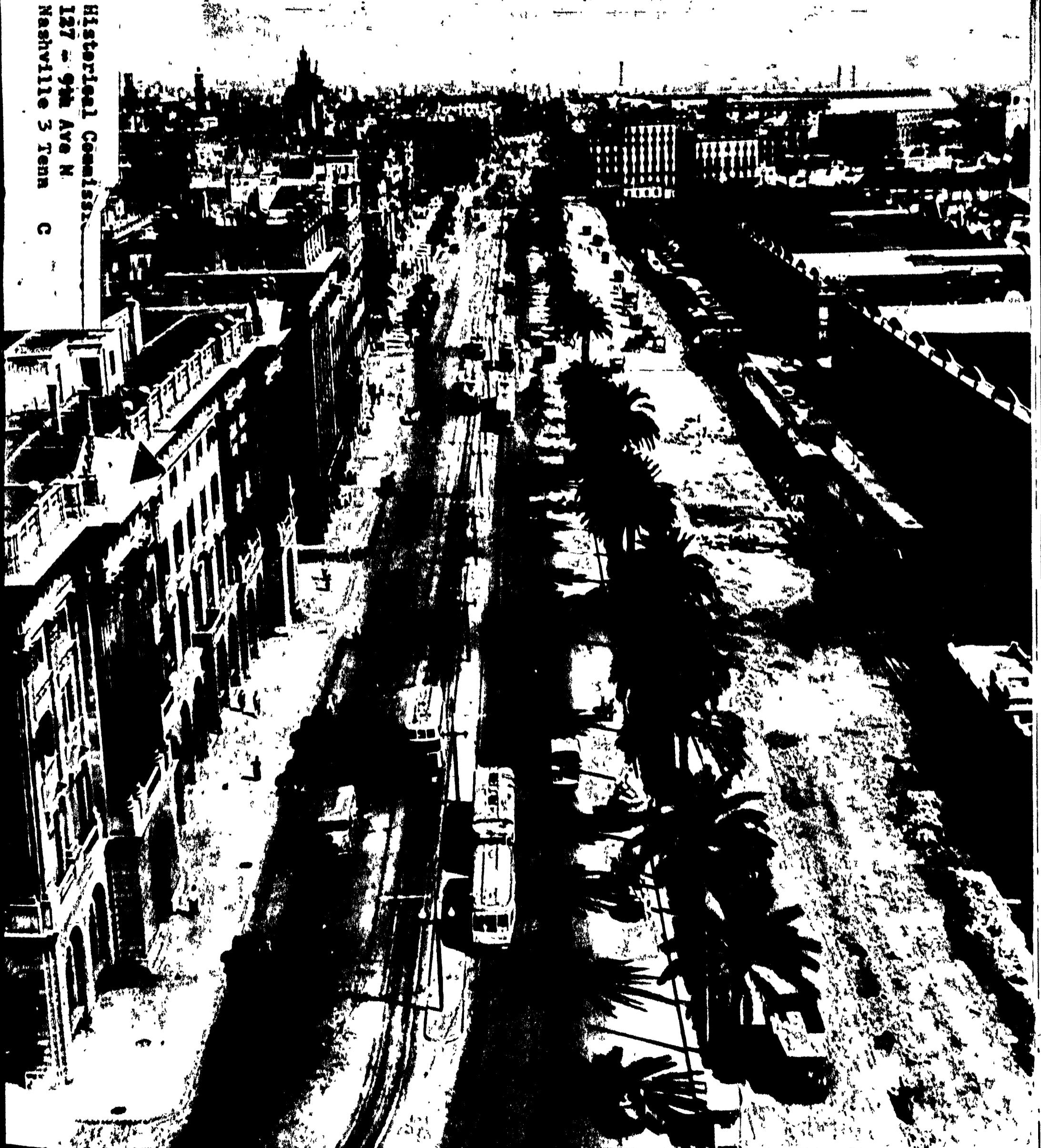


THE

# Commission

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# Burden Sharing



*"Bear ye one another's burdens, and so fulfil the law of Christ."*

JUST as we sat down to lunch the telephone rang. The familiar voice of one of the boys in our church came over the wire telling of the critical condition of another young man and asking if we could take him to the hospital at once. When we reached the humble room there were four young Christian friends doing all they could for the young man. Tenderly they carried him to the car and put him in. Such a pitiful sight he was—emaciated and racked by the pain of the last stages of tuberculosis, causing hemorrhage. We prayed he would live to reach the hospital. As we rode through the crowded, noisy streets, I sadly thought of this boy and many others like him. One of the friends helping him is also a hopeless tuberculosis case. Besides that, these two are the only members of their families who are in Taiwan (Formosa). The bright place in their experience is that the Light of life has shone into their hearts. But countless others on the island are in utter misery, suffering physically like these two, but also groping in spiritual darkness. Then the realization that the burden of sin is the greatest and saddest of all burdens came to my mind and heart with a renewed force and clearness. Also came the thought of how few are the burden bearers. My heart grew faint as I considered man. Graciously the Lord brought to my mind, "Cast 'all your care upon him; for he careth for you.' "

*Dear Lord, fill my heart with compassion for the needy, the suffering, and the lost multitudes. And do the same for our fellow Baptists at home. In Jesus' name. Amen.*

—OLA L. CULPEPPER

# THE *Commission*

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# Scene of Deep-Rooted Intolerance



SPANISH evangelicals report that they faced greater difficulties in 1958 than in any year since the Spanish civil war. There was an unprecedented closing of evangelical chapels and churches. Six (including three Baptist churches) were closed by Government officials during the year and at least three others were ordered to stop their services or be closed officially.

The present situation has deep roots in Spanish history. It is closely involved with the long struggle for the reconquest of Spain from the Mohammedan Moors, accomplished in the latter part of the fifteenth century. During this time intolerance became a national policy. Nevertheless, there have been periods of religious toleration and even of full religious freedom in Spain.

There was a period of almost complete religious liberty during the time of the Spanish republic, from 1931 to 1936. This was followed by the Spanish civil war, which ended in 1939 with the victory of General Francisco Franco.

From the very beginning Franco had manifested his intention of favoring the Roman Catholic Church. In a statement to an American newspaper reporter in 1937, he said, "Our State must be a Catholic State in the social and spiritual sense, for the true Spain has been, is, and will be Catholic."

As soon as his regime was in power he began the re-establishment of what is termed "Catholic Unity," which means the recognition of the Roman Catholic Church as the official State religion and the assumption that every

loyal Spanish citizen will also be a member of the Catholic Church.

Actually, this is not the case, for there is a small but vigorous Protestant minority. The Spanish Government recognizes the existence of this minority, and a certain degree of religious toleration is guaranteed by constitutional law. The Charter of the Spanish People, promulgated in 1945, states that the Catholic religion is that of the State and that it will enjoy official protection, but that no one will be molested for his religious beliefs or for "the private practice of his cult."

Non-Catholic groups have the right to assemble for worship if they have

permits for specific local places of worship and if they observe certain restrictions. Evangelism is not recognized as a right of minority groups and is subject to strict regulation or even suppression. Evangelical churches may not be built so as to resemble churches from the outside, and no signs visible from the street can be used to mark a non-Catholic place of worship. As a result, Baptist churches in Spain cannot be recognized as one passes them on the street. Some look like apartment houses and some are located in second-floor rooms. But when one enters, he often finds a well-filled auditorium, where hearty singing of hymns and earnest preach-

## "Notorious Character"

A LITTLE MORE than two years ago when a young man graduated from the Spanish Baptist Theological Seminary, he was called to the pastorate of Second Baptist Church, Madrid, whose building had been closed since July 17, 1954. He went to the church with high hopes that something could be done to get the Government seals off the door and to begin again services in the little chapel (which is Southern Baptist property and was authorized as an evangelical meeting place). The pastor's home is just up the staircase from the sealed door of the

church, and the members of his family are painfully reminded of persecution in Spain whenever they go and come.

Finally, after their building had been closed for almost four years, the congregation of Second Church decided to combine with Third (Prosperidad) Baptist Church. The pastor's family continued to live above Second Church, but he became pastor of the combined congregations. Then after a few brief months of intense effort and encouraging growth, Third Church had its doors sealed by the Spanish police.

ing of the gospel are regularly carried on.

Until 1947 it was fairly easy to obtain a permit to open a new chapel, and Baptists and other evangelical groups were enjoying rapid growth. Apparently Catholic authorities became alarmed at the progress of Protestants and resolved to put an end to it. In the fall of 1947 a determined anti-Protestant campaign was launched. It became increasingly difficult to secure permits to open new places of worship, and from time to time existing places were closed because of some flaw in the permit, legal technicality, or flimsy excuse.

In 1953 a Concordat between Spain and the Vatican was signed, systematizing the almost ideal relations that have existed between Church and State since the advent of General Franco. It reveals clearly the partnership of Church and State which results in a denial of freedom to those who are not in the dominant church. The first article states: "The Apostolic Roman Catholic religion continues to be the only one of the Spanish nation and will enjoy the rights and prerogatives which it should have in conformity with divine law and canonical law."

In a speech on the Concordat to the Spanish Cortes (national legislature), Franco said the principle of religious unity has been combined perfectly with the right of private worship for members of dissident

groups. He made it clear that the toleration of different beliefs and forms of worship did not mean freedom of propaganda or proselytism; for, he said, the nation wished to preserve Catholic unity at any price and, therefore, opposed all attempts to lead Catholics astray.

There has been relatively little actual violence or physical persecution. In some cases a pastor or lay person has been imprisoned for a supposed violation of the law. However, the most common cause for complaint has been the closing of churches. The usual procedure is for local authorities to come to the church with orders from the federal Government in Madrid, close the church, and seal the doors with official Government seals, forbidding, under penalty of imprisonment, any member of the congregation to break the seal and enter the church for any purpose.

The congregation may appeal the case, but it is usually impossible to get satisfaction in the courts, which are obviously influenced by Catholic pressure. The congregation will continue to meet in private homes for Bible study and worship, but it is greatly handicapped by not having a meeting place large enough for its needs.

There are more than twenty-five thousand Protestants in Spain, with about two hundred meeting places. Baptists have forty-two congregations with a total of about twenty-six hundred members. At least six of these groups are denied the use of the meeting places which they have sought to use. In every case services continue to be held in homes, but the churches are not able to grow as they would if they had the privilege of assembly in suitable chapels.

Second Baptist Church, Madrid, and Second Baptist Church, Valencia, have been closed since 1954. A new chapel at Elche was closed and sealed in 1955, immediately after the congregation had begun using it. Prosperidad Baptist Church, Madrid, and Third Baptist Church, Barcelona, were closed in September, 1958; and the Baptist church of Seville was closed in November, 1958. Churches of other evangelical denominations have suffered similar experiences.

The Spanish Government has also been placing restrictions on the publication and use of evangelical literature. In April, 1958, the Government

censor summoned the president of the Baptist Publication Society to his office and announced that an order had been received from Madrid forbidding the publication of the national Baptist magazine, *Entre Nosotros*, even though the circulation was limited to Baptists, as is indicated in the name, "Among Ourselves."

In November, 1958, the police in Barcelona searched a printing establishment operated by an evangelical, as well as several private homes, looking especially for a book about the Protestant Reformation. In each case, all the literature they found, including Bibles, was confiscated.

Protestants in Spain are subject to other restrictions. They are not permitted to have their own schools, and their children often face persecution and harassment in public schools. Members of the armed forces are required to participate in public (Catholic) religious functions unless excused by their officers. Evangelicals are denied commissions in the army. They are barred from Government positions and from low-rent housing projects. A worker may lose his job when he joins a Protestant church, or if he owns a business it will probably be boycotted. From time to time burial with Protestant rites has been forbidden; even though the deceased had requested Protestant burial in a certificate of last will and testament.

One of the most distressing aspects of the situation in Spain is the difficulty which Protestants face when they wish to obtain marriage licenses. The Concordat of 1953 affirms the absolute competency of the Roman Catholic Church where the marriage of Catholics is concerned. Young people who received Catholic baptism in infancy find it almost impossible to obtain permission for a civil marriage, even though they have renounced their Catholic ties and become faithful evangelicals. The position of the Catholic Church is "once a Catholic, always a Catholic."

The full story of the struggle for religious freedom in Spain is told in *Religious Freedom in Spain: Its Ebb and Flow*, by J. D. Hughey, Jr. (Broadman Press, Nashville, Tennessee, 1955). Persons who are seriously interested in this question are referred to this authoritative book, written by one who lived in Spain from 1947 to 1950 as a representative of Southern Baptists.

The two seals on the door of Second Church became so dry that they fell off; therefore, the pastor and some of the deacons went inside. Getting a report of this action, the police resealed the doors and took the pastor to court as the responsible party. He now has to report to the Spanish police twice a month. Considered a "prisoner," he cannot leave town.

"My record hasn't been so good," says the pastor sadly. "Both of my churches have been closed." When he was told that in any publicity on the situation in Spain care would be taken about using his name, he replied: "Don't worry about me. My name is already too notorious to make silence of value."



Workmen tear out "unauthorized" partitions from Elche Baptist Church's new building.

FOR fifty years the gospel has been preached in Elche, Spain. The house of worship was closed during the Spanish civil war, and in 1939 the pulpit, the pews, the organ, and everything else in the chapel were taken away by thieves. It was not until 1947 that the Vásquez family went to live in Elche and began a Sunday school in their home. Soon they began to invite their relatives and friends to the services, and often the pastor of the Baptist church in Alicante, capital of the province, came up to preach to them.

In the summer of 1950, during my vacation from the Baptist theological seminary, I went to Elche to be pastor of the Baptist group. This was to become my baptism of fire, for I found upon arrival that the believers in Elche had been forbidden by the local authorities to have services in the Vásquez home.

That first week I made a visit to the police. I told the chief my purpose for being in Elche and expressed the conviction that Article 6 of the Charter of the Spanish People guaranteed us the right to have services. I also told him that we were planning to have services the following Sunday and that we hoped we would not be bothered in any way. Thanks to that police chief, we carried out those plans; and more than once in the immediate future he scattered a group of young men who planned to stop our worship services.

When I graduated from the seminary I was called as pastor of the

## Do We Ask Too Much?

By José Bonifacio

Elche Baptist Church, and I moved to the field full of enthusiasm and dreams for the future. My first work was to find all the believers in Elche and surrounding territory. This activity was not very well accepted by the leaders of the State Church, and almost immediately they began to protest to the police. My home was constantly visited by the police and I made countless trips to headquarters.

Prohibitions to holding evangelical services began to rain upon us, and we had to change our meeting place from house to house. In an effort to avoid the problems of so much shifting around, I sent six petitions to the governor of the province in a period of a little more than two years. The

petitions were asking for written permission for our church, but all were received and given the "administrative silence" treatment.

The situation became worse, and we were forbidden to have worship services or to visit the villages where we had missions. The day following this order I visited the governor. A few days later the local police came to see me and told me that they stood ready to defend us. As long as that governor was in power we had peace and growth; but when he left our troubles began again.

In 1952 we began to feel the urgent necessity of buying a place to have our services. It was increasingly difficult to have the services in the Vásquez home since there were now twelve in the family. Three times a week we had to take down several beds, store them in the outside patio, and bring in benches and pulpit. After the meeting we had to reverse the process. What we experienced cannot be adequately told in writing, but it will give some indication as to the meaning of religious intolerance.

The difficulties became so great that we decided to buy a piece of land and build. The comment that reached our ears was, "The Protestants have bought land and expect to build, but just wait until they come to us for permission!" And a petition was circulated to have me thrown out of town; but the civil guard said they did not find sufficient reason for such drastic action.

We saw that it would be almost

impossible to build; so we began to look for a constructor who would sell us a house already built and would finish the inside according to our specifications. The deal was made, and we moved into the pastor's home which was on the second floor of the building.

Besides the partitions, I began to work on the matter of getting permission to put a platform and a baptistry in the auditorium. I was told that the architect who had charge of the construction in the beginning should ask for the permission for these changes. The architect promised that he would look into the matter, but at the end of two weeks he had done nothing. The bomb exploded when he finally presented the matter to the authorities, and the architect took the easy way out. He began to shout, "I will have no more to do with this case."

This happened in 1954, and during several months a priest spoke on the radio and made all kinds of accusations about the Protestants. He went to the extreme of accusing us of having burned Catholic churches during the civil war. His purpose was to prejudice the people in general against us, and he seemed to have a good measure of success. Even the small children felt they had a right to bother us.

One morning twelve men, along with three policemen, came to my house ready to tear down the church. They did not tell who they were or on what authority they had come. The leader turned to the constructor who had sold the building to the church and said: "You are the owner of this place. Begin to tear down the building as I direct you."

"Permit me to inform you that this man is no longer the owner of this building," I said. "Also, would you mind telling me on what authority you come here?"

The leader of the group let out a series of foul expressions and insults.

I quietly said to him, "Nobody comes in here until they show me a written order to do so."

The man became furious and began to shout: "Arrest him! Arrest him!" They arrested me and carried me to police headquarters. After I had been there two hours, one of the officials hurried into the office of the chief. "This man is not supposed to be in here," he said excitedly. Appar-

ently they had seen their mistake, and I was literally thrown out of prison.

Afterward I began making efforts to see the mayor, and finally a member of the church and I got in to see him. I asked who was responsible for my arrest and tried to explain to the mayor what had happened. He said to us: "Don't worry. Don't try to take any steps at the moment. We will work this out satisfactorily."

Early in 1955 an order came from the mayor saying that the church building was condemned because it did not meet the hygienic requirements. We had an inspector to come from Alicante, and he pronounced the building to be in acceptable condition.

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*EDITORS' NOTE: The article on these pages has been written over a period of eight years in the heart of José Bonifacio, pastor of the Elche Baptist Church, in the province of Alicante, Spain. The religious intolerance toward evangelicals during 1958, along with the encouragement of the eighty members of his persecuted church and of some Roman Catholic friends, brought Pastor Bonifacio to the point of setting down on paper the unbelievable sufferings of one evangelical congregation. In December, 1958, when he stood amid the ruins of his new church after all the interior partitions had been torn down by Government orders, Pastor Bonifacio said, "The pitiful state of our mutilated house of worship cries out to heaven as did the blood of Abel!" The church continues to hold services in a home and to support three missions.*

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We presented this report to the authorities in Elche, but they came up with another obstacle to put in our way. They said that we had put in the partitions, platforms, and baptistry without the proper permission.

Shortly afterward we sent a message to the governor telling him of our intention to move from the Vásquez house to the new building. We received no answer; so after three months of waiting we had two services in the new building. The police came and advised us not to have any more services until we could get permis-

sion to make the move. We waited for a few weeks, and again I wrote to the governor asking for permission. As usual we received no reply, and after six months of delay we had a Sunday service in the church.

Monday morning the police came and closed the doors and windows of the church and took away the keys. The case was taken to the local court and finally to the supreme court in Madrid. We lost, of course, and the order was given that the "unauthorized" interior of the church be torn down. This decision was made May 20, 1957.

In December, 1958, the governor said that the authorities of Elche gave us eight days to tear down the partitions or they would send a "wrecking crew" at our expense to do the work. I intended to ask the governor for the keys and to set to work tearing down the part specified by the authorities. The private secretary of the governor told me by telephone that I should not do anything because they were going to talk to the mayor in our behalf. I spent five days trying to get in to see the mayor of Elche, but failed.

On the sixth day police sent by the governor's office, an architect of the municipality, and several workmen came to the church. They forced the door open because they said they had lost the keys. They tore down the walls of the seven rooms that had been approved before we bought the building, and they completely demolished the platform and the baptistry. Our material losses were considerable.

We thought that after all this surely the doors of the building would be left open. But we didn't delay long in discovering that we were mistaken. By order of the provincial governor, new seals were placed on the doors and windows and a new padlock is on the entrance door.

What is the source of all this? It originates in a fanatical religion that proclaims itself as the "only true Church." In Elche the comment has often been repeated, "In the city of the dogma of the ascension of the virgin Mary in body and soul, there can never exist a Protestant church."

In this century when so much is said about liberty and humanity, is it too much to ask that we be treated like human beings who only wish to worship God according to the dictates of our own consciences?

# Worse than stones

By Nella Dean Whitten

I DON'T KNOW how to begin this article! For more than thirty minutes I have sat before the typewriter without so much as touching the keys. My problem is to present the marriage situation in Spain truthfully, clearly, and without getting anybody into trouble. There is always the possibility that news items published in the foreign press may fall into the hands of the Spanish authorities and bring about added suffering for the persons mentioned.

I remember a visit a religious leader and his son made to Spain in 1953. At that time the evangelical young people who had been baptized into the State Church as infants were having difficulty in securing permission to be married. When my husband and I told the visitor of this difficult circumstance, he commented with deep feeling: "My son, don't ever forget that there are kinds of persecution worse than throwing stones. Refusal to grant marriage permits is one."

During 1958 this subtle type of persecution became even worse in a nation that supposedly has joined in the defense of the free world. On December 10, 1958, the United Nations celebrated the tenth anniversary of the Universal Declaration of Human Rights. No doubt Spain was represented in New York, but within her borders are scores of young couples who look in vain for the arrival of a notice from the Government saying that they can be married in a civil ceremony.

What wrong have they committed to be denied the rights of law-abiding Spanish citizens? Their crime consists in being evangelicals and seeking to live for God and serve him according to the dictates of their hearts.

I spent this past week end in Madrid, and there I talked with several

couples who have waited for over a year for their marriage permits. The situation is about the same all over the country, but the judges in the capital of Spain are particularly severe.

Sunday at 9:15 a.m. I walked into the vestibule of the First Baptist Church, Madrid. For several seconds I stood studying the little group that had begun to gather for the 9:30 preaching service. This congregation belonged to Third Baptist Church, but they were borrowing the building of First Church because their meeting place was closed by Government order September 23, 1958.

Suddenly I saw Eduardo Rodriguez,<sup>1</sup> whom my family has known for several years. Elena Olmos, his fiancée, was seated at his side, and they had their heads bowed in silent prayer. I tiptoed to where they were sitting and gently touched Elena on the shoulder. "Could I talk with you and Eduardo a minute?" I whispered.

They followed me to the vestibule, and there we sat on a narrow wooden bench with no back. Eduardo leaned against the wall, clasped his hands around his knees, and related their experience:

"We are lucky, I guess. Some people have had to wait two years or longer. We made our first request in March. In May we put in an urgent appeal to see the judge of our district. He finally received us; but he was in a terrible mood and did not so much as offer us a chair. He finished the interview by saying: 'I do not consider it my duty to see such people as you. It is only out of the goodness of my heart that I do it. Spain is most unfortunate to have to put up with you Protestants.'

Elena nodded as she listened and vigorously blew her nose as her part

<sup>1</sup> Fictitious names are used throughout the article to protect the persons involved. The experiences are true.

in the conversation. After the couple went back and took their places in the church auditorium, I needed to "digest" what they had said before talking to anyone else. Third Baptist Church services ended, and First Church people began coming in for Sunday school.

I was particularly interested in talking with Santiago Rodes and Ana Roncal, whose case had been denied in the highest court that deals with such matters. I caught them before they came in the church, and we talked at length.

They have been waiting for eighteen months. Their parents have spent considerable amounts of money trying to work out the legal aspects of the matter. The judge of their corresponding district said that he didn't want to marry them under the existing circumstances. Their case was carried to the supreme court and denied. The decision was that people who were baptized as Catholics and have left the State Church cannot be legally married. As long as this principle is maintained, each evangelical request for marriage becomes a matter of court action.

The prospect before this young couple is dismal. There are a series of ifs involved: if they can find a more liberal judge; if they had large sums of money to apply at the "right place"; if they are willing to wait patiently with the hope that the situation will change. Most of the alternatives are excluded by the Christian's conscience. None of these young couples could conscientiously marry in a Catholic ceremony and promise to rear their children in the State Church. Some people suggest that these couples marry before a notary public, who will make out a statement saying they have done all possible to marry legally. However, this is not advisable since such action would give the authorities grounds for accusing evangelicals for not abiding by the law.

What, then, can they do? Nobody has thought of giving up. These Spanish young people still walk along the streets holding hands and dreaming together of the future. No doubt, as they read in the papers of the great ideal of freedom and progress or as they peer through the darkness after a hard day's work, there comes to them a puzzling, one-word question: *Why?*

# Testimony under

# FIRE

MANY people have asked what happened to me when I left the Roman Catholic Church in Spain and became an evangelical Christian. The worst thing was that the Church declared my studies invalid. The next worst thing was that I had to enter the Spanish army.

Priests in Spain are excluded from doing military service. Since the Catholic Church still considers me a priest (a bad priest, but a priest forever because of the "character" given me by my ordination), it would seem that I would still have been exempt from military service. Nevertheless, two months after I left the Catholic Church I was compelled to go to the army.

It was a trial for me. I had already broken relations with my family, and now I had to leave the company of the Christians who were always so kind to me. Still worse, I had to spend a long time among people who would look at me either with contempt or with compassion. I was sure that some of the officers, and especially the chaplain, would make my life as difficult as they could.

After ten years of wearing the long robes of the priesthood, I had not felt quite right when I began to dress as a normal man—I didn't know how to walk, how to move my arms, and so on. Now I had to dress in military uniform, with the shirts and the trousers being the same size for the little and thin men as they were for the tall and fat ones.

My second day in the army I was writing a letter to some friends. I told them my first impressions about my new life and how I had to wash my laundry and mend it. This family had a little daughter, named Conchita, who had wanted to help me when I visited in their home. So in my letter I sent greetings to her and added these words: "If I were with you I would not

need to worry so much, because Conchita would help me in everything."

Just as I finished my letter, the chaplain and two officers came in. One of them said, "What are you doing?"

"I am writing a letter to some friends," I answered. Without further words the chaplain took the letter from my hands and sent me away. He read my letter, and half an hour later he called me.

He was seated, and while I stood before him, trembling very much, he asked me with a strong voice, "Who are you?" According to the military rules I identified myself—my name, my company, and so on. But he asked me again, "Who are you?" I thought I hadn't answered quite right according to the military ordinances; therefore, I repeated my identification.

But he said: "This is not what I asked you. If you don't understand me in this way, tell me, who were you?"

"I was . . . I was . . . a monk."

"What else were you?"

"I was a priest."

Then he said: "I knew this already, and that is why I came here. Are you not ashamed to tell me this? Do you know what you did? You are crazy. You are silly. This is foolish. You must come back to the Catholic Church." And he continued with many impolite sentences. "Well," he finally said, "you've already told me who you were. Now tell me who she is!"

I could not guess his thought. Who is she? "The Bible?" I answered.

"No, I am not asking you about the Bible," he said. "I ask you who she is." Who is she? "The church?"

*In León, Spain, a group of evangelicals held a prayer meeting to ask God for freedom of worship. One man rose to pray, and in his prayer he made a profession of faith in Christ.*

"What, a church? A Bible? You are crazy, you are a fool!" he exclaimed. "I ask you who she is, who is the bad woman who deceived you and compelled you to betray your conscience."

"Oh, I don't know any woman. I left the Catholic Church to follow Christ as he likes . . ."

"Don't tell me lies," he interrupted. "Who is this Conchita, whom you spoke of in your letter? You may tell the story to another, but not to me. You are lost because of a woman. There is no other reason for a priest to leave the Catholic Church. But you will regret it. Nobody will want to be your friend, nobody will trust you, because you are an apostate, you are an anathema. You will suffer the punishment of God very soon. Please think it over and tell me your decision next week. I would like to help you."

"I can tell you now that I know what I did and why I did it and that I would like to continue in this way," I answered. "The Word of God is more powerful than the Catholic Church and I am ready to follow it in spite of all."

Then he said: "Well, then take care that you don't propagate your heretical doctrines among the soldiers. If I hear of your speaking a word with anyone you will be put in prison. Go away traitor; I don't like to see your face. I will speak to all the officers so that they will watch you and to all the soldiers so that nobody becomes your friend."

And he did so. The reaction was not completely as he intended, but, nevertheless, he tried to make my life very difficult.

My letters were opened to see if I was spreading propaganda. I received anonymous letters insulting me, telling me that the wrath of God was coming upon me, that (Continued on next page)

# Testimony under Fire *Continued*

through my attitude I was killing my mother.

When I was sent to my permanent station I asked several pastors if they knew any Christians in the city with whom I could spend my Sundays. They told me of a Baptist woman who wanted to start a church. The first time I was free I went to visit her.

She said she had friends who came together sometimes. She would give them coffee, sing hymns, and perhaps read a portion of the Scriptures. There were no services in the real sense of the word, because she was afraid the people would not come if they knew she was an evangelical and wanted to win them. But because I was there she asked me to work with her and to preach on Sundays. Without realizing the difficulties I would face, I accepted the work and for several Sundays went there to preach.

One day I was informed that I had gone to some strange meetings and that this was not allowed for a soldier. The captain of my own company lived in the building where we had the services. He didn't know too much about evangelicals, but like all the neighbors he was very curious about those meetings. When he discovered that a soldier of his company was attending, he gave orders that I should not be allowed to go.

Another difficult day came when I decided to be baptized. When I first left the Catholic Church I didn't want to belong to any denomination. Before I joined one I wanted to study the differences between Baptists, Methodists, Presbyterians, and so on.

I visited different churches and I spoke with different pastors. Some of them gave me tracts and books about their denominations, and I studied these and compared them with the Bible during my free time. After one year of studying I arrived at the conclusion that the Baptist churches are closest to the teachings of the New Testament, and I decided to become a Baptist.

I wanted to be baptized while I was still in the military service, and I wanted to be baptized in the city where I had been a Catholic priest and teacher and where many people

knew me. So I wrote a letter to the Baptist church of that town, asking to be baptized there. It was a bold step for me.

As you can imagine, the members of that church were very happy and they could not keep the secret. On the day of my baptism the church was completely full and the doors had to remain open so that the many people who were not able to come into the church could listen from the street.

Many who had heard me preach in the Catholic Church were present, including several of my former pupils. Before I arrived at the church, a nun from the monastery where I used to say mass and preach asked me to go away and not be baptized. But I decided not only to be baptized but also to preach.

It seemed that everything was all right until the local priests called by telephone to the chaplain of my station and told him everything.

Two days later, when I returned to my post very happy because of my decision, I went to tell my officer I was back. He said he was very sorry to tell me that I had to remain in my quarters until I received new orders. My name had been put on a list to request that I be sent to a military prison on an island in the Mediterranean Sea.

One hour later the colonel called me to his office. He asked where I had been and what I had done during my week of holidays. I told him everything. After I explained for nearly two hours why I left the Catholic Church and became an evangelical, he told me that he admired my conviction and that, even though he was a nominal Catholic, my reasons went far toward convincing him. He said he thought it was unjust to punish me for doing what in my conscience I felt compelled to do. Since I had been baptized inside an authorized Protestant church I had not broken the Spanish law, he said.

Afterwards he spoke to the general of the army and explained to him that it would be a dishonor for the army to punish a soldier for being a Protes-

## *A Unique Difficulty*

By Nella Dean Whitten

MY EXPERIENCES in Woman's Missionary Society meetings have been varied. I have met at all hours of the day and until midnight on some occasions. I have attended meetings under all kinds of circumstances—in big churches, in little churches, in private homes, in a garage, and even under the shade of a tree.

Along with the leaders of these groups I have had to face all kinds of problems. There have been the problems of no members, no literature, no transportation to get the women to the meetings. We have had the door of a private home closed in our faces because an unconverted relative suddenly changed his mind. There have been many other unexpected sit-

uations. In November, 1958, a new experience was added to my list.

Mrs. Russell B. Hilliard and I were invited to conduct a study of the W.M.S. manual for the women of Third Baptist Church, Barcelona, Spain. Reaching the home where the meeting was to be held, we were directed to the kitchen where most of the group had already gathered. When I say kitchen I give only half the picture, for that room serves as the family dining room as well. In this room, about twelve feet by sixteen feet in size, were seated twenty-two people. Mrs. Hilliard and I edged around the table in the center to the chairs which had been reserved for us.

From where we sat we faced the corner where the family cooking equipment was kept. This included

tant. They spoke for a long time, but the result was that I was set free again. From that moment on the colonel was my best friend.

Several days later he invited me to his home for coffee because he wanted to know more about Protestant doctrines. He confessed to me that it was only through fear of losing his position in the army that he didn't become a Protestant, for he thought my position was quite right.

Of course, the chaplain became very angry. He tried to catch me doing something wrong so that he could punish me. I received more anonymous letters.

On one of the last days of my period of military service the priest came to visit me, as he often did, asking me if I was ready to return to the Catholic Church. But this day, without exchanging many words, he said to me, "Come here, traitor!"

He took me into the street because I was working in a military office in which he had no jurisdiction, and he shouted at me: "I have discovered you have been spreading Protestant propaganda among the soldiers! You thought you deceived me, but you

didn't!" He insulted me, with words so bad that I never imagined a priest would use them. At the same time he pushed me, attempting to make me fight back. If I had done so, it would have been considered as rebellion against an officer and I could have been punished very severely.

It was dinnertime, and all the workers from the near-by factories made a big circle around us, wondering what I had done that a priest should speak in such a way. He continued his exclamations until I could no longer remain silent, and I answered, "All that you say is not true!"

But I could not continue. He caught me by the shirt and cried out: "Shut up! If you say another word I will knock all your teeth out. You are unworthy of speaking to me. Go away now and remain in the office until I speak with the general. It is necessary to send you to a prison or to a concentration camp for all your life."

I went weeping to my office. I didn't dare to tell anybody the trouble because of the threats of the chaplain. But some other soldiers, who

were witnesses, explained the events to the colonel's secretary, who compelled me to go to the colonel's office.

The colonel was talking with some commandants. All of them reacted against the behavior of the priest and agreed that he had treated me unjustly. They said that he had no right to disturb me from my work without first speaking with them and that if I had done something wrong it was the officers, not the priest, who should punish me.

Then the colonel said to me: "Don't be afraid; you will not suffer in any way. We shall speak to the priest. But if he comes again to talk to you tell him you received orders from me not to listen to him except in my presence."

The priest never came back to speak with me, but he spoke to the general and wrote a letter to the captain general of that region, telling them that I had been spreading Protestant propaganda during my military service and that my officers were my friends because I went to their homes to give lessons to their children.

After my fellow soldiers left the army, I had to remain. I didn't know whether I was going to be able to leave military service or not. It was necessary to have an investigation first to see if what the priest said was true. An officer sent by the captain general came to ask the different officers about my behavior. Only after he found the truth did I obtain permission to leave the army.

Next year there were three evangelical boys doing their military service in the same place. Because the priest failed in my case and because the officers changed their minds about evangelicals, those three soldiers did not have to suffer so much.

I finished my military service with the satisfaction of having given my testimony there and having prepared an easier way for other Christians who one day might be in the same circumstances.

Every time I read Psalm 27, my favorite, I realize that the prayer and the assurance of its words were fulfilled in my life: "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell."

a charcoal fire, an aluminum pot with shining lid, and two skillets hanging on the wall.

The meeting began with the enthusiastic singing of a hymn and a sincere prayer led by the president. Then Mrs. Hilliard and I were presented as "those who have come so far as an expression of God's love and of the concern of Southern Baptists in the United States."

The study of the manual was interspersed with questions about problems that made it hard to follow the book. When the study was finished the W.M.S. president said, "Now I think we should take advantage of this time to plan the special program for the close of the week of prayer for foreign missions."

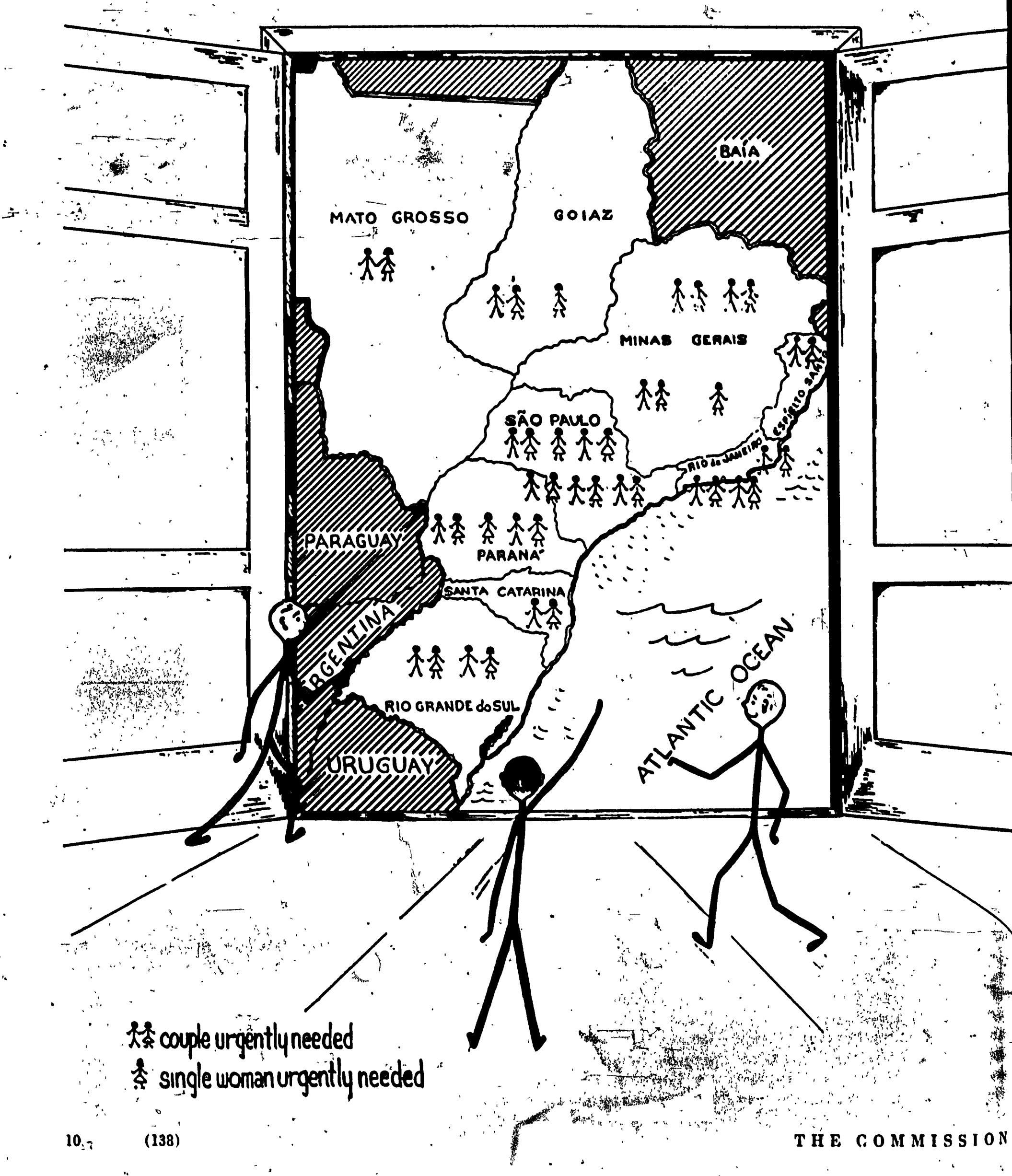
Most of the women were hesitant to take parts, but one by one they agreed. The special attractions planned were a play by the Young Woman's Auxiliary, a song

by the Sunbeams, and a filmstrip shown by one of the Southern Baptist representatives in Spain. From the youngest mother with her squirming baby on her lap to the oldest grandmother there were expressions of satisfaction and anticipation.

Then suddenly the vice-president of the group raised her hand. "But where will we have this meeting?" she asked as she looked around the circle. "We are planning to invite the whole church and even some visitors. We are not supposed to have more than twenty people in any one private home. We have only one group to put on the program, but we would have to meet in at least three different places."

An audible sigh of weariness was heard as the women began to make other plans. You see, their church building has been closed by Government orders since September 15, 1958.

# SOUTH BRAZIL'S OPEN DOORS



## By Maxie Kirk

THE LORD told John to write to the church at Philadelphia, "Behold, I have set before thee an open door, and no man can shut it." Surely this same Lord has placed before us an open door in South Brazil.

Those of us who work here could write with the apostle Paul, "A door that offers wide and effective service stands open before me, and there are many opponents" (1 Corinthians 16:9 Weymouth). Baptists in Brazil have rendered a wide and effective service up to the present; but, when compared to the possibilities and challenges of the great land we serve, our efforts may become dwarfed and ineffective.

Brazil's doors are open not only to people bringing the gospel but to all who care to enter. A little more than ten years ago the book entitled *Ideas Have Legs* reached best-selling lists and was widely commented on. Today in Brazil we see just how many legs ideas do have.

Destined to be one of the great powers of tomorrow, Brazil is today a land of great promise and unlimited opportunity. The ideals and aspirations that shall tomorrow govern the activities and role of this nation will be determined by the ideology that today succeeds in winning the allegiance of the people. There are many that vie for this privilege.

The Roman Catholic Church, the traditional and historic power, strives to shake off the lethargy and decadence that has marked its influence during the past century and seeks to make its voice increasingly active and militant. Rome is determined that these open and effective doors be secured once more by its power and closed to all others.

Adherers to the doctrines of Com-

munism, spiritualism, and *integralismo* (a mixture of Fascism and materialism) are spending tremendous sums to spread abroad in every corner of this land their political and economic theories, which are religious in another guise. Their fanaticism and dedication to the ideal of winning the allegiance of Brazil to their particular cult or party is sobering. There are myriads of cults and isms, but these four mentioned have behind them tremendous financial and political power. They represent the very forces of the evil one.

The Christian witness is not made in a spiritual vacuum on any mission field. When Jesus Christ does not rule in the hearts of men, other forces do rule there. For "our fight is not against any physical enemy: it is against organizations and powers that are spiritual. We are up against the unseen power than controls this dark world, and spiritual agents from the very headquarters of evil" (Ephesians 6: 11-12 Phillips).

In Brazil we recognize the sobering fact that if this generation is not won to Christ its loyalties and allegiances will certainly be won by other, lesser causes—by the evil one himself at work in the ideologies of Communism and materialism.

As the members of the South Brazil Mission held their annual meeting these facts were repeatedly brought to our attention. Ours is an active warfare. When we as Baptists are not able—do not have personnel and resources available—to enter open doors, others will and do enter them and take possession of the land. The sobering fact that tomorrow may very possibly be too late is causing our present missionary force, and the capable and consecrated Brazilian Baptist pastors and lay workers, to overextend themselves, at times beyond the point of endurance.

Because our mission is, in reality, that of every Southern Baptist, we

write now appealing to you who read these words to help in the following ways: Bear us up in your prayers, continue the splendid financial co-operation we are presently enjoying, and pray with us regarding the coming of more workers to this great missionary field. Here are some of the problems and needs that face us. Will you include them on your prayer lists?

Reporting on his work in the state of São Paulo, Rev. Paul C. Porter writes: "The scarcity of workers, the lack of training for the ones we have, and the resulting internal problems in many of the churches possibly furnish the most serious problems in São Paulo. Fanatical sects preying upon our untaught and uncultured churches, especially those without pastors, and interdenominational groups making constant bids for our young people are problems of no small importance. It is also of no little annoyance to have seven different types of Baptists trying to show that they are the *true* Baptists and that our Brazilian Baptists lack doctrine."

Dr. Lester C. Bell, reporting on the work in another section of the same state, writes: "All the principal cities of this area are connected by excellent rail lines and a rapidly expanding system of highways. This rich and growing area is being seriously beset by the feverish activity of a number of sects that are trying to establish themselves here.

"Not only do we feel the presence of a missionary in this area to be highly justified, but we urgently need the help of other missionaries in the work of evangelism and training of church leaders and in the general work of the associations. All three associations have asked for missionaries. The doors are wide open. The opportunities are unlimited."

From each field in the South Brazil Mission comes the appeal for a couple, (Continued on page 30)

*After their annual meetings last year, Southern Baptist Missions (organizations of missionaries) sent the Foreign Mission Board 742 urgent requests for additional personnel to fill bona fide, critical needs. This article concerning the needs for missionaries in South Brazil is presented as representative of what lies behind these requests from all the fields.*

# Gratifying Advance

## *in Africa, Europe, and the Near East*

By H. Cornell Goerner

**T**HREE WAS gratifying advance in Baptist mission work throughout most of Africa, Europe, and the Near East during 1958. This article summarizes developments in the various countries and territories of this area.

**Ghana:** The mission staff in Ghana was exactly doubled during the year. There were thirteen missionaries under appointment in January, 1958. At the beginning of 1959 there were twenty-six.

One new station was occupied—Nalerigu, in the Northern Territories. There a new hospital was opened August 2, 1958, offering the only medical service available to the Mamprusi tribe. Within a period of two months, more than twelve thousand patients were treated. The first Mamprusi converts were baptized on Christmas Day, 1958.

At Kumasi, Sadler Baptist College was strengthened in its staff, and building continues. Complete freedom of action and overwhelming opportunities for evangelism continue to be characteristic within this newly independent African nation.

**Nigeria:** The mission staff was increased modestly in Nigeria, bringing the number under appointment to within twenty of the goal for 1964. Realization that this goal can probably not be exceeded within the next four years brought about two results: The Nigerian Mission has become even more selective in its requests for missionary personnel. And the process of transferring responsibility into the hands of capable Nigerian leaders has been accentuated.

At its annual session in April, the Nigerian Baptist Convention adopted a sweeping program of expansion.

This program looks toward the strengthening of work in the western region while at the same time it endeavors to extend aggressively into the north and the east, with a certain priority given to these underoccupied regions.

The proposal for the establishment of a degree-granting college was made an integral part of the expansion plan. However, safeguards were established to prevent this, or any other single institution, from absorbing a disproportionate share of available personnel and thus making geographical expansion more difficult.

Of 340 organized churches in the Nigerian Baptist Convention, 319 are entirely self-supporting. In many other ways the vigorous young convention continues to accept full responsibility for its task of evangelism, education, and development of the life of its people. Every indication is that Nigeria's achievement of complete political independence in October, 1960, will find the Nigerian Baptist Convention ready to assume a significant role in the Christian life of the new nation.

**Central Africa:** While the missionary staff in this federation has been moderately increased, the emphasis has been upon internal strengthening and consolidation of gains made in the last few years of rapid expansion. Entrance into Northern Rhodesia and Nyasaland was delayed for another year in order that established work in Southern Rhodesia might not be dangerously weakened.

One new station was occupied, however, when Missionary Clyde J. Dotson, following the tragic death of his wife, was allowed to transfer from Umtali to Gokwe. This gives Southern Baptists a ministry in one of the

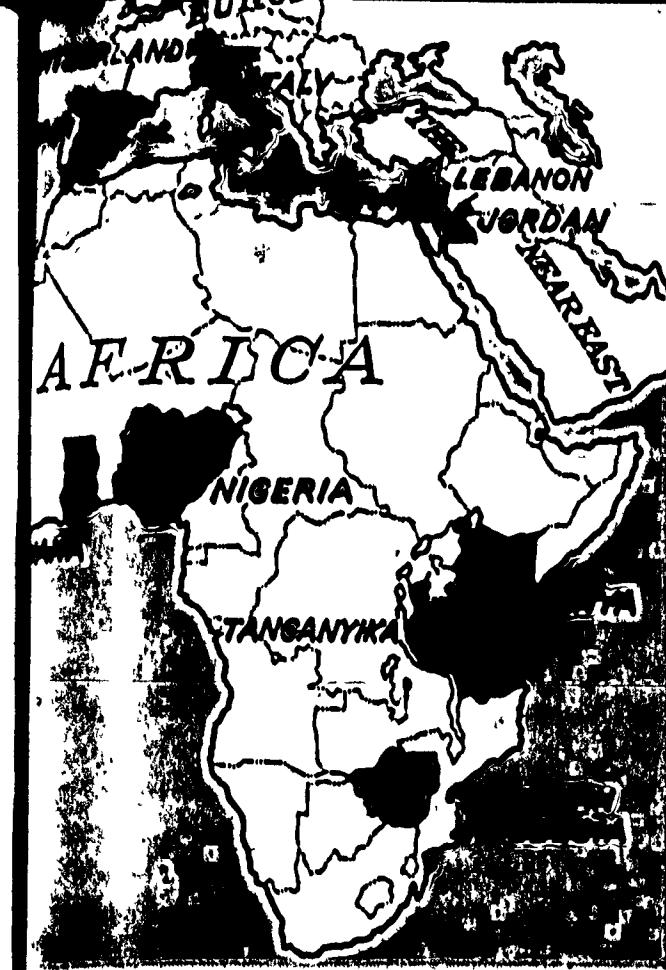
most remote and neglected sections of Southern Rhodesia. Gokwe is being developed as an outstation of Sanyati, with small clinics being visited periodically by the medical staff from Sanyati and a simple two-way radio system keeping Mr. Dotson in daily contact with the Sanyati station.

New appointees now in language study make possible the confident hope that personnel will be available for extension into the other two countries of the federation before the end of 1959.

**East Africa:** The Baptist Mission of East Africa suffered severe shock and grievous loss in the tragic death of Winfred O. Harper by drowning September 4, 1958. Even so, the experience has served to unite the staff of the Mission in an even greater spirit of fellowship and devotion to the task which their colleague had so nobly begun. Reinforcements added to the staff, while unable to replace Missionary Harper, have gone far toward restoring the heart of the bereaved Mission.

Two new community centers were opened during the year, one in Nairobi, Kenya, and one in Dar es Salaam, Tanganyika. Each is now busily engaged in a program of weekday activities, and converts are being won through the evangelistic outreach.

Construction of the 104-bed tuberculosis hospital at Mbeya, Tanganyika, begun in February, has proceeded slowly, and the hospital will not be ready for service until May, 1959. Evangelistic work has proceeded more rapidly at Mbeya, however, than elsewhere, and there twenty-three converts—the first fruits of Southern Baptists' labors in East Af-



ably firm foundation has been laid in East Africa.

**Arab Baptist Mission:** This mission, comprising Lebanon, Jordan, and Gaza, has been greatly heartened by the appointment of five new missionaries during the year. The David C. Dorrs have gone to Gaza, while Rev. and Mrs. John R. Couch and Miss Maurine Perryman are studying Arabic in Jordan.

**Lebanon**, rocked by revolution from May to August, is gradually regaining political and economic stability. Activities of our Baptist churches were seriously interrupted during the summer, but the mission staff bravely rode out the storm and, in many cases, was able to bring some good out of the evil of strife and dissension.

A notable achievement was the occupation of a new station, Tripoli. This, the second largest city of Lebanon, in a dominantly Moslem section of the country, was the very point of origin of the rebellion. Hardly had the fighting ceased before Rev. and Mrs. John W. Turner moved with their family to take up their residence in Tripoli, giving Southern Baptists for the first time two stations in this little republic.

Another significant achievement came just as the year closed. Land was secured on a desirable site overlooking the city of Beirut for the future establishment of a theological

seminary to serve the entire Arabic-speaking area.

In **Jordan**, tense but relatively peaceful, the fires of evangelism burned more brightly than at any previous time, and missionaries rejoiced in numerous conversions and the development of several new points of witness.

**Gaza**, although still constituting one of the "hot spots" of the world, escaped most of the turmoil which characterized much of the Near East during this past year. The Baptist surgical hospital, ministering primarily to Palestinian refugees, continued to be one of the busiest spots in the world, and our medical staff is seriously overworked. The appointment of the Dorrs brought encouragement to the staff, but there is still a serious shortage of nurses. The outstanding event of the year was the arrival of R. Edward Nicholas and his family from Beirut to have charge of the evangelistic program on the station.

**Egypt** was affected somewhat by anti-Western feelings; and some limitation of activities of the small Baptist churches was experienced, due in part perhaps to a suspicion of relationships with the United States. It continues to be impossible for Southern Baptist missionaries to reside in Egypt, and the infrequent visits of a missionary from Beirut or Ajloun, Jordan, have provided only a tenuous bond of fellowship.

Efforts are being made to increase  
(Continued on page 31)

## Opening Their Eyes

By W. A. Poe

**WHEN** Dr. George W. Sadler, former secretary for Africa, Europe, and the Near East for the Southern Baptist Foreign Mission Board, was asked to suggest the motto for Sadler Baptist College, Kumasi, Ghana, he chose the words of Jesus, "Not to be ministered unto, but to minister." Often in our chapel service we complement those words by the singing of our school hymn, "O Jesus, I Have Promised."

At Sadler College, the only school in Ghana sponsored by Baptists, the spiritual life is of first concern. All

who are affiliated with the institution look forward to the time when the young people now enrolled will complete their education and begin to translate their school motto and hymn into practical Christian service in Ghana's churches.

A step in that direction was made several months ago during the first revival held in the school. Dr. I. N. Patterson, missionary to Nigeria, was preacher; and the theme of his messages, "That Their Eyes May Be Opened," points out the aim and purpose of all work done at Sadler Col-

lege. The school exists that fine young Africans from all parts of Ghana may have their eyes opened intellectually, morally, and socially, but above all that their eyes may be opened to behold Jesus Christ.

During the week of revival fifteen young people came forward in response to the invitation to receive Christ as Saviour. An invitation like this was new to most of the students, and those who came forward did so slowly and with considerable deliberation.

(Continued on page 23)

By Winston Crawley

# CONSTANT

**E**ACH YEAR I have been reporting developments in the Orient mission areas during the preceding calendar year. Thus, this article is a brief survey of 1958. Some of my observations came from a month-long trip to the Orient late in the year.

First, I wish to comment on the background situation in Asia during 1958. The picture was one of continuing change and uncertainty. That was no other than what we had expected, for Asia is undergoing a sweeping social revolution which is likely to continue for many decades to come.

As 1958 opened, Indonesia was already undergoing severe crisis which soon broke out into open civil war. That war has now quieted down. Mention of it is no longer found daily in our newspapers. I learned, however, during my visit in Indonesia that sporadic fighting is still taking place in northern Sumatra and in the northeastern islands of Indonesia.

Another crisis situation developed later in the year as Red China renewed its attacks on the offshore islands of Quemoy and Matsu and posed a new threat of invasion of Taiwan (Formosa). This crisis, also, has quieted somewhat. Our missionaries are going right on with their regular activities. In fact, if I had not brought up the subject I am not sure the crisis situation would even have been mentioned to me during my visit in Taiwan.

Looming up in the background of the Asia situation, as always, is Red China. The focus of interest just now is on the ambitious program to bring literally hundreds of millions of Chinese into communes. The fact that this attempt cuts directly across the grain of the Chinese family system is largely responsible for the present tendency of the Red China Government to back away from some of the

more extreme aspects of the commune program.

Meanwhile, free areas in the Orient have been struggling with some of the problems of youthful democracy. The year saw actual physical strife interrupt the deliberations of legislators in Korea and Pakistan. Economic crises are troubling the Philippines and Indonesia. Democratic processes have been set aside and military governments established in Thailand and Pakistan. Meanwhile, however, the arrangements for the peaceful granting of self-government to Singapore continue to move forward.

Against this general background I can report another year of progress in Southern Baptist Orient missions. It is thrilling to report the appointment of forty-seven missionaries for the Orient during 1958, at last reaching the record of forty-seven appointments for that area which was set thirty-seven years ago, back in 1921.

The Foreign Mission Board took several significant actions relating to the Orient during the year. Formal plans were made and initial procedures worked out for the transfer of responsibility for Baptist work in Hawaii from the Foreign Mission Board to the churches and the Baptist convention of that territory.

**P**LANS were developed for the carrying forward of English-language church work in mission areas and the first missionaries were appointed specifically for that work, one couple being designated for Bangkok, Thailand. Also, the Board approved in principle a Southern Baptist mission entry into Vietnam as soon as appointment prospects justify that expansion of our work.

As other notable developments in the Orient fields, I mention the following: Increased impetus was given to programs of student work and student center evangelism through the

visit to the field of Rev. Bill B. Cody, one of the Board's associate secretaries for missionary personnel, and Dr. W. F. Howard, student secretary for the Baptist General Convention of Texas. The new missionaries in Pakistan completed their initial language study responsibilities and are beginning an actual program of mission work in that land. Orient missionaries during 1958 entered two new stations—Faridpur, in Pakistan, and Tarlac, in the Philippines.

It is always somewhat surprising to me to draw up a list of developments, country by country, at the close of a calendar year. As a year passes a day at a time, we seldom realize how many significant forward steps are being taken. Let me recount briefly a few of the developments of 1958. I believe you will also be impressed that the Lord is blessing the work of our devoted missionaries and their national collaborators.

The Japan Baptist Convention concentrated on evangelism through its "New Life" evangelistic campaigns. One church even had continuous evangelistic services daily for four weeks. During 1958 new work was opened by Japanese Baptists in eight new cities, giving the convention representation in thirty-eight of the forty-six prefectures of Japan. You will recall that our plan has been to place missionary couples in these prefectures along with the Japanese evangelists; but we are lagging far behind, with missionaries in only twenty-four prefectures.

Other Japan Baptist Convention achievements during 1958 include the formal beginning of its student work program, the securing of its first full-time Training Union secretary, final approval of its reorganization plan, and completion and dedication of a church building in its mission work in Okinawa. The organization and growth of the Tokyo Baptist Church,



# PROGRESS *in the Orient*

an English-language church in that great city, is also an outstanding event in our 1958 mission records.

In Korea, missionaries for general field evangelistic work have begun to move out from language school into the stations. During 1958 the L. Parkes Marlers began their work at Seoul and the J. G. Goodwins began work at Pusan. The Korea Mission, working with the Korean Baptist Convention, also began the production of Sunday school literature during the year. Joint meetings of Mission and convention committees are continuing to build understanding and a spirit of fellowship.

I continue to marvel at the rapid growth of Baptist work in Taiwan. The report for 1958 shows well over one thousand baptisms and a church membership which now exceeds seven thousand. The Taiwan Baptist Convention has expanded its own home mission program by sending missionaries to the east coast area. Growing maturity of the work is seen in the election of a graduate of the young Taiwan Baptist Theological Seminary as president of the convention. The seminary itself moved last year to its new permanent campus in the outskirts of Taipch.

The Hong Kong Baptist Association celebrated its twentieth anniversary during 1958 and raised a special anniversary offering of thirty thousand dollars. The year saw the completion of negotiations for permanent sites for the Hong Kong Baptist College and the proposed Hong Kong Baptist Hospital. The college was greatly strengthened by the presence of Dr. Leonard A. Duce, dean of the graduate school of Baylor University, Waco, Texas, during one semester. Other events of importance include the expansion of the committee which administers the Baptist Press to include representation from near-by lands depending upon the publishing

house for their literature. Also, an English-language church was organized in Hong Kong during the year.

In the Philippines, the opening of the new station in Tarlac and the beginning of work in the Batangas area head the list of advance. The growth of the theological seminary to a student body of approximately forty is most encouraging. The year's records also show the dedication of the main building at the Mati Baptist Hospital and production of the first Woman's Missionary Union literature for the Philippines.

Our work in Indonesia is moving forward more and more rapidly; 323 baptisms were reported during 1958. Graduates of the Baptist Theological Seminary of Indonesia have begun to serve as pastors. Also during 1958, the administration building of the Kediri Baptist Hospital was completed and dedicated.

Membership in the Baptist churches of Malaya grew to more than one thousand during the year. Completion of the buildings at the assembly grounds and purchase of land for a permanent seminary site were prominent forward steps in our work. Even more encouraging was the appointment and arrival on the field of our first missionaries to work among the Indian population of Malaya. This is something toward which we had prayed and worked for several years.

**T**HE WORK in Thailand, as always, moves somewhat more slowly because of the resistance created by Buddhism in that land. Interest in our Thailand work is centered in the fact that a number of missionaries finishing their language study will soon be moving out to open new stations of work. The appointment of a missionary to serve as pastor of the English-language Baptist church in Bangkok brought great encouragement to our Mission.

In addition to the moving of the W. Trueman Moores to Faridpur and the preparation for an actual beginning of our program of work in Pakistan, 1958 saw our Mission there given formal recognition by the East Pakistan Baptist Union as a co-operating mission body. Thus, the foundation is laid for a happy relationship between Southern Baptist missionaries and the Baptist churches which already exist in the areas where they are working.

During the early part of 1958 the Hawaii Mission devoted itself to an intensive evangelistic effort, headed by simultaneous revivals at Easter.

Since August, when I visited Hawaii for discussion of the future of the work there, plans have been moving forward smoothly toward the anticipated assumption by the Hawaii Baptist Convention of the responsibility for Baptist missions in Hawaii.

The annual sessions of the Hawaii Baptist Convention took giant strides in that direction, showing a deep sense of earnestness and responsibility. The convention selected as its officers this time, not missionaries, but local pastors. Mrs. William McMurry, promotion division director of Woman's Missionary Union who attended the meeting of the convention, shared with me her impressions. She mentioned particularly Dan Kong, of Chinese descent, Mori Hiratani, Japanese, and Sam Choy, Korean, as the outstanding men in the sessions, rather than missionaries.

We could seek for no finer evidence of the blessing of God on our Hawaii work. This is, in fact, a living symbol of the success of what we have undertaken there and of the readiness of the Hawaii work for the next forward step which is now in process.

It is for this same sort of fruitage that we are working and praying in all our fields. We give thanks to God that 1958 has carried us on toward that fruition.



# FOREIGN MISSION NEWS

## General

### 1,293 Missionaries

Twenty missionaries appointed by the Southern Baptist Foreign Mission Board at its March meeting brought the active total to 1,293. (For names of new missionaries, see page 28.)

### 29,990 Baptisms in 1958

Overseas churches related to Southern Baptist mission work reported 29,990 baptisms during 1958, an increase of 4,912 over 1957. These brought the total membership of the 3,229 churches to 416,750.

This information was gleaned from the Foreign Mission Board's 1958 report, a compilation of figures and facts from the 38 countries and territories where Southern Baptist foreign missionaries serve. The report will be presented to the Southern Baptist Convention when it meets in Louisville, Ky., in May and will be printed in *The Field Is the World*, annual publication of the Board.

(Figures in the 1958 report include an estimated 392 churches and 123,000 members in China. No attempt was made to estimate baptisms by the China churches.)

Two thirds of the churches, or 2,156, are self-supporting; and total contributions through the churches and the 6,116 chapels and missions reached \$2,155,892.47. The churches were served by 1,953 national pastors and 122 missionary pastors.

The Foreign Mission Board appointed 137 missionaries during 1958 for a net gain of 97. There were 1,283 missionaries in active service at the end of the year—517 men, 531 married women, and 235 single women.

The 1958 report shows 4,384 Sunday schools, with an enrolment of 341,151; 5,198 Training Unions and other youth groups, with an enrolment of 153,423; and 3,640 missionary societies, with an enrolment of 81,191. The 1,191 Vacation Bible schools held in 1958 enrolled 141,462 pupils.

Among the Baptist schools on the mission fields are 28 theological seminaries, with 1,152 students; four women's training schools, with 256; 13 colleges, with 4,716; 68 secondary schools, with 15,795; 666 elementary

schools, with 101,717; and 108 kindergartens, with 5,574. There were 305 missionary teachers and 4,955 national teachers during 1958.

Seventeen Baptist hospitals and 58 clinics and dispensaries served a total of 231,121 patients. Working with these medical centers were 46 missionary physicians, 54 national physicians, 55 missionary nurses, and 182 national nurses.

Fourteen publishing centers printed 150,000 Bibles, 450,441 copies of 208 books, 3,590,414 copies of 262 periodicals, and 7,066,465 pieces of 443 tracts.

Fourteen orphanages cared for 764 children. And 10 good will centers enrolled 1,942 children and 777 adults.

## Argentina

### Latin-American Conference

Approximately 65 Southern Baptist missionaries from all over Latin America attended the second area-wide mission conference, held in Buenos Aires, Argentina, in February. The first Latin-American mission conference was held in Rio de Janeiro, Brazil, in 1956.

The conference was planned by Dr. Frank K. Means, secretary for Latin America for the Foreign Mission Board, in consultation with committees made up of missionaries serving in the various countries. Dr. Baker J. Cauthen, executive secretary of the Board, participated in the sessions.

## Indonesia

### Record Month

The Baptist hospital in Kediri, Java, Indonesia, had 82 surgical cases—32 major and 50 minor—during January, reports Miss Everley Hayes, Southern Baptist missionary nurse. This was 30 more than the previous record month, October, 1958.

"We also rejoiced as some of our patients accepted Christ," says Miss Hayes. "One of these, who came from Semarang, was brought to us by her son, a member of the Baptist theological seminary board and the only Christian in his family. The rest of the family objected to his bringing their mother here for treatment, but he brought her anyway."

"Since she returned to her home, both she and her son have written telling of her joy in salvation, which is greater than her joy in being relieved of her pain."

## Japan

### Plans Announced

This year, while Christians in Japan are celebrating the 100th anniversary of the beginning of Protestant mission work there, the Japan Baptist Convention is also celebrating the 70th anniversary of the arrival of Southern Baptist missionaries by giving special emphasis to evangelism.

Plans call for city-wide evangelistic campaigns to be held in four of the larger cities of Japan in October, reports Missionary Loyce N. Nelson, chairman of the Japan Baptist Mission. Participating in these campaigns will be several Southern Baptist leaders from the States.

Simultaneous revivals will also be held, with half of the 164 Baptist churches and chapels participating the latter part of September and the other half holding their meetings the middle of November. The Foreign Mission Board has appropriated funds to aid in these special efforts.

The evangelism department of the Japan Baptist Convention has set a goal of 10 churches to be organized during this year. "With God's blessings these 10 can be organized and seeds can be sown for the organization of more during the next year," says Mr. Nelson.

Japanese Baptists are also giving special emphasis to personal witnessing and visitation-evangelism throughout this year.

To implement these special programs for church growth and expansion in 1959, leadership conferences on evangelism, stewardship, and church music were conducted throughout Japan in February by special teams of Japanese Baptist leaders and Southern Baptist missionaries. Several hundred laymen, pastors, and missionaries participated in these inspirational and study sessions.

In sessions on stewardship and church finance, pastors and laymen laid plans for extensive stewardship.

(Continued on page 20)



Registrar Mary Brooner (right) pins a badge on a delegate to the Southern Rhodesian Woman's Missionary Union convention. Many of the women brought their children. Miss Brooner was elected secretary-treasurer of the W.M.U.



These gifts for the Sanyati Baptist hospital, being received by Mrs. Fort, were made or purchased by the women.

## 165 Women Meet

By Wana Ann Fort

**GIVE** of Your Best to the Master" was the theme for the sixth annual convention of the Woman's Missionary Union of Southern Rhodesia, held in January. This was the first full convention to meet at the new Baptist camp grounds near the African Baptist Theological Seminary, about ten miles from Gwelo. The women were thrilled with the facilities there, and in a letter to Missionary W. David Lockard, chairman of the building committee, they expressed their sincere appreciation for the camp and its buildings.

There are now three dormitories, a cooking-dining shed, and three staff huts on the camp grounds. Still to be built are a chapel, small dining hall, other huts, and dormitories.

This delegate, listening to a discussion, has her badge pinned to her lavender W.M.U. head scarf.

Because of limited dormitory facilities, registration for the convention had to be limited. A total of 148 African women and 17 missionary women attended. During the three weeks preceding the meeting it had rained every day, and we knew that if it rained during the convention it would be impossible to hear—sessions were to be held in half of the dining shed under a tin roof! Therefore, everyone prayed, and we had wonderful weather. The Lord blessed the convention in many ways.

As the various groups were introduced at the opening session, some of

(Continued on page 23)



Miss Pauline Jackson (left) and Mrs. Marvin L. Garrett chat at a staff hut.



Several delegates presented a playlet on tithing. The posters are on tithing and the banner contains the theme of the convention in both Shona and Sindebele.

## "But by My Spirit"

Once again our thoughts turn to another meeting of the Southern Baptist Convention. Certainly the Convention officers, the program committee, and the many local arrangements committees have made many plans for the sessions to be held in Louisville, Kentucky, May 19-22. But how much preparation by way of prayer, dedication, and study have we, the messengers, made for these sessions?

The messengers this year will come face to face with many responsibilities and some grave and perplexing problems. The prime reason for our going to Louisville this year is to celebrate on the spot the crowning of Southern Baptist Theological Seminary's first century of existence. And now this dear seminary, for whose one hundred years of glorious life we have planned to celebrate in joy, is the object of so much heart-rending concern that our glee shall be tempered by heaviness of heart.

Surly every messenger would exclaim, "Who is sufficient for these things?" In all probability we can learn from our Convention forefathers at this point.

In May, 1846, the Convention met in Richmond, Virginia, and those messengers, too, faced problems of serious proportions. Therefore, at the afternoon session on the first day they adopted the following resolutions:

"Resolved, That it becomes us as a religious body, assembled to transact business intimately connected with the welfare of Zion, the destiny of immortal souls, and the glory of God, solemnly to acknowledge our utter helplessness and the necessity of attending to all our deliberations under the influence of the divine sentiment, 'not by might, nor by power, but by my Spirit, saith the Lord.'

"Resolved, That it becomes the duty of every member of this Convention, in view of the vastly important subjects which claim our consideration and the momentous results, either injurious or salutary, which may be expected to flow from our present course of action, to cultivate an humble, serious, and devotional frame of mind, to look constantly to God for the abundant and powerful influences of his blessed Spirit, that we may be enabled to prosecute our deliberations with Christian courtesy, gentleness, and love; that nothing may be done through strife and vainglory; that the honor of the great Head of the church may lie very near our hearts; and that we may be enabled to act in harmony and in accordance with the divine will.

"Resolved, That before the final vote upon questions of vital importance (and at such other times as may be deemed suitable by the body), the business of the Con-

vention shall be suspended and prayer offered up to Almighty God for the special guidance of his Spirit."<sup>1</sup>

Despite the grave problems we face and our own complete inadequacies, by making the same commitments made by our Convention in 1846 and following through with them, we can make the Convention meeting in Louisville a glory to our Lord and another signal step in missions advance. This shall become a reality only if we attempt it by God's Spirit.

## Baptists Abroad

According to figures often released, many more Americans are traveling abroad now than ever before. Obviously, air travel that makes extensive trips possible in regular vacation time and on budget-plans is largely responsible for this.

Since Baptists are so numerous, many of them make their ways into lands beyond the seas along with thousands of other Americans. And just as certainly as they go they leave impressions with the residents of the countries through which they travel. But what kind of impressions do they make?

Surely, they should be good representatives of their own country, but, what is of infinitely greater significance both for their homeland and for the kingdom of God, they should be genuine ambassadors of their Christ. This will not be an achievement easy to come by and will call for much effort on the part of Baptists visiting other peoples.

Traveling Baptists must be courteous at all times. A mere reflection that all men are made by our Lord should bring any Christian up short when tempted to be discourteous in the least.

Moreover, Baptists should be understanding under all circumstances and considerate of the customs and cultures of other peoples at every turn of the way. One never gains respect by deliberately violating the customs or ridiculing the cultures of others.

Furthermore, Baptists will make friends and create good will by exhibiting kindness in the face of all travel difficulties. Although traveling is often an innervating ordeal, a spirit of kindness and patience will help one enjoy his trip more and come away admiring nationals to whom he displays these graces.

And very important it is that sojourners abroad be humble in spite of all the conveniences and progress of their own countries. Especially does this apply to Baptists from America.

The need for these attitudes and conduct should be all the more significant to Baptists now as by the thousands they prepare to cross lands and seas on their way to Rio de Janeiro, Brazil, for the meeting of the Baptist World Alliance in 1960.

<sup>1</sup> *Proceedings of the First Triennial Meeting of the Southern Baptist Convention, Held in Richmond, Virginia, June 10, 11, 12, 13 and 15, 1846* (Richmond: H. K. Ellyson, 1846), p. 4.

# The Call of a Great Task

By Baker J. Cauthen

**S**OUTHERN BAPTISTS are gathering this month in Louisville, Kentucky, for the annual meeting of the Southern Baptist Convention. Our purpose is to lift our eyes and look upon the field white unto harvest. Our vision must include the whole world, for Jesus said, "The field is the world."

We look with joy and gratitude upon every step that strengthens the work at the home base. An ascending spiral of growth in the Southern Baptist Convention gives hope for a vastly expanded world mission enterprise.

When we lift our eyes to the remainder of the world beyond the borders of our own land we recognize the staggering proportions of the task before us. The world's population is expected to total six billion people within the next forty years. The problems of human existence daily become more complicated, and threats to world peace intensify. We are called more clearly to the world task in this generation than ever before.

Already approximately thirteen hundred missionaries in thirty-eight countries serve under appointment of the Foreign Mission Board of the Southern Baptist Convention. These men and women have gone to their ministries with the best preparation that can be obtained in Baptist life. The service to which they lay hand is of vital importance.

First, there is the task of winning people to Christ and developing New Testament churches. The basic reason why we have a world mission enterprise is that man needs God and can know him only through Jesus Christ in whom God has revealed himself.

The primary aim of the missionary enterprise, therefore, is to make disciples of every nation.

It is an encouragement to the missionary to know that people of every nation can be led to accept Christ as Saviour. There are many difficult

fields. Work among Moslem people is particularly hard. God's servants go among these people, however, knowing that the Word of God will not return void, but that our sovereign Lord can win these people unto himself.

Already there have been brought into life 3,229 organized churches, two thirds of which are self-supporting. In addition there are 6,116 chapels or mission points, many of which will shortly become organized churches. In these churches 29,990 people were baptized last year, and many others made professions of faith and are in process of being instructed for church membership.

As one thinks of these churches and chapels totaling 9,345, he is impressed by the opportunity of a minister of the gospel or a worker in one of the specialized fields of church development in helping these churches to grow to their maximum.

A few days ago I was in the city of Rio de Janeiro, Brazil, which has a population in excess of 2,500,000. In that city there are now 130 Baptist churches and in the adjoining suburban area there are 70 more, giving a total of 200 Baptist churches in the metropolis.

This large number of Baptist churches in one city where only eighty years ago not a single Baptist church existed gives evidence of what God can do as the gospel is made known across the world.

**T**HE challenge of the great cities captures the imagination. The time should come when there will be hundreds of churches in Tokyo, Osaka, Hong Kong, Djakarta, Buenos Aires, and other major cities throughout the world. Thousands of smaller cities and villages have not even one church.

The development of these churches through preaching and growing Sunday schools, Training Unions, missionary societies, Brotherhoods, and Vacation Bible schools is a task of major proportions.



Baker J. Cauthen

We are grateful to God the time has come when we can send to the mission field not only ordained ministers but well-trained men and women in the fields of religious education, music, student work, and other specialized aspects of church development.

As churches come into life, no work is more important than that of leadership training. In the 28 theological seminaries on our mission fields there are 1,152 students, with an additional 256 in the four women's training schools. These institutions have the responsibility of equipping servants of God for ministries among their own people. Other theological seminaries are in process of emerging. The work in these seminaries must be of excellent quality and must be directed by missionaries who are equipped with the same high abilities and training required for teaching in seminaries at the home base. Critical needs exist for many missionaries in this work.

Closely allied with the task of leadership training is the entire function of Christian education. A much more extensive work is conducted on mission fields in Christian education than is generally recognized. A total of 13 colleges, 68 secondary schools, 666 elementary schools, and 108 kindergartens enroll a total of 127,802 students. The potential of these institutions for leading people to Christ and developing Christian character can hardly be overstated.

A vital part of our task is that of  
(Continued on page 23)

## Foreign Mission News

(Continued from page 16)

promotion in churches and missions. Included in their study were translations of materials on Southern Baptists' Forward Program of Church Finance, adapted for use in Japan.

Initial plans for advance in stewardship and church finance were begun last year, in conferences on stewardship conducted in Japan by three Southern Baptist leaders from the States.

### Lebanon

#### Eternal Revenue

The Baptist church in Tripoli, Lebanon, had never before pledged more than a tenth of its budget; but the pledges for this year amounted to almost half of the budget, and offerings so far are surpassing the pledges.

What caused the change?

Soon after Rev. and Mrs. John W. Turner moved to Tripoli late in 1958 to open Southern Baptists' second mission station in Lebanon, Mr. Turner conducted a week of stewardship studies in the church. He had the congregation turn with him to the Bible—from Genesis to Revelation—to trace the stewardship teachings found there. And he explained that gifts of money, even the tithe, are not pleasing to God without surrender of heart and life.

Along with the biblical studies the people considered some practical matters, such as how to handle God's money, why a church should have a budget, and what should make up a good church budget. To help, the Lebanese Baptists feel a responsibility for the way they use the money given them by Southern Baptists—and to know the love that prompts the sending of that money, Mr. Turner told them how often a church will do without needed items in order to give more to missions.

"I prayed that my language difficulty would be a negligible problem during the week," Mr. Turner says. "God blessed me with a freedom and fluency that I do not ordinarily have. I am not capable of speaking Arabic like I spoke it that week."

The stewardship studies had another result besides the increased giving. Transportation was provided for people in near-by villages, and the

meeting place was filled every night. Among those who came night after night were unbelievers. At the close of the last service the pastor gave a brief message on the plan of salvation, and 10 people responded to his invitation to come to the front of the church and indicate a desire for the Saviour.

On the way home immediately after the service (the car had to be used to take people back to the villages), Mr. Turner was rejoicing over the number who responded. "Only 10?" asked his wife. "I was praying for 12." But the next day the pastor told the Turners that before he could leave the church the night before four more persons had come to him to rejoice over their salvation.

"Fourteen souls in a week of stewardship studies!" exclaims Mr. Turner. "Surely God's promises are true!"

### Mexico

#### Year of Revivals

First Baptist Church of Mexico City has planned four revivals for this year in celebration of its 75th anniversary. One of the revivals will be held in July in connection with the simultaneous evangelistic campaign being planned for the Federal District of Mexico.

There were 102 professions of faith in the church's first revival of the year, held for a week in January. Five other people made decisions at a service held in one of the missions. Missionary Ervin E. Hasteley was revival preacher.

Also during January the church baptized 23 persons.

### Near East

#### Progress in Arab World

Dr. H. Cornell Goerner, the Foreign Mission Board's secretary for Africa, Europe, and the Near East, visited mission work in Arab areas while touring Europe and the Near East in March. In Lebanon, he inspected the site of the proposed Baptist theological seminary for the Arabic-speaking world.

"This lovely plot, set amid olive groves on a hill overlooking the city of Beirut, is all that has been claimed for it by the theological committee of the Arab Baptist Mission," he says. "It would be hard to find a more ideal spot. . . . The view from the seminary grounds is inspiring; and the buildings, as seen from the highway, should prove to be a worthy witness of our Baptist cause." Plans now call for the opening of the seminary in September, 1960.



Three students (seated) were graduated from the Malaya Baptist Theological Seminary, Penang, in January. With them are the faculty members of the school: (left to right) Pastor Lenn, Mr. Lau, Mrs. Minor Davidson, Mr. Davidson, acting president, Rev. Glen R. Martin, Mrs. Martin, and Mr. Wu, dean of studies.



These are charter members of Truth Baptist Church, Kapala Batas, Malaya. The organization of this church brought the total number of Baptist churches in the country to 19. A professor in the Baptist theological seminary is pastor.

Dr. Goerner also reports an urgent appeal to the Foreign Mission Board on the part of missionaries in Arab areas for more assistance in providing chapels for Egyptian Baptists. This request is made in view of serious difficulties faced by groups meeting in rented quarters in Egypt and unusual freedom and opportunity for evangelism afforded those in regular church buildings.

In Jordan, Dr. Goerner found great freedom for evangelism. "Due in part to friendly relations with the United States, this situation could easily be changed by political events," he says. "Meantime, earnest prayer and firm support are in order, as something approaching genuine revival moves across Jordan."

## Portugal

### "The Time Is Right"

"Dr. and Mrs. A. R. Crabtree, who recently went to Portugal as fraternal representatives of the Foreign Mission Board, have been received with joy and gratitude by the Portuguese Baptist Convention," reports Dr. H. Cornell Goerner, the Board's secretary

for Africa, Europe, and the Near East, who recently visited Portugal.

"Even Portugal grants more liberty than Spain for evangelical work, and there are many indications that the time is right for Baptist advance, although there are some restrictions on the entrance of missionaries.

"It is not yet certain whether the Foreign Mission Board should send missionary personnel to Portugal, although the pastors warmly and unanimously requested that this be done. For the present it is recommended that our work be: (1) moderate assistance to co-operating churches in the Portuguese Baptist Convention, (2) assistance in church building as capital funds can be secured, and (3) encouragement and financial assistance in opening new places of witness."

## Spain

### *Ambassador Grants Interview*

Dr. H. Cornell Goerner, the Board's secretary for Africa, Europe, and the Near East, was granted an interview with the United States Ambassador to Spain, the Honorable John Lodge,

while he was in Madrid in March. Dr. Goerner reports that he was cordially received by Ambassador Lodge and that the conversation lasted for an hour.

"The Ambassador expressed deep interest in the problem of religious liberty in Spain and concern over Baptist churches which have recently been closed, as well as over difficulties experienced by evangelicals in securing marriage licenses," Dr. Goerner says. "Ambassador Lodge gave assurance that there are reasons for believing that the situation for Spanish evangelicals might be improved in the near future and urged patience on the part of Baptists and others in the United States who find it hard to understand how a modern nation can tolerate such abuses of basic human rights.

"He spoke in warm terms of the friendship between the United States and Spain and pointed out the unusual importance of that friendship during the present crisis created by Soviet demands concerning West Berlin." Dr. Goerner was accompanied during the interview by Charles W. Whitten, Southern Baptist representative in Spain.

While in Madrid Dr. Goerner also spoke to the combined congregations of Second Baptist Church and Third Baptist Church. The meeting was held in the building of First Baptist Church because both of the other buildings have been closed by the Spanish police. Afterward Dr. Goerner visited both of the sealed chapels.

At the regular evening service at First Church a large crowd packed the auditorium. Five persons, including the pastor's daughter, responded to the invitation at the close.

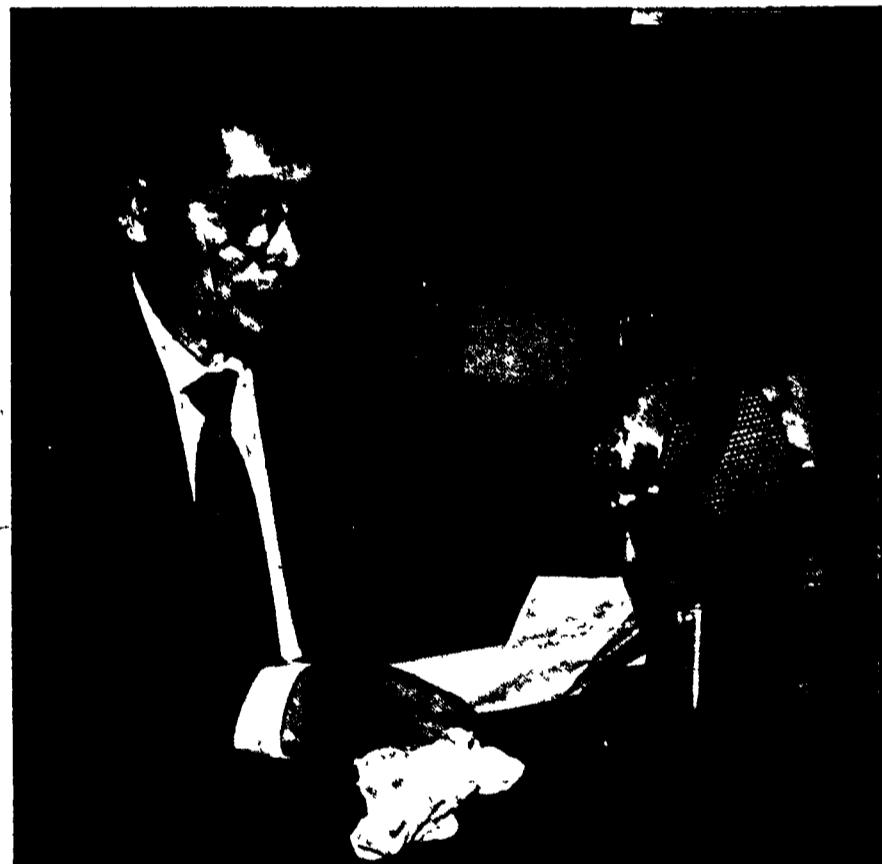
## Briefly

**Philippines:** Mati Baptist Church closed 1958 with a midnight prayer service. Among the blessings of the year they counted 24 new members by baptism, the organization of a Baptist church in Tarragona with 32 charter members, the dedication of a new building for the Baptist hospital in Mati, the coming of new missionaries, and new organizations for their own church. In connection with the week of prayer for world missions, sponsored by the Brotherhood, the Mati Church gave \$117.12 to the Lottie Moon Christmas Offering.



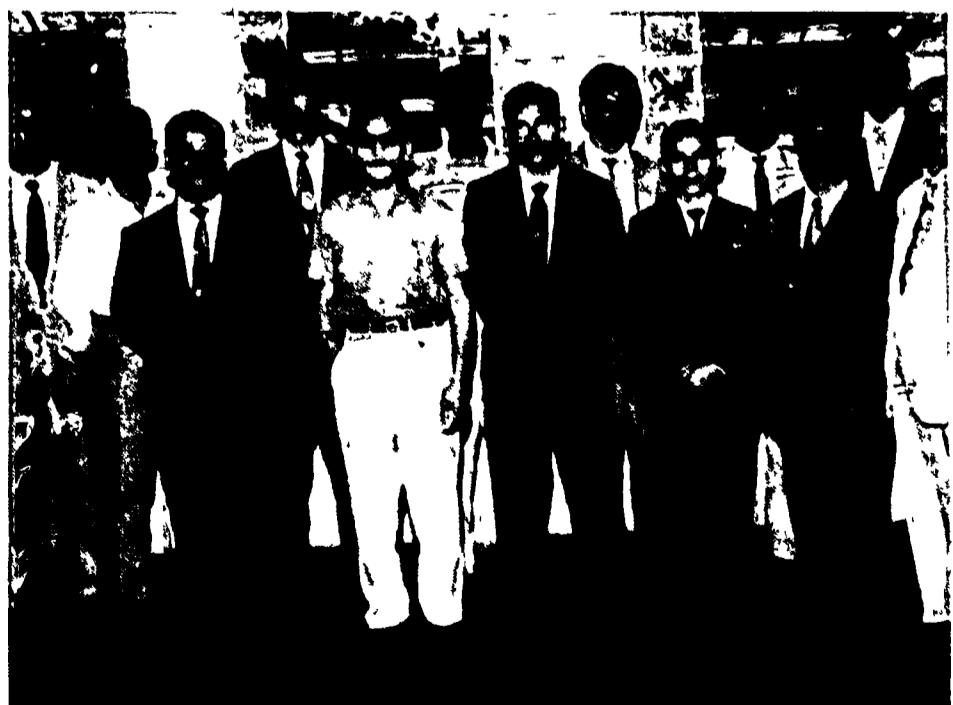
# REVIVAL: *City-Wide Witness for Christ*

ABOVE: When the Baptist churches of Belém, Pará, Brazil, joined in a simultaneous evangelistic campaign last fall, they tried to give the gospel to the entire city. Many hundreds of people stopped for the open-air services held each day during the week. The service shown above was held at the foot of the giant clock in Belém's principal square.



LEFT: A gospel message, delivered by one of the pastors or visiting evangelists, was broadcast over the radio daily during the campaign. Rev. Alberico Alves de Souza, of Recife, is shown giving one of the messages.

BELOW: These are the pastors and evangelists who participated in the revivals. At the extreme left is Missionary Malcolm O. Tolbert. At right on the back row is Missionary Paul E. Sanderson.



BELOW: Services were held each evening in the churches, and many visitors attended. This is a view of part of the congregation at a service in First Baptist Church. A total of 129 persons accepted Christ.

## Opening Their Eyes

(Continued from page 13)

The following quotations represent the testimonies of these fifteen who made professions of faith in Christ:

*"It was only this morning as we were singing that something shook me to become a Christian and a true one."*

—JOHN APPIAH

*"One day in 1954 I had a lorry accident, and of the whole people in the lorry, I was the only one found saved. From that day I found God was ruling my soul. And through that I find that there is some guiding and moving in my soul."*—EMMANUEL K. BINEY

*"The reason that I want to be a Christian is that I have heard the name of Jesus Christ, but I never bothered to repent from my sinful way. But I heard the voice saying to me: 'This is the opportunity for you to become a Christian. If the preacher asks you to become a Christian, be bold and go straight to him.' But when the time came I could not go, but fortunately I found myself in front of the preacher."*—JOHN OGUNJUMO

*"I have heard a lot this week. Something came to my heart and moved me forward; so I now promise to become a true Christian. I shall trust Him from today and let Him lead me."*—SAMUEL ALEX OSEI

In Ghana there are only two ordained men among the Yoruba Baptist constituency and none among the indigenous Baptist people. Always the great need is for strong national workers. During this school revival we rejoiced as fifteen young people dedicated themselves to Christian service as pastors and teachers. These quotations are typical of that group:

*"I want to give my life to Christ as a Christian teacher."*—JOSEPH NKRUMAH

*"I want to be a pastor and preach the gospel to others who don't know Christ."*—WINFRIED T. ANNANG

The burden of much of our praying—both private and public—for this student body has been that God would call from its ranks some of the finest and most capable young men to be pastors in Ghana. God has begun to answer these prayers and he

is laying the burden of a lost Ghana upon the young hearts of our students. Boys holding first positions in Latin, geometry, and science—holding the academic respect of the entire school—were among those who stood before the staff, student body, and missionaries to dedicate their lives as pastors and teachers.

## A Great Task

(Continued from page 19)

ministering to human suffering. In the 17 Baptist hospitals and 58 clinics on mission fields a total of 231,121 patients received treatment last year. Some of the most splendid examples of Christian dedication are set by highly trained doctors and nurses who go to areas of need to make Christ known through their ministries.

Fourteen publishing houses send out thousands of Bibles, books, periodicals, and tracts. Fourteen orphanages provide homes for 764 children. Ten good will centers extend loving ministries to hundreds who otherwise would have little opportunity to know of Christ.

While these figures are impressive, it is obvious that they are only a token of what is necessary and what our Lord expects of us. We will do well to consider that the potential he is entrusting to Southern Baptists is designed for a greater ministry throughout the entire world.

May God grant that the meeting of the Southern Baptist Convention will be a time of fresh dedication to this task our Lord has given to us.

## Missionary Quotes

How often we are impressed with the need for your constant prayers on our behalf. By the time you receive notice from us of some crisis, it is often past.—ELIZABETH WICKS (MRS. LELAND J.) HARPER, *missionary to Paraguay*

If you pray for us and co-operatively support us we shall prosper in the work of the Lord. If you fail we shall still carry on—but like a soldier without his weapons. Difficulties will be multiplied and the task greatly hindered.—JOHN R. CHEYNE, *missionary to Southern Rhodesia*

## 165 Women Meet

(Continued from page 17)

us recalled the first W.M.U. convention, which was held in 1954. At that meeting were about seventy-five African women and seven missionaries, and most of the program was given by missionaries in English and interpreted into the two dialects used by the Africans.

This year the African women presided at all the sessions and gave most of the program. The final address was made by one of the seminary graduates, Pastor A. Nziramasanga. The missionaries who had parts on the program presented them in either Shona or Sindebele.

In Southern Rhodesia there are now 40 local missionary societies with a membership of 719. The young people's organizations have also shown a rapid growth. There are 18 Sunbeam Bands with 728 members and 23 Girl's Auxiliaries with 431 members. The Royal Ambassadors, directed by the men, report 13 groups with 396 members.

Our statistical growth is impressive, but we are even more gratified with the growth in the abilities of the women and the quality of the work. One factor that has helped in this has been the development of a literature program. In Rhodesia there is no missionary specifically designated for this sort of work, and it is one of our greatest needs. However, because of the need for unified program materials, early in the beginning of the work here various missionaries wrote lessons, which were mimeographed and distributed.

We continue to write the programs, but because of the growth of the organizations these are now printed in the two most commonly used dialects and distributed in booklet form each quarter. We also mimeograph weekly programs for G.A.'s and R.A.'s and one program each month for Sunbeams. This takes a tremendous amount of work on the part of many, but it contributes much to the effectiveness of the W.M.U. work.

There is a definite need for a W.M.U. worker in the Central African Mission, and we pray that one might be called to join us here. As the people are responsive and eager to learn, we see many possibilities for further expansion of the work. How we thank God for his many blessings.

# EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



## Missionary Made Joyful When Housekeeper Calls Her "Sister"

Martha (Mrs. E. Harvey) Walworth  
Hermosillo, Sonora, Mexico

YESTERDAY our housekeeper called me "Hermana Marta" ("Sister Martha"). It filled me with joy.

Oftentimes it is difficult for us who come from a foreign land to identify ourselves with the people of our adopted country. Although the nationals know that we come as Christians for the purpose of helping them know Christ better, there seems to be a great gulf fixed between us. They cannot help but note that we have more material things and that our cultural background is different. And they, without meaning to, hesitate to accept us as one of them.

Here in Mexico it is common for those within a church fellowship to call one another "Sister" or "Brother." When we came to Mexico we liked this custom and immediately began to use it, too.

Our housekeeper, Hermana Petra, came to work with us almost two years ago. From the first she called me "Señora," the more formal manner of addressing women. Last summer Hermana Petra and her twenty-four-year-old son, Armando, were baptized by our pastor. And yesterday she called me "Sister." It does take time to show the Mexicans that we love them.

After work one day Hermana Petra fell and broke her ankle. An ambulance took her to the general hospital where her leg was put in a cast. She can walk only a little with the aid of crutches. But on the Sunday after the accident she walked to the front of the church to give this simple testimony, "I am thankful for my sickness, because my Lord is teaching me through it."

Pray for Hermana Petra that she will be firm in her conviction "that all things work together for good to them that love God."



## Earthquake Tremor Reminds That God's Power Can Shake the World

L. Laverne Gregory  
San José, Costa Rica

"HAVING a God that can shake the world fills my heart with joy and gladness," replied the little old lady. Little did I realize that this statement from an illustration in one of my language school classes would turn into a soul-stirring experience in my life.

In the class we had studied an illustration in which, during an earthquake tremor, a lady was seen to be very joyous and happy. "Lady," exclaimed the people, "why are you so happy?" Thus it was that the lady responded with her statement of complete confidence in her all-powerful God.

Then, at 3:00 a.m. the next day, I was awakened by the first large earthquake tremor since my arrival in San José, Costa Rica, for Spanish language study. The ground literally shook for what seemed to be a very long time. If the tremor had been a little more intense, we could have had major damage.

Immediately after I experienced those earth-shaking seconds—they were my first—I thought of the illustration of the previous day. My all-powerful God was again shaking his world.

This is the God who is giving us strength and guidance to study the language of another people. He empowers us as we witness for him in overseas lands or in the homeland. He leads Southern Baptists in our total missionary enterprise. This God can direct us to a successful conclusion of the Baptist Jubilee Advance. He can lead us to an overwhelming victory in the movement for thirty thousand additional churches and missions.

This power is available to pastor, lay person, and missionary—available to shake us from our indifference and lethargy and instill in us the compassion and spiritual enthusiasm that is necessary for courageous witnessing.

Having a God who can shake the world fills my heart with joy and gladness, also.



## Hausa Villages in Nigeria Eager For Baptists to Preach the Gospel

Elizabeth (Mrs. Dewey E.) Merritt  
Minna, Nigeria, West Africa

WE SAW a most unusual sight as we drove from Minna to Keffi to visit fellow missionaries. Right by the roadside was a dead chicken mounted on a five-foot pole. In the chicken's body and on the ground around it were dozens of arrows.

We later learned that the people believed the chicken embodied the evil spirits of hunting. The hunters in the area had driven arrows into it to chase away the evil spirits and thus ensure good hunting. This sight was a fresh reminder to us of the spiritual fear dominating the hearts of many Africans.

Ten student pastors from the Hausa Baptist pastors' school in Kaduna are working among the Hausa-speaking people of our province for six months. Some of

these men are leading already established congregations; others have gone to villages where there has been no previous Christian witness.

In one of these villages, with more than a thousand residents, the pagan chief welcomed the pastor and provided a place for him to live. On the first Sunday nearly forty people congregated under a tree to hear the gospel. Twenty-seven of these indicated their desire to leave their pagan customs and follow Christ. Of course, they must be nurtured and taught until they come to a real understanding of what it means to believe; but we rejoice in their willingness to follow after hearing for the first time about Christ.

When we visited another of these villages it took us four hours to drive the twenty-one miles through the bush. We dodged rocks and stumps, bumped over dry river beds, and got stuck for two hours in one place. But Queen Elizabeth herself could hardly have stirred a bigger commotion than we did as we drove down the broad main path of this huge village of more than two thousand people.

The villagers came running from everywhere, shouting a welcome to us. The pastor reported that three people had chosen to follow Christ. That makes five believers, counting the pastor and his wife. Pray with us that, as a grain of mustard seed, they may grow and multiply until all of the village is Christian.

We would like to multiply ourselves, there are so many needs and so few workers! Last week we talked with a Moslem chief of another large village. He begged us to send a teacher and start a school. He promised that we would be free to hold worship services in the village, as well as to teach Christianity in the school. Yesterday we received a letter from another village stating that about fifty Christians there had banded together for worship and had built a little church. Now they want the

missionary to come and help them affiliate themselves with the Nigerian Baptist Convention.

Please continue to pray for us. Pray, too, for these pastors who are laboring in lonely places because they want to share the good news of salvation. Pray for these new believers that they may grow in the knowledge of God's love. When you pray you witness with us and our fellow African Christians.



#### There Is a Chain of Witnessing Among Nationals of Philippines

Marjorie (Mrs. Howard D.) Olive  
Baguio, Philippines

PABLO, who is attending classes at the Philippine Baptist Theological Seminary as an auditor, was brought to us by a young man who had helped with the construction of new buildings on the seminary campus. Now Pablo has been won to the Lord, and last night in prayer service we witnessed a phenomenal thing.

In his joy of salvation Pablo has not ceased to talk and tell of Christ and his experience. Now, six months later, he has led the young laborer to a salvation experience. Last night he stood as interpreter when the young man gave his testimony to the church. We are repeatedly experiencing such a chain of witnessing among the nationals here in Baguio.

There is a sight on our campus each day at noon that never ceases to send a thrill to our very souls as we observe it: Rev. W. Bryant Hicks gathers the campus workers together during those few free moments for a period of Bible study. Often we see as many as eight or ten or twelve, as others drift in, listening eagerly to the

## Transformed

ALONG with its revival services, the Baptist church in Progreso, Yucatán, Mexico, held an institute in the daytime. I was preacher for the revival and teacher of three of the institute classes.

One day as the pastor and I were returning to his home from the institute to prepare for the evening service, a man stopped us in the street. He told the pastor that he had been waiting for an hour to talk to him.

The man was a dope addict and a drunkard of the worst type, and his wife had left him. He was contemplating suicide. The pastor told him to attend the revival service that night.

Soon after the service began, the man came in. He listened attentively, but when I gave the invitation to accept Christ he did not raise his hand (the custom here). Others did. But when I asked all who had raised their hands to come to the front, he was the first to leave his place and say out loud that he was accepting Jesus as Saviour.

This man was transformed by the power of God. Having left off his vices, he is now an active soul-winner. The gospel is still the power of God unto salvation for all who believe and put their trust in him.—Ervin E. Haste, missionary to Mexico

## Let Us Pray

OUR URGENT request for prayer now and for some time to come concerns the Baptist church in Miyazaki, Japan, and a pioneer evangelistic work in Mie Prefecture. Pastor Zenkichi Hatai, feeling the Lord leading him to do pioneer work, has resigned as pastor of the Miyazaki church. The Japan Baptist Convention accepted his offer of himself and asked that he go to Mie Prefecture. You will want to pray for him as he searches for a home and the best place to establish a witness for Christ in Yokkaichi, a manufacturing city of more than 170,000 people. There are four small churches in this city, but none of them is Baptist. There are some 1,500,000 people in the prefecture, and this is our first Baptist witness to them. Pastor Hatai's background and spirit fit him for this kind of work. He has done a good work in Miyazaki and we will miss him very much.—Leslie Watson, missionary to Japan

revelation of the Bible. We are watching them come one by one and make their confession of salvation and become faithful attendants at worship services.

During a recent revival at our church the seminary caretaker and his wife, many carpenters who have worked with us, several of the girls who work with missionaries, and many of our new friends and acquaintances made professions of faith. On the last night Missionary Billy B. Tisdale preached in English, a seminary student interpreted into Ilokano, while on the front seat another young man interpreted the message into Tagalog for an old, white-haired national. Others in the audience speak only Pangasinan and possibly understood very little that night. Another seminary student ministers to this group during the week.

We greeted a friend at the post office and invited her and her family to our church. She was interested, but she hesitantly asked, "How much do you charge to let my children come to your Sunday school?" Bewilderment, then joy registered upon her face in rapid succession as we told her it was free. As we parted she said, with a lilt in her voice, "I'll be there next Sunday, with my children."

We are burdened for a lovely young couple who have been very close to us for two years—our architect and his wife. The man used to tell Howard that he could

never be anything but a Catholic because of his wife, who is a staunch Catholic, and because Catholics will employ no one of another faith to build for them. But he attended our revival one night and indicated by a raised hand that he was under conviction of sin and concerned about his soul.

We have been studying the national language with the wife (we worked for a while before we began studying the language). We continue to ask her to help us read the Scriptures; and just this week as we read a salvation tract, a compilation of Scripture verses, she asked this question, "Are all these *really* found in the Bible?" We thank God for this unusual opportunity to share with her the plan of salvation. But this husband and wife have many hurdles to make before they become willing to let go and let God have his way. Won't you pray with us for them, for we can easily see a potential entrance for the gospel into the professional class through even these two.



Use of Seaplane Makes Possible  
More Frequent Visits to Islands

Emit O. Ray  
Nassau, Bahamas

MANY TIMES we have wished that instead of sending you a letter we could send you a moving picture and a sound recording of a scene "captured" on one of the outislands of the Bahamas.

We wish you could have heard the friendly strains of "God be with you till we meet again" as they came floating to us across the calm water in the early sunrise. The islanders of the little Baptist church were "singing" us off as we were being sculled to our seaplane.

If you back home could see and hear this, you would know the heart appeal in missions. You are never far from our thoughts; for we realize, as do the people of these islands, that you make our work possible.

There are hundreds of settlements scattered throughout the Bahamas. Many of them are isolated and have been neglected for years; but things have taken a real "upward" trend since we were given the use of the seaplane by a friend of the Mission. Now we can make more frequent trips and still keep up with the Bahamas Baptist Bible Institute, radio program, church work, and other engagements.

How we wish we could show you the beautiful Institute building! We are so proud of it. This building houses the theological division and the night school, which, in its sixth year, has more than fifty enrolled. It is also a meeting place for the Central Baptist Church, organized about two years ago with thirteen people present. We now have a membership of more than fifty, and twice that many attend worship services regularly. We feel wonderfully blessed of God.



### Missionary Stood on Her Field of Service One Year after God Called

Maxine (Mrs. Robert R.) Stewart  
Bangkok, Thailand

SOON AFTER we arrived in Thailand as new missionaries we were given the opportunity, as part of our orientation, to visit the different churches, chapels, and preaching points where Southern Baptist missionaries serve.

One Sunday we were to visit the work in Chon Buri, where the Ronald C. Hills serve. This trip would also allow us to visit the neighboring town of Chacherngsao, where Ronald Hill preaches in Thai once a month. Since my husband and I had been asked to consider serving in this town after language study, we were anxious to go.

At the invitation of the Hills we went to Chon Buri two days early so that we might have plenty of time for observation and fellowship.

On Saturday we visited Chacherngsao. There we met the pastor of the Chinese Baptist church, who also speaks Thai and English. We were graciously welcomed by him, several other members of the Chinese church, and the Thai Christians who had gathered.

Our hearts overflowed as the Thai people told us how long they had prayed for someone to come and help them. They do not have a church because they have no one to lead them. There we were—the answer to prayer.

At the end of the wonderful day I remembered that it was exactly one year ago to the day that God had called me to the foreign mission field. I rejoiced that only one year had passed between the time I learned God's will for my life and the time I stood in the town where I will possibly spend the rest of my life.

## Only One Step

IN THE SUNDAY morning worship service at Semampir Baptist Church, Kediri, Indonesia, I was singing with the choir a special number, "Hanya Selangkah Sadja" ("Only a Step"), when I saw a Moslem funeral procession going by outside the church. The body, wrapped in batik cloth and carried on a bier, was preceded by the priest and followed by a large group of men. (Women do not usually follow in a funeral procession.)

Through my mind flashed the thought, Yes, only one step to the Saviour of mankind, but the dead person is no longer capable of taking that step. I thought of the group with him—unable to take that step because they are lost in the darkness of a false religion. Such thoughts kept going through my mind as our pastor, Peter Tjio, preached on the parable of the unfruitful fig tree which the owner wanted to dig out because it had not responded to the care of the keeper. The pastor applied the parable to those who do not respond to the teaching and preaching of the message of salvation and the working of the Holy Spirit.

As we sang the hymn of invitation I prayed that there would be some who would take the step forward, accepting Christ as Saviour. Certainly the Holy Spirit worked, for twelve came that morning. Among them was the father of one of the girls in the choir. He had been interested for some time. I watched him as he struggled with indecision. It was a difficult step for

him to take, for he had been a Christian for a long time—a member of another evangelical group. When he finally stepped out, we could see his joy in victory.

Another who came is the husband of another choir member. He had been attending church quite regularly since their marriage about six months before. It was a happy time for both of them when he made his way to the front.

Two girls who were attending Sunday school and church for the first time made their decisions. They had come about ten miles by bus with a friend who had made a profession several months before. They attended Mrs. C. Winfield Applewhite's Sunday school class that morning. When Mrs. Applewhite learned that this was their first Sunday in church, she changed the lesson to tell the story of Jesus and his purpose in coming to earth just as simply as she could.

"Only a step"—yes, only one step to the Saviour. Many are coming and taking that one step, and our hearts are made glad as they come. But I think again of that group following the body to the grave and I realize again that there are many, many more who have not come, who have not yet heard. Surely the fields are white to harvest but the workers are still too few to make known to the people of the world the one step to Jesus who is "the way, the truth, and the life."—Everley Hayes, missionary to Indonesia

# Missionary Family Album

## Appointees (March)

BAUGH, J. Franklin, Jr., and Jean Amis Baugh, Ky., East Pakistan.  
 Box, Paul, and Pattye Norwood Box, Okla., Indonesia.  
 CLARK, Eric H., and Phyllis Hope Clark, England, East Africa.  
 FENNER, Charlie W., Tex., Japan.  
 MOBLEY, Harris W., and Vivian Anderson Mobley, Ga., Ghana.  
 PAYNE, James B., Va., Nigeria.  
 SANDERS, Edward O., and Jaleeta Davis Sanders, Okla., Indonesia.  
 SMITH, Lewis R., Ga., and Shirley Gibbs Smith, Fla., Hong Kong.  
 THURMAN, Clarence, Jr., and Eddie Tilden Thurman, Ky., Malaya.  
 TIPTON, S. Thomas, and Virginia Dixon Tipton, Ky., East Africa.  
 VIERTEL, Weldon E., and Joyce Garrett Viertel, Tex., Bahama Islands.

## Arrivals from the Field

CARROLL, Mr. and Mrs. Daniel M., Jr. (Argentina), Box 846, Bluefield, W. Va.  
 CLINE, Rev. and Mrs. P. A., Jr., (Thailand), Ridgecrest, N. C.  
 FIELDER, Mr. and Mrs. L. Gerald (Japan), c/o Dr. J. Wilson Fielder, 1410 S. 10th St., Waco, Tex.  
 KIRKPATRICK, Mary Frank (Nigeria), Box 94, Noyapater, Miss.  
 O'NEAL, Rev. and Mrs. Boyd A. (North Brazil), 1320 Walmsley, Dallas, Tex.  
 STEPHENS, Marjorie (Nigeria), 703 E. Smith St., Tucumcari, N. M.  
 WHITE, Rev. and Mrs. Maxcy G., emeritus (North Brazil), c/o Dr. John A. White, 4202 Monogram Ave., Lakewood 8, Calif.  
 YOCUM, Dr. A. W., emeritus (Korea), 504 E. 41st St., Baltimore 18, Md.

## Deaths

BELL, Rev. and Mrs. Paul C., Jr., (Guatemala), daughter, Terrye Ann.  
 BROTHERS, Rev. and Mrs. L. Raymond (Nigeria), daughter, Doris Neale.  
 CALCOTE, Rev. and Mrs. Ralph V. (Japan), daughter, Janet Karen.  
 CARROLL, Rev. and Mrs. G. Webster (East Africa), son, Timothy Craig.  
 CRAIGHEAD, Rev. and Mrs. Albert B. (Italy), daughter, Sandra Grace.  
 DAVIS, Rev. and Mrs. Charles W. (Venezuela), son, John Mark.  
 DYAL, Rev. and Mrs. William M., Jr. (Costa Rica), daughter, Deborah Irene.  
 HURST, Rev. and Mrs. Harold E. (Honduras), son, David Leavitt.  
 MARLAR, Rev. and Mrs. L. Parkes (Korea), son, Thomas Edward.  
 MERCER, Rev. and Mrs. Dewey E. (Japan), son, Rodger Dale.

## Still in Hospital

Miss Flora Dodson, Southern Baptist emeritus missionary who broke her hip last August, is still hospitalized in Rome, Italy, where the accident occurred. At the time, Miss Dodson was touring Europe on her way to the States following her retirement from active missionary service.

A veteran of forty-one years' service in China and Hong Kong, Miss Dodson has undergone several operations since her accident. She may be addressed in care of Dr. Roy F. Starmer, Piazza in Lucina 35, Rome, Italy.

HAMM, A. W., father of Mrs. John L. Bice, emeritus (North Brazil), Mar. 2, Ft. Cobb, Okla.

KELLEY, Roy, father of Dr. Page H. Kelley (South Brazil) and Mrs. William A. Poe (Ghana), Mar. 14, Webb, Ala.

MARLAR, C. J., father of Monda Marlar (Southern Rhodesia), Feb. 13, Oklahoma City, Okla.

POE, Paul, father of Joe T. Poe (Chile), Feb. 23, Cisco, Tex.

SMITH, Mrs. C. F., mother of Mrs. Grayson C. Tennison (North Brazil), Feb. 20, Ft. Worth, Tex.

## Departures to the Field

CRABB, Rev. and Mrs. Stanley, Jr., Piazza in Lucina 35, Rome, Italy.

EMANUEL, Rev. and Mrs. Wayne E., 352 2-Chome, Nishi Okubo, Shinjuku-ku, Tokyo, Japan.

GILLILAND, Rev. and Mrs. W. McKinley, Baptist Hospital, Ogbomosho, Nigeria, West Africa.

HARDY, Rev. and Mrs. Robert D., 352 2-Chome, Nishi Okubo, Shinjuku-ku, Tokyo, Japan.

GRAYSON, Alda, Box 485, Kalului, Maui, Hawaii.

JOHNSTON, Rev. and Mrs. James D., Box 14, Oyo, Nigeria, West Africa.

LIDE, Dr. Francis P., P. O. Box 7, Baguio, Philippines.

PEARCE, Rev. and Mrs. W. Boyd, Baptist Mission, Box 20529, Dar es Salaam, Tanganyika, East Africa.

RANDALL, Mary Josephine, 352 2-Chome,



Rev. and Mrs. Lemuel C. Quarles, emeritus missionaries to Argentina, were married February 17 in Buenos Aires, Argentina. They will make their home in Richmond, Virginia. Mrs. Quarles is the former Clara Hagler Freeman.



"One of the greatest joys on the mission field is welcoming new missionaries," writes Wana Ann (Mrs. M. Giles, Jr.) Fort, Southern Baptist missionary in Southern Rhodesia. "The missionary prays daily that the Lord will send forth laborers into the harvest. When that prayer is answered there is great rejoicing." Three new missionary couples arrived in Southern Rhodesia late in 1958; and, in order to acquaint them with the program and work on the field, the personnel and language committees of the Baptist Mission of Central Africa planned a brief orientation conference for them. This conference—the first in the history of the

Mission—was held at the African Baptist Theological Seminary, near Gwelo. LEFT ABOVE: New missionaries (left to right facing camera), Rebecca and Hugh T. McKinley, Wilma and B. Terry Thorpe, and Jean and LeRoy Albright, learn from the experiences of older missionaries (left to right, foreground), Samuel L. Jones, Mrs. Fort, W. David Lockard, and Dr. Giles Fort, Jr. RIGHT: There was also time for relaxation and fellowship. Dr. Wana Ann Fort serves Terry Thorpe while Dr. Giles Fort shares an amusing experience with Wilma Thorpe and her daughter, Penny. The new missionaries are now in language school in Salisbury.

Nishi Okubo, Shinjuku-ku, Tokyo, Japan.

SMITH, Lucy, 35-1177 Yoyogi Uehara, Shibuya-ku (#2 House), Tokyo, Japan.

WHITE, Kathryn, 169 Boundary St., Kowloon, Hong Kong.

#### Marriages

FREEMAN, Clara Hagler, emeritus (Argentina), to Lemuel C. Quarles, emeritus (Argentina), Feb. 17, Buenos Aires, Argentina.

QUARLES, William Taylor, son of Mr. and Mrs. James C. Quarles, emeritus (Argentina), to Elizabeth Stevens, Dec. 12, 1958.

#### New Addresses

BRATCHER, Mrs. L. M., emeritus (South Brazil), 2711 Mountain Laurel Drive, Austin, Tex.

CLINTON, Rev. and Mrs. William L., Rua Desembargador Guimaraes, 72, São Paulo, São Paulo, Brazil.

COOPER, June, 6 Nishi, 2-Chome, Harimacho, Abeno-ku, Osaka, Japan.

CRAIGHEAD, Rev. and Mrs. Walter E.,

emeritus (Paraguay), Apt. 106, 2515 Maple Ave., Dallas, Tex.

DAWES, Dr. J. V., emeritus (China), c/o Mrs. S. E. Dowden, 331 S. Rampart Blvd., Los Angeles 57, Calif.

DEMAREST, Mary, emeritus (Taiwan), 39 Convent Rd., Nanuet, N. Y.

ENETE, Rev. and Mrs. W. W., emeritus (South Brazil), 1337 N. Jefferson St., Springfield, Mo.

GRAVES, Alma (Japan), Franklinton, La.

HAMLETT, Mrs. P. W., emeritus (China), P. O. Box 292, Morganton, N. C.

JACKSON, Rev. and Mrs. J. E. (Philippines), 216 S. Maple St., Columbia, S. C.

LAMBRIGHT, Dr. and Mrs. Robert L., Rumah Sakit Baptis, Kotok Pos 6, Kediri, Java, Indonesia.

NICHOLS, Sophia (South Brazil), Box 22784, Ft. Worth 15, Tex.

RAY, Bonnie Jean, emeritus (Hawaii), 340 S. Ridgewood Ave., Daytona Beach, Fla.

RAY, Rev. and Mrs. Stanley E. (Nigeria), 1817 5th Ave., Ft. Worth, Tex.

ROBERTS, Frances, Campichuelo 147, Dpto. D., Piso 6, Buenos Aires, Argentina.

STEPHENS, Mrs. Peyton, emeritus (China), 1403 Windsor, Columbia, Mo.

SPURGEON, Rev. and Mrs. Harlan E., 88 South Hsin Sheng Road, Section 3, Taipch, Taiwan.

TEEL, Rev. and Mrs. James O., Jr., (Ecuador), 2841 S. Jones, Ft. Worth, Tex.

WEEKS, Wilma, Djl. Ir. Anwari 12 A, Surabaja, Java, Indonesia.

WOLFARD, Dr. and Mrs. Rodney B. (South Brazil), 1440 W. Gambrell, Ft. Worth, Tex.

## Rocketry

The talk of rockets and missiles has impressed the children of Rev. and Mrs. Alvin E. Spencer, Jr., missionaries in Japan. Five-year-old Sharon recently asked, "If we haven't sent a rocket to the moon yet, then how did the man in the moon get up there?"

And four-year-old Stephen, upon seeing a wooden cross atop a mission in Hiroshima, said, "There's the old rocket cross."

## South Brazil's Open Doors

(Continued from page 11)

or for single women, to do religious education work among the churches, conserving the results of the evangelistic campaigns and strengthening the churches through a teaching and training ministry.

Rev. James E. Musgrave, Jr., reports on the work in the state of Goiaz. He is the only field missionary in a tremendous area, within which Brasilia, the new capital city of Brazil, is being erected. Due to go on furlough soon, he writes: "Our biggest pre-occupation is with reference to some more missionaries. I don't think our biggest problem is the need for a substitute to take over my work. Our biggest problem is the lack of personnel that has been persecuting us for some years.

"We need someone who can come and do the things I would be doing, that is true; but we also need to at least scratch the surface of areas that have never been touched by the Baptist interpretation of God's message. I am thinking of the great southwest and central regions of the state. And then Brasilia and its surrounding area, a beehive of activity, offers us promise of increased needs. Already the requests come in."

"We beseech you, as those who share with us the responsibility of Goiaz, to ask God to lay this state on some hearts in order that future years will find us happy and secure, sending out from here continuous rays of hope and salvation to the far corners of the earth."

From Minas Gerais comes the appeal of Rev. Travis S. Berry, new missionary there: "The needs are staggering. If our mission force in Minas could be tripled at once, we would still have all too few to do the task that is ours.

"In the south of Minas there are four million people who need the gospel. In the triangle there is a great neglected area with large cities, and we must have a strong witness there. In the west we expect to see unusual development as a result of the influence of Brasilia. In the north there are vast areas as yet untouched by the gospel message. In the east, where our strongest work is found, there is a need for two missionary couples right now."

"We have a great and open door, and many adversaries. Pray for our work and help us as you can."

Appeals for added missionary help also come from the Brazilian Baptists, orally and in the form of letters. One state Baptist board requests fifteen new couples for a field which at present has four missionary couples and one single woman. This letter points out that the present population of that state is approximately that of all Brazil when the William B. Bagby's first reached these shores in 1881.

The letter says in part: "In this state there are 350 counties where the people know nothing of the Baptist message and very little of any other. The field is immense and the means at our disposal are few. We desire the help of five couples in the city of São Paulo, one of the world's fastest growing cities. We decided to choose the ten largest cities of the state and to place in each a missionary couple to begin the work. These cities are rich, progressive, and important in other respects; but as to the gospel they are paupers. We beseech you to remember that São Paulo is a vast field waiting for men of God to come and evangelize it."

Clearly, we must have an increased and more efficient missionary and na-

tional force. The Bible tells us, "Ye have not, because ye ask not." And Jesus said to his disciples, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Last year the members of our Mission, recognizing this very need, covenanted together to pray for the coming of new workers to our field. In direct answer to our prayers new workers—couples and single women—were welcomed to South Brazil during the year. We continue to pray that during 1959 this number shall be even larger.

**T**he saying, "If God closes one door, he opens another," can surely be applied to the situation faced by missionaries when they reach retirement age and must give up their active service on the foreign field. Now we have more time for intercessory prayer for the mission fields as well as for the local Christian work around us. Some of my favorite Scripture verses are: "Consider the wondrous works of God" (Job 37:14) and "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jeremiah 33:3).—BERTHA HUNT, *emeritus missionary to North Brazil*



While docked in Hong Kong, the U.S.S. "Alamo" (LSD-33) invited two Southern Baptist missionary families from Texas to come aboard for a day. Standing in front of a plaque, awarded by the Daughters of the Texas Revolution to the U.S.S. "Alamo" upon its commissioning, are Mr. and Mrs. John C. Raborn (left) and two of their daughters, Becky, almost nine, and Peggy, almost seven, and Mr. and Mrs. Thomas S. Adkins and two of their sons, Jimmy, twelve, and Billy, ten.

## Around the World with Dolls



Sara Sue Smith and her representatives of many lands.

By Carol L. Hunt

**D**OLLS, dolls, dolls surround Sara Sue Smith, daughter of Dr. Rogers M. Smith, administrative associate for the Foreign Mission Board, and Mrs. Smith.

Hand-carved African figures, a be-spectacled Pakistani, a German sailor with a concertina that actually plays, rag dolls of every size and description—Sara Sue's collection includes more than seventy dolls representing fifty-six countries.

The collection was begun ten years ago when Dr. Smith visited Europe for the first time. He adds to it each time he goes abroad; and missionaries, student missionaries, and other friends have also contributed. Sara Sue bought a Canadian Mountie doll when she attended the Baptist Youth World Congress in Toronto last summer. She is hoping she'll get to go to Rio de Janeiro, Brazil, next year, when the Baptist World Alliance meets there, and select some more Latin-American dolls for the collection.

Sara Sue's favorites are a slender Spanish señorita, dressed in white lace, and two Siamese temple dancers. A seventh-grader at Tuckahoe Junior High, Henrico County, Virginia, she says the dolls have proved helpful as she studies about different countries in school. They often add interest to

Sunday school lessons and Training Union programs, and her mother and others borrow them for mission study groups.

Besides those from foreign countries, Sara Sue has many dolls representing various parts of the United States. She also prizes two old-fashioned dolls with heads of thin china, family keepsakes.

Another of Sara Sue's hobbies is collecting stamps. She estimates she has over two thousand. She has several charm bracelets, with trinkets from many of the countries her father has visited.

Her brother Rogers, ten, is proud of his collection of wicked-looking knives, also souvenirs of his father's travels. The knives, Sara Sue says, make her think twice before engaging in any brother-sister scraps.

### Gratifying Advance

(Continued from page 13)

the frequency of visits by William O. Hern and to move rapidly toward the securing of land and building of chapels, because much greater freedom is granted to groups meeting in their own churches than can be secured for services in rented quarters. Although experiencing trying times,

the pastors and people in Egypt are maintaining their morale and the evangelistic spirit is admirable.

**Europe:** The year 1958 will probably go down in history as a year of significant advance for Baptists in Europe. This was due in part to the epoch-making congress of the European Baptist Federation held in West Berlin the latter part of July. Approximately ten thousand Baptists, representing twenty-two countries of Europe, came together for this congress. The meeting served to demonstrate the growing unity of European Baptists and revealed with inspiring clarity a heightened sense of evangelism, a deepening interest in graded Bible study, and a renewed sense of mission to the entire continent of Europe on the part of Baptists.

The tremendous contributions of the international Baptist theological seminary at Ruschlikon-Zurich, Switzerland, toward creating the European Baptist Federation and making possible all of these apparent gains was widely recognized.

Other significant events in Europe were: (1) the appointment of two new couples for projected evangelistic outreach in Italy; (2) the granting of assistance to the churches of the Portuguese Baptist Convention, in response to an appeal from that convention and from the Brazilian Baptist Foreign Mission Board; (3) continuation and expansion of a program of chapel building and assistance of weak congregations in several countries outside the areas directly served by Southern Baptist missionaries, through the offices of Dr. George W. Sadler, special representative for Europe; (4) increased interest in English-speaking work among American service personnel and others in Europe; and (5) the opening of a campaign of publicity to call attention to limitations of religious freedom suffered by churches within the Spanish Baptist Convention.

Beginning the year with a total of 340 under appointment for the area, Africa, Europe, and the Near East suffered four losses through resignations and death. Forty-nine new appointees made a net gain of 45, for a total of 385 under appointment at the end of 1958. We thank God and take courage as we move toward the goal of 600 active missionaries in service in this area by 1964.



# THE WORLD IN BOOKS

Genevieve Greer



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

## "Speaking in Tongues"

Written for young people, *To All Nations*, by Dorothy Heiderstadt (Nelson, \$2.95), traces the development of Bible translation since the time that the Bible began to "speak in tongues" to every nation and tribe.

The account begins with the work of three English scholars—John Wycliffe, William Tyndale, and Miles Coverdale—who pioneered in giving the Bible to English-speaking people. Martin Luther's work on a German translation follows those stories. John Eliot represents the many translators who have given the Bible to American Indians.

Then come Hans and Paul Egede's work with a translation for the Eskimos of Greenland, William Carey's Bible for East Indians, Robert Morrison's Chinese Bible, Adoniram Judson's Burmese Bible, John Williams' Polynesian translation, Robert Moffat's African translation, and the Hawaiian translation by the two Hiram Bingham and Asa Thurston. These men represent seven centuries and five continents.

Brief mention is made of the influences that led to recognition of every man's right to read the Bible for himself. Among these are invention of movable type, the Reformation, and the modern missionary movement. Mention is also made of the English translations made in recent years.

We who take our Bible reading so matter-of-factly cannot fail to take up the Book a bit more reverently after this reminder of its pioneer journeys into new languages, including our own.

## Missionary Journalist

"I am grateful beyond measure for the many folks across the world who have enriched my life," says Alliene S. DeChant, a Christian writer whose assignments have taken her to far countries. Teacher, missionary, newspaper reporter, and editor, she is also author of four books, the latest of which is *I Came This Way* (Christian Education Press, \$2.00), an autobiography.

Born of home missionaries pioneering in Kansas, Miss DeChant lived also in Illinois and Iowa before she reached nine years of age, when her family put down roots in Pennsylvania. In spite of an inferiority complex and a struggle to make ends meet, she managed to complete educational work through college. She went from college to her first news-

paper job where she secured the training that has given a journalistic turn to her mission service in other countries.

Going first to Japan, she has visited or worked also in China, Burma, India, Palestine, and several European countries. At the end of this account, she was preparing, at the age of sixty-five, to spend at least six months in Japan in public relations work for the United Church of Christ, visiting mission stations and writing human interest stories about missionaries and nationals.

## When America Is "Foreign"

Sometimes the best way to understand what it's like to be in a foreign country is to "feel" what it's like to be a foreigner in our own land. Elizabeth B. Whitmore gives children that feeling in *One Step to America* (Broadman, \$2.75) through the experiences of a scientist's family who emigrated from Germany to the United States.

It's no fun to want one's breakfast and not to be able to make anyone understand. That's what happened to the Shumakers on the train from New York to Ohio. It's very satisfying to have as neighbors a friendly family such as the Shumakers found in Ohio. It's painful, shy Sig Shumaker found, to go to a school where everyone speaks a strange language and does things differently than you've always done them. There are new foods, new animals, new games for the Shumakers. They find even Sunday school different.

But Sig learned that by venturing a step at a time he could "find America."

## Anabaptist Missions

An enlarged edition of *The Anabaptist View of the Church*, by Franklin Hamlin Littell (Starr King Press, \$6.00), has new sections on the tolerance of Philip of Hesse toward Anabaptists, opposition of reformers to strict obedience to Christ's Great Commission, and Anabaptist contributions to natural law.

Editor J. Leo Garrett of the *Southwestern Journal of Theology*, Fort Worth, Texas, writes: "Littell's significance lies not only in his affirmation of the 'true church' as the central motif of Anabaptism but in his stress on the missionary teachings and practice of Anabaptists, indeed their recovery of the obligatory impact of missions upon all Christians of all the Christian centuries. Can contemporary Baptists recapture

both the internal congregational discipline and the missionary sacrifice unto martyrdom of the Anabaptists?"

Originally a Yale dissertation, the first edition of the book was published in 1932.

## Sentence Reviews

*Firecracker Christians*, by George K. Bowers (Muhlenberg, \$1.25), has twenty-eight brief, interesting, and sometimes amusing sermons that were designed for children but are profitable for all ages.

*Urban Church Planning* (Muhlenberg, \$2.50), by Walter Kloetzli and Arthur Hillman, is a serious sociological study of the urban church in the light of recent developments in city planning, urban renewal, and the growth of community organizations.

*Think About These Things* (Muhlenberg, \$2.50), by Robert D. Hershey, contains four series of unusually good sermons on things we want, things we need, things that stand in our way, and Jesus' pronouncement of his own ministry.

In *The Life of Our Divine Lord* (Zondervan, \$3.50), Howard F. Vos writes against a background of the historical and geographical situation of Christ's time to present him in a topical manner from the standpoint of his nature, messages, parables, and miracles.

In *Here Is the Answer* (Zondervan, \$1.75), two capable scholars of the Bible, G. C. Robinson and S. F. Winward, give some plain answers to questions concerning God and the world, Jesus Christ, the Bible, Christian religion, and Christian life.

*All the Men of the Bible*, by Herbert Lockyer (Zondervan, \$4.95), notes over three thousand men, listing names alphabetically with the meaning and identification; a healthy reminder that a name means that a life has been lived.

*In Young Pillars* (Warner, \$1.00), a book of cartoons, Charles M. Schulz, creator of the "Peanuts" comic strip, sketches the amusing foibles of church young people.

*The Epistles of Paul*, by W. J. Conybeare (Baker, \$2.50), is a translation of fourteen letters of Paul (including Hebrews), accompanied by a description of the meaning of each passage.

The thirteen chapters of *The Pastor in Profile*, by Adolph Bedsole (Baker, \$2.95), look at the minister from many angles, including his youth, education, denomination, preaching, politics, personal life, problems, and habits.

Among the many demands upon us for our loyalties, Donald E. Memaray rightly reminds us in *Loyalty to Christ* (Baker, \$1.50) that our supreme loyalty is to the Saviour, who alone offers us a solution to our problems, whether personal or social, national or international.

1959 FOREIGN MISSION GRADED SERIES:

# World Evangelism— Overseas

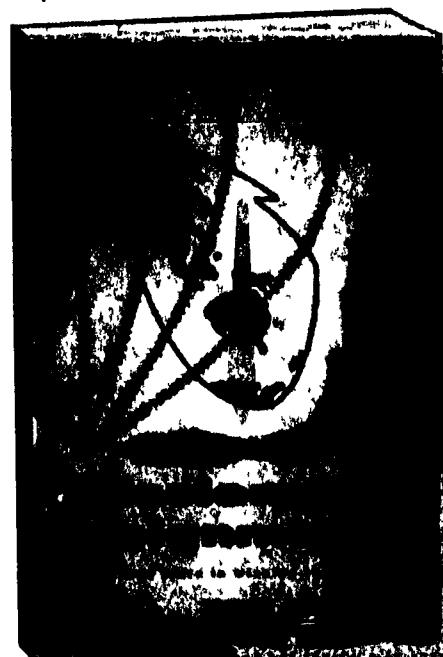
**ADULT**—*By All Means*, by Baker J. Cauthen and Others. The executive secretary and five other secretaries of the Foreign Mission Board discuss the methods used today to carry out Christ's commission to make disciples of all nations. Release date: about August 15. Leader's guide by Mrs. C. M. Perry.



**JUNIOR**—*Ten Bright Eyes*, by Dorothy Weeks. Designed to help children understand what missionaries do, each of the five stories in this book has a different mission country and a different mission method as background. Release date: July 8. Leader's guide by Miss Weeks.



**YOUNG PEOPLE**—*Missionary Assignment*, by Johnni Johnson. Challenging young people to commitment to the mission task, the author, a former missionary to Japan, tells what it means to answer God's call today. Release date: May 6. Leader's guide by Miss Johnson.



**INTERMEDIATE**—*Appointment for Andy*, by Ivyloy and Amelia Bishop. A story-type presentation of the different professions needed on mission fields, this book is centered around a teen-age boy who learns that "it's not where you go that makes a missionary, but what you've got inside." Release date: June 8. Leader's guide by Mrs. Allen W. Graves.

**PRIMARY**—*Alex and the Good News*, by Sue Terry Woodson. Two cousins, one a pastor's son in the States and the other a missionary's son from Hong Kong, learn that missions at home and abroad are more alike than different. The story revolves around furlough experiences of the missionary family. Release date: May 15. Leader's guide by Mrs. Woodson.

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