was large enough to go home. Up until that time she had been known as Baby Emelia. Now her mother wanted us to give her a name. We had a special service for this purpose. The name we chose was Tendai, the Shona word for "trust ye" or "believe ye." This is the same word that is used in Acts 16:31 when it says, "Believe on the Lord Jesus Christ." In the service we read that verse and explained what it means. Then we told how we hoped others would be led to trust in

Christ when they heard the name of the baby. After the prayer of dedication for Tendai, mother and daughter started on their long journey home.

The rains came and we heard no more from Emelia and Tendai. How often I thought of them and realized that if they were sick they would not be able to come for help because of an impassable river. Then one day after the rains my heart rejoiced as I saw Emelia coming up the road in front of my house with Tendai tied on her back. She told me that her husband was beginning work on our mission station as a brickmaker.

After that I saw them frequently as she worked with her husband at the brickkiln and then several times when Tendai was very sick and in our hospital. One day I heard of the conversion of Fakazi, the father, and then later of the conversion of his other two wives.

Several weeks ago Tendai came back to our hospital. She had pneumonia, the second time in about four months. It seemed almost more than her little body could stand, but slowly she began to recover. She was discharged and taken back to her home. Yesterday she became very ill again.

My heart was fearful today as her father told me of her death. I wondered, What will this do to the faith of this one so young in Christ? My fears were not for long, however; for, after telling me of his daughter's death, the father asked to buy a Bible.

As I sold him the Bible I turned to John 14 and read to him, "Let not your heart be troubled: ye believe in God" ("*tendai kuma Mwari*," in the Shona). He listened eagerly as I told him of how he would meet his little one again.

After he left I thought of the witness of that one little life and thanked God for her. At least four people, and possibly even more, have come to know Christ directly or indirectly because of her short time with us here. We ask, "Why did she die?" and then we say, "Thank you, God, for the life you gave us for this little while."

TYPHOON IDA

By Hannah Barlow

WHEN I SPEAK to the Japanese Baptists of sharing their meager supply of food with the hungry, they know all too well what I mean. When I speak of transforming the glitter and glamor of Christmas to reduced trimmings so that money saved can become food for the hungry and clothing for the cold, they do not have to strain their imaginations to know what I am referring to.

Our beloved Izu Peninsula, where Amagi Baptist Assembly is located, was ravaged by a devastating flood following Typhoon Ida last September. Whole villages were left without a house standing. Two months after the disastrous day I opened a newspaper to a full page of pictures of this indescribable horror. And I read these words:

"Parents who lost their children, and children who lost their parents, search daily for the bodies of their loved ones who are still missing [two months] after Typhoon Ida smashed Izu Peninsula.

"There are 231 bodies believed buried under piles of debris in the fields along the Kano River. The typhoon and the raging flood killed 690. It injured 1,516, and there are 231 still missing. More than 1,200 homes were destroyed and thousands of others were damaged. Those badly damaged have only the frames standing. Bedding, clothing, mats, all soaked with muddy water, cannot be used. Housewives carrying babies on their backs are still trying to salvage what articles they can. One village family lost seven of its ten members.

"Worst hit were the farmers who live along the river. With all crops lost and without work, with house timbers and other debris littering the fields so there is no hope of clearing them in time for spring crops, they do not know how to make a living through the cold months ahead.

"Villages along the middle reaches of the river are half buried under mud carried from near-by mountains. The houses on the upper reaches were destroyed by a landslide and washed away in the violent torrents.

"According to the villagers, the whole nightmare occurred in five minutes. Some who ran to high ground turned back and saw no trace of their homes.

"How to live through the winter months—without warm clothing, bedding, and houses—is on the minds of the adults. The children, too young to realize what has befallen them, play among the ruins and debris of their homes."

Have you ever come close to such dire need? To see such cuts into one's very being until he is compelled to do something about it. What if to obtain peace of mind it is necessary for one accustomed to a heated house and a bountiful supply of a variety of food to reduce these luxuries to a minimum and give the extras to those without? Can there be a more glorious transformation than these extras trimmed off from our existencies and given, along with the gospel message, to those who find no reason for living, no Lord and Saviour to whom to turn, and no energy or warmth to fight death? We ask ourselves if such conditions can exist.

It is difficult to realize that just a short distance from our own warm homes there are those close to death with neither physical nor spiritual blessings. It took this flood in the place I always call my summer home (because I spend most of the summer months at the assembly) to awaken me from my complacent sleep.

Left
Dire
Need
In
Its
Wake

*Last December,
as Japanese Baptists
prepared to open
their hearts and purses
during their week
of prayer for home
and foreign missions,
Missionary
Hannah Barlow felt
Southern Baptists
would want to know
of this desperate
situation in Japan*

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



Missionary Journey in Honduras Shows Lack of Baptist Churches

Cecil H. Golden
Tegucigalpa, Honduras

ABOUT TWO WEEKS after we arrived in Honduras to begin our first term of service as Southern Baptist missionaries, I set out with Missionary Harold E. Hurst on a three-day journey through the southern part of the country. We made the trip by jeep and on foot.

We spent Wednesday night in San Marcos, a city with thousands of people but no Baptist church. As we were leaving the city on Thursday morning we picked up a man wanting a ride. We had not gone far when we found out that the man and his family are Christians and Baptists. He asked us to return to San Marcos and start a mission there. We look upon this contact as a real blessing from the Lord.

The largest city we visited was Choluteca. There a small group of believers gave us a warm welcome. Most of the people in this city are lost.

Friday morning we headed back toward Tegucigalpa, our home. On the way we stopped in Pespire, a city where, as far as we could determine, there is one believer. We walked to a mission eight miles up in the mountains. Here we found a small group of believers happy in the Lord.

The next week we started on another journey that took us to twenty towns and cities with populations ranging from two thousand to twenty-five thousand. There is no Baptist church in any of them.

Our great need here is for more national workers. Won't you pray that God will help us in training national Christians? And then pray for the many, many cities of Honduras without a Christian witness.



People in East Africa Are Ready And Eager to Hear of God's Love

Myrtice (Mrs. Carlos R.) Owens
Mbeya, Tanganyika, East Africa

WE FEEL privileged to be God's servants in this part of the world. Since we have moved to Mbeya, our permanent station, we have seen the marvels of God's work. Every Sunday pagans turn away from ancestral worship and witchcraft to be followers of God.

We have established two new preaching points since coming here, and now there are more than eighty people

awaiting baptism in these two villages alone. In each village the chief invited us to come and tell his people about God. Never before have we seen people so ripe and ready for the gospel.

These new Christians are eager to build their own churches out of mud bricks and straw roofs. They are now meeting on the outside, sitting on banana branches and grass mats.

Their joy is immeasurable. Recently a man jumped up in the middle of one of Carlos' sermons and began to jabber in his native tongue. Carlos thought he was trying to cause trouble. But he was saying: "Sir, I want to accept Christ right now. This man has explained that uneducated people can be saved. I can't even read or write, but I turn away from my sins right now!"

There are around 250,000 Africans in this area, the vast majority of them still in paganism. Many will be reached through the tuberculosis hospital now under construction in Mbeya.



Man Accepts Jesus, Burns Idol After Stay in Baptist Hospital

Alice (Mrs. T. Keith) Edwards
Joinkrama, Nigeria, West Africa
(now living in Ogbomosho, Nigeria)

I SHALL NEVER forget my awe at God's power and presence as I scrubbed with my husband for a serious operation. This was Keith's third such operation, one of the others having been on a rabbit in medical school. Without the operation the patient would have died in a matter of hours. Keith did a good job—I've never seen a patient recover more quickly. How thankful we are for God's guidance in times like this.

Even more exciting is the healing of the spirit which we've seen. A man named Gabriel, from a village just across the river, was a patient in the hospital. Like many of his tribe, Gabriel worshiped juju. He had his own juju house where he sacrificed goats and chickens to a piece of wood, expecting in return to be kept safe from evil spirits.

While he was in the hospital many of us witnessed to him. He listened but never agreed to take our Lord into his heart. However, he promised to consider the matter seriously.

A week after he was discharged he came to tell us he had accepted Jesus. On going to his home the next day, we found a radiantly happy Gabriel and only a pile of ashes where his juju house had stood. The following Sunday Gabriel made a public profession of faith. He has been faithful in attendance at inquirers' class since then.



Japanese Young People Illustrate God's Power to Transform Lives

Theron V. (Corky) Farris
Tokyo, Japan

LAST SUMMER a brilliant young university student visited in the home of Missionary M. Frank Gillham, who lives on the same compound with us. The student indicated that he was studying both Christianity and Communism with an expectation of completely accepting one or the other. Mr. Gillham witnessed to him of the saving power of Jesus Christ.

For several months Mr. Gillham did not see or hear from the student. Then the young man came to the Bible class in the Gillham home. There again he heard the message of salvation. After the class he stayed for the preaching service. And as the invitation was extended he lifted his hand indicating a desire to accept Jesus Christ as his personal Saviour.

In the inquiry period following the service I talked with those who had come to make their commitment to Jesus Christ. In the course of the meeting I tried to explain something of the miracle of the new birth when

TRAVELED for five hours through the vast drought area of the state of Ceará, Brazil, without seeing a living thing. Every tree seemed cast in grey concrete and the only motion was the dust, carried to and fro among the rocks by a scorching wind. The highway to the highlands was jammed with cattle, goats, sheep, and horses, and with people traveling by truck, bus, muleback, cart, and on foot. All were fleeing from the burning land. It would be impossible to say how many have died, but it seems that to calculate the number in the thousands would be modest. Cattle that would normally bring a hundred dollars each are being sold for ten. In one stricken town I found a chicken could be bought for a dollar and a cow for three. Outside our own city, in a refugee camp where there are accommodations for seven hundred people, eight thousand are crowded behind barbed wire. Most of them sleep on the ground in the open. The death rate in that camp, among children especially, is astounding. Our hearts are stirred by their misery and suffering as the gaunt and withered hands extend asking for food and as children lie in the dust, their eyes glazed with hunger. But why are we so indifferent to the need of their souls that we still have only two missionaries for three million people? These people are no more in need of the gospel now than before the drought.—Burton de Wolfe Davis, missionary to Equatorial Brazil

one receives Jesus Christ. As I spoke the young student interrupted: "Oh, yes, I understand what you mean. The miracle has already happened to me!"

I have been reminded again of God's capacity to transform the lives and hearts of the Japanese by another young person who attends our mission. This young woman accepted Christ as her Saviour during our revival meeting last summer. In the weeks and months that have followed she has grown rapidly in the grace of our Saviour.

A few Sundays ago she was called upon to lead in prayer in a service. I must confess that I did not understand all of her Japanese, but one thing which I did understand made a profound impression on my heart. She prayed, "Oh, Lord, put your grace upon Mr. Farris as he preaches to us."

What a change! A few months ago this Japanese girl walked the streets of Tokyo in spiritual darkness with absolutely no understanding of the grace of Jesus Christ. But now she prays for the grace of Christ to be upon those who stand to proclaim his message of salvation.

To be sure, it is always an encouragement to be remembered by those who so recently knew nothing of the living God who hears and answers prayers. Surely the Psalmist must have had something of this in mind when he wrote: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."



It's the Rule for Christians in Brazil to Tell Others of Christ

June (Mrs. Harrison H.) Pike
Vitória, Espírito Santo, Brazil

WE ATTENDED two associational meetings in our part of Brazil. The first was in Afonso Cláudio in the extreme western part of the state. We passed well-tilled farms, breath-taking waterfalls, and huge granite mountains. We were amazed at the white houses in the valleys.

Two of the women told us the reason all the houses are painted white. In that area of the state there is an abundance of a very white potter's clay. Therefore, the people cover the mud walls of their houses with this white mixture. Even the wood stoves, made of mud, are covered with white. The houses, though simple, are very clean, inside and out.

Afonso Cláudio is a very Roman Catholic town. The Baptist church building is on the principal square facing the Catholic church. Even if a Catholic were interested in visiting evangelical services, it would be almost impossible for him to do so. However, there are four strong Baptist congregations in the town.

On a hill behind the Catholic church is a replica of the rosary made of large white discs which glisten in the sun by day and are lighted up at night. We learned that

a person must pay one thousand *cruzeiros* (about \$7.20 U. S.) for each bead in order to say this rosary. The average salary in this town is between three and four thousand *cruzeiros* a month. Those who pray at this rosary sacrifice to the limit; yet for what?

The other meeting was in Ibicaba, a rural section about twenty-five miles from Afonso Cláudio. When my husband visited this section about a year ago there was no road over the mountain; therefore, he went in the car as far as possible and then walked over the mountain to the church. Now a road has been cut through to the village.

The church was packed with people; yet we could see only a dozen houses. The people had come over the mountains! After the meeting we went to the home of one of the deacons, who gave the land for the church.

He told us that twenty-two years ago when he moved to the area he found not one Christian. All these years he has remained true to his beliefs. The church was organized two years ago, and it now has 135 members. We saw the harvest from this one seed sown in the area.

And we know that practically every Baptist who moves into an area where there is no established work will begin services in his home. This is the rule rather than the exception in our area. A Christian here is a real missionary, not afraid to tell others.

Half of our first term in Brazil is gone. It seems such a short time. The blessings we receive far outnumber our problems, and we would not change places for the world. We are kept too busy to be lonesome, too concerned about the problems of others to think about ours. Life is full and rewarding.



Lack of Missionaries Deprives
People of Eternity with Christ

Leroy Benefield
M'lang, Cotabato, Philippines

I SAT in the Baptist church in Manila and felt I would rather be there than any other place in the world. I had a deep conviction that this was where God wanted me, and since he had sent me surely he was present. This was my first church service in the Philippines.

As Ronald C. Hill, missionary to Thailand, spoke on the new birth I watched the man sitting by me. He kept leaning forward for every word. I realized he had very little chance for the things so many people in the States enjoy: cars, television, security in jobs, et cetera. But he was hearing how he might someday stand in the presence of God as a child of the King. Surely it is not right to deprive people of a chance to live eternally with God because Southern Baptists are not willing to go tell them the good news.

As the sermon came to a conclusion, the national pastor, who was formerly a Moro, stood; and four adults walked forward confessing Christ as Saviour.

What If You Sat There?

A MILE or so from the Baptist hospital we stopped our car and walked a short distance into a compound where we were royally received. Our friends brought us chairs, and then the man and his wife seated themselves on a mat while other persons stood around.

The man had been a patient in our hospital. While he was there we talked with him about leaving his pagan form of worship and accepting Christ as his Saviour. He seemed interested at the time; but, like so many, he had remembered very little of what he had been told.

Therefore, on this visit we sought to explain again the gospel message as simply as we would to a little child. They listened as if they really wanted to hear. As we were talking, a Christian woman from the same compound came into the room to give her testimony of how she had turned from pagan worship to follow Christ and of the blessings she had received. The couple said they wanted to be Christians, but they would not make their decisions that day. After they assured us they would consider the matter and decide, we left. But we promised to return.

From time to time as we go into homes of former patients, I try to imagine what it would be like to be in their position, to have been brought up in the midst of all sorts of fears and superstitions instead of in a Christian environment. And I am forced to ask myself, How would I react if someone came to me and told me what I just told those people? In my heart there comes the realization that I, too, would think the message fantastic, that I might misinterpret the reason for the visit, that I might feel the white man must be making money or he would not be here. I go away with a longing to understand these people in order to convince them of the truth.

When former patients tell us they do not remember what they were told about Christ in the hospital we would become discouraged in our efforts to witness if we did not imagine ourselves sitting where they sit. Most of them cannot read. Most of them have had their religion handed down, even as we hand down family heirlooms, and they dare not betray their ancestors. Many would like to know a better way, but they are afraid of all that is involved in renouncing a faith they have been forced to accept. In the face of all this we must remember that God's Spirit does the convicting and the convincing.

If we sat where they sit, perhaps we would be no different. But we do not sit there. We have been gloriously blessed in that we know the truth and, having accepted the truth, we have been made whole. This places upon us the tremendous responsibility of helping to lift into the glorious light of our Saviour our neighbors who now sit in darkness.—Emma Watts, missionary to Nigeria

First Trip to the Barrios

By Leroy Benefield

At 4:00 a.m. we were on our way to help organize a church in Talahik, a barrio in the Philippines. It had rained for three days on our island of Mindanao, and deep ruts caused us to lose the car muffler during the first mile. After we stopped to fix the muffler, the carryall would not start again. A seasoned missionary of three days, I was ready to return to the house and finish the night sleeping. But Missionary W. Harold Matthews had promised the people we would be there to assist in the organization; therefore, we went on after a truck came to our rescue.

We passed through Moro country for fifty miles, and everyone we met was carrying a bolo. Even the small children carry them to school. The Moros are feared by everyone because of their fierce, warlike nature. After going as far as the carryall would go, we crossed a river in a carabao wagon. Most of the people swam across, even expectant mothers.

When we arrived at the church the meeting was already in progress. An outstanding national preacher was teaching church government. This continued all morning. At noon we were invited to a nipa hut for the meal. All I could eat was a bowl of rice, one egg, and a snuff glass of hot water. The food was not seasoned.

After lunch I went to the nipa hut the people had built especially for the missionaries, got on my knees, and prayed, "Lord, I need to get a very strong stomach and to lose my sense of smell if I am to make a good missionary." I was feeling sorry for myself; I had no vision. I sat there a while to gather strength, because I knew God had sent me to be an asset and not a liability.

The evening meal was better because I was hungry and I could not see the food in the darkness. Afterwards I preached on the new birth, through an able interpreter. Five men came forward trusting Christ as Saviour. I was told that one of them was the meanest man in the barrio. As he grasped my hand and smiled, I knew that God undergirds us in our moments of weakness.

I enjoyed the next day very much.

The people had a dinner to express their thanks for their church. They had built the nipa hut themselves and had borrowed money from their mother church for a tin roof. The pews were sawed out by hand and planed with a hand plane.

After three days of instruction in doctrine and government the believers constituted the church. Harold Matthews baptized six persons to make a

total of thirty-six members, and fifteen are waiting for a period of instruction before being baptized.

To draw a crowd on the final night we showed a religious film, and 250 people gathered into a building that would seat 50 comfortably. After Mr. Matthews preached, six adults made professions of faith.

I returned to Cotabato feeling that this church will stand. The people started it themselves, and they will continue it without outside help even though it will mean sacrifice amid poverty.

Why Do I Go?

EDITORS' NOTE: Miss Kathryn White was among the 137 young people appointed missionaries by the Southern Baptist Foreign Mission Board during 1958. In the following testimony, which she gave before the Board as she sought appointment, she tells her reasons for going to Hong Kong.

By Kathryn White

These things have brought me here:

Devoted Christian parents who took me to church and gave me the opportunity to know Christ as my Saviour when I was a Junior girl. Parents who desire that I walk in the center of God's will.

Mission-minded pastors who provided opportunities for service in street meetings and specific ministries to other racial groups. Two of these men are now serving on mission fields. Pastors who consistently urged me to attend Falls Creek (Oklahoma) Baptist Encampment. It was there that I heard returned missionaries pour out their hearts regarding the needs around the world. Each time they spoke there was a tug in my heart and questions in my mind: Could they mean me? Does the Lord have a place for me on the mission field?

While I was attending this encampment the Lord made it very clear to me that he wanted my life in service to his kingdom. As I walked down a sawdust aisle in complete surrender to his will, he opened the gates of heaven for me and I walked up into his divine presence.

The main thing that brings me here is a call of the Lord to serve him in another land. This was not a "Pauline" experience. It came very gradually. As an Intermediate I desired to go and this desire has remained with me through these years. The challenge of lost souls around the world, coupled with the conviction that came to my heart as I read God's Word and prayed for a knowledge of his will, helped me to know that this is his will for my life.

Those things have brought me here, and the following things send me forth:

The peace and happiness that I find in walking in God's will.

A challenge of a lost world dying without Christ. Hong Kong is a city of approximately three million people, and less than 2 per cent are evangelical Christians.

The realization that I have only one life to invest in Christ's kingdom. As I have thought about the needs of the world and sought his divine will, he has shown me that my place is in Hong Kong.

New Appointees

Appointed December 11, 1958



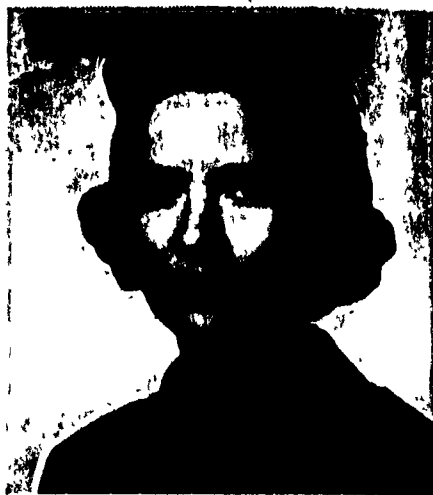
CRABB, STANLEY, JR.

b. Louisville, Ky., July 7, 1933. ed. University of Louisville, B.A., 1955; S.B.T.S., B.D., expected, January, 1959. Worker, settlement house, Louisville, 1953-54; speaker, Temperance League of Kentucky, Louisville, 1954-56; pastor, White Plains (Ky.) Missionary Church, 1956-58. Appointed for Italy, December, 1958. m. Patricia Patrick Maddux, May 28, 1955. Permanent address: 1965 Norris Place, Louisville 5, Ky.

**CRABB, PATRICIA MADDUX
(Mrs. STANLEY, Jr.)**

b. Hopkinsville, Ky., Nov. 3, 1931. ed. Bethel College, Hopkinsville, diploma, 1952; University of Louisville (Ky.), B.S., 1954; S.B.T.S., evening classes, 1956-59. Medical technologist, Jennie Stuart Memorial Hospital, Hopkinsville, 1954-55, for doctors in Louisville, 1955-56; Louisville Research Laboratory, 1956-57. Appointed for Italy, December, 1958. m. Stanley Crabb, Jr., May 28, 1955. Child: Philip Stanley, 1957.

ITALY



DAVIS, ALFRED LEE, JR.

b. Danielsville, Ga., May 18, 1929. ed. University of Georgia, Atlanta division, 1946-48; University of Georgia, Athens, B.S., 1950; Medical College of Georgia, Augusta, M.D., 1954. Summer worker, Southern Baptist Home Mission Board, Oregon, 1951; intern, Duval Medical Center, Jacksonville, Fla., 1954-55; resident, Eugene Talmadge Memorial Hospital, Augusta, 1956-57; Lloyd Noland Hospital, Fairfield, Ala., resident, 1955-56, junior staff pediatrician, 1957-58. Appointed for Hong Kong, December, 1958. m. Ellen Rocker Martin, Aug. 31, 1954. Permanent address: c/o C. C. Martin, 3037 Wheeler Rd., Augusta, Ga.



**DAVIS, ELLEN MARTIN
(Mrs. ALFRED LEE, Jr.)**

b. Augusta, Ga., May 30, 1932. ed. Junior College of Augusta, A.A., 1951; Furman University, Greenville, S. C., B.A., 1953. Recreational and ward secretary, psychiatric ward, University Hospital, Augusta, 1951; summer worker, Southern Baptist Home Mission Board, rural Alabama, 1952, New Orleans, La., 1953; librarian, city library, Augusta, 1953; fifth-grade teacher, Jacksonville, Fla., 1954-55; Crawford Avenue Church, Augusta; educational secretary, 1953-54, part-time secretary, 1956-57. Appointed for Hong Kong, December, 1958. m. Alfred Lee Davis, Jr., Aug. 21, 1954. Children: Beverly Rocker, 1955; Alfred Lee, III, 1958.

HONG KONG



EMANUEL, WAYNE EUGENE

b. Tulsa, Okla., Mar. 14, 1929. ed. Cameron State Agricultural College, Lawton, Okla., 1947-48; Connors State Agricultural College, Warner, Okla., diploma, 1949; Oklahoma State University, Stillwater, B.S., 1951; Texas Wesleyan College, Ft. Worth, 1956; S.W.B.T.S., B.D., expected, January, 1959. U. S. Air Force, 1951-55; pastor, Harmony Church, Atoka, Okla., 1957-58. Appointed for Japan, December, 1958. m. Mary Lou Massengill, June 2, 1957. Permanent address: 2610 Elgin, Muskogee, Okla.



**EMANUEL, MARY LOU MASSENGILL
(Mrs. WAYNE EUGENE)**

b. Middlesboro, Ky., Aug. 9, 1928. ed. Georgetown (Ky.) College, B.A., 1950; Kentucky Baptist Hospital School of Nursing, Louisville, R.N., 1953; Carver School of Missions and Social Work, 1953-54; Naganuma School of Japanese Language, Tokyo, Japan, 1954-56; S.W.B.T.S., 1957-58. Nurse's aide, John Graves Ford Memorial Hospital, Georgetown, 1947-48; assistant to librarian, Georgetown Public Library, 1948-50; summer worker, Southern Baptist Home Mission Board, California, 1949, 1950; relief night supervisor, Kentucky Baptist Hospital, 1953-54; operating room nurse, Harris Memorial Hospital, Ft. Worth, Tex., 1957-58. Appointed for Japan, April, 1954. Nurse, Japan Baptist Hospital, Kyoto, 1955-57. Resigned, September, 1957. Reappointed, December, 1958. m. Wayne Eugene Emanuel, June 2, 1957. Child: Barton Wayne, 1958.

JAPAN





EVANS, ELIZABETH YOUNG
(Mrs. CHARLES ELMER)

b. Balkan, Ky., Mar. 4, 1923. ed. Cumberland College, Williamsburg, Ky., A.A., 1942; Western Kentucky Teachers College (now Western Kentucky State College), Bowling Green, B.S., 1944; Mercer University, Macon, Ga., B.A., 1947; Georgia Department of Public Health, Atlanta, specified public health laboratory training, 1947; University of Louisville (Ky.), 1950. WAVE (U. S. Navy), 1944-45; laboratory technician, Georgia Health Department, Macon, 1947-49; Kentucky Baptist Hospital, Louisville, 1949-50; teacher, fifth and sixth grades, New Albany, Ind., 1950-52; supply laboratory technician, McDuffie County Hospital, Thomson, Ga., 1958. Appointed for East Africa, December, 1958. m. Charles Elmer Evans, Mar. 21, 1945. Children: Susan Elizabeth, 1954; Alma Kathleen, 1957.

EAST AFRICA

FAVELL, CLAY HUDSON

b. Charlotte, N. C., Apr. 4, 1926. ed. Mars Hill (N. C.) College, 1946-48; Baylor University, Waco, Tex., B.A., 1950; N.O.B.T.S., B.D., 1953. U. S. Navy, 1944-46; assistant pastor, Plaquemine Mission, New Orleans, La., 1950-52; pastor, Mount Olive Church, Athens, La., 1953-55. Greenlee Church, Old Fort, N. C., 1955-58. Appointed for Ghana, December, 1958. m. Jean Marie Christy, June 4, 1950. Permanent address: 5511 Grand Ave., Ft. Smith, Ark.

FAVELL, JEAN CHRISTY
(Mrs. CLAY HUDSON)

b. Ft. Smith, Ark., Jan. 11, 1927. ed. Baylor University School of Nursing, Dallas, Tex., R.N., 1947; Baylor University, Waco, Tex., B.A., 1950; N.O.B.T.S., M.R.E., 1953. Nurse, girls' hospital, Baylor University, 1947-48. Fruitland Baptist Assembly, Hendersonville, N. C., 1950. Appointed for Ghana, December, 1958. m. Clay Hudson Favell, June 4, 1950. Children: Louanna Lee, 1952; Rebecca Corine, 1953; Clay Hudson, Jr., 1958.

GHANA

GRUBBS, WILLIAM EUGENE

b. Foley, Ala., Dec. 4, 1924. ed. University of South Carolina, Columbia, 1943; Stetson University, De Land, Fla., B.A., 1949; N.O.B.T.S., B.D., 1952, Th.D., 1957. U. S. Navy, 1943-46; fellow, Christian psychology and counseling, N.O.B.T.S., 1956-57; pastor, Mount Olive Church, Hastings, Fla., 1948-49, Seven Hills Church, Mobile, Ala., 1949-54, East Avenue Church, Springfield, Mo., 1954-56, First Church, Charleston, Miss., 1957-58. Appointed for Indonesia, December, 1958. m. Phyllis Anne Coffman, May 30, 1946. Permanent address: c/o W. D. Grubbs, 408 McQueen Ave., Mobile, Ala.

GRUBBS, PHYLLIS ANNE COFFMAN
(Mrs. WILLIAM EUGENE)

b. Hutchinson, Kan., Aug. 2, 1924. ed. St. Francis Hospital School of Nursing, Wichita, Kan., R.N., 1945; N.O.B.T.S., 1956-57. St. Francis Hospital; nurse's aide, 1941-42, charge nurse, night supervisor, 1945; senior nurse cadet and staff nurse, U. S. Veterans Hospital, Des Moines, Iowa, 1945; night supervisor, Alameda (Calif.) Hospital, 1945-46, De Land (Fla.) Hospital, 1947-48, Halifax Hospital, Daytona Beach, Fla., 1949; staff nurse, Merritt Hospital, Oakland, Calif., 1946, Southern Baptist Hospital, New Orleans, La., 1949, 1951-52. Appointed for Indonesia, December, 1958. m. William Eugene Grubbs, May 30, 1946. Children: Walter Eugene, 1947; Paul Alan, 1949; Joseph Dennis, 1950; Laura Catherine, 1952.

INDONESIA

HARDY, ROBERT DEAN

b. Logan Co., Ky., Apr. 29, 1929. ed. University of Kentucky College of Pharmacy, Louisville, B.S., 1951; Western Kentucky State College, Bowling Green, 1956; S.B.T.S., B.D. expected, January, 1959. Pharmacist, Russellville, Ky., 1951; U. S. Air Force, 1951-55; pastor, mission of Horse Creek Church, Ilma, Ky., 1955-56, Whippoorwill Church, Schochoh, Ky., 1957-58. Appointed for Japan, December, 1958. m. Mavis Gladys Shiver, June 6, 1957. Permanent address: 615 N. Main St., Russellville, Ky.



(Continued on page 30)

Missionary Family Album

Arrivals from the Field

CLARK, Mrs. Clyde E. (Venezuela), c/o F. E. Young, Miller, Mo.
HAVERFIELD, Rev. and Mrs. William M. (Mexico), 710 Ave. D, Kingsville, Tex.
MARTIN, Pauline (Nigeria), 730 Myrtle St., Kingsport, Tenn.
MITCHELL, Rev. and Mrs. J. Franklin (Chile), Landrum, S. C.
YOUNG, Rev. and Mrs. Chester R. (Hawaii), Southern Baptist Theological Seminary, Louisville, Ky.

Births

GARNER, Rev. and Mrs. Alex F. (Argentina), son, Roger Franklin.
LICHTER, Rev. and Mrs. William H. (South Brazil), son, Nelson Lee.
JONES, Rev. and Mrs. Samuel L. (Southern Rhodesia), daughter, Kay Lynn.

Deaths

MOORE, Mrs. W. A., mother of Dr. John A. Moore (Europe), Dec. 27, Tupelo, Miss.
STONE, Mrs. Virginia, mother of Mrs. Jack E. Walker (East Africa), Jan. 2, Dallas, Tex.
WALKER, C. F., Sr., father of Dr. Jack E. Walker (East Africa), Dec. 4, Yucaipa, Calif.

Departures to the Field

BEATY, Rev. and Mrs. Robert E., 142 Fourth Ave., Waterfalls, Salisbury, S46, Southern Rhodesia.
BROCK, Rev. and Mrs. Lonnie R., Jr., Caixa Postal 679, Campinas, São Paulo, Brazil.
BROOKS, Ernelle, Box 108, Abeokuta, Nigeria, West Africa.
CHAPPELL, Catherine, Caixa Postal 320, Rio de Janeiro, Brazil.
CRABTREE, Dr. and Mrs. A. R., Correio Geral, Lisboa, Portugal.
COZZENS, Katherine, Caixa Postal 320, Rio de Janeiro, Brazil.
FLEWELLEN, Rev. and Mrs. Sidney R., Baptist Medical Center, Nalerigu, via Gambaga, Ghana, West Africa.
GARRETT, Doris, Box 126, Baptist Women's Elementary Training Center, Ilorin, Nigeria, West Africa.
TANNER, Martha, Baptist Headquarters, Ibadan, Nigeria, West Africa.
TAYLOR, Sara Frances, 9 de Julio 2775, Rosario, Argentina.
TATUM, Rev. and Mrs. Hubert R., P. O. Box 1017, Lanikai, Hawaii.

Language School

(Address: Apartado 4035, San José, Costa Rica)
SHIRLEY, Rev. and Mrs. Charles W. (Argentina).



Dr. Franklin T. Fowler, missionary in Guadalajara, Mexico, visits his father's grave in Buenos Aires, Argentina, with his children, (from oldest to youngest) Timmy, James, Linda, and Dickie. His father, Dr. Frank J. Fowler, died while a missionary in Argentina.

SMITH, Rev. and Mrs. Shelby A. (Venezuela).

New Addresses

ANDERSON, Mrs. P. H., emeritus (China), c/o Rev. David G. Anderson, 111 France Ave., North Charleston, S. C.



Dr. and Mrs. Donald E. McDowell, missionaries in Asunción, Paraguay, are shown with their children: (left to right) Clyde, Glenn, Melody, Bruce, and Duncan.

BELL, Martha, Box 6, Kediri, Java, Indonesia.
BRUNSON, Rev. and Mrs. J. Ralph, 12, Merino Crescent, Singapore 3.
CADWALLADER, Rev. and Mrs. Chester S., Jr., Apartado 1135, Guatemala, Guatemala.
CRAIGHEAD, Rev. and Mrs. Walter E., emeritus (Paraguay), 7244 Yoc St., Houston, Tex.
DAVIDSON, Rev. and Mrs. Minor, 6 M, Tanjong Tokong, Penang, Malaya.
DOSHER, Dr. and Mrs. Edward P., Baptist Mission, Box 14, Oyo, Nigeria, West Africa.
EVENSON, Rev. and Mrs. R. Kenneth, c/o Robert J. Carlisle, Jr., Carlos Maria de Pena 4309, Montevideo, Uruguay.
FREDENBERG, Mary Evelyn (Nigeria), M-34, Comstock Hall, University of Minnesota, Minneapolis, Minn.
GILBERT, Rev. and Mrs. James P., Casilla 503, Quito, Ecuador.
HALTOM, Rev. and Mrs. William E., 1234 Heulu St., Honolulu, Hawaii.
JONES, Rev. and Mrs. Samuel L., 142 Fourth Ave., Waterfalls, Salisbury, S46, Southern Rhodesia.
KOON, Rev. and Mrs. Victor, 3165 Oahu Ave., Honolulu 14, Hawaii.
MCALL, Rev. and Mrs. Louis E. (Thailand), 319 West, Wake Forest, N. C.
MCLLOY, Minnie (Argentina), 8427 Ridgely, Dallas 9, Tex.
MOORE, Bonnie, Box 100, Kaduna, Nigeria, West Africa.
MORRIS, Rev. and Mrs. Charles H., Eden Park, 19 Redwood Ave., Singapore.
MORRIS, Rev. and Mrs. Richard E., # 19, Lane 18, Sub-lane 3, East Ho Ping Rd., Sec. 2, Taipei, Taiwan.
OLIVER, DeVellyn, Mati Baptist Hospital, Mati, Davao, Philippines.



Rev. and Mrs. James E. Musgrave, Jr., missionaries to South Brazil, pose with their children: (oldest to youngest) James Everett, III, John Barrett, Jane, Jonathan Edward, and Julia Alice. The Musgraves live in Goiânia, Goiás, Brazil.

RABORN, Mr. and Mrs. John C., No. 1 Essex Crescent, Kowloon, Hong Kong.
 RANKIN, Rev. and Mrs. Manly W., 1110 Kealaolu Ave., Honolulu 16, Hawaii.
 ROBINSON, Rev. and Mrs. Gordon E. (Nigeria), c/o B. M. Robinson, 1936 Awbrey Rd., Bend, Ore.
 RUMPHOL, Mrs. Ruth (Nigeria), 1012 E. Marshall St., Richmond, Va.
 SCANLON, Rev. and Mrs. A. Clark, Apartado 1135, Guatemala, Guatemala.
 SCHWEER, Dr. and Mrs. G. W., Djl. Widjajakusuma 1, Semarang, Java, Indonesia.
 SEABORN, Rev. and Mrs. Miles L., Jr., Mati, Davao, Philippines.
 SHORT, Mr. and Mrs. James M., Jr., Apartado 885, Suc. A, Chihuahua, Chihuahua, Mexico.
 SMALL, Rev. and Mrs. Tom G. (Southern Rhodesia), 5745 Sixth Ave., Greenbriar Addition, Ft. Worth, Tex.
 SNELL, Oleta, Casilla 160, Antofagasta, Chile.
 STARNs, Fanny, 139/1 Nana South Rd., Bangkok, Thailand.
 TORSTRICK, Rev. and Mrs. Melvin E., Casilla 33, Concepción, Chile.

Our "Cup Runneth Over"

When my husband and I were married we felt we had reached the apex of happiness. With the birth of each of the four children we re-evaluated the abundant measure of our happi-

ness. Then in June, 1950, March, 1954, and September, 1957, our cup became fuller as Douglas, Timothy, and Marjorie, respectively, each at the age of eight, came to know the Lord as personal Saviour.

Douglas approached that experience in our living room, Timothy in the yard with his daddy, but Marjorie, independent soul that she is, had to work it out all alone in her bedroom after church on Sunday night. Her account to us the next morning ran like this:

"After I asked you last night about how to take Jesus into my heart, I went to bed and began to talk to Jesus. I was so sorry for my sins that I just cried and cried. Then a voice seemed to say, 'Don't do it now.' I guess that was the devil in my heart. But I didn't keep on listening to him, and now I belong to Jesus."

We shall never cease to be amazed that the Holy Spirit can make so clear this matter of salvation to young and tender minds. Several contacts with our national friends have proved to us that we can approach any unsaved with the gospel story, told simply, and find eager listening. It certainly doesn't take a theological treatise to explain the love of God to anyone.—MARJORIE (MRS. HOWARD D.) OLIVE, missionary to the Philippines

Burks Receives Award

Dr. Edgar H. Burks, Jr., Southern Baptist missionary to Nigeria, was presented the Life Service Award by Southwest Baptist College, Bolivar, Missouri, on Homecoming Day, February 6. This award corresponds on a junior college level to the honorary doctor's degree given by senior colleges.

Each year Southwest Baptist College selects at least one woman, one layman, and one minister or missionary from among its outstanding graduates to receive this recognition of achievement in vocation, service to humanity, and over-all character and quality of life. There were four recipients this year.

Dr. Burks teaches religious education and church administration at the Nigerian Baptist Theological Seminary, Ogbomoso.

The Road Ahead

(Continued from page 19)

ministry. Large-scale, concentrated efforts in the form of simultaneous meetings and city-wide crusades will be made all over the world. Conferences on evangelism and special meetings for prayer will bring insight and spiritual reinforcement.

Not only must there be effort concentrated upon winning people to Christ, but developing churches must be led to their maximum ministry. This will call for developing to the greatest degree the work of the churches in Bible teaching, membership training, stewardship, missionary activities, and all the aspects of church life.

Let us remember that all we do in missions advance is contingent upon an ever increasing supply of missionary volunteers and financial support. The two must go forward in parallel lines, and they are both urgently necessary. To undergird all this advance, there must be prayer and faith with complete surrender to the Lordship of Christ.

In laying hand to a world task, we have confidence that we are working in keeping with our Master's command. He has promised his presence and guidance. We know that his presence is adequate and his victory is sure. Our business is to trust him and follow as he leads.

New Appointees (Continued from page 27)

HARDY, MAVIS SHIVER (Mrs. ROBERT DEAN)

b. Frisco City, Ala., June 11, 1926, ed. Judson College, Marion, Ala., B.A., 1948; Woman's Missionary Union Training School (now Carver School of Missions and Social Work), M.R.E., 1953, further study, 1957-58; Japanese Language School, Tokyo, Japan, 1953-55. Vacation Bible school worker, Alabama, summers, 1945-47; Alabama Woman's Missionary Union, Montgomery; assistant to young people's secretary, 1948-50, summer field worker and camp helper, 1950, 1952; substitute teacher, public schools, Monroe Co., Ala., 1952. Appointed for Japan, April, 1953. Teacher, kindergarten training school of Seinan Gakuin, Fukuoka City, 1955-56; W.M.U. worker, Kokura, 1956-57. Resigned, September, 1957. Reappointed, December, 1958, m. Robert Dean Hardy, June 6, 1957. Child: Martha June, 1958.

JAPAN



KEYES, LESLIE GORDON

b. Water Proof, La., Jan. 9, 1925, ed. Louisiana College, Pineville, B.A., 1956; N.O.B.T.S., B.D., expected, January, 1959. U. S. Army, 1945-46; farmer, sawmill worker, Water Proof, 1946-53; pastor, Cash Bayou Church, Clayton, La., 1954-58. Appointed for Honduras, December, 1958, m. Naomi Lucas, Aug. 31, 1944. Permanent address: Rte. 1, Box 74, Water Proof, La.

KEYES, NAOMI LUCAS (Mrs. LESLIE GORDON)

b. Neelyville, Mo., Apr. 13, 1926, ed. Louisiana College, Pineville, 1955-56; N.O.B.T.S., diploma expected, January, 1959. Seamstress, Little Rock, Ark., 1945. Appointed for Honduras, December, 1958, m. Leslie Gordon Keyes, Aug. 31, 1944. Children: Judy Ann, 1945; Leslie Gordon, Jr., 1948; Stephen Lucas, 1950; Stanley Jerome, 1953.

HONDURAS



LOCHRIDGE, JAMES THADDEUS

b. Griffin, Ga., Apr. 27, 1923, ed. East Carolina College, Greenville, N. C., B.S., 1948; University of North Carolina, extension division, Chapel Hill, 1951-53; S.B.T.S., B.D., 1958. U. S. Marine Corps, 1942-45; teacher, high school, Forsyth Co., N. C., 1948-50, seventh and eighth grades, Thomasville, N. C., 1952-53; teacher, registrar, and acting dean, Clear Creek Baptist School, Pineville, Ky., 1953-54; pastor, Short Creek Church, Hyden, Ky., 1956-58; student mission worker, General Association of Baptists in Kentucky, Louisville, 1956-58; mission pastor, First Church, Pikeville, Ky., 1958. Named special appointee for the Philippines, December, 1958, m. Mary Frances Manuel, Sept. 7, 1946. Permanent address: 2329 Maplewood Ave., Winston-Salem, N. C.

LOCHRIDGE, MARY FRANCES MANUEL (Mrs. JAMES THADDEUS)

b. Winston-Salem, N. C., Feb. 24, 1924, ed. Draughton Business College, Winston-Salem, certificate, 1942; S.B.T.S., evening classes, 1954; Georgetown (Ky.) College Extension Division, Louisville, Ky., 1955-58; Pikeville (Ky.) College, 1958. Medical secretary, North Carolina Baptist Hospital, Winston-Salem, 1942-45; report writer, commercial firm, Winston-Salem, 1945-48; secretary, American Red Cross, Louisville, 1954-58; assistant secretary, First Church, Pikeville, 1958. Named special appointee for the Philippines, December, 1958, m. James Thaddeus Lochridge, Sept. 7, 1946. Children: James Thaddeus, Jr., 1949; William Ernest, 1951.

PHILIPPINES



MOOREFIELD, VIRGIL HISGEN, JR.

b. Hopkinsville, Ky., July 19, 1931, ed. Wake Forest (N. C.) College (now located in Winston-Salem, N. C.), B.A., 1953; Institute of International Education, New York City, 1954; S.E.B.T.S., B.D., 1957. Radio announcer, WHOP, Hopkinsville, 1953; interim pastor, Roschill (N. C.) Church, 1953; assistant pastor, Trinity Church, Fayetteville, N. C., 1955; pastor, Sandy Branch Church, Bear Creek, N. C., 1955-58; S.E.B.T.S., archeology fellow, 1957, instructor of biblical interpretation and homiletics, 1957-58. Appointed for Italy, December, 1958, m. Jane Richardson, June 14, 1955. Permanent address: Rte. 3, Hopkinsville, Ky.



RICHARDS, DONALD JOE

b. El Paso, Tex., Apr. 29, 1928. ed. New Mexico College of Agriculture and Mechanical Arts, State College, 1946-47, 1948; Agricultural and Mechanical College of Texas, College Station, 1947-48; Texas Western College of the University of Texas, El Paso, B.S., 1951; S.W.B.T.S., B.D., 1955. Athletic director, Ft. Worth (Tex.) Boy's Club, 1954-55; pastor, Rosamond Chapel, Anna, Tex., 1954-55; First Church, Eastland, N. M., 1955-56; First Church, Mesilla Park, N. M., 1956-58; Appointed for North Brazil, December, 1958. m. Shari Ann Sherman, July 12, 1951. Permanent address: c/o Wyatt Richards, 4747 Emory Way, El Paso, Tex.

MOOREFIELD, JANE RICHARDSON (Mrs. Virgil Hisgen, Jr.)

b. Louisville, Ky., Nov. 22, 1935. ed. Cincinnati (Ohio) Conservatory of Music, 1953-55; Woman's College of the University of North Carolina, Greensboro, B.M. expected, 1959. Organist and choir director, Northside Christian Church, Cincinnati, 1953-55; minister of music, Trinity Church, Fayetteville, N. C., 1955; piano teacher, Henry Siler School, Siler City, N. C., 1955-57; Goldston (N. C.) School, 1956-58; substitute piano teacher, Wake Forest, N. C., 1958. Appointed for Italy, December, 1958. m. Virgil Hisgen Moorefield, Jr., June 14, 1955. Child: Virgil Edwin, 1956.

ITALY



RICHARDS, SHARI SHERMAN (Mrs. DONALD JOE)

b. Haskell, Tex., Apr. 25, 1933. ed. S.W.B.T.S., A.R.E., 1955. Clerk-typist, U. S. Air Force Recruiting Station, El Paso, Tex., 1950-51; telephone company, El Paso, 1951; Port Worth (Tex.) Star-Telegram, 1951-52; secretary, El Paso Times, 1951; substitute teacher, Las Cruces, N. M., 1958. Appointed for North Brazil, December, 1958. m. Donald Joe Richards, July 12, 1951. Children: Kenneth Wyatt, 1952; Michael Lee, 1955; Chrystal Gay, 1956.

NORTH BRAZIL



THOMPSON, KENNETH RALPH

b. Shreveport, La., Aug. 21, 1930. ed. Meadows-Draughon Business College, Shreveport, diploma, 1947; Oklahoma Baptist University, Shawnee, B.A., 1953; Texas Christian University, Ft. Worth, 1952; S.W.B.T.S., B.D., 1954, work toward Th.D., 1954-58. Supply pastor, Riverview Community Church, near El Reno, Okla., 1951-52; assistant pastor and mission pastor, First Church, Hillsboro, Tex., 1954-55; pastor, Lynn Mission, Pawhuska, Okla., of First Church, Hominy, Okla., 1949-50; First Church, Corbett, Okla., 1950-51; First Church, Tunny, Okla., 1952-54; First Church, Mertens, Tex., 1955-57; First Church, Hammon, Okla., 1957-58. Appointed for Korea, December, 1958. m. Mary Bell Smith, June 5, 1951. Permanent address: 1005 N.W. 41st, Oklahoma City, Okla.

THOMPSON, MARY SMITH (Mrs. KENNETH RALPH)

b. Berryville, Ark., Dec. 28, 1930. ed. Oklahoma Baptist University, Shawnee, 1949-51; S.W.B.T.S., 1952-53. Bookkeeper, commercial firm, Ft. Worth, Tex., 1951-52; secretary to principal, Hillsboro (Tex.) High School, 1956-57. Appointed for Korea, December, 1958. m. Kenneth Ralph Thompson, June 5, 1951. Children: Kenneth Ralph, Jr., 1953; Grady Eugene, 1957.

KOREA



Ascending and Descending

(Continued from page 4)

We just prayed, as simply as children. Sometimes we prayed daily in the early dawn with groups of Christians at a church. The Chinese Christians never learned that a person had to make an effort to pray in public—prayer became vital and living to them as soon as they believed. Sometimes

we prayed with prayer partners—during one wonderful year Mrs. John A. Abernathy and I kept tryst every day. When conflicting schedules broke that up, I found Mrs. Tsang, a wonderful worker, to be a strong prayer partner. Of course, some of the hardest struggles were made during solitary prayer. Jacob saw angels ascending and de-

scending on the ladder from earth to heaven. Jesus promised Nathanael that he would "see heaven open, and the angels of God ascending and descending upon the Son of man." The Risen Lord has opened heaven for us. May our prayers ascend in his name and descend to the glory of God. Missionaries in thirty-eight countries and territories await and need our prayers.

Heartbeat of Mexican Baptists

(Continued from page 9)

Of the eleven associations in Mexico, six have already set the dates for their campaigns and the rest will do so soon in their annual meetings. In three of the larger associations, which include several states, plans are being made to divide the territory and to have two or three campaigns on different dates. This will make it possible for the churches in these areas to have the best evangelists available.

We planned an institute on evangelism for each of the associations, with special emphasis being placed on the simultaneous campaigns. As I visited the associations during the past few months, it was encouraging to note the pastors' enthusiasm for the proposed program. I believe that Mexican Baptists are praying for a revival more now than at any other time since my arrival in this country.

Perhaps the two weakest points in our evangelism in Mexico are the lack of an effective perennial program and the failure to conserve well the results. However, definite steps are being taken to solve these problems.

In the preachers' evangelistic conference last May a series of discussions dealt with a perennial program of evangelism in the church. This did much to put us on the right road. We feel that every member and every department should have an interest and a part in the total evangelistic effort of a church. We trust that soon the 150 churches will each have a program of evangelism that is "instant in season, out of season." Until they do, they will not have complied with the New Testament pattern.

In regard to the weakness in conserving results, or an adequate follow-up program, we have worked out a plan which has given good results when used:

When a person makes his public profession of faith in Christ, he is received by the pastor at the front of the congregation. Then after a prayer of thanksgiving he and the pastor and three or four consecrated church members go to a room where he is given brief instruction in (1) the importance of reading the Bible daily, (2) the need of setting aside a certain time each day to pray, (3) the importance of uniting with a church, and (4) the responsibility of a born-again

child of God to give testimony to the lost.

Before the new convert leaves the conference he fills out a card, furnishing the church with such important information as name, address, age, et cetera. Then he receives a packet including a Gospel of John, a tract entitled *Helpful Advice for Those Who Make Professions of Faith*, a copy of the stewardship tract, *And Also This Grace*, and evangelistic tracts. We also recommend that he be given a schedule of all the services of the church and a cordial invitation to attend.

There is one further important step that should be taken before the new believer leaves the conference room. That is the naming of a consecrated Christian companion for him. This plan, called "My Brother's Keeper," provides the new Christian with a friend who will help him understand the church doctrines and government and will visit and counsel with him over a period of from three to six months. This plan was put into effect in a Brotherhood-sponsored revival in Ciudad Juárez, Chihuahua.

We also urge each church to provide a weekly doctrinal class for those who make professions of faith so that the pastor can instruct them in their new life in Christ. Then we insist on the need of the new believer, after being baptized, to have some definite responsibility in the church. We believe that he must be taught and prepared, but we also believe that this preparation should be done with the idea of developing an active, useful, mature, and Spirit-filled individual.

With God's help we shall see these plans realized and evangelism truly become the heartbeat of Mexican Baptists.

Father, Forgive!

Just now I'm truly standing in the need of prayer, and it is not the day for my name to be on the prayer calendar. I wonder if many are praying. I wonder—in this world of reaping what we sow—whether I deserve to have many praying. How faithful have I been in praying for others? Praying is the most difficult thing we can do for another; yet, as a mission-

ary I have asked for prayer and expected it. As I search my heart I see that I could have been more faithful myself.

I had a letter from someone I've met thanking me for praying for her, her family, and her church; and my conscience hurt because it had been a long time since I had remembered them. Not like Paul have I been. In his letters he wrote of praying for the churches as well as seeking their prayers for himself. For instance: "I am making my constant prayer for you."

Brothers, pray on for me" (2 Thessalonians 1:11; 3:1 Montgomery). Father, forgive! As I feel so sorely the need of the prayers of those back home, make me ready to pray for them.—ELIZABETH HALE, missionary to Malaya

Worship Teacher

As the missionary entered the courtyard of a number of apartments, Chinese children looked up from their play. The daughter of a Christian couple turned to a friend and said, "My teacher has come." The playmate, who was from a non-Christian home, replied: "Your teacher? A foreigner is your teacher?" Back came the answer, "My worship teacher."

On another afternoon little American and English children trooped to the missionary's home for a Bible class. After the lesson cocoa and cookies were served. A five-year-old was the first to the table. Climbing on his stool, he reached out to a plate of cookies. Just as quickly he withdrew his hand without touching the plate. "Why did you do that?" the missionary asked. "Oh, but I know," she added. In a dear, sweet little voice he said, "I remembered you always have a prayer."

What a privilege to lead others to study God's Word and to pray! Perhaps the little child had the right name for a missionary, "worship teacher."—FLOY (Mrs. WAYNE W.) ADAMS, emeritus missionary to China

Missionary Quote

If you forget to give we may be able to get along without your money. But if you forget to pray we shall be left destitute.—ROY L. LYON, missionary to Mexico



FOR YOUR INFORMATION

Elizabeth Minshew



That You May Know

FREE LITERATURE produced by the Foreign Mission Board each year is designed to help Southern Baptists tell the story of foreign missions. The purpose of each item is to provide information that will inspire and challenge the reader on behalf of Christ's world program. This information may be adapted for special use by pastors, Woman's Missionary Union presidents, Brotherhood presidents, circle chairmen, and other leaders of the church organizations. Copies of selected items may be secured in quantity for group distribution.

General

Southern Baptist Missions around the World, a map in four colors, locates the thirty-eight countries in which the 1,283 Southern Baptist missionaries are at work.

The annual report of the Foreign Mission Board, *The Field Is the World*, is compiled from information prepared by the missionaries on the fields. It also includes a brief survey of the operations carried on by the staff at the Board's headquarters office.

Know Your Foreign Mission Board, by Dr. Baker J. Cauthen, executive secretary, presents a brief description of the organization of the Board. A graph shows the departments within the organization.

Are You Holding the Lifeline? and *Our Heartbeat for Foreign Missions Advance* provide helpful information on the strategic relationship of foreign missions to the Cooperative Program of Southern Baptists.

The 1959 edition of the *Directory of Missionary Personnel*, issued quarterly, supplies an alphabetical list of all missionaries under appointment, their current mailing addresses, and their native states and birth dates.

Visual Aids to Help Tell the Missions Story provides a current listing of movies, filmstrips, and slide sets which are available in the Baptist Book Stores on a sale or rental basis.

A sheet entitled *Yours to Tell the Story* is printed quarterly to give a complete listing of current free literature. An order blank is provided for convenience.

Tools for Missionary Education is a compilation of all foreign mission materials, available free upon request to the Foreign Mission Board or on sale in the Baptist Book Stores. This item is designed especially for use by program leaders who are seeking resource materials.

Areas

The 1959 edition of *Know Your Baptist Missions* (there is one for each of the three areas into which the Foreign Mission Board divides the world for convenience in carrying out its mission program) provides brief factual and statistical information on each country. Individual country maps show the location of centers of missionary work.

A two-color map on each of the three areas is designed to show the centers in which missionaries reside. Demographic data with each map includes names of the countries in the area, population figures, and number of missionaries serving in certain areas.

Countries

Six- or eight-page pamphlets are now available on the following places in which Southern Baptist missionaries are working: Europe, Israel, Kenya, Tanganyika, Lebanon, Ghana, Spain, Southern Rhodesia, Colombia, Argentina, Paraguay, North Brazil (this includes only part of the work in Brazil), Chile, Peru, Mexico, Venezuela, Taiwan (Formosa), Pakistan, the Philippines, Hong Kong and Macao, Malaya, Japan, Hawaii, Indonesia, Thailand, and Korea. Each pamphlet has been written by a missionary serving in the country or by the area secretary.

Maps are now available on the following: Europe, Nigeria, Southern

Rhodesia, East Africa, Chile, Colombia, Argentina, Brazil, Mexico, East Pakistan, Japan, Thailand, the Philippines, Indonesia, and Malaya. These pamphlets and maps provide material to supplement W.M.U., Training Union, and Brotherhood programs.

Missionary Personnel

Several items dealing specifically with missionary personnel will give guidance to pastors and young people. The titles are: *The How of Missionary Appointment*, *Needed Overseas*, and *Get Ready for a Real Job*.

"The Commission"

The World at Your Fingertips, a poster, may be used to present the world mission journal of Southern Baptists, *The Commission*. A pamphlet, *Your Key to Advance in Foreign Missions*, also gives information on the three subscription plans now available.

Place Your Order Now!

Your copy of *Yours to Tell the Story* will be forwarded immediately upon request. This listing will provide a convenient opportunity for you to place an order for selected materials in specified quantities. Please try to allow from three to six weeks for your order to be filled, depending on your location. Send your order directly to the Department of Missionary Education and Promotion, Southern Baptist Foreign Mission Board, P. O. Box 6597, Richmond 30, Virginia.

Answered Prayer

(Continued from page 3)

said that she could see a big difference in her husband's character since he had been going to church.

There is still much this woman doesn't understand about Christianity, but she is sure the Lord healed her. There is every evidence of a change of atmosphere in the home. Since the father came so near losing his wife, he is very solicitous of her welfare. Needless to say, she blossoms out in good will as a result of his attentions.

Please pray for this family, that the Holy Spirit will lead them into a better understanding of what it means to be Christians and into abundant life in Christ.—KATE C. (MRS. W. BUREN) JOHNSON, missionary to Indonesia

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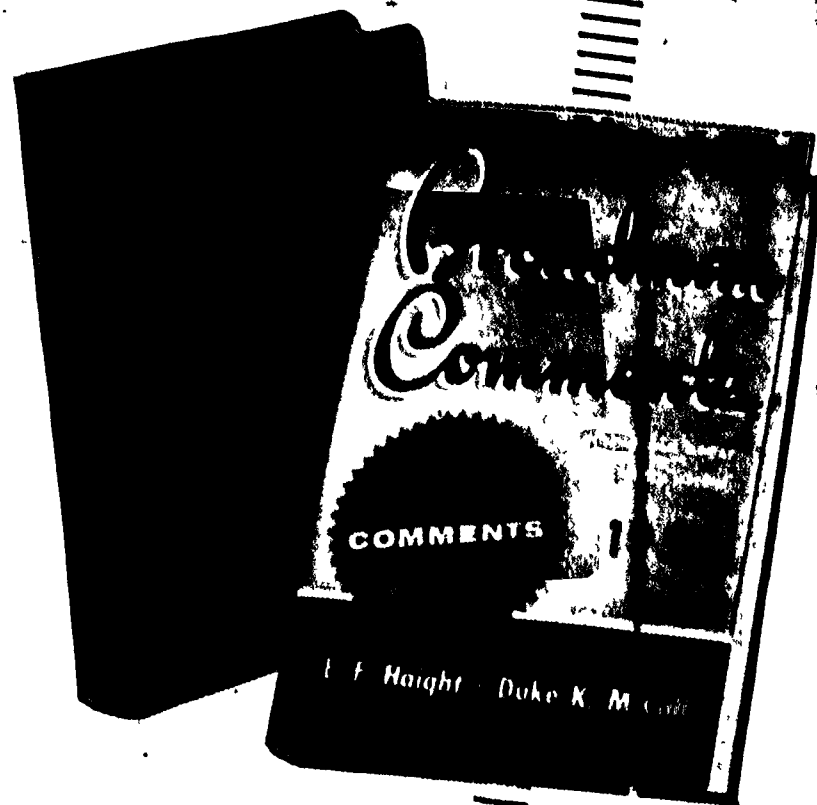
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Broadman Comments for 1959 is written by two gifted Bible scholars. E. F. Haight writes "The Lesson in the Word" which includes complete Bible passage, lesson outline, and lesson discussion of the International Sunday School Lessons. Duke K. McCall applies the lesson to everyday life in "The Lesson in Life." (**Broadman Comments** can be bought separately for \$2.75)

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t (the honour that come
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not think that I will
e Father: / there is
ou, even Moses

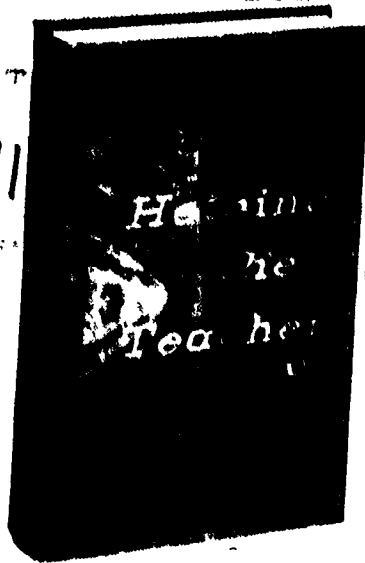
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