

THE

# Commission

Historical Commission SEC  
127 9th Ave. N  
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## in Fukuoka, Japan . . .

The crowd was mute all over the auditorium as the strains of "Just As I Am" floated out softly from the choir. "You come and give your heart to Christ. Do it now," pleaded the earnest voice of Dr. David Morken.

Just then I became aware of a young man making his way back and forth in the aisle. He was on crutches and could only drag his crippled feet as he jerked first one crutch, then the other in front of him. He seemed to be searching for someone.

Suddenly he espied the one he was looking for and, stopping in the aisle, earnestly pleaded with one in the center of the row. Several times the friend shook his head "no." But finally, he nodded his head "yes."

There was a flurry as he made his way to the aisle. Then, to my amazement, he too pulled out a pair of crutches, and off he went down the aisle after his crippled friend.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

. . . Frederick M. Horton

# THE *Commission*

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# A Missionary Takes ANOTHER LOOK At Himself

By  
Lorne E.  
Brown

MISSIONARIES are so eulogized, and the missionary calling is so glorified, that even we ourselves are sometimes deluded into thinking that we have really attained.

There is perhaps a legitimate moment of fulfilment at appointment, or shortly thereafter, when the greatness of the calling and the wonderful grace of God in extending the call fills the new missionary with an inexpressible thrill. However, as a new language and the first difficult months on the field press in, any feeling of adequacy for the task quickly fades.

Then, as the years come and go, a deeper longing sets in. One becomes painfully aware of his own inability to communicate the inner spiritual quality of the gospel of Christ. Grad-

ually it dawns upon the missionary that it takes much more than mere feverish activity, mere words and deeds, to nourish the souls of men. He begins to realize that if only he himself knew more of the piercing sweetness of Christ, spiritual communication would be a natural accompaniment.

Yet, I fear that some of us fail to daily seek a deeper portion of Christ, because we think that to admit of a further longing in our souls might somehow deny the faith that God has given us. We have been caught in the false logic that because we have found we must seek no further. We glibly say that Christ completely satisfies, and then fear that to allow ourselves to hunger more for him would discredit our own words and belittle

On this and the following seven pages THE COMMISSION presents a symposium of observations and experiences by Southern Baptist missionaries, from a medical doctor on the field for several years to a couple just entering mission service:

- A minister contemplates the depth of his ministry—this page.
- A second-term missionary meets his circumstances at the opening of a new work—page 3.
- A newly appointed couple move ahead into the unfolding scene—page 6.
- A missionary returns to the field, grateful for health restored through medical skills and the prayers of many—page 8.

*Another symposium of articles will appear in THE COMMISSION next month.*

him. Or we have a vague, uneasy feeling that to seek anything beyond or above the Baptist program is to be somehow disloyal.

The faithful of old were never so deluded. They were not ashamed, in their longing for more of God, to wrestle and weep and mourn for him. The Psalms of the Old Testament are a cataract of spiritual desire. David, "a man after God's own heart," could say, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God."

One early dawn, after wrestling all night on the banks of the Jabbok river, Jacob cried out to God with all the passion of a desperate longing, "I will not let thee go, except thou bless me."

The heat of the supreme desire, "that I might know Christ," is felt in the writings of Paul and other New Testament writers. And on down through succeeding centuries, echoes reach our ears of the same passionate pursuit of God:

"We taste Thee, O Thou living Bread;  
And long to feast upon Thee still;  
We drink of Thee, the Fountainhead,  
And thirst our souls from Thee  
to fill."\*

(Continued on page 31)

\* Third stanza, "Jesus, Thou Joy of Loving Hearts," attributed to Bernard of Clairvaux, twelfth century; translated by Ray Palmer, 1858.

# A New Beginning

By Daniel R. Cobb

MUCH EMPHASIS is being given in the Southern Baptist Convention to beginning new missions and churches, with a goal of thirty thousand. One of the main tasks of missionaries is that of leading in the establishment of new churches, but the procedure of starting a mission in another land is somewhat different than in the United States. My wife and I have had such experience both in the homeland and here in Thailand.

The real beginning goes back to the Lord's call of a missionary couple to serve a people still groping in darkness. When that couple realizes they are called by God to a country where very few citizens are Christians, the entire nation is on their heart. Usually they can serve effectively only in a very limited area, but the appeal of lost millions in other sections cannot be forgotten.

Moreover, only after years of waiting for missionary personnel in order to meet the most urgent needs a Mission has an evangelistic couple ready to meet a specific need. This means that they have been appointed and have



reached the field, studied the language, and gained enough experience to meet the requirements. In our case, it meant serving a full four-year term and then undergoing many experiences after arriving back on the field from furlough.

Upon our return to Thailand we first checked in with the government's immigration department. This took some time because our photographs were not the proper size and we did not have any pictures of our children. As foreigners it is necessary to carry alien registration certificates and alien residential certificates. Close check is kept on the whereabouts and activities of all foreigners.

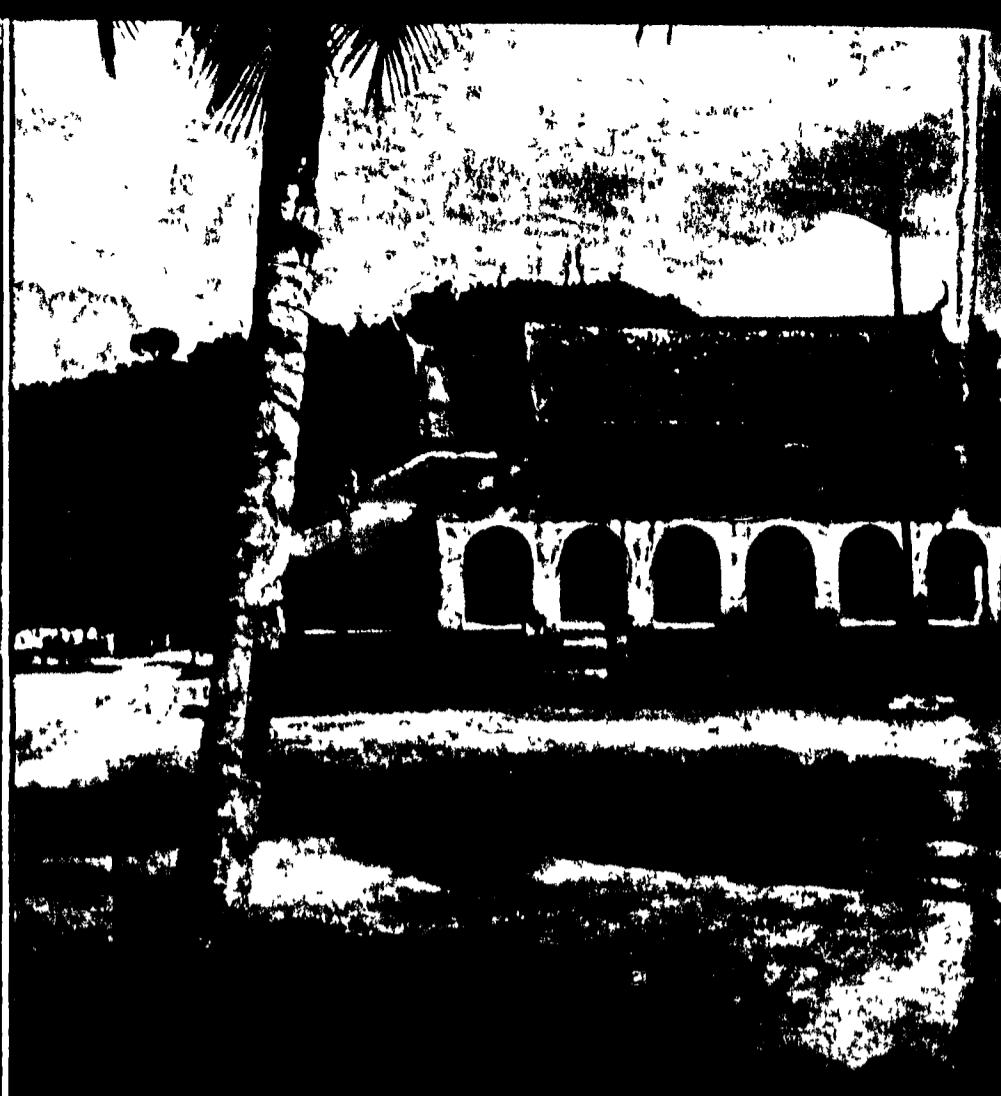
Our first few days were also partially filled with meetings. We had received word on a stopover in the Philippines as to what committees and

Shore scene on the Gulf of Siam near Songkhla, Thailand.





LEFT: Pulling the Buddha image, a tradition intended to get rain, takes place at the beginning of the annual rainy season. All ages of people pull the ropes, dragging the float



throughout the streets of Songkhla. Before the parade in this picture occurred, the city had already been deluged with two floods. RIGHT: A Buddhist temple at Songkhla.

duties we were elected while still en route.

After completion of the checking-in activities and the necessary committee meetings came the big roundup of personal and household effects. Some had been stored and much had been used by other missionaries during the fourteen months we were away. Since the Thailand Mission is really a very close-knit family in many respects, many items are offered for loan during a furlough period. This also saves the cost of storage.

Soon our freight arrived, having been shipped from our furlough address eleven weeks earlier, and this had to be gotten out of customs. It is considered good policy to be on hand in person when the things are inspected.

We took the Wednesday afternoon train south, arriving the next afternoon at the main railroad junction of our new area, some eight hundred miles away from any other Baptist work. It was then easier to pay a three-dollar cab fare for the twenty-mile trip to Songkhla, where we were to begin work, than to wait in the tropical sun for four hours to take the train.

After checking into the hotel it was necessary to report to the police and municipal government. All manner of problems can arise in this process. Ex-

pecting to be fined for reporting a day late, we were asked to wait two weeks until word was received from Bangkok as to how we should be registered. Then too, the residence had to be listed, and we could not list the hotel as such. However, the hotel owner was kind enough to register us as part of his household until we could rent a house.

After a few days of looking over what few suitable houses were available, we settled upon one as the most desirable. Then, after some four days of talking price and coming to terms, a contract was drawn up. But in examining the contract before signing up with the would-be landlord, we found that the rent was \$25 a month more than agreed upon. This was explained as a "misunderstanding," so we began the house-hunting process all over.

We reconsidered the next most suitable house, along with other less likely ones, and finally drew up and signed an acceptable contract. Then we sent a telegram to have our freight and personal effects sent. When they arrived nine days later, we discovered that the refrigerator had been ruined in storage. So after returning it to Bangkok we built a temporary icebox and some window and door screens. The nationals insist that screens are

too hot and just hold the mosquitoes in, so only houses rented by foreigners are screened.

We also spent this time looking over likely places for a chapel, keeping an eye open for possible lots for the future missionary residence and seeking, all the while, realistic information on land values. We had bought a bicycle to save on expenses for all the necessary travel, and after intensive survey on bike and foot, study of a city map and layout, and consideration of available buildings, we selected two small shops as the most likely place for a chapel. Again, we experienced the process of talking the price (final figure: \$35 a month) and agreeing on a contract.

Then it was necessary to hire carpenters to make alterations and an electrician to do some wiring. With the partition dividing the two shops torn out on the ground floor and one door closed, a large room for the worship services has been created. The small rooms upstairs are used for Sunday school classes.

Chairs, a lectern, and a table for the "auditorium," tables and chairs for the classrooms, literature, song sheets (it is better to use hymns printed on pieces of cloth than hymnbooks), a blackboard, crayons, and other supplies were then ordered. Next, an-

ouncements were printed, and a large sign was lettered, saying Baptist Gospel Center. This name was chosen because, in the Thai language, it explains clearly that this is "the place announcing God's grace, of the Baptist denomination."

We opened an account for Mission funds at a reliable bank and began double-entry bookkeeping, requiring a receipt for every item purchased. The books are audited at the end of the year.

We felt that the best way of getting a crowd of people for the opening would be to show motion pictures about the life of Christ. [See articles in the February issue of *The Commission* about these films in Thai and other languages.] We also asked three preachers to come for the opening week, to help not only with the meetings in the chapel but also to hold street meetings in the market, to visit, and to carry out other activities.

Some of the printed announcements were given out in person, others were given out from the loudspeaker truck which covered the city the day before opening, and others were inserted in the local newspaper. We also prepared book sets consisting of the Gospel of Luke, a *Gospel Summary*, Acts, Romans, sometimes Genesis, and a tract explaining what the books are. These were sold to those interested for five cents.

While all this was happening, we started English Bible classes in our home and scheduled others for the chapel to familiarize people with the place of worship as well as to give them the simple facts of the gospel. A class is now taught each Sunday morning in English just before the worship service conducted in the Thai language. Valuable contacts are made and wonderful opportunities for witnessing are presented in this way.

We devoted much prayer to the opening of the work. And we knew that our families and friends in America were praying especially for this place and that other missionaries were praying daily. Besides the reliable promises in God's Word, the many answered prayers in getting settled and in laying the foundation for the opening gave a solid basis for our expecting great things the first week.

Then the big week came! How exceedingly wonderful to see so many come to hear about Christ and the way of salvation—so many who had never



An old-style Chinese mansion, built by some of Songkhla's founders.



Audience attending an opening service of the Baptist chapel in Songkhla.

heard, or had heard very little! What a thrill of beginning what will one day become, with God's blessing and years of faithful labor, a constituted Baptist church—a part of God's eternal kingdom!

Yes, we have no mistaken ideas about the difficulties ahead. It will take

a long time to win, teach, and train those who do not know the Bible from a hymnbook, who do not understand even the most elemental Christian vocabulary. But—God is able. The gospel is still "the power of God unto salvation to every one that believeth."

**Y**OU PULL into the drive at 1200 South Lafayette Street in Shelby, North Carolina, and stop beside a neat white frame house.

In the back yard is a pile of cardboard boxes, and on the back porch you spy, head and shoulders out of sight in a packing case, the Rev. Bill Roberson, newly appointed Southern Baptist missionary to Vietnam.

Extracting himself from the huge box, he booms a warm greeting and, pushing a few crates aside, invites you in through the kitchen door.

"You know, this business of being a missionary seems to begin with an awful lot of hard work," he says. Looking around at the evidence, you quickly agree.

The Robersons, Bill and Audrey and three young children—Hanes, eight; Amelia, six; and Nancy, three—have now left Shelby on a journey that will ultimately head for the Orient and arrival in Vietnam's capital city, Saigon, around March 15.

Pastor of Shelby's Second Baptist Church for over two years, Bill made his commitment to missionary service during Foreign Missions Week at Ridgecrest in June,

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## SAFELY IN GOD'S WILL

By John Roberts

1958. He listened raptly as Dr. Winston Crawley described "Vietnam, a country with no major denominational work and millions of souls who do not know Christ."

Back in their cottage Bill asked Audrey, "If God wants me on the mission field, why didn't he call me earlier in life?" And Audrey, who had prayed years earlier that God would use them as missionaries, now felt a vague uncertainty and tried not to influence him. "Let's pray about it and follow God's will," was her only advice.

She stayed away from a later service, allowing Bill to face his decision alone. On the chorus of the last stanza of the invitation hymn, he went down the aisle to commit himself to a new life of service.

"All I knew of Vietnam was that it's a country in Southeast Asia," he says now. "But I couldn't run from Dr. Crawley's words about 'millions of souls who do not know Christ.'"

The Robersons will live in Saigon for the first two years, learning the language and gradually getting into evangelistic work with the people. The first twelve months will be devoted almost exclusively to language study and acquaintance with local



The William T. Roberson family had a big packing job to do before leaving North Carolina for Vietnam on their first term of mission service. Helping Dad and Mother with the task are Nancy (left), Amelia, and Hanes.



Mrs. Roberson admires the new refrigerator the couple bought to take with them—an essential household item not easily available in Vietnam—as her husband compares it with the ten-year-old model their family has outgrown.

customs. After two years they will move into one of the small provincial towns and begin their "real" Christian ministry among the people. After another two years they will be ready for their first furlough in the United States.

William T. Roberson is as realistic as the hills of his native Buncombe County, and sincere as he is unassuming. At thirty-five he is somewhat older than many first-term missionaries, but his spirit and dedication give promise of many years of fruitful service.

The sixth of seven children of Milton and Mary Roberson, Bill grew up on a farm near Candler, North Carolina. Just before his ninth birthday he came to know Christ as his personal Saviour and was baptized at Hominy Church by his pastor, the Rev. Nance Starnes, now president of the General Board of the Baptist State Convention.

At Mars Hill College he realized that God had a plan for his life, and at Wake Forest he was active in BSU

and all Christian organizations on campus. Upon graduation he became assistant to the pastor of First Church in Salisbury. Dr. R. Archie Ellis, pastor, was an inspiring influence in his decision to become a pastor.

At the Salisbury church, too, he met Audrey Mac Hanes, church secretary, and they were married in December, 1948. By then Bill was already enrolled at Southern Baptist Seminary. His first pastorate was in Monterey, Kentucky, where he and his wife spent each weekend on the church field after a week of study and work in Louisville.

Patterson Springs Church near Shelby called the Robersons in 1952, and the following year they began a four-year pastorate in Beaufort. He was called to Second Baptist, Shelby, in October, 1957.

During these years the missionary zeal was steadily growing in Bill and Audrey Roberson, although they did not realize it then as they do now. They led their churches into stronger

mission programs, and prayed that God would one day use their children as missionaries.

The excitement of packing and the purchase of new clothes for the trip have the youngsters eager in anticipation. "We're going to ride an airplane to Chicago and clear across the country," says Hanes. "And then a big boat across the ocean," chimes Amelia.

The children are realistic, however. They know they are going to a strange land for several years. A new language, no TV, and maybe a scarcity of ice cream. They shrug all this aside as of no importance. Only complaint: "All these shots we've been getting, and Nancy (the three-year-old) has some more to take yet."

The youngsters' "big boat ride" was to begin in San Francisco February 17 and make stops at Honolulu and Manila before docking in Hong Kong twenty-one days later. The last lap to Saigon, a city of two million, was to be by air.

Already the influence of the Bill Robersons' decision is being felt by others. Former and present pastorate are renewing their missionary zeal, and the Kings Mountain Association set aside January 10 as "Bill and Audrey Roberson Day." Seventy churches and twenty-two thousand Baptists remembered them in prayer and asked God to use them in a great way to spread the gospel.

Sitting in the comfortable living room, one end of which is also filled with packing boxes, you try to come up with your hardest question, one that would leave doubt in the minds of anyone less than the Robersons. You watch as the two little girls play on the floor with dolls and tea-sets. Hanes is out in the kitchen watching the men hook up the new stove and refrigerator to test them out a few days before the trip.

Then you have it! Coldly you ask if any fear is involved in taking a family halfway around the world to an insecure country under the shadow of Communist aggression.

The question hits home, and for a moment stolid Bill is silent. His eyes go to Audrey, then level on you.

"I'd rather be in God's will, wherever he needs me, than to have anything in the world and be running from God. I'm safer there, because there is no safety apart from God's will."

Question answered.

By Lena V. Lair

I AM NOW on my way back to Nigeria as a definite answer to prayer.

When I returned home from mission service on emergency medical leave in 1958, many did not think I would ever go back to the field because of my health. Trouble!—exhaustion, high blood pressure, and very weak eyes.

When news reached friends that my furlough would have to be extended at least six months, they wrote that they began to pray more earnestly and more faithfully for me. About that time, my name also appeared on the missionary prayer calendar, and more friends joined that circle of prayers.

Result? I began to improve and continued doing so until I was able to accept speaking engagements for the first time during the furlough. I gradually undertook more activities until I was able to resume full and normal duties again.

Good Christian doctors with their counsel and understanding, plus medication and rest, can work wonders. And prayer, more than all these, can work miracles.

Now I am on my way back to the mission field, fully conscious of God's goodness to me and his definite leadership in my life. I realize anew that he still has more work for me to do in Africa. As I go I realize an indebtedness to my good doctors and to friends who have kept me on their prayer list during these months. I thank each one for remembering me.

Furthermore, I rededicate my life to our Lord who has answered prayer on my behalf, and as I take up my life duties there again I am counting on your continued prayers.

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Dr. Lair wrote this article on New Year's Day as she was sailing on her return voyage to Nigeria. Two weeks later she received her Doctor of Religious Education degree in absentia from Southwestern Baptist Theological Seminary, Ft. Worth, Texas. She now serves as principal of the Elementary Teacher Training Center in Ille-Ife.

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# The POWER of Prayer

# "I Cannot Agree"

FOR just a few minutes I longed to be back in the States and a member again in Royal Haven, where the annual budget was approved by the members without even a little opposition!

We were in a budget planning meeting at Bethel Baptist Mission here in Torreón, Mexico. From a careful survey we had discovered that twenty-two of the thirty-five members are now faithful tithers. I took this information for a basis from which to work and presented a budget that coincided with the potential tithe of the present membership. After a detailed explanation of each part, I wrote the total on the blackboard for the committee's approval before making a copy to present to the church.

There was silence in the room. Each passing second seemed to pound into my ears telling me that I was recommending far too much and would have to start trimming the numbers if I expected favorable reaction at all from the other committee members.

Sadly I looked around the building. No chairs for the class rooms . . . how badly we need those partitions for the four classes meeting in the auditorium for lack of space . . . the walls and woodwork throughout the building still lack even a seal-coat of paint . . . how I want to order at least twenty hymnbooks (at present we have three)—all of this was running through my mind during the silence.

"Well," I thought, "we just can't stretch a *peso* further than one hundred *centavos*!"

After waiting for someone to speak up, I stirred and made an effort to cut the figures, regardless of the needs. Mr. Martinez, father of seven children (the oldest under twelve) and who recently lost his right arm, then spoke.

The congregation of Bethel Baptist Mission.



Bethel Baptist Mission in Torreón, Mexico.

By Abel P. Pierson

"I'm sorry, but I cannot agree to accept those figures," he said.

He looked at me in a very apologetic way, not wanting to offend me. I remembered that his total earnings each month reached 450 *pesos* (thirty-five dollars), when he worked every day. So I felt in my heart that he was certainly justified in opposing such an amount.

After hesitating a moment he spoke again: "The Lord has been so good to all of us here—this wonderful place for worship, a pastor to lead us—and we have all received so many, many blessings in these past few months since organizing our little church." He continued: "To me, that total seems so very little for us to offer to God. For my part, I cannot agree to accept those figures."

Immediately, another member expressed a similar feeling.

And I had felt afraid it was too much!

As soon as I could find my voice, I explained that the figures equaled the total tithe of the members and that I had figured carefully before reaching that sum.

Mr. Martinez answered, "That is just the trouble—that amount is only what we *owe* and does not allow for our giving at all!"

Before I could fully regain my composure, we raised our budget to a third more than the tithe of the members.

When the budget was presented to our church I was again reminded of the vote in Royal Haven where we worshiped while on furlough. In like manner, these folks in Torreón voted unanimously. All together, they approved the high goal—in a wonderful spirit of united love for God's cause.

# Though they be RED . . .

By A. L. Gillespie

IT ISN'T OFTEN a preacher can enter a house to try stopping a quarrel between husband and wife. Usually he stands a good chance of getting thrown out by both. But that isn't what happened to Pastor Kenji Otani of the Oi Machi Baptist Church in Tokyo.

He might have had somewhat less courage had he known that the two brawlers were Communists, whose very souls had been tempered into steel-like hardness by efficient, dyed-in-the-wool Red training and intensive party activity. The young Japanese couple seemed to know nothing of real love for each other. Moreover, they were living at this place in hiding, as fugitives.

When Japan had entered Manchuria in 1931, the Japanese secret police waged relentless efforts against the nation's Communists, who had close ties with those in Manchuria. With Communist organizations thus broken up and driven underground, and with living expenses no longer forthcoming, Nobuo Kirihara became a teacher in a girls' school in central Japan. Being a graduate of Tokyo Imperial University, he was thoroughly qualified to teach, but his insistent Communist propaganda among the students brought about his dismissal.

He had to go into hiding to avoid being jailed. Tokyo's thickly populated Oi Machi area provided the necessary retreat, but Kirihara and his wife, Toyoko, could not hide their threadbare, loveless, miserable condition from anyone.

Pastor Otani's first visit to them seemed to have little effect. The quarreling continued, but so did the visits. Kirihara finally attended a worship service at the Oi Machi church, which at that time was not Baptist but a



part of one of the less emotional Holiness groups. Kiri-  
hara found that it made the Bible the center of its life  
and witness, and he became interested.

"Then one night during a revival meeting," he relates,  
"I told my wife to go to the meeting. She did not want  
to, but having nothing else to do, she went.

"That was November 19, 1933, on a Sunday night.  
Pastor Otani preached on the cross and Jesus' atone-  
ment. My wife was convicted of her sins, and after the  
meeting she repented and trusted Jesus.

"She came home acting like a crazy person. I thought  
she had lost her mind. But the love of Christ was in  
her eyes and on her face. At eleven o'clock that same  
night I went to the church, and the Holy Spirit worked  
to convict me and bring me to repentance and faith. I  
really had a wonderful experience."

The young couple quit communism immediately and  
completely. Still with no way to make a living, they wit-  
nessed in street meetings and were able to lead several  
fellow Communists to forsake their atheistic philosophy  
for a simple faith in God.

"We were reported to the Communist underground,"  
he continues, "and the die-hards planned to murder us as  
 betrayers of the cause. But we did not fear death. Com-  
munism had taught us that to die for the cause was only  
in the line of duty, and we were ready to die for our  
Christ if need be. Because we were born again, our en-  
tire thinking about the world, man, and God was  
changed; and thus we bore our witness. We had nothing  
—only our Saviour and prayer, and our lives to give to  
him."

In time, Kiri-  
hara was able to find work doing transla-  
tions for the Protestant Publishing House. "They were  
led to me," he says.

He also taught English, French, and German as oc-  
casion permitted. His entire schooling was in the liter-  
ary field, making him well qualified for such work, so in  
October, 1934, he became a teacher in a girls' school in  
southern Japan, at Sasebo. The couple continued Chris-  
tian activity to such an extent in their home that it be-  
came a regular meeting place for revivals and prayer  
meetings. Many of Kiri-  
hara's students came there to  
noon-day prayer meetings.

But the spirit in Japan began changing. Militarism was  
becoming prevalent, and the ugly head of nationalism  
reared up on every hand. School authorities and parents  
stopped student religious activities, except those con-  
nected with state Shinto or Buddhism. Evangelism of a  
scriptural type became almost impossible, so Kiri-  
hara made an important decision.

"When I was a Communist," he says, "I studied dili-  
gently the writings of Marx, Engels, and Lenin, and  
their words became my 'bible'. But after being saved,  
God's Word became my absolute guide. I found that I  
could not obey God's command to witness and continue  
to live in Japan. So I decided in April, 1941, to go to  
Harbin, Manchuria, where a friend offered me a position  
as literary editor of a newspaper. There was less official  
pressure in Manchuria, and we began again to have meet-  
ings in our home."

When the war with the United States began in De-  
cember that year, the Japanese secret police became so  
active in Manchuria that Kiri-  
hara's work—Christian this  
time instead of Communist—was broken up again. "They



Nobuo Kiri-  
hara at the entrance of Moji Baptist Church.

would have put me in jail as a preacher," he laughs, "but  
I did not have the formal qualifications."

It was discouraging to have his work discontinued  
again. But he explains: "I learned when I was a Com-  
munist not to be discouraged or depressed, come what  
may. My work as a Communist frequently was com-  
pletely destroyed by police, and my friends were jailed  
or killed. I had to fight on. Since trusting Christ, that  
spirit has not diminished. Even if I am the only Christian  
left, I will fight on."

Kiri-  
hara continued secretly to have prayer meetings in  
his home throughout the war, and for one year afterward  
he stayed in Harbin with his family, now grown to  
seven. His first child was a boy, named Taiju (Big Tree),  
born before the parents became Christians. The other  
four children were named the Japanese equivalents of  
Hope, Light, Love, and Truth.

Such a large family suffered greatly in the aftermath  
of the war, but Kiri-  
hara went on preaching with phe-  
nomenal success. Then in 1946 they were repatriated to  
Japan.

It was certain that Kiri-  
hara's heart was melting as he  
softly continued telling the story:

"When we returned to Japan and went to Fukuoka,



Some of Moji Baptist Church members at Christmas program. Pastor Kirihsara smiles broadly in center.

we did not know whether we were alive or dead. My wife became ill on the trip home, and after just ten days in a Fukuoka hospital, she passed away. Somehow, God miraculously gave me what I needed. My Christian parents—they became Christians when I was a young Communist, much to my disappointment at that time—were there and helped a lot. The Baptist pastor, Brother Ozaki, was wonderfully used of God to lead me into a sound-Baptist faith; and eventually he and his church helped me to find another good Christian woman to become my wife."

Two children have been born to the new union, with Japanese names meaning Purity and Grace.

Kirihsara became a Baptist in December, 1946, and soon began serving as a teacher at the Baptist university, Seinan Gakuin. As an evangelist of the University Baptist Church, his influence was powerful. Several of the young pastors now serving churches in the Japan Baptist Convention were led to Christ through his witness. Included among them is the pastor at Osaka, Yoshikazu Nakajima, also a former Communist agitator.

As Rev. Kirihsara now, he is pastor of the church in Moji, a port and rail



Rev. and Mrs. Kirihsara are shown in front of the pastorum with four of their seven children. Standing at right is Nozumi (Hope), and in front left to right are Kiyoshi (Purity), Makota (Truth), and Aiko (Love). Kiyoshi is a son by his second wife pictured here; the older children were born to his late first wife.

center on the northern tip of Kyushu, southern island of Japan. Pastor Kirihsara is well known for his evangelistic fervor and for his remarkable success in winning social "off-beats" to an active Christian life in his church.

He has a soft spot in his heart for Southern Baptists who, he asserts, kept his second-youngest child alive with relief milk and baby food, and "who helped me to get the only seminary training I have."

There is another soft spot in his heart, too. Let him explain it:

"To a Communist, Russia is the 'mother-land.' Japan is my father-land. Of course, I want my own country to be saved, and I believe we shall have a great spiritual victory in Japan. But I am also praying for Russia and China, that these great nations may come to know my Christ. He—and only he—can save them and change them."

**E**VANGELICAL churches in Brazil make much of Bible Day, in which they present special programs and co-operate to promote great open-air meetings.

This past year, as in other years, Campina Grande was no exception. But instead of Bible Day it was Bible Week. The churches held an open-air meeting each night in a different section of the city, with the customary large meeting on Sunday afternoon in the center of town. Numerous people attended all of these meetings, and many gospels were distributed among them. Large numbers of Bibles, New Testaments, hymnbooks, and other religious books also were sold.

Perhaps the greatest attraction of the week was the display sponsored by the First Baptist Church. A large globe, measuring about four feet in height, and a Bible, more than three feet high, were placed on top of the Mission's jeep station wagon. These revolved while the globe turned at the same time on its axis.

Around the circular base was placed a banner reading: "WITH THE BIBLE A BETTER WORLD" and "BIBLE DAY—2nd SUNDAY IN DECEMBER." On the open pages of the Bible were lettered the Scriptures: "HEAVEN AND EARTH SHALL PASS AWAY BUT MY WORDS



By Claud R. Bumpus

SHALL NOT PASS AWAY" and "JESUS SAID, I AM THE LIGHT OF THE WORLD."

A light was placed inside the open Bible, and at night as the Bible and globe revolved on top of the car the light shone upon all parts of the world, signifying that the Bible brings light to a world in darkness.

Each afternoon the car with the display passed through Campina Grande's principal streets and through the section where the meeting would be held each night, with announcements over loudspeakers mounted on top inviting the people to the service. The car arrived at the meeting place thirty to forty-five minutes ahead of the beginning time to play records and give further invitations to the meeting, while the Bible and globe revolved.

It was a glorious week, and few people in Campina Grande failed to be made conscious of the fact that the Word of God is for the whole world and presents the solution for the problems of our day.

# BIBLE WEEK in Campina Grande

# FOREIGN MISSION NEWS

## General

### Gifts to Missions Increase

Southern Baptists' gifts to missions increased four per cent in 1959 over 1958 to a new high of \$77,753,190, reported J. P. Edmunds, secretary of the Baptist Sunday School Board's Research and Statistics Department. The contributions were to all mission causes.

This amount was part of the all-time high total gifts of \$453,338,720, an eight per cent increase over 1958, and was contributed by 9,485,276 Southern Baptists, who increased in number by three per cent.

American Baptist Convention members gave a record \$9,966,784 for missions last year, an increase of \$384,893 over 1958, reported the convention's Council on Missionary Cooperation. The goal for 1960 is \$10,500,000, of which approximately twenty-two per cent will go for overseas missions, eleven per cent for home missions, thirty-one per cent for state and city missions, nine per cent for Christian education and publications, and the balance for other convention work.

The Methodist Church spent \$28,804,000—another record—for mission work in the United States and overseas in 1959, an increase of \$1,720,000 over the previous year, the denomination's Board of Missions said. Fifty-four per cent went for work in forty-four countries overseas and thirty-four per cent for home missions in the U. S. and Puerto Rico. The rest was accounted for by administration, education, and other various causes.

### Medical Gifts Total \$70,000

WASHINGTON, D.C.—(BWA)—Medical supplies with a wholesale value of \$70,000 were distributed by the Baptist World Alliance to hospitals and clinics in fourteen countries as a follow-up of the Alliance's Medical Mission tour to Africa and Asia last summer.

Robert S. Denny told the BWA Administrative Committee that the supplies had been contributed by American pharmaceutical and equipment houses. This is in excess of the large amount of supplies carried by the six

doctors and their nine aides on the trip last summer.

Arrangements for transportation and the tedious clearing of customs duties on shipment of medicine to the various countries was directed by a medical missionary who was in the United States on furlough.

Countries to which the medicine and equipment went are Korea, Hong Kong, the Philippines, Tanganyika, Indonesia, Gaza, Japan, Liberia, Ghana, India, South Africa, Burma, Nigeria, and Belgian Congo.

The six doctors and their party traveled forty-five thousand miles in Asia and Africa on the medical survey trip, sharing and studying medical problems with local doctors in all areas visited.

## Korea

### Building Honors Abernathy

Abernathy Hall, the administration building at Korea Baptist Theological Seminary in Taejon, is a tangible remembrance of the John A. Abernathy's ten years of service to Korea

and the thirty years they previously spent in China.

A stone at the entrance bears the Korean inscription: "In honor of Dr. John A. Abernathy, a servant of the Lord in the Orient for 40 years. Founder, trustee, and first president of the Korea Baptist Theological Seminary."

When the stone was unveiled shortly before the Abernathys left Korea for the States late in December, special commendation was given Mrs. Abernathy for the way she has stood by her husband's side through the years. Her reply: "Whenever he is honored, I am honored."

Following speeches of appreciation, gifts were presented to the Abernathys from the Baptist churches of Korea, seminary alumni, student body, and faculty.

"I have great faith in the future of Korean Baptists," Mr. Abernathy told the group, "and am almost envious of you younger people who have time before you to take advantage of the opportunities here. The Lord did not call me to serve him just until I was sixty-five, but he called me to a life-



Dr. John A. Abernathy stands by the name plate at the entrance to Abernathy Hall, the Korea Baptist Theological Seminary's administration building.

time of service. Therefore, I will be serving him wherever I go until he calls me home."

## Okinawa

### Spencers Move From Japan

Rev. and Mrs. Alvin E. Spencer, Jr., Southern Baptist missionaries who formerly served in Japan, have taken up residence in Okinawa where they will assist with the English-language church established there last year. The Spencers were transferred for service in Okinawa by action of the Foreign Mission Board at its December meeting.

## Japan

### Christians Increase by 35,000

TOKYO—(RNS)—Latest statistics released here show 678,258 Christians in Japan, a gain of approximately thirty-five thousand over figures compiled in 1958.

According to the Japanese-language *Christian Year Book* for 1960, these include 376,267 Protestants, 266,608 Roman Catholics and 35,293 Eastern Orthodox.

The publication said there are 3,496 Protestant ministers in Japan, 1,709 unordained Japanese workers, and some 2,600 missionaries.

Catholic figures included 1,367 foreign priests and lay brothers, 1,073 sisters, 598 Japanese priests and brothers, and 3,164 Japanese nuns.

### Japan to Invite Billy Graham

The executive committee of the Japan Baptist Convention has voted unanimously to invite Billy Graham to Japan.

In a planning session at Amagi Baptist Assembly, Convention leaders named a fifteen-man invitation committee. A resolution stated, "We believe the time has come for Billy Graham to conduct a crusade in our nation."

## Chile

### McConnell Heads Seminary

Dr. H. Cecil McConnell has been elected president of the Chilean Baptist Theological Seminary in Santiago and Dr. R. Cecil Moore editor of the national Baptist paper, filling vacancies left by the death of Rev. Honorio Espinoza in September.

This action was taken by the Chil-



Dr. H. Cecil McConnell

Dr. R. Cecil Moore

### Elected to new posts in Chile

ean Baptist Convention in its annual session at First Baptist Church, Valparaiso. Pastor Gustavo Lopez of First Baptist Church, Santiago, was elected to fill Mr. Espinoza's unexpired term as convention president.

Two-thirds of the Chilean Baptist churches sent reports to the meeting, registering 740 baptisms for the year. Reported gifts totaled more than seventy-two million pesos (approximately \$69,840 U. S.), about double the previous high for one year's giving.

Chilean Baptists are showing an increasing sense of denominational responsibility, notes Dr. Moore. Their co-operative program of finance has become a matter of pride and of unity among the churches. The board of home missions during the past year increased its number of workers from one to four, two of them graduates of the seminary. One worker will go to the mining camps of the northern deserts.

## Mexico

### 4,399 Accept Christ

There were 4,399 professions of faith in the fourteen special evangelistic campaigns held in Mexico in connection with Baptists' 1959 emphasis on evangelism. Thirteen of the campaigns were association-wide simultaneous revivals, and the fourteenth was carried on by some of the churches in one association.

Mexican Baptists launched their 1960 program, "Evangelism through Bible Teaching and Baptist Distinctives," with a nation-wide evangelism congress—their second—in Guadalajara, February 17-20. Guest speakers were Dr. G. Earl Quinn, president of Louisiana College, Pineville, and Dr. W. E. Grindstaff, promotion secretary of the Oklahoma Baptist Convention.

Missionary Ervin E. Haste, chairman of the Mexican Baptist Convention's committee on evangelism, said the majority of the churches are co-operating in the 1960 effort.

## Brazil

### 1,155,000 Bibles Printed

The Baptist Publishing House in Rio de Janeiro, Brazil, has finished its twelfth printing of the Bible in Portuguese, bringing the total of Bibles printed since 1944 to 1,155,000.

Missionary Edgar F. Hallock, general director, said the Publishing House last year distributed 142,000 copies, and it is common to ship from two thousand to five thousand Bibles in one lot.

"The spiritual hunger of Brazilians seems never to be satisfied," Dr. Hallock wrote. "After all, with the population increasing one million every seven months, what should we expect? Bible distribution continues to surprise even those who have real vision of the possibilities."



**S**NOW JADE, a lovely and talented Chinese young lady, is a full-time evangelistic worker in the Baguio Chinese Baptist Church on the island of Luzon, the Philippines. Graduated in March, 1959, from the Philippine Baptist Theological Seminary in Baguio, she ministers to the church in several capacities. Here you see Snow Jade witnessing for Christ in some of these ways.

The Baguio Chinese Baptist Church was the first church organized through Southern Baptist mission work in the Philippines. For several years, it has been giving fifty per cent of its budget for evangelistic work outside the church, and it now sponsors two mission chapels. Until recently, the church has paid the salaries of two workers in these missions, but now one of the chapels itself pays most of its preacher's salary, and the church helps both chapels with other financial needs.

The sixty members of the Baguio Chinese Baptist

## *Snow Jade*

**TOP LEFT:** Missionary James A. Foster, acting president of Philippine Baptist Theological Seminary at the time, presents Snow Jade her graduation diploma.

**LEFT:** Snow Jade's fiance, a graduate also of the seminary, preaches and directs work in Baguio Chinese Baptist Church's mission chapel at San Fernando.

**LOWER LEFT:** She sings in morning worship service.

**BETWEEN:** Snow Jade plays the accordion for evangelistic service in the church on Sunday evening.



By Zelma V. Foster

Church are not wealthy—just ordinary working people—but they are faithful servants of the Lord, and they want to share with others the good news of salvation that they have received.

Now they have employed Snow Jade as a full-time evangelistic worker to help in their own church program and to do visitation. We are grateful to God for this dedicated young woman who has already meant much to our church program. We pray that many more fine, consecrated young people like her, both Filipino and Chinese men and women, will be graduated from the Philippine Baptist Theological Seminary to take their places of service in our Lord's vineyard.

# *serves Christ*

**TOP RIGHT:** Missionary James A. Foster, pastor of Baguio Chinese Baptist Church, preaches in Mandarin dialect as Snow Jade interprets into Fukienese.

**RIGHT:** Snow Jade leads activities of Sunbeam Band.

**LOWER RIGHT:** She plays harmonica with president of the Saturday evening young people's organization. Banner has Training Union emblem with Chinese words.

**BELOW:** Snow Jade plays the piano for the opening worship period in the church's Sunday school.



# Editorials

## Percentage Trends Are Significant

For several weeks Southern Baptists have had the opportunity of knowing how much they gave for all purposes during the calendar year of 1959. Again an all-time high was reached for a total of \$453,338,720, an increase of eight per cent over the total given in 1958. On the surface, the increase might be considered a cause for rejoicing. But, given the normal momentum of our denominational growth in recent years, it should have been expected that a new all-time high in contributions would be reached. In fact, even without the average annual numerical growth of our total membership, the highly effective program of stewardship development and the success of the Forward Program of Church Finance would have assured record giving.

For a people who are known for evangelistic zeal and an effective program of church development, there is a reliable barometer of missionary commitment in the figures that show percentages rather than totals. While total giving increased eight per cent in 1959, gifts to all missions and benevolences (associational, state, home, and foreign missions) increased only four per cent during the same period.

Assuredly, \$77,753,190—the four per cent increase—meant more money for the task of giving the gospel to the whole world, but such an increase compared with that of total gifts reveals that we were less missions-minded than the year before. If such a difference in these percentages of increase should continue we would obviously be drifting away from our commitment to carry out the command of Christ to evangelize the world. But such need not be the trend, if there is a widespread awareness of this significant fact about last year's percentage for missions.

Surely, with such facts about ourselves, we will do what is necessary to reverse this trend away from missions. This can happen only as each church increases the percentage, rather than the number of dollars, for missions in its total church budget. But this is likely only if we make missionary education more extensive and intensive in all our churches. (For free foreign missions materials, see page 32.)

It is not easy to reverse such a percentage differential as exists in the 1959 picture of our giving. There will have to be a veritable awakening throughout all our churches to the lateness of the hour and the desperate spiritual need of the nations of the earth. We cannot be pleased with ourselves until we have turned the tide of our missionary giving to a substantial percentage advance.

## Guidance for the Round Trip

Church groups are already forming and are requesting reservations and making plans to attend Foreign Missions Weeks at Glorieta and Ridgecrest. There will be car loads and bus loads making their way from many places, and some of the groups will be made up of people of all ages. Others will be somewhat homogeneous, possibly from a single department in a church organization or an age group, representing several churches in an association.

Whatever the age, below that of young adults, there should be an adequate ratio of adult chaperones. Rather than suggest numbers for that ratio, we point to several factors worthy of consideration. A church has much at stake when a group of its youth travels a great distance and shares in the experiences that a foreign missions conference affords.

Much depends on the experience a prospective chaperone has had with the age-level group he is to accompany on such a journey. Whereas one person may effectively handle six or eight committed to his care, another might be taxed to capacity. Too, much depends on the background and training of those for whom he is responsible. Much prayer and evaluation should be given to choosing those who are to fill this place of service.

There is a specific program of activities for every age group during Foreign Missions Week at either of the Southern Baptist assemblies. Led by able conference leaders, every boy and girl will have the opportunity of sharing in a schedule that provides Bible study, person-to-person contact with missionaries, worship, and a good measure of recreation. In that these programs often bring young people to grips with God's will for their lives, the person chosen to accompany them needs to be spiritually ready to give each one prayerful and understanding counsel. The opportunities for such guidance will not be limited, however, to the situations that grow only out of the program during the week. The journeys to and from the assembly will offer a variety of situations that need adult guidance and stability.

Only a few times in recent years have there been inadequately chaperoned groups of youth in attendance at these places, but we feel that it would be better for all concerned if such could be avoided altogether. We are encouraged by the increasing missionary interest in churches shown by the growing attendance of church groups at the foreign missions conferences. We encourage the trend and hope that there will be many more this year and that they will be accompanied by sufficient numbers of capable and dedicated adults who fully understand what such a week can mean to the life of anyone.

# Finances and Foreign Missions

By Baker J. Cauthen

THE PROGRAM of foreign missions is defined in the Great Commission. Missionaries must be sent into all the world bearing the gospel of redemption to all people. Their message must be communicated through preaching, teaching, and ministries of love in order that people may come to a saving knowledge of Christ through faith and find fellowship in New Testament churches. These churches relate themselves in associations and conventions and project ministries as the Holy Spirit leads. In such a labor the sending and support of missionaries is a primary responsibility. This can be regarded as the chief program of the Foreign Mission Board.

When the Advance Program in foreign missions was launched in 1948, there were 625 missionaries under appointment for service in nineteen countries. In 1959 there were 144 new missionaries appointed, bringing the total to 1,381 serving in forty-four countries. It is the objective of the Foreign Mission Board to have two thousand missionaries under appointment by the close of 1964.

God is leading an unprecedented number of people to volunteer as missionaries. The Personnel Department is being reinforced in order to cope with this increased number.

The programs of work in which missionaries engage are as follows:

1. Evangelism and church development, including all phases of church and denominational life.

2. Schools, from kindergartens through senior colleges and theological seminaries. There are 1,002 schools with 151,276 students.

3. Medical work, including hospitals, clinics, and dispensaries ministering to more than 260,000 patients annually.

4. Publication work, in which more than fourteen million pieces of printed materials are annually made available in many languages.

Under each of these categories are many subdivisions and varieties of work. Every ministry which is of value at the home base is needed in the countries served.

The operating budget of the Foreign Mission Board must be increased annually in order to sustain advance. This budget provides for sending and supporting missionaries and the current expenses for the program of work in which they are engaged. The budget for 1960 was increased \$1,086,825.97 over 1959, but requests from the fields totaling \$651,000 could not be included because funds were not sufficient.

Capital needs recommended by the mission fields for 1960 total \$7,573,990, and larger amounts will be needed in 1961 and succeeding years. These funds are used to provide missionary residences, churches, schools, hospitals, publication buildings, and other structures.

With an operating budget of \$11,358,893.97, capital needs of \$7,753,990, emergency recommendations of \$500,000, and urgent items totaling \$651,000 which were deleted from the operating budget, the Foreign Mission Board has before it in 1960 needs in excess of \$20,000,000. All available funds will leave unmet more than \$3,000,000 of these needs.

These figures are given to indicate that a worldwide ministry is a vast responsibility and calls for expanding resources.

THE Foreign Mission Board looks to the Cooperative Program and the Lottie Moon Christmas Offering for support. The operating budget is built upon the Cooperative Program. The sum of \$2,500,000 of the Lottie Moon Christmas Offering is included in the 1960 operating budget, but the bulk of the money is provided by the Cooperative Program.

The Lottie Moon Christmas Offering provides most of the money used for capital purposes. The capital section of the Cooperative Program pro-



Baker J. Cauthen

vides \$800,000 in 1960. What can be done about providing for the capital needs totaling \$7,573,990 this year depends on the Lottie Moon Offering.

Advance in foreign missions is dependent upon sustained growth of both the Cooperative Program and the Lottie Moon Offering. These two sources of income are vital to the missionary enterprise. The Foreign Mission Board is grateful to all who labor in the Southern Baptist Convention, state conventions, associations, and churches to promote the Cooperative Program. The same gratitude is felt toward Woman's Missionary Union for their labor of love in promoting the Lottie Moon Christmas Offering.

Sustained advance in world missions depends largely on prayer. Southern Baptists will do well to focus attention upon all possible ways to harness the prayer potential of every church and individual.

The population explosion in this generation is outrunning the total Christian effort. Need becomes more critical every day for prayer, divine leadership, volunteers, and financial resources. This is a generation of destiny. Every plan in Baptist life must be measured in terms of the whole world. Nothing less will suffice, because the future depends upon what is done about the Great Commission.

# EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



## He Gained Encouragement in Hospital

Lois (Mrs. William R.) Norman  
Joinkrama, via Ahouda,  
Nigeria, West Africa

MANY TIMES there are means by which medical missions serve, apart from winning people to the Lord. Often we are able to strengthen and encourage the Christian witness in other ways.

A few months ago the pastor of one of our larger churches came to the hospital. He was seriously ill with tuberculosis. Moreover, he had recently survived severe persecution in his station where he had taken a stand against *juju* practices and polygamists assuming leadership in the church. On occasions his life had been threatened. His wife was chronically ill and his four children were living with relatives. In spite of all this, he remained in his church and stood firm for Christian principles. When he came to the hospital and discovered the seriousness of his physical condition, you can understand his deep depression. He felt ready to die.

Bill, my husband, tried to encourage him, put him in the hospital, and began treating him. Christian friends visited him and prayed for him. The members of his church assured him that they wanted to pay his salary for the rest of the year—even though they would have to pay another minister also. Gradually, his happiness returned as the good care he was receiving and the concern of Christian friends revived him. Later he was dismissed from the hospital and treated as an out-patient.

As I visited him the day before he went home, I rejoiced over the opportunity we had had to help him, and I wondered what might have happened had this hospital not been here. A powerful servant of God has been spared for more years of service.



## Colombians Serious in Stewardship

Donald Orr  
Cali, Colombia

OUR CHURCH has initiated work toward the Advance Program of Church Finance. Having been dependent, since its organization, on funds from the United States, this church now feels an earnest desire to share in our witness to a lost world by helping to supply the needs of "earth's harvest fields so wide." We feel that if we can achieve self-support our church may be used to advance the Kingdom in other regions of the world.

Our fine pastor, Rev. Hugo Ruiz, acting committee, and regular members are working night and day to achieve this goal. As each of our members strives to "do

thy will with a heart sincere," I wish that each of you could visualize how difficult the attaining of self-support for this church will be. The average salary of a church member is approximately 450 pesos a month, which is about the equivalent of sixty-five U. S. dollars. And, our church membership is only around three hundred.

The budget adopted for 1960 is six thousand dollars a month, so you can see how much the people will have to sacrifice to arrive at self-support! Many take their responsibility to tithe very seriously, some of them beginning to tithe even before becoming church members.



## Judas Cult Inspires Evil, Superstition

Charles A. Allen, Jr.  
Guatemala, Guatemala

NEVER BEFORE have we realized the need of a people for Christ as here in Guatemala. Recently we took a trip up to the Indian village of Santiago. On the way we crossed mountain range after mountain range on narrow, crawling roads and we passed village after village with no Christian witness. We stopped in one village of 371 people. No doubt there are more living there now, as the population of the country has grown greatly since the signs were put up. When we asked about a church, we were told that there was no church of any kind there. Each family has its own image and worships it.

Upon arriving at Santiago, a town of twelve thousand population, we found only two small Protestant churches and one Catholic church. It is a place that is still full of superstition. One of the first things we noticed was that all the children under two and a half or three years wore caps that completely covered the head, face and all. We wondered how they were able to breathe. When we asked why, we were told the parents were afraid that someone with the "evil eye" would look at the children and make them ill.

This is also the center of Judas worship in Guatemala. Yes, the people actually worship the evil spirit of Judas. He has a large number of adherents all over the country, who come to Santiago during Holy Week to "worship." In this worship are many evil practices and much superstition. The idol of Judas which they have is only a foot or fifteen inches tall, but each year the worshipers put graduated sizes of clothing on him until he is as large as a six-foot man. They bring him gifts of all kinds, especially clothing and fruit. He is placed in a small chapel in the yard of the Catholic church, and there the rites take place. How the people of Guatemala need Jesus!

The pastor of the small Baptist church there has vision and faith, though, and has already been working on plans for another mission in the town. This same church has just opened work in their neighbor village, San Lucas, and are moving forward there; so there is hope.



### Flag for Reception Helps Mission VBS

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

ONE OF the Seminary students doing summer field work in our field [it is now summer in Brazil—Ed.] called and asked if I had a Brazilian flag that he might use in a Vacation Bible School in Serra. I told him I did and that he might use it. So I went through every box of material that I had stored, but I could not find it. Really, it had been a long time since I had seen it. Then, after everything was in order and I had breathed several prayers asking divine help for me to remember where I had put it, I picked up a box of Christmas paper that I had planned to keep out to use. There in that box was the flag!

But that flag has a story. It was not bought here but was made to decorate for a reception held for us in Tulsa, Oklahoma. The lady who made it never dreamed that it might be used on the mission field. But after the reception, it was given to me. I put it with our things and, suddenly, after three and a half years it is being used as an instrument to win children. Sometimes we are missionaries without realizing it.

The first day forty-five children attended the VBS, and at the revival meeting in the evening there were ten decisions. The week is not over yet, and no one knows the results, but some woman's little flag to decorate for a missionary reception in Tulsa is being proudly carried each day this week by a smiling little girl or boy in a city where there has never been a Baptist church.



### Youth Break Family Ties for Christ

Jenell Greer  
Bangkok, Thailand

OUR NEWEST seminary student, Tom Ma, in his testimony about his call to service (which we require for every applicant to the seminary), said that when he first heard God call he was reluctant to answer because he did not want to be called "son of the foreigner." Orientals hold very dear the traditions of sons and fathers. To be a good son and daughter one must follow his father's every bidding—about work, friends, home, and especially about religion. Until I read Tom Ma's testimony I had not fully realized the stand our young men must take in order to follow God's leading and enter the seminary for training.

According to their families' conception of sonship the boys are cutting the ties and becoming "sons of the foreigners." They are virtually cut off from their families as far as any backing is concerned, so naturally someone must fill this need and gap.

One night they sat down at my table, and in a spirit of fun I taught them the table manners of foreigners, for

in the future they will eat with the missionaries many times as our national workers. There were nine of them: seven in the seminary; Lydia Tu (the first girl to graduate, who helps with the grading of notebooks and tests written in the Chinese language); and Susan, who helps me in my home. The students' names are Jack, Tom, Sam, James, Wesley (who has a crippled leg and wears a built-up shoe to correct the shortness of one leg), Ruth Chien (who, after she entered, had to be "made completely over" physically before she could continue her work), and Kuhn Pak, our only Thai student.

These young people have to be cared for in their physical, mental, spiritual, and social lives just as your children do. I could rave on and on about my children as you could about yours—I have begun to really think of them as mine—but there isn't time or space.



### English-Speaking Church Meets Need

William H. Warren  
Rio de Janeiro, Brazil

OUR ENGLISH-SPEAKING church here is meeting a real need, and it will continue to minister to this hunger as the gospel is faithfully proclaimed. An evidence of this came to light in a young man who is an artist (his wife is also), who had been to both services one Sunday. I was talking with him after the evening service and he expressed how much the services had meant to him that day. He said that the world in which he moved was filled with so much superficiality that it was good to find something real. He had brought his wife with him, and they came again to prayer meeting on Wednesday. She said that she had formerly been a Catholic but was no longer one. As she expressed it, she was now seeking.

Many, many needs just like that exist among English-speaking people here in Rio. As time goes by we will be able to reach and minister to more and more of them.



### She Thanks God for Christ on Birthday

Viola D. Campbell  
Torreón, Coahuila, Mexico

A NUMBER of girls in our GA have celebrated their fifteenth birthday recently, and that is quite an occasion here in Mexico. The president of our auxiliary gave a real testimony on her fifteenth birthday which I would like to share with you. She and her mother are members of our church, but her father and all of his people are Catholic, though he is really not anything and has never objected to his family coming to our church.

When Concepción, their oldest daughter, was going to celebrate her fifteenth birthday, her father's people went to him and offered to buy her dress and pay for special services in the Catholic church if she would go. Concepción's father said that he would leave the decision with

her, and when she was asked, she told her relatives that several years ago she made her decision to follow Christ, and that if she went anywhere she would go to her own church and give thanks.

On Sunday she came to church and passed to the front along with her mother and thanked God for his blessings and for the privilege of knowing Christ as her Saviour. Her father, who had never come to church before, was present that Sunday morning. We are praying that her father might soon come to know Christ. We have talked to him on several occasions, and he always listens with a great deal of interest.



### Some Doors Are Open, Many Closed

James Johnston  
Kaduna, Nigeria, West Africa

OUR HEARTS have been made to rejoice many times, and at the same time made sad, as we saw the many doors that were opened by the chiefs of many villages that we might come in to teach and preach, but there are not enough laborers to do the work. The harvest truly is plenteous but the laborers are few.

On the other hand, many of our Nigerian Christians are facing persecution. Sometimes their buildings are burned, or in some cases the village leaders have ordered the church to tear down its building because it is in a strategic place. Persecution takes many sizes and shapes.

There are many doors being closed because we did not or were not able to come when the opportunity was presented. Won't you pray for these persecuted Christians, and for these doors that have been closed, that they may be opened once more and that we will have the money and personnel to meet the many challenges that are presented to us?



### Name Depicts Hope Amid Desolation

Barbara (Mrs. Lonnie R.) Brock  
Arcoverde, Pernambuco, Brazil

MY HUSBAND went out on a seven-day trip to visit six of the churches along the São Francisco River which divides the states of Pernambuco and Bahia. That is the heart of the drought area and life there is very difficult. It was necessary to take extra cans of gasoline since there are no gas stations and practically no roads. One small community has 17,500 inhabitants, and the vast majority have never heard the gospel message. Each evening a group went out to a different church or preaching point to hold services and on each occasion was enthusiastically received.

On Friday night the group visited Bem Viver, which translated means "to live well." To an outsider it was a bit difficult to understand just why the local inhabitants had chosen this name. All of the houses, constructed of sun-dried brick (dark brown), looked drab

and colorless. The only water for man and animal was taken from a muddy hole that had been dug in a field.

The only green for miles around was the native cactus, and a hedge called *aberois* that is used for fencing in animals. Scientists thus far have been unable to find any other useful purpose for the hedge. It is shunned by man and beast alike because the sticky, milky substance that is given off causes instant blindness. Food at Bem Viver consists of salty sun-dried beef, *mandioca* meal (like sawdust), dried beans, brown rice, an occasional tomato, and some kind of canned preserves (extremely sweet).

After the meal, eaten by the dim light of a smoking kerosene wick candle (without shade), everyone gathered in the living room for the evening service. Within a very short time the room, porch, and much of the yard were filled. Bill (my husband's nickname) used as a text for the message that very familiar passage found in II Cor. 5:17—"Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come [RSV]."

When the invitation was given, fourteen people came forward to make known their decision to follow Christ. It was evident then that the name Bem Viver meant much more than just a good physical existence—it meant "to live well" the new life of Christ Jesus.



### "You Can't Tell a Book by Its Cover"

Harold E. Renfrow  
São Paulo, Brazil

IN THE CITY of Botucatu, in the state of São Paulo, Brazil, Missionary Bruce Oliver and I had brought home to us the old saying, "You can't tell a book by its cover."

We returned to the hotel that hot Sunday night thrilled over having had a part in the dedication of the baptistry at the local Baptist church. Instead of going to our room, we left our Bibles at the front desk in the lobby and went out for a walk about town.

Upon returning we found the hotel owner reading one of our Bibles. After some conversation with him we presented him with a small Gospel of John for his own use.

About that time another man walked up and said, "Are you talking about this book?" We looked at the volume he held and saw that for its cover he had used a sheet of paper on which was printed a beautifully colored picture ad of bottled whiskey.

"I'm not sure I am," I replied, "but let me see." Opening the book, we found it to be one of the Bibles printed by the Bible Press of Brazil. He had covered it in this manner without realizing how strange it might seem.

With a sort of shock, I asked, "Do you understand what you are reading?"

He said, "No, I have never in my life seen a Bible until today. I have heard my mother speak of 'the Book' and 'the people of the Book,' but I had never seen one until today. A man was selling these and, since I was in trouble, I bought it to see if it would help me."

I took him aside from the others, talked with him

(Continued on page 31)



# THE WORLD IN BOOKS

Genevieve Greer



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

## Africa, World of Tomorrow

*Equatorial Africa*, by Glenn Kittler (Nelson, \$2.95), includes information about seven parts of the central section of the continent (French Equatorial Africa, Belgian Congo, Ruanda, Urundi, Uganda, Kenya, and Tanganyika).

Designed for younger as well as older readers, this is an easy-to-read-and-understand background book on events and problems in an area that is challenging the world today. The author's unusual appreciation for missionaries who have served and are serving in that part of the world gives it special significance as background reading for mission study groups.

Here is factual but stimulating information about the history, geography, religion, health, agriculture, homes, education, race, nationalism, and tribalism of the equatorial section of the "New World of Tomorrow."

The book is illustrated with photographs and has an index.

## Korea's Bitter Fruit

Author Taiwon Koh reveals no bitterness of spirit in her book, *The Bitter Fruit of Kom-Pawi* (Winston, \$3.50), the story of "how the invincible faith of a Korean woman reunited her war-driven family."

Kom-Pawi in North Korea is the home village of the author's family. Her husband's family home is Seoul. Both families are Christian. In her quiet way, she brings to the reader the tragedy that war brings to the lives of civilians caught in its grasp. This is the story of Mrs. Koh's life, but for the reader it is the story of villagers all over the nation during Japanese occupation and the subsequent division of her country.

The story begins in Kom-Pawi during her childhood. Children happily make play out of work as they gather apples from the orchards and glean every scrap of food from every available source. Nothing is wasted. Later, from the United States where she has found sanctuary, the author pictures the lives of the children in after years: "The apple trees of Kom-Pawi had borne bitter fruit indeed!"

## Rickshaw in Singapore

The little red rickshaw in *Rimaway Rickshaw*, by Elizabeth Maitland (Frederick Warne and Co., \$1.50), lived in Singapore. For all his gay color outside

and his white seat covers edged with red, he was a working rickshaw. That memorable day when he ran away began just like any other day. He helped an Indian man take a large box to his shop. He took an English businessman to his office and later home to dinner. Then he took the man's two little girls for a ride to the botanic gardens. It was there that he ran away.

This is an English story, sequel to a similar book entitled *The Little Red Rickshaw*. It is a story to be read to small children, with pictures that follow the events so that children may enjoy it over and over again as they look through the book.

## Frustrated Missionary

In the foreword of *To the Islands* (Little, Brown, \$3.50), a fictional story of a mission in the backlands of Australia, Author Randolph Stow states that he hopes "to give some impression of the sacrifices, achievements and difficulties of these institutions, which even today are making the most positive contribution to native welfare." The story, however, seems designed to portray a frustrated character rather than to display the achievements of the missionary effort.

The frustrated character is a veteran missionary who has outlived others who helped him begin the mission and is forced to direct younger co-workers who look upon his methods and those in force when the mission was founded as outmoded. Unable to share his burdens with his fellows, and unable to retire because the home office can find no one to replace him, his mind loses its balance.

Driven into the "lost country" by a belief that he has murdered a man, he wanders through a region populated by outcasts. He cannot completely lose his habit of helping mankind, but neither can he arouse any real concern. "For years I set myself up as a philanthropist and was really a misanthrope all the time," he says.

At the end of the story he has wandered all the way through the lost country and come to a cliff above the sea. It is said that the mythical "islands of the dead" lie beyond.

## On the Argentine Pampa

*Horse in the Clouds*, by Helen Griffiths (Holt, \$2.75), is a story for older children. Its background is ranch life on the Argentine pampa.

The first time thirteen-year-old Martin Coronado saw the little new-born colt following its wild mother he knew he had found the horse he wanted. This is the story of how he later followed the wild horses to find the colt, the capture of the horses, their escape and recapture, and other adventures that accompanied the securing and taming of his horse.

Written by a girl in her teens, the story's viewpoint is sometimes that of Martin and sometimes that of the horses. She reveals something of life in a well-to-do Argentina ranch home, along with such Latin-American customs as a *fiesta*—this one characterized by horse racing.

## Christianity in Europe

*The Nineteenth Century in Europe* (Harper, \$7.00), volume two in a five-volume series by Kenneth Scott Latourette on "Christianity in a Revolutionary Age," surveys Protestant and Eastern Orthodox Christianity in Europe during the century. Dr. Latourette traces the development of theology, church organization, and social awareness country by country: Germany, Denmark, Iceland, Norway, Sweden, Finland, Estonia and Latvia, Poland, Hungary and other Hapsburg countries, Switzerland, Italy, Spain, Portugal, France, Belgium, Holland, England, Wales, Ireland, Scotland, Russia, and Greece and the other Balkans.

He describes the influence on Christian thought of such economic, political, and social conditions as the industrial revolution, Marxism, and Darwinism. The lives of numerous theologians and philosophers of the century are sketched briefly. A full bibliography and index make this still more valuable as a research volume.

The first three volumes in the series deal with the nineteenth century, volume one with Roman Catholicism in Europe and volume three with Christianity outside Europe. Volumes four (in Europe) and five (outside Europe) carry the record of Christianity up to the present.

## Sentence Reviews

*The Fulfillment of Life*, by Owen M. Weatherly (John Knox, \$3.00), contains twelve sermons or essays based on passages of Scripture concerning the laws of God, in which the author believes the conditions for life's fulfillment are found.

Originally written as comments on the International Sunday School Lessons and first published in 1909, *Pictures of the Apostolic Church*, by William M. Ramsay (Baker, \$3.50), portrays the early church as seen in the book of Acts.

For his book *In His Likeness* (John Knox, \$3.00), G. McLeod Bryan of Wake Forest College has drawn from forty men and women of many backgrounds who have adopted Christ as the pattern for their lives.

# Missionary Family Album

## Arrivals from the Field

BACI, Miss Jean (Nigeria), 24 Circle Dr., Florence, Ky.  
 MILES, Miss Virginia (Indonesia), 1302 Chaney Rd., Raleigh, N. C.  
 MOORE, Miss Virginia Dale (Nigeria), Star Rte., Blackwell, Tex.  
 PERRY, Miss May Edgel (Nigeria), c/o Mrs. W. E. Richardson, Canton, Ga.

## Births

BEATTY, Rev. and Mrs. Robert (Southern Rhodesia), son, Philip Timothy.  
 DUPRIEST, Rev. and Mrs. Milton (Japan), son, unnamed as of latest information.  
 GRAY, Rev. and Mrs. Robert (Nigeria), daughter, Laura Janette.  
 MEFFORD, Sr. and Mrs. Joseph (Spain), daughter, Susan Alice.  
 WARE, Sr. and Mrs. James C. (Mexico), son, James Thomas.

## Deaths

COX, Mr. Harry, father of Rev. Theodore O. Cox (Japan), Jan. 14, place unknown.  
 DORROUGH, Mr. I. Lee, father of Dr. Robert Dorrough (Korea), Jan. 8, Birmingham, Ala.  
 DOWELL, Mr. W. I., father of Rev. Ted Dowell (Korea), Feb. 8, Guthrie, Okla.  
 GREENE, Mr. George William, former missionary to China, Jan. 21, Salisbury, N. C.

## Departures to the Field

BARKER, Rev. and Mrs. Herbert Ward, P. O. Box 427, Taipei, Taiwan.  
 BARTLEY, Rev. and Mrs. James W., Jr., Joaquin Suarez 2960, Montevideo, Uruguay.  
 BEDENBAUGH, Rev. and Mrs. Charles W., Box 2731 Dar es Salaam, Tanganyika, East Africa.  
 BELL, Sr. and Mrs. Paul C., Jr., Apartado Aereo 862, Barranquilla, Colombia.  
 COLLINS, Miss Joan, Box 2731 Dar es Salaam, Tanganyika, East Africa.  
 DAVIS, Dr. and Mrs. Alfred L., 169 Boundary St., Kowloon, Hong Kong.  
 DONALDSON, Rev. and Mrs. Buck, Box 2731 Dar es Salaam, Tanganyika, East Africa.  
 ENETE, Rev. and Mrs. W. W., emeritus, Caixa Postal 208, Vitoria, Espirito Santo, Brazil.  
 HAMMETT, Rev. and Mrs. J. Hunter, P. O. Box 427, Taipei, Taiwan.  
 HATTON, Rev. and Mrs. William A., Caixa Postal 320, Rio de Janeiro, Brazil.  
 HOLMES, Rev. and Mrs. Evan F., Casilla 1417, Concepcion, Chile.  
 JACKSON, Miss Alma M., Conde de Bon-

sim 743 (Tijuca), Rio de Janeiro, Brazil.

KING, Rev. and Mrs. David, Box 2026, Beirut, Lebanon.

KIRK, Rev. and Mrs. James P., Caixa Postal 320, Rio de Janeiro, Brazil.

MCMILLAN, Rev. and Mrs. Tom, Box 2731 Dar es Salaam, Tanganyika, East Africa.

MEUTI, Miss Mary Sue, Djalan Gunung Sahari VI/36, Djakarta V/2, Indonesia.

MITCHELL, Rev. and Mrs. J. Frank, Casilla 185, Temuco, Chile.

MOODY, Rev. and Mrs. Paul S., P. O. Box 832, Bangkok, Thailand.

MUSGRAVE, Rev. and Mrs. James Everett,

Jr., Caixa Postal 35, Goiania, Goias, Brazil.

O'NEAL, Rev. and Mrs. Boyd A., Caixa Postal 38, Maceio, Alagoas, Brazil.

OLIVER, Dr. A. Ben, Caixa Postal 2541, Rio de Janeiro, Brazil.

PLOWDEN, Miss Hannah, 1414 Heulu St., Honolulu 14, Hawaii.

RUMMAGE, Rev. and Mrs. Ralph Lee, 142 Fourth Ave., Waterfalls, Salisbury (S-46), Southern Rhodesia.

SMITH, Dr. and Mrs. Lewis Ruil, 169 Boundary St., Kowloon, Hong Kong.

SMITH, Rev. and Mrs. Maurice, Box 1933, Kumasi, Ghana, West Africa.

STONE, Miss Evelyn, Baptist Medical Center, Nalerigu, via Gambaga, Ghana, West Africa.

TOPE, Rev. and Mrs. Charles Alvin, Box 2731 Dar es Salaam, Tanganyika, East Africa.

VAUGHN, Miss Edith, Caixa Postal 1940, Recife, Pernambuco, Brazil.

WHITE, Rev. and Mrs. Maxey G., emer-

Missionaries George S. and Veda Rae Lozuk with their children: Ann Eileen, Mark Douglas (beside Mrs. Lozuk), and Paul Tyson (in front of his dad). The Lozuk family is serving in Maracaibo, Venezuela.





Judy and Janet Harvey huff and puff at the candles on their birthday cakes at a party they had together because their birthday dates are only four days apart. Judy has six candles and Janet has four. The girls are daughters of Missionaries Gerald and Eunice Harvey in Salisbury, Southern Rhodesia. David Cheyne, son of John and Marie Cheyne, helps Judy blow out her candles at left, and Stephen Cheyne assists Janet with the job of extinguishing her four. Other "missionary kids" taking part in the birthday festivities are (left to right) Rilla and Danny Thorpe, children of Terry and Wilma Thorpe; Jill Harvey; Marsha McKinley, daughter of Hugh and Rebecca McKinley; and Martha Cheyne.

tus, c/o Max G. White, American Consulate, Recife, Pernambuco, Brazil.

#### New Addresses

ABERNATHY, Dr. and Mrs. John A. (Korea), c/o First Baptist Church, Hot Springs, Ark.

BENSON, Mrs. J. H., emeritus (Mexico and El Paso, Tex.), 4023 Karnack, Dallas 11, Tex.

CAMPBELL, Miss Vera (Japan), Box 22164, Ft. Worth 15, Tex.

DODSON, Miss Flora, emeritus (China-Hong Kong), N. C. Baptist Hospital, Winston-Salem, N. C.

FERRELL, Rev. and Mrs. William H., Campamento Bautista, Thea (Villa Giardino), Sierras de Cordoba, Argentina.

GREER, Miss Jenell (Thailand), 1015 Gale Lane, Nashville, Tenn.

GRUBBS, Dr. and Mrs. Eugene (Indonesia), 327 Inez St., Fresno, Calif.

HAWKINS, Mr. and Mrs. Fred Lee, Jr., (South Brazil), 536 Southcrest Dr., Nashville 11, Tenn.

HAYES, Rev. and Mrs. Herman, P. O. Box 107, Saigon, Vietnam.

HORTON, Miss Frances, 35/1177 Yoyogi-Uehara, Shibuya-ku, Tokyo, Japan.

KENNEDY, Rev. and Mrs. Thomas J., American Baptist Mission, Box 183, Zaria, Nigeria, West Africa.

LANCASTER, Miss Cecile (Japan), 2626 Morrison St., Houston 9, Tex.

LEWIS, Rev. and Mrs. William E., Jr., Box 172, Tukuyu, Tanganyika, East Africa.

LOCKHART, Miss Maxine, Box 5, Port Harcourt, Nigeria, West Africa.

LUPER, Rev. and Mrs. J. Daniel, Caixa Postal 969, Fortaleza, Ceara, Brazil.

MCKINLEY, Rev. and Mrs. James F., Jr., American Southern Baptist Mission, Comilla, East Pakistan.

O'CONNER, Rev. and Mrs. Louis, Jr. (Korea), Baptist Mission, c/o Det "I," KMAG APO 301, San Francisco, Calif.

PARKER, Rev. and Mrs. Earl, emeritus (Korea), 1500 Ridge Ave., Clearwater, Fla.

PENDER, Miss Auris, Shaw House, Room 510, Orchard Rd., Singapore 9, Malaya.

RALEY, Rev. and Mrs. Harry L., Box 429, Wake Forest, N. C.

RATLIFF, Rev. and Mrs. John D., Apartado Aereo 57, Trujillo, Peru.

RIDDELL, Miss Olive, emeritus (China), 215 Philpot Ave., Richlands, Va.

SAUNDERS, Dr. Joel Roscoe, emeritus (China), 12009 Santa Monica Blvd., Los Angeles 25, Calif.

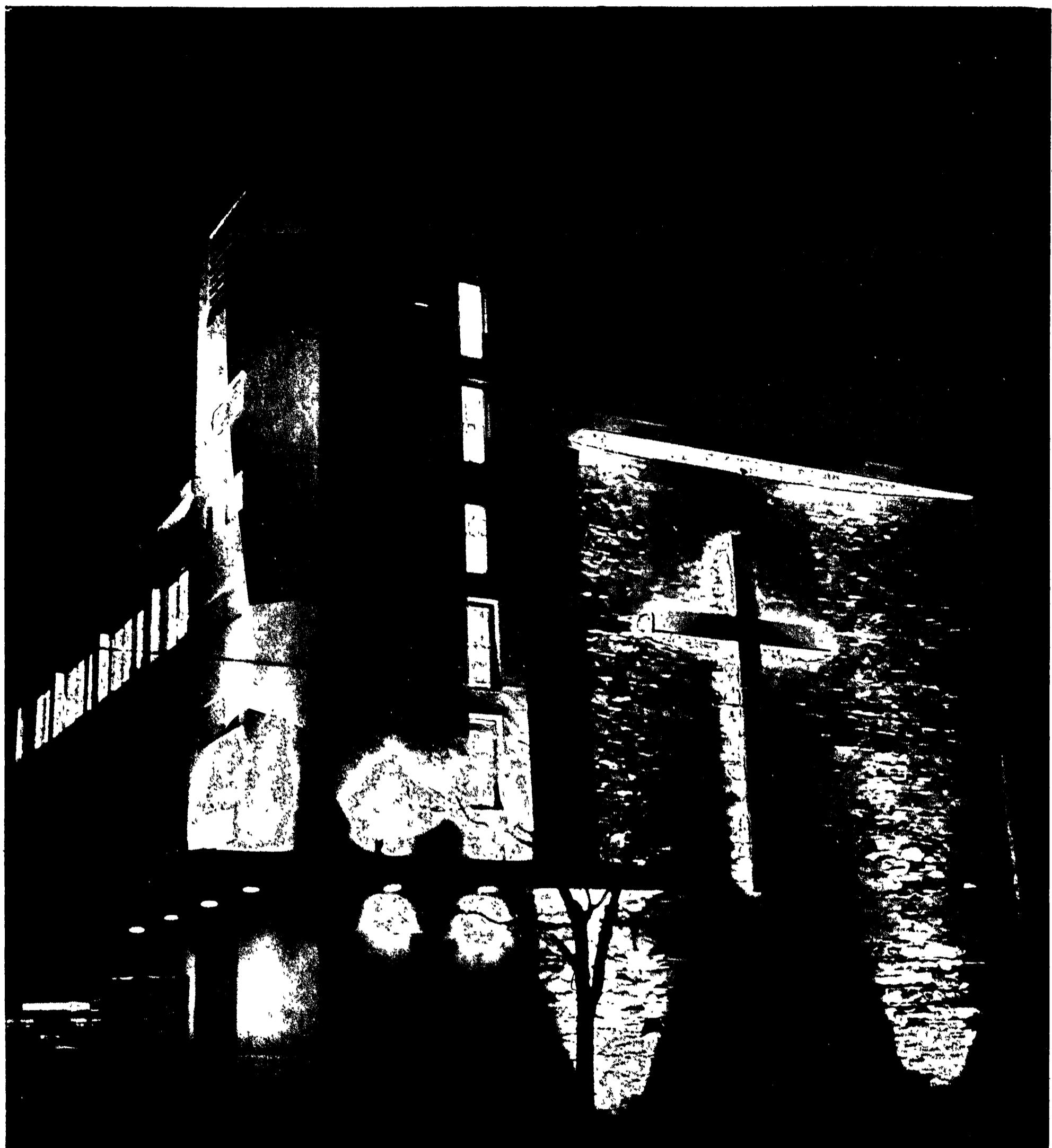
SERIGHT, Rev. and Mrs. Gerald Ben, Unit 25, Apt. 2, North University Pl., Stillwater, Okla.

SPENCER, Rev. and Mrs. A. E., Jr., c/o Rev. E. E. Bollinger, 1266 Oyama, Ginowan San, Okinawa.

(Continued on page 31)



Rev. and Mrs. Everett Gill III enjoy 1959 Christmas celebration with their son Steven. Mr. Gill is the son of Everett Gill, Jr., the Foreign Mission Board's late secretary for Latin America. Now studying at Southeastern Baptist Theological Seminary, Wake Forest, North Carolina, he was ordained to the ministry on November 29, 1959, at First Baptist Church in Richmond, Virginia.



# *FROM A FAITHFUL FEW*

FROM a humble beginning of a few faithful Baptists, meeting in fellowship each Sunday afternoon at Tokyo Chapel Center, to a membership striving for three hundred and a completely new building is the saga of Tokyo's newest church—the Tokyo Baptist Church.

In March 1957, the idea of forming the first Southern Baptist church for English-speaking people in Tokyo began to take shape, and a committee from the Southern Baptist Mission in Japan, headed by Rev. Curtis Askew, a missionary to Japan from Mississippi, investigated the possibilities of forming such a church.

In that the primary work of the Mission is with the Japanese, there was no one to assume the responsibility for the English-language work until the military fellowship began discussing the new-born idea.

In June, 1957, the Tokyo Southern Baptist Military Fellowship appointed a committee, which met with the Mission committee and Maj. Leo G. Bradford, fellowship chairman at that time, to lay the groundwork for the coming church.

Chaplain (Maj.) Solomon Carpenter, who died the following September while serving in the United States Air Force at Johnson Air Base, gave much active encouragement and advice to the group.

The first Sunday in October of that eventful year, Rev. W. H. Jackson, Jr., a Southern Baptist missionary stationed in Japan, at the request of the Japan Baptist Mission, accepted the invitation of the fellowship and began two years of service as interim pastor of the young church, which was still meeting in the military Chapel Center in Tokyo. Glenn Williams served as the first Sunday school superintendent.

On January 5, 1958, the Tokyo Baptist Church was formally organized and held its first meeting at the Keisen Baptist Church in Tokyo. From that time until April 13, 1958, the church continued to hold services in the Chapel Center (under the same arrangements of the center and the fellowship.)

However, the group began to search for property on which to build their meeting place. This was soon found on Tokyo's 40th Street between "F" and "D" Avenues near Shibuya Station and the Washington Heights Military Dependent Housing Area.



Led by W. H. Souther, professor at New Orleans Baptist Seminary, the Tokyo Baptist Church choir and members of the Japan Philharmonic Symphony Orchestra present a special arrangement of "Onward Christian Soldiers" by Dr. David Appleby of Golden Gate Baptist Seminary in the church dedication ceremony.

After purchasing the land, the church was given some surplus quonset huts which were erected for a temporary meeting place, and the group set about the task of raising money for a permanent, three-story church building on the property.

Construction on the new building began in December, 1958, when ground-breaking ceremonies were held. Dr. Shinji Hikasa represented the Japan Baptist Convention, and Dr. George Hays was present on behalf of the Japan Baptist Mission.

The Tokyo Baptist Church moved into its new building and held its first service there August 2, 1959.

This newest house of God in the city is a unique church in that about half its members live many miles dis-

tant, at outlying military bases, and must drive several hours just to get to the church, many of the families bringing their lunches and staying all day.

The church was founded with a spirit of co-operation and it goes without saying that the missionaries, who have their full-time work among the Japanese, have been a blessing to the church. Most of them have filled the pulpit at one time or another. Military chaplains of the Army, Navy, and Air Force have also lent their valuable assistance.

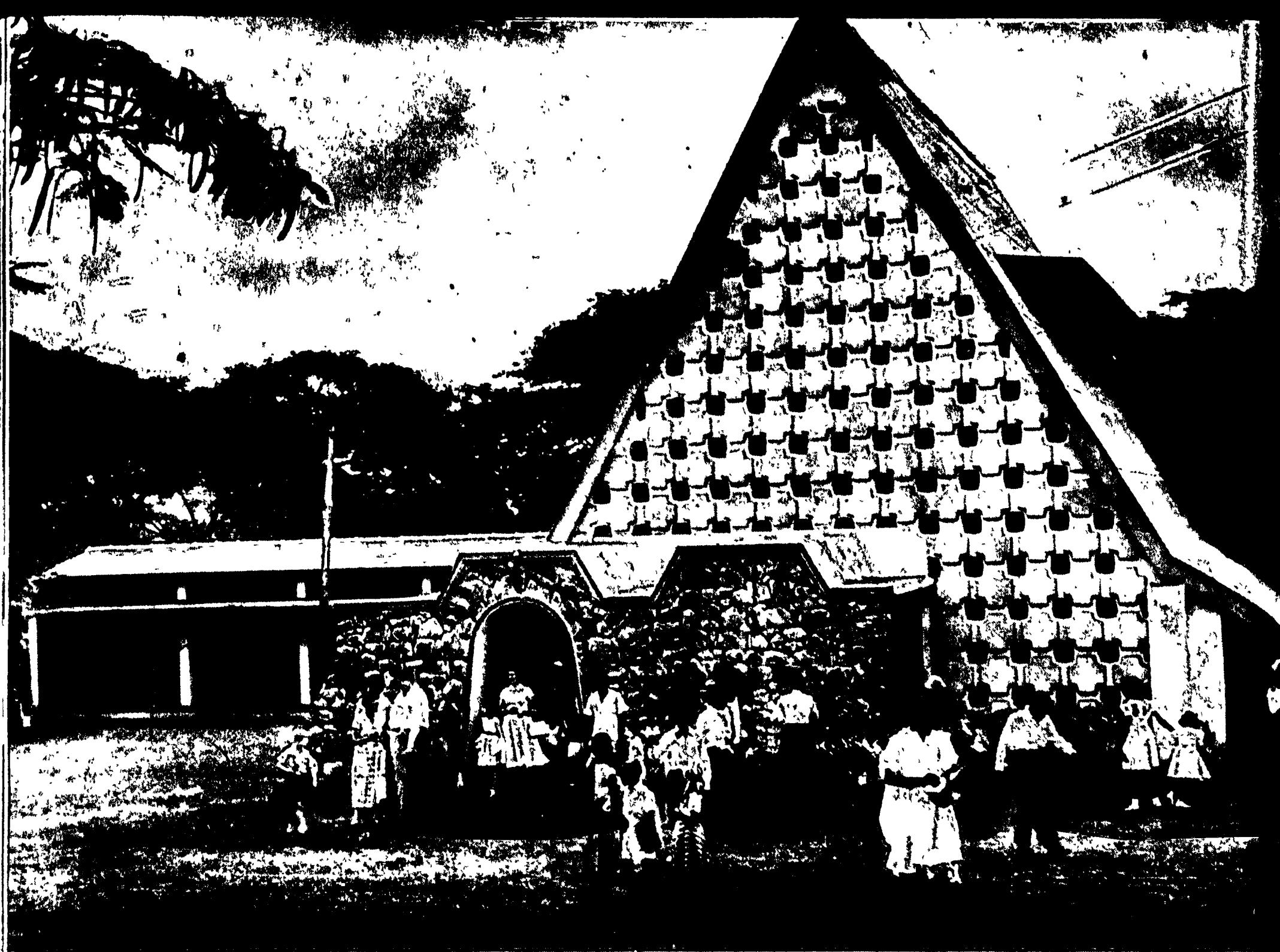
In July, 1958, the church sponsored its first "Family Inspiration Week," a retreat at Amagi (Japan's little Ridgecrest) with approximately 150 members, missionaries, and friends attending.

Later in July, Dr. K. Owen White, pastor of the First Baptist Church of Houston, Texas, led the church in its first revival meeting.

The church's first daily Vacation Bible school was held in August, 1958, and its first annual birthday banquet January 5, 1959.

On March 22, 1959, it was announced that Rev. Milton DuPriest had accepted the call to the pastorate of the church. He and his family arrived in Tokyo October 20th.

Future plans of the church are summed up in the Scriptures, "We are labourers together with God" and "Not by might, nor by power, but by my spirit, saith the Lord of hosts."



# IBADAN CHAPEL

## Making Its Mark

By W. Neville Claxon

PEOPLE attending the English-speaking Baptist Chapel in Ibadan, Nigeria, have come from six tribes of Nigeria, from other countries in Africa, and from seven nations of North America, Europe, and Asia.

Ibadan, the largest native city in Africa with nearly a million people, had been occupied by Baptists in a minor way until 1947 when the city became the headquarters of the Nigerian Baptist Mission; of the Nigerian Baptist Convention secretary, Dr. I. N. Patterson; and of the Sunday school secretary, Miss Ethel Harmon. Even then, it was in the minds of those planning for the spiritual future of this city that there should one day be a chapel

to provide facilities for worship and Christian service to the English-speaking residents and visitors here.

The building was erected in 1956, but very trying difficulties delayed beginnings of services. Because of opposition by the Moslem owner from whom the property was leased, the chapel had to stand almost a year before it could be used.

Finally, after all legal difficulties were resolved, the congregation began its worship in the new sanctuary. Dr. Patterson brought the first message on December 15, 1957, ten years after Baptists had entered the city. One month later the dedication service was held with Dr.

H. Cornell Goerner, the Foreign Mission Board's secretary for Africa, Europe, and the Near East, preaching the sermon.

The congregation assembled for the dedication service was symbolic of the future congregation and ministry of the Baptist Chapel, for representatives were present from Liberia, Ghana, Pakistan, the United States, and other nations, besides Nigeria. They had come for the All Africa Church Conference in Ibadan.

Built on a modern architectural design suitable for the tropics, the chapel stands as a unique house of worship at a prominent point on the edge of the city. It is on the Baptist Press plot at the junction of Adeoye and Elizabeth II roads, the latter being one of the finest highways of Nigeria. The fact that the chapel is near three outstanding centers—the University College, the University Hospital, and the Nigerian College of Arts, Science, and Technology—makes its location most desirable. Some people have come to the chapel just to behold the beauty of its interior but have remained to worship.

During the time of the chapel's planning and construction, missionaries had already begun a Sunday school for all children through Junior age at the former Baptist headquarters building. The Sunday school, a growing organization, served as a good beginning for the chapel's program, and on the opening Sunday fifty-five pupils were present. From its beginning, the Sunday school has been graded and now includes a Nursery, two Beginner classes, two Primary classes, Junior-Intermediate boys' and girls' classes, a men's class, and a women's class. The pastor conducts classes weekly for those who want to become church members and for those who wish to understand the Christian faith. When the chapel was begun it

Missionary W. Neville Claxon, former pastor of the Baptist Chapel in Ibadan, Nigeria, baptizes Ezekiel Laniyan, second convert won to Christ at the chapel.



had no Training Union organization, because there were so few baptized members, but in June last year the Training Union was begun with twenty-six members enrolled.

Mrs. W. W. Logan, Mrs. Carl Whirley, and Mrs. L. R. Brothers have served as Sunday school superintendents since the chapel's opening. Previously, Miss Martha Tanner and Mrs. Brothers had led the school and, with others assisting, had brought it through the period of progress up to the time of the chapel's beginning. Mrs. W. N. Claxon has been serving as Training Union director since that organization began. Missionaries, nationals, and other people who are living and working in Ibadan have rendered outstanding help in teaching, holding offices, and helping to make the religious education program effective.

The first study courses were held in June last year when Training Union methods were taught. Another course was held in October on evangelism, preceding the simultaneous revival effort in Nigeria. During a preaching mission (revival) in November, with Rev. McKinley Gilliland as preacher, many people rededicated their lives to service of the Master. Pastor Carroll F. Eaglesfield commented that the interest of the students from the University Hospital and the colleges was very encouraging. No doubt the future ministry of this house of worship will be meaningful to these students who are making preparation for fuller lives.

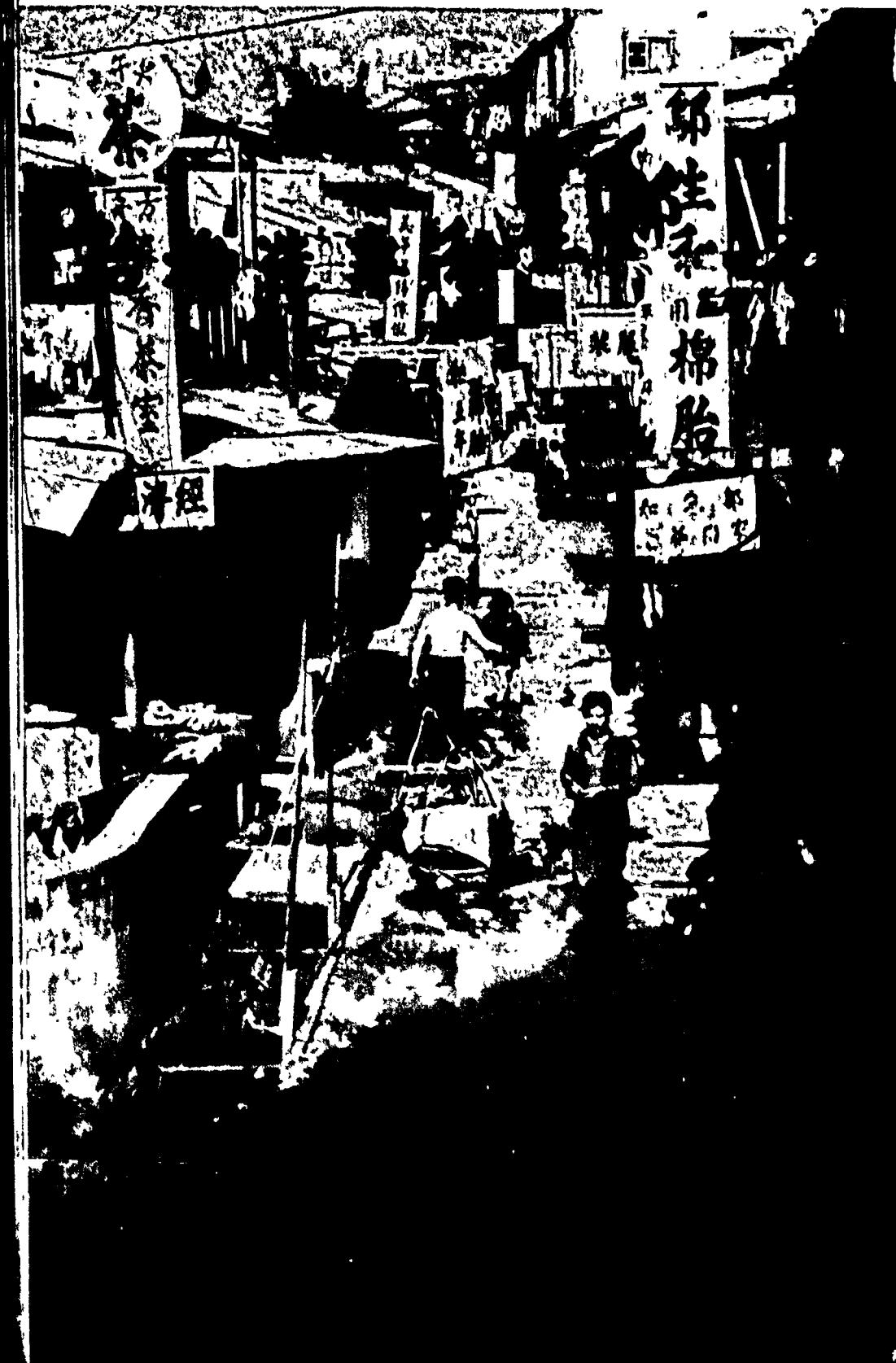
The First Baptist Church, Idikan, Ibadan, extended the arm of church membership to the chapel in order that candidates might be baptized. Since the opening date about seventy-five members have been received by letter and baptism, from many tribes and two nations. One young man from among the first converts has surrendered for the gospel ministry.

The Baptist Chapel contributes to the entire Nigerian Baptist Convention program in its activities and gifts. It gives fifteen per cent of its offerings, according to the Convention plan, to all causes and makes special contributions to the home and foreign mission and education funds on Sundays designated for that purpose.

Because of the Sunday school's growth, a Building Fund drive for the equivalent of \$2,820 was launched the latter part of 1958 to add five rooms to the present educational building of five rooms. The Foreign Mission Board, in response to a request, granted funds to provide half the cost. Plans have been completed and bids are being secured for the erection of this extension, which will enable the chapel to expand its Bible teaching and training ministry.

When the chapel was opened, Rev. Leonard G. Lane served as pastor for the first six months, after which he returned to America on furlough. Under his leadership the work was established on a firm foundation and made steady progress. Rev. W. N. Claxon was then asked to be pastor and served until the end of June last year. Rev. Eaglesfield next assumed the responsibility.

Although at least ninety per cent of the congregation is made up of Nigerians, the chapel ministers to people of several nations. Truly, this English-speaking Baptist Chapel has become a house of prayer and worship for all people in Ibadan. On any Sunday, one attending the chapel and seeing black and white and yellow people gathered to worship God can behold the truth that God has made of one blood all nations of men.



# a walk down a typical Taiwan street

By Britt E. Towery, Jr.

**W**ALK with me today through some of the side streets of our city, Keelung, in Taiwan (Formosa). Let us go through some of the dark and narrow passages the tourist and casual visitor never sees.

The pavement is rough and has long been in need of repairs. The small shops and stores line the road on both sides, one and two stories high. The second story is usually built out over a crowded and littered sidewalk. Most of the shopkeepers live upstairs over their business or in the back.

Here is a typical establishment. Inside you can buy rice, a few locally canned goods, and small household items, not to mention printed prayers you can burn to the gods. A widowed

mother and her eleven children live here and carry on the business. One of the girls, about seventeen, is a Christian whom I baptized into the church last year. She is the only Christian in the family and is no longer permitted to come to church. Because of an idol worshiping mother? Yes, but in the main because the mother saw a good-for-nothing, back-sliding Christian once and figures all Christians are the same. So she keeps her daughter at home.

But the girl is far from defeated in her Christian life. She keeps a Bible and some Christian books at the home of a girl friend and reads them at every opportunity.

A few doors down we come to a paint store. The owner has heard of

Christianity, for he went to a mission school as a boy. He never became a Christian, and since the rest of the family worship idols he would hate to break the family circle and worship a "foreign god." Family ties are strong. Only the power of Christ can give a man strength to overcome these ties that bind him. Family ties are good and to be desired if they do not become a hindrance to a person's finding Christ.

On down the street we drop into Dr. Chang's medical office. He is a Taiwanese doctor with a very orderly and businesslike clinic, but he is not a Christian. His son was saved years before last and is one of the most radiant Christians I have ever met. Though only a high school boy, his witness is

## A Missionary Takes Another Look

(Continued from page 2)

A hunger after God himself cannot be satisfied with mere mechanics of church or mission activity. It is not enough to set up the altar and divide the sacrifice—fire must fall on Carmel's summit. Sound doctrine is necessary to build a New Testament church, but mere words do not nourish the soul. Efficient, well-planned programs may spread the gospel, but these alone do not attract to the lovely, living Christ.

I have discovered again that my greatest need as a missionary is just what it used to be when I sat in the pew years ago. Only as I drink long and eagerly, and then again and again, at the fountain of living water, can the overflowing well spring up to quench the thirst of others.

## Epistles

(Continued from page 22)

about the Bible and, seeing that he was in great need, invited him to my room. Near midnight, after confessing his sins, he accepted the Lord as his Saviour.

Bruce Oliver and I came to see that it matters not what the outward appearance of a book may be as long as it contains the truth that can be used by the power of the living God. How many more in this our adopted land do we long to see coming to the living Saviour, having the Book in their hands.

## Missionary Family Album

(Continued from page 25)

STARNS, Miss Fanny Louise, P. O. Box 832, Bangkok, Thailand.

SULLIVAN, Rev. and Mrs. Hartmon, Agodi Post Office, Ibadan, Nigeria, West Africa.

TURNER, Rev. and Mrs. Gwin T. (Argentina), Rte. 2, New Albany, Miss.

WATSON, Rev. and Mrs. Leslie, 171-2 Maruyama-cho, Miyazaki-shi, Japan.

WATTS, Miss Emma (Nigeria), Box 587, Georgia Baptist Hospital, Atlanta, Ga.

WRIGHT, Rev. and Mrs. Morris J., 3-11 Kamiyama-cho, Shibuya-ku, Tokyo, Japan.



Passersby on the street—the interested and the idly curious—find a friendly welcome when they visit the Baptist church in Keelung, Taiwan.

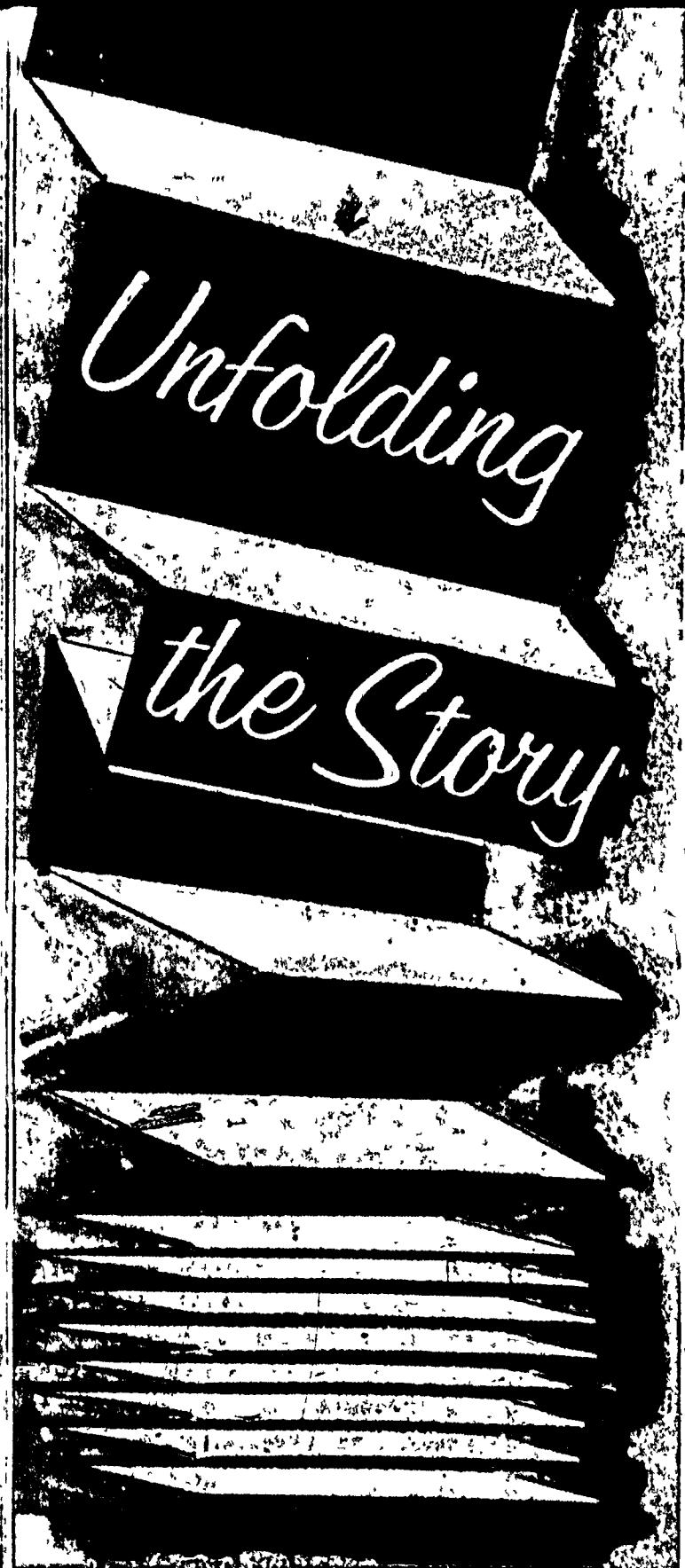
slowly bearing fruit in his home and surroundings.

A few more bends in the street bring us to our chapel and the strains of a gospel hymn coming from within. But for these few worshipers and the joy that is in your own heart you would not know it was Sunday—all the shops open, the market full of people buying for the day. A few lost people have stumbled in—some long prayed for, some coming only to please a pleading son or wife, a few even out of curiosity. But the vast multitudes of the street are still going about the endless circle of life without the light of a loving Saviour, without the assurance of an eternal home, without the peace that God prepared for every man.

So the street must be walked again and again. The throngs of people we must try to bring to the throne of grace day after day. I hope this little trip through a typical street will help you pray more earnestly as we walk this street and countless others like it on Taiwan. I hope you will remember to bring the throngs to the throne one by one, day by day.



THE COVER: Missionary Gene D. Phillips and Pastor Lazarus Green look out over Shabani rooftops under which exist many mission opportunities. Shabani is the site of an asbestos mine in Southern Rhodesia. Missionary Gerald S. Harvey is the photographer.



### Through Free Literature

The foreign mission undertaking of Southern Baptists is a story of great inspiration and challenge. The Foreign Mission Board is acutely aware of its responsibility and privilege of helping to unfold this story through all available media. An ever-increasing volume of requests that come daily to the Foreign Mission Board saying "I need to know . . ." serve to challenge its staff anew to this responsibility.

Materials are planned and produced with the purpose of informing, challenging, and inspiring the reader on behalf of the total task of foreign missions. Current pieces of free literature include varied types of information which may be adapted for special use by pastors, WMU presidents, Brotherhood presidents, circle chairmen, Vacation Bible school principals, and other leaders in the church. Each

leader may have at his fingertips items which offer enrichment for specific programs. By utilizing this material, he is able to strengthen his program potential for missions advance.

### Through Background Materials

A four-color map entitled *Southern Baptist Missions Around the World* is designed for leadership preparation, for classroom study, or for wall display.

The annual report of the Foreign Mission Board, *The Field Is the World*, is an excellent aid to any foreign missions emphasis. This booklet includes a summary of Southern Baptist missionary activities during the past year, featuring the highlights.

*Know Your Baptist Missions* (area series) provides a companion "tool" to the annual report of the Foreign Mission Board. This series includes three booklets: on Africa, Europe, and the Near East; on Latin America; and on the Orient. Each booklet gives a brief survey of Southern Baptist work, including pertinent information on the countries and centers where more than thirteen hundred Southern Baptist missionaries serve.

The *Directory of Missionary Personnel* is produced in quarterly issues, each providing an alphabetical listing of the missionaries under appointment by the Foreign Mission Board, plus emeritus missionary personnel. Additional biographical information is given in the 1959 edition of the *Missionary Album*, on sale in the Baptist Book Stores.

The latest edition of *Visual Aids Catalog* includes a list of motion pictures, filmstrips, slide sets, and picture books available in the Baptist Book Stores.

Promotional items on *THE COMMISSION* are designed to help church leaders depict the usefulness of the magazine and present the subscription plans by which it may be secured.

Pastors, Brotherhood leaders, and others who are constantly seeking information on the strategic relationship of foreign missions to the Cooperative Program need to have in

hand *For Millions in Peril . . . Missions Advance*.

### Through Area Study

Presentation of each area of work will be enriched by the use of a map in two colors, which provides an enlarged view of the area under study.

A series of pamphlets, each written by the respective area secretary, has been designed to give a picture of the beginnings, development, and advance of the total foreign mission undertaking of Southern Baptists.

### Through Individual Country Study

Six- or eight-page pamphlets are available on twenty-nine of the forty-four countries in which Southern Baptist mission work is carried on. Individual maps have been designed and produced on twenty-three of these countries. Each map provides an enlarged view of the country and supplements the area map to which it is related.

### Through a Missionary Personnel Emphasis

The informational material provided in items of the Board's free literature offers unique opportunities for a personal challenge to missionary service. Church leaders anxious to counsel with young people who have expressed an interest in the missionary vocation may secure selective information from items entitled *The How of Missionary Appointment*, *Needed Overseas*, and *Get Ready for a Real Job*. Leaders of Juniors and Intermediates may secure more specialized information from an age-level item, entitled *God Calls You*.

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All of the materials mentioned here are available for distribution in quantity, free upon request. The latest quarterly list of these items, entitled *Yours to Tell the Story*, provides a convenient order blank and gives suggestions for placing an immediate order.

**FOR YOUR INFORMATION**  
Elizabeth Minshew

**SOUTHERN  
BAPTIST MISSIONS  
AROUND THE WORLD**

**DIRECTORY**

**1  
9  
6**

**KNOW  
YOUR  
BAPTIST  
MISSIONS**



**MISSIONS ADVANCE**

**VISUAL  
AIDS**

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BAPTIST MISSIONS  
IN  
LATIN AMERICA**

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IN AFRICA, EUROPE,  
AND THE NEAR EAST**

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## **NEW Picture Books**

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### **BABY'S WORLD** by Florrie Anne Lawton

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### **LOOK AT ME** by Ryllis E. Lindsay

"I am so o o o o big! . . . I eat cereal and sometimes I spill a little . . . I like a bath. The water feels so good . . . Then I snuggle down my little head." Here a young child's growth is presented through the experiences and activities in which he engages. Full-color and black-and-white pictures by Beatrice Derwinski. Ages 1-3. (26b)

### **I KNOW GOD LOVES ME** by Melva Cook

This book tells of many things that cause the young child to know that God loves him and plans for his welfare. God planned "the apple tree for me to climb, the brook where I wade in cool water, the soft, green grass where I play with my dog." Through such positive statements and simple words the young child, ages 3-5, is assured of God's love. Colorfully illustrated by Stanley B. Fleming. (26b)

### **I THINK ABOUT GOD** by Florence Hearn

Tells of various worship experiences a child 6-8 years old might experience both in and outside of church. Church music, shells, seeds, birds, a new baby are a few of the many things which remind the little girl in this story of God. Pictures by Dorothy Teichman, many in full color. (26b)

### New for 9-12-Year-Olds

### **EYES FOR CHICO** by Mary Coxhead

Though blind, Chico had great faith that someday he would be able to see. An exciting journey to *Esquipulas* brought both disappointment and joy to this brave boy of Guatemala. Illustrated. Ages 9-12. (26b) \$2.75

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