

THE *Commission*

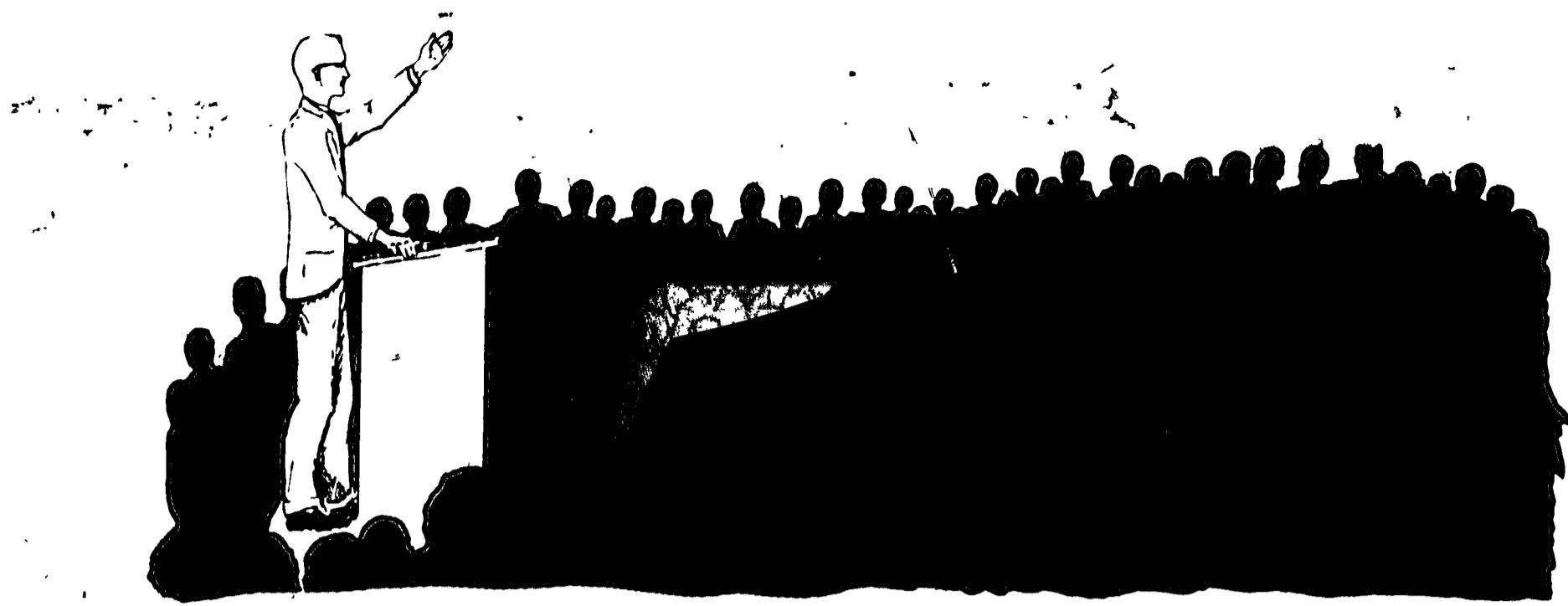


OVERSEAS STUDENT IN U. S.

See Page 28

127 NASHVILLE AVENUE
MISSIONARY COMMISSION
HOSPITAL 1081





“Father, Forgive Them”

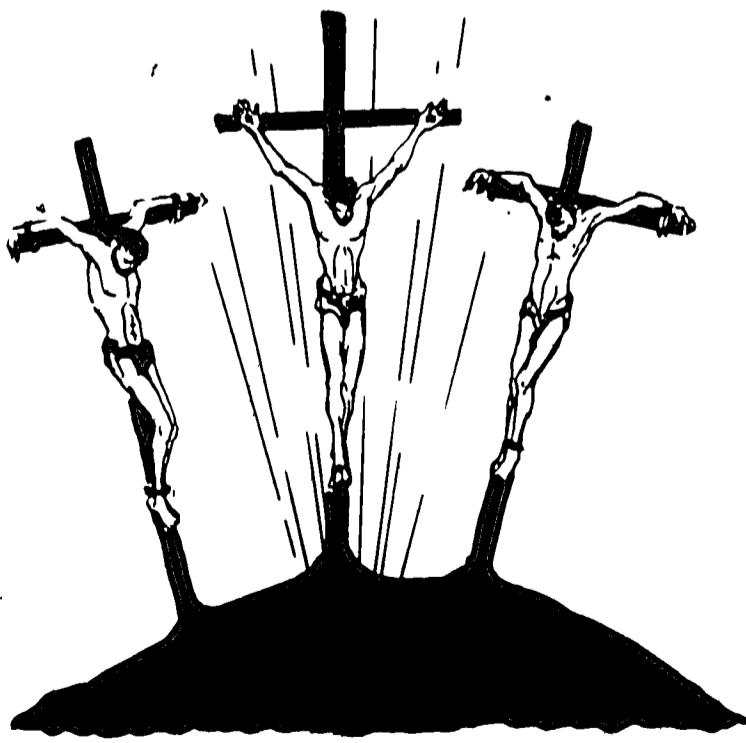
AN AMAZING thing about the crucial tragedy of Calvary was its effect upon the unregenerate and dying thief. Alone in a hostile and derisive universe, he first perceived and then received its redemptive power.

One Sunday morning here in Kisumu, Kenya, I told this story to a hushed audience of more than two thousand thieves. In no way did their present environment, South Nyanza's largest prison, affect their breathless interest. No prayer ever offered had moved the hearts of those who heard it that morning as did this prayer from the cross.

I remember again the response of those twelve men who, as the story ended and the appeal was given, stepped forward to repent of their sins and claim Christ as their Saviour: thieves, murderers, and worse—most of them born into heathenism—some recent devotees of the evil Mau Mau cult. Yet within the darkened souls of even these there had slumbered the vision of eternal life. And this startling news had awakened them: “*Father, forgive them; for they know not what they do.*”

Presently, leaving the soft shadows of the little prison chapel, we emerged once again into the harsh brilliance of the sun-drenched compound. Going down the road to the car, we marveled at the ineffable grace that even from an ancient cross—almost two thousand years old—could still invoke forgiveness for its persecutors.

—Eric H. Clark



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THE *Commission*

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Lord, SEND MINE

By MARJORIE ROWDEN

"I ASKED the Lord for a son so that he could become a missionary. He sent a daughter, instead. She grew up and married a Baptist preacher. That was close, but not close enough. I went to the Lord again. This time I asked my Junior boys' Sunday school class to help me pray. God heard and answered. Now I not only have a missionary daughter but a missionary son-in-law as well!"

These were the bubbling words of Mrs. H. B. Christian, whose daughter Martha is Mrs. Charles W. Bryan in Peru.

She and eighteen other parents of Southern Baptist foreign missionaries stood recently in a special service at Cascade Baptist Church in Atlanta, Georgia, to tell how grateful they are

that the Lord called *their* children to foreign lands.

It was thrilling to see how happy, yet how humbled, they were to share a son or a daughter with a lost world.

Mrs. Walter Lawton, mother of Dr. Benjamin R. Lawton in Italy, charmed the audience with her dainty, soft voice as she beamed with pride. Her husband, ill for many months, left his sick-bed to attend the special dinner and service.

"Did I want my daughter to leave America and go away to a far-away country?" asked Rev. James Flanders, father of Mrs. James W. Smith in Israel. "Humanly speaking, no! But speaking in terms of my love for the Lord and his cause, yes! I was glad she could go."



Mrs. Paul D. Rowden, Sr.,
mother-in-law of the author.

His wife smiled in agreement. And others spoke: Mrs. James W. Smith, Sr.; Mr. and Mrs. Roy Z. Chamlee, Sr., whose son is in Peru; Mrs. John Peacock, mother of Rev. Earl Peacock in Brazil; Mrs. Ruby Masters, mother of Mrs. W. David Lockard in Southern Rhodesia, and Mr. and Mrs. B. H. Cole, my own parents. All bore witness to the fact that

Missionary parents attending recognition service at Cascade Church were (left to right): Roy Z. Chamlee, Sr., Mrs. John Peacock, Mrs. Roy Z. Chamlee, Sr., Mrs. James Wooten, Mrs. James Smith, Mrs. H. B. Christian, Judge and Mrs. Frank Hooper, Jr., Mrs. Ruby Masters, Mr. and Mrs. Walter Lawton, Mrs. Lewis Martin, Mrs. Charles Whaley, Sr., and Rev. and Mrs. James Flanders. Mr. and Mrs. B. H. Cole (Marjorie Rowden's parents) and Mr. and Mrs. Paul D. Rowden, Sr.—all members of Cascade Church—did not sit as platform guests.



Christ gave them peace as they watched their children work for the Lord in foreign lands.

Sarah Scanlon's mother, Mrs. Lewis Martin—a poised public speaker—stood to tell how she prayed definitely that God would call her daughter as a missionary, who serves now with her husband, Clark Scanlon, in Guatemala.

Mr. and Mrs. Paul D. Rowden, Sr., bravely came, having lost their son and only child just a few months earlier. At age 34 he had passed away, leaving an empty missionary post in the land of Israel.

Three missionary parents had visited their children's fields of service. What a thrilling account they gave! Mrs. James Wooten had seen Southern Rhodesia first-hand and marveled at the amount of work her daughter, Mary-Ellen Garrett, was doing.

Judge and Mrs. Frank Hooper, Jr., had visited Israel and their son Frank Hooper III. "We thought we would go over and cheer them up a bit," said Judge Hooper, "but we found they didn't need it. They cheered us, instead. We are already planning to visit them again."

Mrs. Charles Whaley, Sr., stood modestly in front of a lovely Japanese umbrella which her son had brought from Japan. "Do you want to be happy?" she asked. "Then give a son or a daughter to the foreign mission field. There is no joy like it."

It was an inspiring evening, like few of us had seen before. The overall conclusion was that the next best thing to being a Southern Baptist foreign missionary is to be the father or mother of one.

Commissioned

BY MILDRED BROWN DUNCAN

For some there is an open road;

For some there is a gate.

Some are meant to run ahead;

Some are asked to wait.

While some are called to go afar,

Ways of the world to mend,

Some have been commissioned

to stay at home and send.





Missionary Julian C. Bridges, now a Spanish language student under appointment to Mexico, browses through books in library of Escuela de Español in San José, Costa Rica.

R-R-R-ING! The parsonage telephone sounded forth its customary call. I immediately went to answer.

"Mr. Julian Bridges?"

"Yes," I replied.

"Go ahead, please," the operator instructed.

"Julian, this is Edna Frances Dawkins in Richmond. I'm just so happy to tell you that the personnel committee of the Foreign Mission Board has met and is recommending you and Charlotte for missionary appointment!"

The radiant enthusiasm of Miss Dawkins, associate personnel secretary of the Board, was instantaneously transmitted across the miles to our home in Rhome, Texas. This was the call for which we had been waiting almost five years!

Experiences of our lives, which God had been molding for this moment, and the many months of preparation and patience that preceded this call seemed to flash quickly through our minds. They fell logically in line.

There was first our conversion, when Christ entered our lives and began to give them new purpose and direction. We each had trusted Christ at an early age, and we can see that he then started shaping us for the tasks of the future.

While Intermediates both of us chose to seek God's will with reference to a vocation, praying that he would show us his supreme plan and give us the courage to surrender to it.

Through college preparation there

ACCEPTED for Appointment

BY JULIAN C. BRIDGES

arose doubts and uncertainties as we had the horizon of our understanding lifted to see many opportunities for serving Christ, both at home and overseas. But a still, small voice deep within continued to say, "Your place of service will be one where not many of my servants have gone."

Soon God made it clear that he wanted me to enter a church-related vocation, though I was not certain at the time which one. At Ridgecrest, prior to entering college, Charlotte had felt a more specific call to missionary service.

As I changed my college major from electrical engineering to liberal arts I also elected some courses in Spanish and Latin American history. This was part of a personal purpose to cultivate the interests in foreign missions which were already developing. I learned later that our Board's Department of Missionary Personnel encourages all interested persons to pursue such a plan in order to discover God's direction to a definite place of service.

Upon feeling this concern for the needs on foreign mission fields and realizing that we might be able to help meet these needs, we wrote the Personnel Department. We received a very friendly, personal answer, assuring us of their interest and their desire to meet us at the first opportunity. They also made it clear that we were under no obligation to them or to the Board, but that we would receive gift subscriptions to *THE COMMISSION* in order that we might be well-informed about our foreign mission enterprise.

Not long after our first correspondence with the personnel staff we had occasion to meet Miss Dawkins and

Dr. Elmer S. West, Jr., secretary for missionary personnel, as they traveled to our college and seminary campuses. We found them to be people who are personally interested in helping to answer the questions and supply the needs of young people who are seeking God's will.

After college preparation, Charlotte and I each went to Southwestern Baptist Theological Seminary, and it was there that we met. We felt a warm-hearted, missionary spirit on the campus and in the classrooms. As well, we found men and women with whom we could counsel and share our deepest feelings about Christian service. Through practical opportunities we continued to cultivate our interest in foreign missions which had grown through the years. Out of this atmosphere God made it very clear that we should prepare for service on a foreign field.

AS WE maintained our contact with the Personnel Department through yearly interviews and occasional correspondence, we realized that we not only needed the best education available but that we should have at least two years of practical experience in the vocational field in which we would be serving overseas. For us this meant additional pastoral and possibly teaching experience.

As always, God provided the way. We were called to a pastorate where we learned many things helpful to our personal lives. Here also we were able to re-evaluate our mission call and better understand God's plan for world redemption as it is carried out through various channels—among them, the local church and our denominational agencies.

During our years at the seminary and in our pastorate we completed our twenty-five-page life histories—a revealing and rewarding experience. The next step called for the completing of information and reference forms, listing at least fourteen references who might be contacted by the Foreign Mission Board. Then came the final forms dealing with such matters as doctrinal beliefs, personal attitudes, and Christian convictions.

There remained only one step between our preparation procedure and the decision of the personnel committee concerning our appointment. We would have thorough medical and psychiatric examinations. For us this was a high hurdle to cross, as there had been some specific medical problems in Charlotte's history. And, frankly, both of us had our preconceived ideas and personal fears about visiting a psychiatrist! But to our amazement and delight we discovered that these experiences, rather than being disappointing, were highly rewarding and reassuring.

Realizing that all of the information was now in and that within a week or two we would hear the decision of the personnel committee, we trusted in the promise that "it is God who worketh in you both to will and to work for his good pleasure" (Philippians 2:13 ASV).

Needless to say, when the call from Richmond came ringing the good news, there was joy and thanksgiving in our hearts for the many years of the Lord's leading to that moment! There lay before us the wonderful privilege of going to Richmond for appointment and the meaningful experiences which were ours there.



Missionary Bridges seeks to win a Costa Rican national to Christ.

November 1960

Grace Sufficient

BY EUGENE GRUBBS

CAN WE give up our children?" This was the major question Anne and I asked ourselves as we struggled with our personal missionary responsibility.

"How are we going to do it?" is the decision we faced as we made our commitment to mission service.

Our oldest boy, Walter, is now in the eighth grade here in the Philippines, Paul is in the sixth, Joseph is in the fourth, and our little girl, Laura, is in grade two. This meant that as we struggled with the "yes" or "no" of our becoming missionaries we had to face the fact that our oldest son, and perhaps the second, would be with us for just a few years.

That we said "yes" to foreign missions and to the question "Can we give them up?" is history. When we said "yes" the *how* became evident, through the grace of God. His grace enabled us to say "yes" in the first place.

On three different occasions definite assistance has come to us. The gradual daily strengthening which prayer brings is not minimized; but some definite pegs on which we can pin our thinking and to which we can look back have been put down.

Mrs. W. O. Harper was the first person through whom God sent his assistance. The lovely, gracious Mrs. Harper was the wife of Missionary W. O. Harper, who was drowned at Dar es Salaam, Tanganyika, in 1958.

Mr. and Mrs. Harper were at the 1958 orientation conference for missionary appointees and candidates. An appointee phrased the question with which we were struggling in this manner: "How do missionaries prepare themselves and their children for separation?"

Mrs. Harper replied something to this effect, "I believe that we should stop worrying so much about our children who are in God's hands already and become more concerned about all the children of men who should become the children of God."

God again spoke to us in a definite

way about our need while we were in Richmond for appointment in December, 1958. As I held a Bible that was being used in photographs of the new appointees, it fell open at Matthew 10. Underlined were the words of verse 37: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me."

Mrs. Owen Cooper, wife of one of Mississippi's outstanding Baptist laymen, was the third avenue through which God communicated his grace for our need. Anne and I were participating in a panel discussion about missions at the 1959 Mississippi WMU convention. The panel moderator asked its members to share with those present matters of special concern in order that they might make them special prayer objects. I presented our concern about our children and the impending separation from them.

After the program Mrs. Cooper introduced herself to us and stated that she wished to share an experience with us. A friend of hers had expressed anxiety to her pastor about having dying grace. The friend knew that she had sufficient grace by which to live, but would that grace prove sufficient in the face of death? The pastor replied, "You will not have dying grace until you need it. But when you need it you can be sure that God will provide."

Then Mrs. Cooper said, "I am sure that this will prove to be true for you. You may not receive grace sufficient to sustain you through separation from your children until you need it. But when you need it I am sure that God will provide."

Yes, we are sure that God will provide grace sufficient for separation when we need it, just as he has provided grace sufficient for every other need. You see, when that time comes we are going to invoke the Mispah benediction: "The Lord watch between me and thee, when we are absent one from another."

M.K.s

Treasure Stored Up

BY ETHEL HARMON

ONE OF the richest experiences of years of service in Nigeria was mine this time last year. I was invited to Newton Memorial School in Oshogbo to speak in their Sunday evening worship service and to show slides of my trip to Japan and a Sunday school convention in Tokyo en route home on furlough.

The showing of slides would be easy and no different from showing them to any other group of Juniors and Intermediates. But to speak in their worship service—that would be different! Missionaries on a mission field have more "nieces and nephews" than anybody else in the world. We are "auntie" to all our "missionary kids" and love it, but nieces and nephews can often expect more of grownups than we can give.

Few times have I faced an audience with more concern about having the right message. I told some missionary friends it would be easier to face the whole Southern Baptist Convention than that group of M.K.s!

That might have been a slight exaggeration, but it expressed a deep concern that it be the Lord's message. Before the evening was over I wished the Southern Baptist Convention could have sat where I sat and could have seen and heard and felt all that I did.

Immediately after supper each Sunday evening, "ushers" prepare the living-dining room for the evening worship service. After Training Union, which is held in the school rooms, these young people meet for their



V. Lovell Seal

M.K.s—missionary kids—in various stages of posing while their parents attend an annual meeting of the Nigerian Baptist Mission. Now several years older, some of them likely were among those voicing prayer requests at the service in which Miss Harmon spoke at Newton Memorial School.

worship service. They plan their own order of service, choosing their hymns, special music, and time of prayer. The organist is an M.K., and other M.K.s with their trumpets, flutes, and other musical instruments move one's heart as they praise God in choice hymns and sacred pieces of music.

At the time of prayer a time is given for individual prayer requests. That is when I wished most that every Southern Baptist could have been present.

"Pray for my uncle who is not a Christian and who drinks."

"Thank God for the many opportunities we have here, for many boys and girls do not have the opportunities which we have."

"Thank God for our school and for those who make it possible."

"Pray for my cousin who is not a Christian."

"We want to pray for our revivals that are going on now in Nigeria."

"Pray for Billy Graham and his workers."

"Pray for the GA Camp at Ejigbo."

One fine Intermediate, son of a professor from Ohio University who was a visiting teacher in Ibadan, said, "We want to thank God for all the missionaries who help people to know about Jesus."

On and on they went, giving definite objects of prayer. When asked if there were those who had silent requests for prayer, several hands were lifted.

What a moving experience as we

went to God in prayer for those many requests and as these young folk voiced their petitions to God! It was no longer difficult to stand before a group of M.K.s and speak, for their spirit of prayer had prepared the way in the heart of the speaker as well as in their own hearts.

Your heart, too, would swell with pride and joy to see these, our "nieces and nephews," in their playing, preparing their lessons, being host and hostess at the table, sitting quietly reading books and magazines of their own choice, or just sitting and talking with friends. What a treasure you have stored up in the lives of these young people! Your Cooperative Program dollars invested in that school and other such schools on mission fields will yield a hundred fold.

The beauty of that compound, or campus, must be seen to be believed and appreciated. As one drives into the entrance of the school grounds—seeing beautiful palm trees, flowers, shrubs, a freshly mown lawn—something deep down inside one's heart wells up in pride and thanksgiving for you who have made that school possible, and for missionary teachers and house parents who serve to help make such beautiful lives of our M.K.s.

Were it possible to be two people serving in this land, the second one of me would long for such rich experiences daily in helping to mold the lives of these young people in Newton Memorial School—your M.K.s and future missionaries.

Prelude to Fruitful Service

By ARCHIE and JULIA JONES

LOREN and Cherry Turnage recently completed their study of Spanish, which they and others of us began last September at the language school in San José, Costa Rica. After a short furlough in the United States, they will soon begin their permanent missionary service in Colombia. The Turnages were what we liked to call an average Southern Baptist couple in the language school and in their church in San José.

Every year a number of the Southern Baptist missionaries find their places in the student government of the school, and soon after coming Loren accepted his share of responsibility as a member of the student chapel committee, housing co-ordinator, and president of the nursery school committee.

He also was elected president of the Baptist student group, serving as the officiating officer at the regular monthly Baptist meeting with the resident missionaries in Costa Rica, the Thomas Hills and the Laverne Gregories.

Loren and Cherry, along with their fellow Baptist language students, supported the total work of our Southern Baptist Convention in prayer at the weekly Baptist prayer service. As you prayed for the work of the kingdom

in your communities, so we remembered the work in Costa Rica. And, as you now remember your missionaries around the world, so do we also remember you and your problems at home. As you pray for your associations and state conventions, so do we pray for the missionaries and the national workers in the countries to which we will soon be going.

Although the Turnages were busy with their language study, they found plenty of time to work in the First Baptist Church of San José, where Loren was superintendent of the Young People's department. For this reason it was natural to find Costa Rican youth often in the Turnage home.

Loren had his first real trial at working in Spanish when he had opportunity to help lead a youth camp of First Baptist Church. And, as he and Cherry learned more and more of the Spanish language their opportunities expanded.

The Turnages are looking forward to beginning their work in Colombia. They were the first evangelistic field missionaries the Foreign Mission Board was able to appoint for Colombia in nine years, and within the past year another couple has been appointed and two couples transferred

Loren C. Turnage leads service as member of chapel committee. Students meet every day for worship.

from other countries for evangelistic work.

In Costa Rica we didn't get to see grandparents and uncles and other relatives very often, but the Turnages and their friends maintained their family life with Christian devotion in order to keep strong homes from which to go in happy service for our Lord.

Every two or three weeks the school had a planned trip to some point of interest in the country, and these *paseos*, as they were called, gave the Turnages opportunities to be together as well as to learn the country and people better. Loren and his boys, Johnny and David, also were often seen on a motorbike. Like Baptist families everywhere, they like to live, work, worship, and play together.

Those of us who knew the Turnages as neighbors and fellow laborers soon came to appreciate them. Whether it was on the tennis court, or in the home, or church or school, or the business session of the Baptist meeting, they are the kind of people we were proud to know and work with.

Loren and Cherry (at right) enjoy coffee and conversation at "fresco" time in the Escuela de Español.

Loren chats with Sr. George Ramirez, a professor at the language school and member of First Baptist Church.

Turnage family walks to First Baptist Church of San José, where Loren was a department superintendent.





Miss Lois E. Hart has arms full at good will center, Antofagasta, Chile.



Miss Fay Taylor teaches song in Bandung, Indonesia, Sunday school.



Nurse Ruth Womack holds friend at Kersey Children's Home, Nigeria.

Single Women Missionaries

... an imperative need

By MARY NEAL MORGAN

FROM THE beginning of the history of missions up until our present time, many ideas have been given about the way to carry on mission work. I do not claim to have any new idea; I only wish to make a proclamation: We still need single women missionaries.

In the time of Lottie Moon, it seemed to have been the opinion of many people that missions was the work of women. Perhaps you have heard the story of the man in Africa who strained his back lifting the load for his wife to carry, and you must have thought as I did that it would have been better if at least he had helped her carry it. Then you, too, must have thought of the similarity of this story to letting women carry

Single women missionaries in language school in Tokyo, Japan, admire their "men" with Japanese friend.



the load for foreign missions.

I have been very happy about the move in recent years toward "more men for missions," and I, too, entered into that campaign when I was home on furlough. I told a missionary friend of mine from Africa that when my hair gets gray like hers I will be able to get up and speak with great fervor about the need for men on the mission field—without someone thinking that I have an ulterior motive.

I do think the need for men on the mission field continues to be great, and I am glad that more and more men are answering God's call to go. More also are answering God's call to give, instead of leaving the gifts for missions up to the women in the Lottie Moon Christmas Offering.

I rejoice in the renewed interest on the part of pastors in dedication and willingness and in the fact that many of them are volunteering to go themselves. There used to be a joke (I hope it was a joke!) at a certain seminary that "If I can't get a church, I'll apply to the Board for foreign missions."

However, a prospective pastor at one of the seminaries said to me seriously, "I will never be a missionary." I answered, "You have no business

being a pastor if you are not willing to be a missionary—or anything to which God calls you."

I probably wouldn't say it that bluntly now, but I still believe it is true. I believe the call to every Christian is to go wherever God calls him, and I think every Southern Baptist will agree with me in principle. I hope we will carry out this truth in our actions.

The other side of the picture was much harder for me to accept, since I am on the other side of the fence. I could see that every pastor or Christian worker in the States ought to be willing to go to the mission field, but it was hard for me to see that every missionary ought to be willing to stay there, or to go back there if God should call him to do so. That, too, I have now accepted, and I pray that if it can be God's will he will let me continue to work in Japan for many, many years to come.

Even though I rejoice in these new movements, I want to emphasize the fact that they do not mean there is no longer a need for single women missionaries. I believe the need today is just as great as it has ever been, and there is a place for single women that the families cannot take. Of course, everybody recognizes this is true in the case of nurses, office workers, and school teachers, and around the world these needs continue to increase.

Since I serve under the category of "evangelistic worker," I want to add my word about the need for women to work directly with the churches and mission points. Even if you are not the kind of woman who likes to sit in an office all day, stand in a school room, or nurse sick patients, there is still a

place for you on the mission field if God has called you. There is a place for you and for all these others.

Where are all the single women of America, and why are many of them not going out as missionaries? Does God not call them, or do those whom he calls not answer? If so, what is the reason?

Can there ever be any reason sufficient to keep us from following God's will for our lives? Has the "if I don't get a church" of past years changed to "if I can't find a husband" or "if I don't find a husband who is going to the mission field?" I, too, was guilty of the "if disease," but I know there should never be any "if" concerning God's work except "if it is God's will."

Since 1951 there have never been more than two single women missionaries to come to Japan in any one year, and most years there was just one or not any at all. We now have only ten single women missionaries who have come during the last ten years. (Two others later married and returned with their husbands.) As I have read the biographies of new appointees in **THE COMMISSION**, I have noticed that the number going to other countries has decreased, too.

Now that I have shared the burden of my heart with you, will you not pray with me that every man, woman, and child whom God has called will go to the place where he has been called? The need is great for every kind of missionary worker, but especially I want to ask every Christian young woman of America to search her heart to see whether God is calling her as a foreign missionary.

If so, you can tell her for me that in spite of the trials, disappointments, frustrations, and problems it is the greatest life in the world for those who are called. There are many great joys, too, which can never be known by those who are not willing to go all the way with Christ.

Missionary Nadyne Brewer and a student prepare a mannequin for a class in clothes design at Kate White Domestic School in Bahia, Brazil.

That People May Know Of the Living Christ

By SISTIE GIVENS



Catholics throng through cemetery gate during All Saints' Day.

IT WAS November 1 last year. Walking out of the post office in Campinas, Brazil, with letters from home, I noticed people crowding into the streetcars and buses that were headed for the cemetery. Looking closer, I saw that their arms were laden with flowers of all descriptions.

Fellow missionaries and I quickly made plans to visit the cemetery and see how Brazilian Catholics observe All Saints' Day. After a ten-minute ride in an open streetcar, we made our way through the cemetery gate with hundreds of other people.

As we walked along we saw a husband here, a mother there, placing burning candles on the graves of loved ones. Their expressions were sad and hopeless, for a Roman Catholic is never sure of his salvation. The candles are burned to light the way of the soul as it goes through the darkness to heaven. Watching the tallow of dozens of candles flow in a stream not less than two inches deep, I heard myself singing, "He lives, he lives, Christ Jesus lives today!"

I moved on to a towering cross where a man had lighted a candle

and was praying. This cross was erected for persons whose loved ones cannot afford burial places; their remains are interred nearby. At the foot of the cross were burned-out candles and cracked and broken statues of saints.

I had begun the day as a student struggling with a new language, wondering if it were possible to learn Portuguese in the short year allotted me. But as I returned from the cemetery I felt anew the purpose for which I came to Brazil. I realized even more that I could not help these people know of the living Christ and have assurance of salvation until I learned their language. I had a new zeal and fervor to acquire the language as soon as possible.

The effectiveness of a missionary's work depends upon his ability to use the language of the people where he serves. Will you pray for all missionaries in language schools preparing to serve God in foreign countries around the world?

Tallow, some on fire, flows at foot of monument where candles burned "to light souls' way to heaven."



Rachel Colvin



THE LOTTIE MOON Christmas Offering was born in the mind of Miss Moon before Woman's Missionary Union was organized. Laboring in far-away North China, she had a vantage point from which she could see the need for organization. She had observed in China the increase in missionary activity and zeal after the organization of Northern Presbyterian and Southern Methodist women.

In citing the efforts of the latter, she wrote to the Foreign Mission Board in 1887: "Why should we not learn from these noble Methodist women, and instead of the paltry offerings we make, do something that will prove that we are really in earnest in claiming to be followers of him who, 'though he was rich, for our sake became poor?'"

IT IS a pleasure to present to our readers the accompanying story in compliance with a request from the Executive Board of Woman's Missionary Union. Its members asked that the Foreign Mission Board provide an article this year in THE COMMISSION, telling how the Week of Prayer for Foreign Missions was started, how Lottie Moon Christmas Offering allocations are made, and what these mean to missions.

It seemed only natural to turn to the executive secretary of Woman's Missionary Union as one well qualified for the authorship of such an article.

We earnestly suggest that every pastor and church organizational leader use this material for illustration and preparation for the forthcoming Week of Prayer and the Lottie Moon Christmas Offering.

In Memory of THE GIFT

This sort of plea no doubt strengthened the encouragement which Dr. H. A. Tupper, Foreign Mission Board secretary, gave the women who were weighing the values of organization.

Immediately after Woman's Missionary Union was organized in 1888, its members entered upon a special effort to help the Home Mission Board provide a building for a Baptist church in Havana, Cuba. Miss Annie Armstrong, first corresponding secretary of the newly formed organization, thought it should have also a foreign mission project. She asked Dr. Tupper for a suggestion.

Miss Armstrong's request reached Dr. Tupper in the same mail with a letter from Miss Moon in which the missionary repeated her earlier refusal to come home until others were sent to carry on her work. Weary from her strenuous labors but unwilling to leave for furlough without anyone to replace her, she urged the Union to make a special Christmas offering for sending two new missionaries to Pingtu, China.

Would the women be willing to undertake such a venture? Miss Armstrong felt they would. Under her guidance letters were written by hand to 1,500 missionary societies in preparation for the first Christmas offering in 1888, and the Union asked the Foreign Mission Board for \$72.82 for promotional expenses. The result was thrilling. The offering amounted to \$3,315.26 for the work of the Board.

Miss Moon knew that prayer and giving go hand in hand. She felt the need for money but she likewise felt the need for prayer. A year earlier, in the letter quoted above, she had suggested that the women institute a week of prayer and offerings, not for the Foreign Mission Board alone but also for the Home Mission Board. She had suggested that the week before Christmas be set apart for this purpose.

"Need it be said why the week before Christmas is chosen?" she had written. "Is not 'the festive season, when families and friends exchange gifts in memory of The Gift laid on the altar of the world for the redemp-

tion of the human race, the most appropriate time to consecrate a portion from abounding riches and scant poverty to send forth the good tidings of great joy into all the earth?'"

Because Miss Moon had challenged Woman's Missionary Union to its first foreign mission effort, the Union voted in 1918 to call the offering the Lottie Moon Christmas Offering for Foreign Missions. In 1895 the Week of Self-Denial, forerunner of the Week of Prayer for Home Missions and the Annie Armstrong Offering, had already been established separately from the foreign missions week.

By 1925, when the Cooperative Program was adopted, the established mission offerings were a vital part in Southern Baptists' promotion of home and foreign missions. The Convention's action stated that the launching of the Cooperative Program was "in no way to interfere with . . . the weeks of prayer of the W.M.U." and that "The special thank-offerings for state and home missions and the Christmas offering for foreign missions ingathered during the Week of Prayer of the Woman's Missionary Union for these respective causes shall be recognized as gifts in addition to the regular contributions to the Co-Operative Program. . . ."

WOMAN'S Missionary Union produces the program material for the weeks of prayer, sets the goals for the two mission offerings, and invites all who will to join in the prayer observances and to participate in the over-and-above offerings.

The Lottie Moon Christmas Offering is not and has never been received by Woman's Missionary Union. It goes from the states to the treasurer of the Southern Baptist Convention and from that office to the Foreign Mission Board.

Nor are the funds administered by Woman's Missionary Union but by the Foreign Mission Board. The allocations are decided upon in a democratic manner. All over the world Southern Baptist missionaries are organized into "Missions" (for example, those in Japan make up



the Japan Baptist Mission), and they hold annual Mission meetings in which they list personnel and financial needs according to priority. Then they send these priority lists to the Foreign Mission Board for administrative study.

From these lists the Foreign Mission Board secretaries present recommended allocations to the WMU Executive Board for approval and as information for promotion of the Lottie Moon Christmas Offering. The Foreign Mission Board then votes final approval of all allocations, receives the offering funds, and administers them.

FROM 1888 through 1959 a total of \$60,971,544.19 has been channeled into the foreign mission work of Southern Baptists through the Lottie Moon Christmas Offering. A little more than 75 per cent of this has been given in the past ten years.

Increasingly the churches have supported Woman's Missionary Union in its promotion of the week of prayer and the offering. Appeals from pastors have resulted in more widespread concern for lost people and have stirred the hearts of whole congregations to share joyfully in this Christmas gift to a needy world.

Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board, says of this effort: "The Lottie Moon Offering means much more than money alone. It helps many people to become aware of God's call to missionary service. It unites the hearts of thousands of people in intercessory prayer for a worldwide task.

"The prayer potential of Southern Baptists is like a mighty river with its power waiting to be harnessed. There must come fresh, mighty impulses of spiritual power if we are to make the impact upon the world of our day which our Lord expects."

Dr. Cauthen also states: "Without the Lottie Moon Offering, the missionary effort of Southern Baptists would be greatly reduced.

"The promotion of the Lottie Moon Christmas Offering is a labor of love performed by Woman's Missionary Union. This offering is not designed to promote particular objectives of Woman's Missionary Union, but rather to undergird the total missionary effort extended in foreign lands."

Missionary testimonies bring renewed enthusiasm for this missionary effort, which we believe came not from

the mind of Lottie Moon but from God through her:

- "WITH ALL the difficulties, it is a joy to see a new church building go up in the small town of Collipulli where it will mean much toward the growth of the gospel. Though the members of the small church are doing their best financially toward the construction cost, the major part is being born through a grant from the Lottie Moon Christmas Offering. These grateful Chilean brethren would have me express their thanks to you for making possible this additional 'sign of growth.' "—Joe T. Poe, Chile.

- "THE NEW HOME of Pastor and Mrs. Yamanaka of Nobeoka is small but very well planned, and these two co-workers with their four-year-old son

are happy in it. They feel they are in a mansion after spending a year and a half in the two small rooms and kitchen in the rear of the church building. Their home life and ability to serve will be blessed greatly by this gift of yours. You did give it, you know, in 1958 when you made your gifts to the Lottie Moon Christmas Offering!"—Leslie Watson, Japan.

- "WE ARE THANKFUL for your help through the Lottie Moon Christmas Offering, for we now have a Jeep station wagon so that we may better answer the many requests that come to us for meetings, training courses, and revivals, using the projector to show Bible movies, and regularly visiting the twenty-five churches in our two districts that stretch over a two-hundred-mile-square area.

"The Baptist church at Trenque Lauquen is on the list this year for help to buy a lot and erect an educational building. So, as you give, picture over a hundred people meeting in a store with two small, unlighted rooms and a very hard-working pastor, for they are counting on you.

"The little church at Cuatro Vientos is depending on you to help them put on a roof and put in windows of their small educational building, for which they themselves have sacrificed to do all the rest. If there is enough through the offering this year we will be able to build or buy a missionary house and not have to pay such high rent as is now the case."—Dottson L. Mills, Argentina.

- "IT WOULD TAKE more space than is available here to tell you of the needs in this one city—needs which we have done nothing about and will do nothing for a long time. . . . But in the face of these . . . we were gratified by the response to the Lottie Moon Christmas Offering last year. Most reports we received indicated that goals were reached and passed, and that interest in missions was greater than ever. It is for this reason that we are not disturbed by the needs around us. For through your dedicated praying and giving they will be met!"—Dale G. Hooper, Kenya.

With testimonies like these in our minds and the needs of the world on our hearts, can we lay \$8,700,000 on the altar for Christ in the 1960 Lottie Moon Christmas Offering? Southern Baptists can if we will pray, if pastors will lead, and if men and women, boys and girls will give "in memory of The Gift laid on the altar of the world for the redemption of the human race."

Woman's Missionary Union

AUXILIARY TO SOUTHERN BAPTIST CONVENTION

MRS. R. L. MATHIS, PRESIDENT

ALMA HUNT, EXECUTIVE SECRETARY

600 NORTH TWENTIETH STREET

BIRMINGHAM 3, ALABAMA

Dear Pastor:

It is a pleasure to address an "open letter" to you and the other pastors of the Southern Baptist Convention. Especially is this true because my subject is "The Lottie Moon Christmas Offering."

This makes my letter such an important message that I feel unworthy to write it. I dare to do so only because we have a mutual desire in Southern Baptist life to do everything possible to take the gospel to more people in more lands through more praying and by more giving. To that end we are committed--all of us.

I believe that God has blessed Southern Baptists beyond any other group because of our singleness of purpose. Compelled by the Great Commission, we are striving in our churches to increase our giving to missions through the Cooperative Program. He has also led us in the last seventy-two years to increase, year by year, the Lottie Moon Christmas Offering.

Because the WMU Week of Prayer for Foreign Missions and the Lottie Moon Offering are a blessing to any church, I offer a few suggestions which I believe will be helpful. If you have not already done so, please ask the WMU president, other WMU leaders, the Sunday school superintendent, Training Union director, Brotherhood president, and chairman of the deacons to meet with you. This group should prayerfully set a goal worthy for your church.

As your people become conscious of the WMU Week of Prayer and its significance--as they grow in knowledge of the Christmas Offering and all that it means to the cause of missions--the response will be overwhelming.

In the Sunday school and Training Union departments, the leaders will have opportunities to give information and make appeals for the offering. The Brotherhood will give information and encourage participation in prayer and giving.

Lottie Moon Christmas Offering envelopes, free upon request from state WMU offices, should be given to all who would like them. Some should be placed in the pew racks. There may be a special service when the members of the church family will pour their love offerings into the treasury. Everyone in the church should have the privilege of giving a Christmas gift for the Lord's work.

The 1960 Lottie Moon Christmas Offering will mean new churches, missionary homes, schools, hospitals, and personnel. A glorious outpouring of gifts to this offering should lead your people to love the Lord and his work more than ever before. And out of it should come an increase in gifts to the Cooperative Program.

Please join in earnest prayer that Southern Baptists will begin now to pray and get ready for a new day in all of our mission giving. Let us pray that as leaders we will lead more people into a growing concept of a mighty stream of mission dollars pouring from our churches. A waiting world may be just waiting to see what one denomination can do--a denomination divinely inspired and divinely led, a denomination unafeard to give. My earnest prayer is that this warm-hearted, growing denomination of which we are a part will measure up. May the Lord bless you and all others who will share in this appeal.

It was a letter--written by Miss Lottie Moon, a Southern Baptist missionary to China--which inspired the first Christmas offering. She wrote more letters of appeal by hand for prayer and gifts and sent them to leaders of scattered missionary societies. Those leaders wrote to others, and so began one of the greatest efforts ever carried on by a body of people for the cause of missions.

The opportunity has grown far beyond those beginning days. Today I write this letter as an "open letter" to all Southern Baptist pastors. The WMU Executive Board asked me to do so and requested space for it in THE COMMISSION. The secretaries of the Foreign Mission Board enthusiastically approved. And so this letter--to you.

Gratefully yours,

Mrs. R. L. Mathis

Mrs. R. L. Mathis
President
Woman's Missionary Union



FOREIGN MISSION NEWS

Carver Opens Rankin Building

LOUISVILLE, Ky.—(BP)—Mrs. M. Theron Rankin, widow of the late Foreign Mission Board executive secretary, brought personal greetings here as a building named after Dr. Rankin was dedicated. Carver School of Missions and Social Work, an institution of the Southern Baptist Convention, will use the new academic building.

Dr. Rankin was executive secretary of the Foreign Mission Board from 1945 until he died in 1953. He was a graduate of Southern Baptist Theological Seminary, whose campus neighbors that of Carver.

Carver President Nathan C. Brooks, Jr., opened the doors of the building and led in the dedication. Dr. W. R. Pettigrew, pastor of Walnut Street Baptist Church here, described the vision of Dr. Rankin, who was a missionary in China before heading the Board.

"Everything in the life of M. Theron Rankin was missionary," Pettigrew remarked. "To the degree that this building is dedicated to world missions, to that extent shall it appropriately wear the name, the M. Theron Rankin Academic Building."

Ramsour to Head Institute

Dr. H. B. Ramsour, Jr., a Southern Baptist missionary for twenty-two years, has been named president of the Mexican Baptist Bible Institute in San Antonio, Texas.

He first served in Japan, then went to Argentina, and transferred to Hawaii in 1946. For two years he was president of the Hawaii Baptist Convention.

Tolbert Teaches at Seminary

Malcolm O. Tolbert, a missionary to Brazil since 1952, has been named instructor of missions at New Orleans Baptist Theological Seminary.

He served as executive secretary of the state Baptist convention of Pará, Brazil, and as executive secretary of the São Paulo state convention executive board. Engaged in evangelistic work, he was pastor of three churches in Pará.

Mr. Tolbert also taught at the Equatorial Theological Institute in Belém,

Pará, as professor of homiletics, church history, and Portuguese.

Price Tours South America

Dr. J. M. Price, professor of religious education and dean emeritus of the School of Religious Education at Southwestern Baptist Theological Seminary, Ft. Worth, Texas, recently made a lecture tour of South America. He spoke at Baptist seminaries in Cali, Colombia; Santiago, Chile; Buenos Aires, Argentina; and Rio de Janeiro, Brazil. He also visited Mexico City; Panama; Lima, Peru; and Montevideo, Uruguay.

Soren Plans Visit to Europe

Dr. João F. Soren, president of the Baptist World Alliance and pastor of First Baptist Church in Rio de Janeiro, Brazil, plans to make his first trip to Europe in 1962. He will visit several countries and take part in a conference of Baptists in Spain, reported *The European Baptist* magazine, published by The European Baptist Federation.

Mrs. Paw Named BWA Officer

The name of Mrs. Louise M. Paw, of Rangoon, Burma, was omitted as a newly elected vice-president of the Baptist World Alliance in the Baptist Press news release on page 12 of *THE COMMISSION* for September. She should be included among the vice-presidents listed.

BRAZIL

Mission Creates Brasilia Field

The South Brazil Mission voted in its recent annual session to create a new field of work embracing Brasilia—the "made-to-order" capital in the nation's interior—and the territory surrounding it in the newly formed Federal District. Rev. and Mrs. James E. Musgrave, Jr., will move there to carry on the missionary work.

A large building is now under construction for the First Baptist Church, for which the Jarman Foundation of Nashville, Tennessee, has given \$300,000 to cover half the cost. The church already has mission work in three nearby communities and other preach-

ing points throughout the area.

The five Baptist churches in the Federal District are now organized into a convention.

"If Baptists are to really take advantage of the opportunities so peculiar to Brasilia, then there must be a program of rapid development during the next five or six years," Missionaries Musgrave and William H. Berry reported to the South Brazil Mission.

CHILE

FMB Sends \$125,150

The Foreign Mission Board has appropriated the full \$125,150 requested by the Chile Mission to care for emergency human needs and to rehabilitate Baptist work in the wake of last May's devastating earthquakes. Two thirds of the Baptists in Chile live in the quake-stricken area, and many of their sixty churches were damaged.

The Board voted in September to send the final \$104,896.49 needed for relief. It had previously sent \$16,529.47—all the relief funds the Board had on hand. Along with that aid, delegates to the Baptist World Congress in Rio de Janeiro gave \$2,387.85, and visitors to Chile—traveling to or from Rio—left \$1,336.19 with the Mission treasurer.

The September appropriation included \$16,198.86 from relief funds then on hand and \$88,697.63 from capital funds provided by the Cooperative Program. Substantial gifts of clothing and other commodities have been made by individuals and groups.

"In the meantime, the needs in Chile have continued to mount," said Dr. Frank K. Means, secretary for Latin America. "There will be ample need for such additional resources as may become available from individuals and churches during the months ahead."

FRANCE

Orleans Congregation Doubles

The English-speaking congregation in Orléans has doubled attendance since Missionary Jack Hancox arrived as pastor, reported Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East, to the

Foreign Mission Board in September. Mr. and Mrs. Hancox were appointed in December, 1959.

New English-speaking groups have also been formed as Evreau and Chateauroux.

The Foreign Mission Board, in addition, has helped a French-speaking church buy a building in Tours, with \$9,000 appropriated in September.

HONG KONG

Refugees Need Winter Clothes

Refugees in Hong Kong are in urgent need of winter clothing, reports Dr. Winston Crawley, secretary for the Orient, who is now living for a few months in the colony. Three hundred thousand people live in temporary, makeshift quarters with little protection from cold weather, he stated.

The Foreign Mission Board does not have facilities for forwarding clothing, however. All relief materials should be sent by parcel post direct to Rev. James D. Hollis, 169 Boundary Street, Kowloon, Hong Kong. Information about postage and size of packages may be obtained from local post offices.

ITALY

Building Permit Still Denied

Despite a decree by the Council of State, Italy's highest administrative court, that officials of Veroli were unjustified in denying a building permit for a Baptist church in Sant' Angelo in Villa, the permit is still being denied.

The action thus did not end the three-year-old dispute, although reported by a Religious News Service release in **THE COMMISSION** for July as having been settled.

The local authorities of Veroli, whose jurisdiction includes Sant' Angelo in Villa, have refused to recognize or execute the sentence of the high court. The prefect of Frosinone, with support of the area's archbishopric, has likewise refused.

An official communication from the prefect addressed to the Italian Baptist Union's lawyer declares that the sentence of the Council of State does not authorize the pastor to resume construction of the building. It adds that the "repeated" sentence of the Council is of "no effect" and that the order suspending construction continues to be valid.

A letter from the Union's legal



Morris Winters Jr.

A refugee mother in Hong Kong improvising a sidewalk shelter for protection against the winter cold. See the related article at left.

counsel quoted the mayor of Veroli and the prefect as saying, "You have won but we will prevent you by force from constructing the building."

The local authorities insist that a local building permit must be obtained in addition to the approval of the blueprints already issued by the authorities of the provincial capital of Frosinone. The Union's lawyer insists that it is a plain case of religious persecution and not a simple question of failing to comply with building code regulations.

Every legal step possible is being taken to force the local authorities to rescind their action, and higher authorities have promised to do something about it. However, Baptists in Italy have often won their rights in the higher courts only to have them denied locally.

LEBANON

Seminary Opens in Beirut

The Arab Baptist Theological Seminary in Beirut began its first term October 4 with twenty-two students from Egypt, Jordan, and Lebanon. Opening ceremonies were held October 7.

The seminary, the first sponsored by Southern Baptists in the Near East, will meet in rented quarters until buildings can be constructed on its permanent site just outside the city. Boarding facilities for out-of-town students are provided.

The course of study is based generally on that leading to the diploma in theology at Southwestern Baptist Theological Seminary in Ft. Worth, Texas. However, it will be extended over three years instead of two. Included among the students are five women taking a special course while their husbands and the other men study theology and homiletics.

The advisory council, composed both of national Baptists and Southern Baptist missionaries, held its first meeting August 30 in the seminary quarters. The plan is for the council eventually to be made up primarily of nationals and to become a board of trustees. Missionary Finlay M. Graham is president of the new school.

SPAIN

Church Forbidden to Reopen

The Baptist church of Seville—closed since November 10, 1958—has been refused its request for reopening. The reason given by the Spanish Ministry of the Interior is that another Baptist group is already authorized in the city of almost a half-million population.

Conferences with government officials in the summer had encouraged Baptist leaders to believe that the church would soon be opened. When the written request was made, it was denied.

(Continued on page 27)



Romero

MOISÉS ARÉVALO is now completing the first year of his second half-century in the Christian ministry here in his home country of Mexico. An outstanding theologian, leader, and saint, he was many times president of the National Baptist Convention of Mexico and for several years, until recently, was president of the Convention's Home Missions Committee.

Señor Arévalo's faithfulness and judgment were tried, tested, and proved many times during these first fifty years of service. And I speak truth when I say that there is no other man on earth whom I as sincerely love and respect.

Moisés (Moses in English) was born seventy-one years ago in a little Aztec village named San Lucas Tepemajalco. His father was a simple *petatero*, a weaver of rush mats, and Moisés helped in this trade as a boy.

From infancy Moisés had been under evangelistic influence. His mother had been deeply impressed by the gospel, and his father sympathized with the evangelical churches. Because of this Moisés was never baptized into the Catholic Church but was baptized in the Presbyterian church at Capulhuac when he was two and a half years old. At that time his parents did not know there was a Baptist denomination.

The family was persecuted by the Catholics because they did not go to the Catholic services. Sr. Ambrosio Arévalo was attacked on the streets several times, assaulted in his home, and once jailed for several months.

Even though Sr. and Sra. Arévalo were not yet members of any church, they read the Bible in their home,

My Friend,

L. O. Engelmann, a representative of Southern Baptists in Mexico from 1925 to 1936, is now director of a Bible institute in Guayameo. This article grew out of an address he made last November at a ceremony in the First Baptist Church of Iguala honoring Sr. Arévalo's fiftieth anniversary as a minister of Christ. In editing, supplemental facts were incorporated from Foreign Mission Board files.

Moisés and Mary Arévalo hold a silver-plated tray presented by the Mexican Baptist Mission in commemoration of Sr. Arévalo's half-century of service to his people, working closely with Southern Baptist representatives.

along with some evangelistic books and many pamphlets. She especially read these affirmations of truth, sometimes with Moisés in her arms. In this way she inspired the love of Jesus in the boy's heart.

Missionary Benjamin F. Muller, pastor of the Baptist church in nearby Toluca, went to their home at the end of 1902 and invited the parents to send Moisés to a school that he and Missionary R. P. Mahon were opening in Toluca. Moisés entered Anglo-Mexican Institute the following January, but he was a wilful and mischievous boy and often got into trouble with his teachers and fellow pupils.

By the peaceful preaching of Missionary Muller, however, Moisés finally made a resolution to go back to God. He recognized Jesus as his Saviour and was baptized in May of 1904 at the age of fifteen. When he accepted Christ, it was all the way. He then became a model pupil and a *prefecto* (student monitor). After finishing the regular course he remained a year in order to study such theology as the school could teach him, as there was no seminary to attend.

At the age of twenty Sr. Arévalo became pastor of the Baptist church in Taxco, in the state of Guerrero, where he served for two years. Stories are still told of his continuous activity and faithfulness. During his pastorate there he married a former Bible teacher at the Toluca school, Susana Jones, an American missionary from Illinois.

Soon they moved to Morelia, capital of the state of Michoacan, and served the Baptist church there for

seventeen years. It was a "paper" church when the Arévalos began their work. Only five members remained after a falling away, and they were scattered. But Sr. Arévalo gathered them and went about winning others.

When he left the church there were over 150 members with a spirit of evangelism and faithfulness. A large, beautiful building had been erected, along with the pastor's home, in front of what is now the post office on the principal street of the city.

THE TIMES were troubled when they went to Morelia. The revolution boiled over Mexico from 1924. Armies marched across the land. At one time Morelia was cut off from the missionary in Toluca, and no salaries could be sent. But Sr. Arévalo and his wife went on with the work, making their own living.

Each night they would work late, making a batch of corn starch. The next morning while she did the housework he would set out to sell the starch, which had cooled during the night. After lunch they would go out to visit and do other church work. Then, after supper, they held services in each part of the city on different nights, with a service at the church on Wednesdays. Arriving home afterward, they made up the next day's starch. On Saturday nights they rested and held the regular services on Sundays.

The Lord blessed them. A good market developed, and they no longer needed to peddle the starch but only to deliver it to customers. Then word came of other ministers in that area, also cut off from the missionary, who were in need of help. The Arévalos

By L. O. ENGELMANN

Moses

began to send them aid, and for eighteen months they supported the workers of that state and the neighboring state of Guanajuato. When the missionary, C. L. Neal, and his wife were finally able to get through with money, they had a feast.

Hearing later of the Tarascan Indian tribe to the west of Morelia, where any outsider who entered was killed without question, Moisés and Susana began to pray that God would open the door for the gospel in this region. And, to be ready, he began to take lessons in the language from an Indian who lived in Morelia.

One day a Tarascan *cacique* (local chief) came to Morelia as ambassador to the government. It was Sunday, and the offices were closed. Hunched over, wrapped in his blanket, and wearing a wide-brimmed straw hat, he wandered about passing the time. From an open door came the sound of singing, and he stepped in to listen. Thinking it was a political rally, he seated himself. It was the Baptist church.

After a while Cuamba, as he was called, noticed that the other men had taken off their hats, so he did the same. He listened to the sermon and was interested. So he returned for another service, and he accepted Christ. One Tarascan was saved.

The following week he came to Sr. Arévalo and, with the poor Spanish of the Indian, said: "Tata Moise [Tata, or daddy, is a respectful way of address among the Tarascans], I want that you should come out to tell my people about the Highway."

Asked where his village was, he answered, "Fourteen hours on horseback to where the sun goes down."

"But," said the pastor, "that is

Tarascan land." And Cuamba replied that yes, he was a Tarascan.

Such joy for Brother Arévalo. After long praying that God would open the door, here it was being done. He came to me and said, "I have found a gold mine. Will you go with me?" So we went.

We left Morelia at 3:00 A.M., on foot and without food. We came to the village of Teremendo at four that afternoon. Cuamba quieted the Indians, saying that he had invited us, and we were allowed to go to his home, where a crowd gathered. By 4:30 we started the service. Sr. Arévalo and I sang several hymns, prayed, and then he preached.

When we dismissed them, Cuamba said, "No, some more have come. Throw them some more." Then I preached.

Again we dismissed the people, and again they called for more. At 11:00 o'clock that night, worn out, we told them we must rest, that we had left Morelia without breakfast and were tired. But tomorrow we would tell them more. Immediately they remembered their hospitality and brought food, and we were finally asleep before midnight.

But later I heard a noise outside, and looking out I saw that people were gathered, waiting for us to arise. It was 4:00 A.M. So we arose, and the service started. It lasted all that day until late at night.

However, while we were holding services the first night, a group of Tarascans discussed our coming and decided that even though Cuamba had spoken for us they did not want outsiders in their territory. A group of some twenty-five men formed and surrounded the meeting, prepared to kill us.

But the leader said, "Wait. Let us first hear what they are talking about." So they all listened a while. Soon the leader called them away, saying, "No, let us not kill them.

They talk good, and we need that."

His son-in-law, one of those who came to kill us, accepted Christ that night and became a preacher. He, Salatiel Rodríguez, in turn suffered much persecution and danger of his life. In less than a year a church was organized with fifty charter members and a church house erected. From Teremendo the gospel spread to neighboring villages.

ONE DAY as we sat chatting, Sr. Arévalo said to the men in Teremendo, "Now that you have the gospel, you should carry it to Puruá-tiro" (a town four hours' ride away). A frozen silence fell among the group.

After some time, one said, "No, those people are our enemies. For centuries the two towns have fought. They have killed our men, and we theirs. You have brought us the gospel. Good. But we leave them without the gospel and they all go to hell. Good."

Brother Arévalo then gave them a good talking about Christian spirit and the duty of carrying the message. He reminded them that when we came they had been our enemies, and that when Christ came from heaven we were all at enmity with God. They said nothing more.

The next morning, very early, a commission of two men set out for San Pedro. They arrived at dawn, just as the village was stirring, and called out that they had a message. The men swarmed out and asked what message. Handing them a Bible in Spanish, the Indians from Teremendo said: "This is a message from Father God. We hope that you will not read it, for then you will all go to burn in the fire. But Father God said to give it to you, so here it is." And away they rode.

Immediately a town meeting was called. A man who could read Spanish was given the Bible and told to translate for them. He began at Genesis, and all day the people sat and listened.

They did not get far, however. Discussing the matter, they remembered they had been told that some men from Morelia had brought the Word to Teremendo. So they sent a committee to Morelia to ask us to come and explain the message. We went, and another village had the gospel. The two towns became friends.

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Dr. and Mrs. William M. Clawson visit Pastor Aparicio's family in Zopoca, a Tarascan village. Sr. Arévalo and L. O. Engelmann first preached the gospel to the Tarascan Indians.



Missionaries—Per Us

HOW MANY foreign missionaries should Southern Baptists have? The answer is not likely to be found by mathematical methods or in a Scripture passage.

In 1945, at the close of World War II, the Foreign Mission Board had 519 missionaries under appointment. We rejoice as we come to the closing weeks of 1960 to see that the total now exceeds 1,450. Surely we can say that the emphasis on Advance has brought about this phenomenal increase. This comparison with the past stirs within us a spirit of thanksgiving.

We must turn quickly, however, from comparing our present status with that in years gone by, lest we begin to feel satisfied and relaxed. What our Lord has been able to get from us for his worldwide purpose is but a beginning. For every missionary now under appointment by the Foreign Mission Board there are more than 6,600 of us staying at home. This ratio is far better than the one fifteen years ago when it took eleven thousand church members at home to back up a missionary to another land. But regardless of this favorable trend, do we dare think that we are near the ideal proportion of church membership per foreign missionary? Does even this latest statistic express the compassion we all too easily say we feel for the world's lost millions?

The reason for challenging ourselves is not one based upon a criterion of numbers. The Foreign Mission Board is not trying to break records and set new ones merely to have good reports for the messengers to hear annually at the Southern Baptist Convention. Such motivations would disqualify any board or agency for service in such a cause as reaching the world with the gospel of Christ.

But as we look beyond the borders of our own country through the eyes of our missionaries and others who tell and write authoritatively, we see the vastness of human need and misery. To measure it we must use numbers—statistics—and then compound our vision by using the incalculable value of any one person who is lost and has never heard the gospel.

In the Orient our missionaries are serving on several fields where less than 1 per cent of the people know of Christ. For the remaining 99 per cent, numbering hundreds of millions, time on this earth is little more than a way of measuring their sojourn through misery and spiritual darkness to a Christless death.

From our churches there has gone out less than one six-thousandth of us to tell them the story we say is the greatest ever told. We have passed the midday mark of opportunity to reach the world with

the gospel. The nighttime has already come for the present generation in several countries where doors have been bolted and barred against a missionary witness. The same kind of night is settling down in other places, too, while we enjoy our luxurious comfort and ease and give \$1.69 per capita (1959) for reaching the peoples beyond our own boundaries.

Let us work for the day when we will have a foreign missionary for every one thousand church members. May we be willing to be highly critical of ourselves and break with any part of our past that has kept us from being the missionary force we should have been. This will come about only as churches become convicted of their worldwide purpose and put missions at the heart of their programs. We will be well on the way to meeting our emergency when every pastor sees his ministry in terms of the spiritual needs of the world and leads his people to share that vision with him.

A Thoughtful Christmas Gift

MANY THOUSANDS of people across the country are sending magazine subscriptions this year to their friends as Christmas gifts. When we give someone something to read we contribute to the shaping of his thoughts and impressions. In light of this, let us be sure we give the very best—something to uplift and inspire, and something God can use for his kingdom on earth. Unfortunately, some publications do anything but that; others, however, have extremely good influence on their readers.

Without hesitation, we declare that **THE COMMISSION** is completely devoted to the high purpose of helping reach the whole world with the gospel of our Lord Jesus Christ. The influence it has had in homes, churches, and the lives of young people has given rise to many testimonies as to its value. For those who have never read it, it can become God's way of opening their eyes and hearts to what he wants them to mean in his worldwide purpose. Many of them will never know about it unless someone sends it.

Surely every subscriber to **THE COMMISSION** is eager to see his fellow Baptists getting the kind of vision of our world **THE COMMISSION** will give them. For many of our church friends no gift could be more thoughtful than a one- or three-year subscription to **THE COMMISSION**. It is the one magazine Southern Baptists have that is exclusively devoted to keeping them in touch with their foreign missionaries all over the world.

Send your gift subscription orders for **THE COMMISSION** to the Foreign Mission Board soon, giving each person's name and address clearly printed or typed. Enclose remittance for each subscription at the rate of \$1.50 a year or \$3.50 for three years.

The Response Is Personal

By BAKER J. CAUTHEN

I HAD a delightful visit today with a young missionary couple on furlough. They are thirty years of age, blessed with excellent training, deep dedication, and radiant Christian joy.

When I asked them of their plans upon returning to the field, they told me that they are to open new work on the shores of Lake Tanganyika, where amid one million people only one out of one thousand is a Christian. The area is blighted with illiteracy, disease, and paganism.

They are under no illusion as to what lies ahead of them. They realize that they will be five hundred miles from their nearest fellow missionary and, with their own little children, will be exposed to many real risks.

I was impressed with the peace, calm, and radiant joy so evident in them. They are sharing with Christ in his task of world redemption and rejoice in the privilege.

Many ask what makes men and women do like this. Some who do not know Christ can see in it no meaning whatsoever, but those who have been touched by his grace and love understand.

These missionaries have come face to face with our Lord's Great Commission. They realize the world is filled with people who need to know of Christ but cannot hear unless someone goes to tell them. They have taken personally the tragedy of little children being born into the world to live and die without hearing of the Saviour.

Response on the highest plane is always personal. It is that which comes about when the individual recognizes his Lord's expectations and yields himself to him regardless of what the world may think or what circumstances may follow.

This type of dedication is witnessed constantly at the Foreign Mission Board as pastors, doctors, teachers,

nurses, and many others are appointed for service overseas. Many step out of challenging pastorates, profitable medical ministries, and other places of responsible leadership to go to mission fields.

We constantly remind ourselves that these men and women have yielded themselves to the call of Christ without even asking about salary, security, or living conditions. They have merely become aware of the Master's mandate and their personal responsibility.

They turn their faces to lands abroad with confidence. They know as they undertake their tasks that it will be necessary to have means wherever to work. How precious is even a simple chapel in a land where people need to hear about Jesus! How precious is a hymnbook translated into the language of the people you are trying to reach! How priceless is the medical equipment with which a skilled doctor in a mission hospital is trying to serve suffering mankind!

The missionaries go with confidence because they believe that millions of Southern Baptists, who have not experienced a personal feeling of Christ's mandate to go, have realized their own personal responsibility to share.

INDEED, it is important that every Christian recognize that the world task is his personal responsibility. Even though Christ has not placed you individually in Africa, Japan, or Latin America, it does not mean that you are not a part of the world mission task. Every pastor, Sunday school teacher, deacon, or other church worker—as well as each member of a church—has a definite personal responsibility for world missions, just as do those who cross the world to tell the story of Christ and his love.

The missionaries believe sincerely that when they encounter overwhelming need and make recommendations



Baker J. Cauthen

to the Foreign Mission Board for reinforcement, Southern Baptists will find a way to make it possible.

Missionaries have long realized that only the most vital and pressing needs can be met. Each year as the Missions gather to consider their work they eliminate great numbers of worthy calls that should be answered, and they present to the Foreign Mission Board for consideration only those they feel are absolutely critical. Even then it is necessary for us to leave unmet each year needs totaling more than three million dollars.

With all my heart I believe that Southern Baptists would honor our Lord and would receive unspeakable spiritual blessing if we should share not less than one tenth of our total Baptist giving each year with the peoples of the world outside our land. In 1959 Southern Baptists gave altogether \$453,338,720. One tenth of this amount would have been \$45,333,872. But Southern Baptists gave last year for foreign missions \$15,985,116.39.

We are grateful to God that Southern Baptists have caught a glimpse of the magnitude of the world task and an understanding of the large-scale efforts which are necessary to serve it. We must keep in mind that with the population explosion now in progress

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EPISTLES

FROM TODAY'S APOSTLES AROUND THE WORLD



Lack of Workers Brings Disappointment

J. Franklin Baugh, Jr.
Dacca, East Pakistan

OUR ORIENT AREA secretary, Dr. Winston Crawley, was here in April with the disappointing news that there is no one coming up for appointment for Pakistan this year. We had hoped for three couples and had expected two. When our seminaries are graduating more men than can immediately find positions, when our Southern Baptist churches are growing at a rapid rate, when more money is given to missions than ever before, when we are acutely aware of the needs of the underdeveloped countries of our small world, when we realize as never before that the time for Christians may be limited, surely we owe more than the efforts of six couples to fifty million people who are less than one-third of 1 per cent Christian and are caste Christian. Will each of you join our Mission in prayer that this situation may be quickly remedied?



Funeral Offers Opportunity to Witness

Van Gladen
Saltillo, Coahuila, Mexico

ONE MORNING on our way to church we saw our grocer, Jesús Morales, and one of his brothers dressed in black, approaching a funeral home. When we stopped he told us that his father would be buried at a certain cemetery at 5:30 that afternoon. For over a year I had been seeking to win Jesús the grocer to Jesus the Lord, and I felt this would be an opportunity to show my interest in him.

A little after 6:00 P.M. the procession arrived. Jesús and his brothers were the pallbearers. They placed the casket over the underground vault, which had room for four boxes. When the flowers were arranged and the casket opened, the people passed by for a last look. Then the sons lowered the box, and we all stood by while one of the cemetery employees sealed it into its niche.

The undertaker nodded to Jesús, who seemed on the verge of making a speech, when an uncle began to thank all the friends for accompanying them at this trying time. He had some difficulty, because he had obviously had so much alcoholic preparation that his tongue was thick. But most of the others probably did not notice, for they,

too, had sought the same solace. In fact, the fragrance of the flowers could not be detected through the alcoholic odor which hung over the proceedings.

I thought surely a priest would be there, but none came. Jesús seemed genuinely appreciative of my presence, for he gave me his *abrazo*—a combination hug and pat-on-the-back that a Mexican bestows on someone he considers to be a real friend.



Miner's Concern Helps Spread Gospel

Mamie Lou (Mrs. J. Earl) Posey
Baguio, Philippines

SEVERAL WEEKS ago a man who had been attending our Saturday afternoon Bible study class conducted by two seminary students at Itogan Gold Mine near Baguio asked one of the students, Wesley Jamandre, to go to his home *barrio* to tell his relatives and friends there what he, himself, had been learning about the Bible. The miner explained that he would soon be getting his two weeks' vacation and would be returning to the *barrio*. He volunteered the use of his own yard as a place for the services to be held.

Wesley talked with my husband and me about the man's request, and we all felt that this was an open door for presenting the gospel to another *barrio* where it had not yet been preached.

Several days later, after loading the carryall with kerosene lanterns and crudely constructed benches, my husband and Wesley, along with several seminary students and men from our church, headed down the mountain to *barrio* Palakpalak. A crowd of people was gathered in the miner's yard the first evening, and even as it neared midnight some of the people lingered on, desiring to hear more about the Bible.

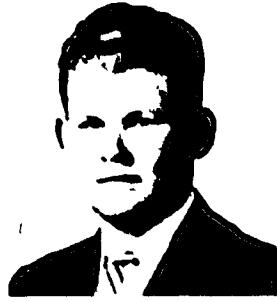
After the first service, people came asking if there were Bibles they could buy to read for themselves. My husband and Wesley had taken Bibles to be used in the services so that the people could follow in the reading each evening. They offered to sell the Bibles to those who wanted them for their own use, and by the end of the second evening the small supply was completely exhausted. The *barrio* people not only purchased Bibles with their small earnings, but they revealed a deep hunger for the truth as Wesley preached and interpreted in their own dialect.

Each evening throngs of adults and children swarmed into the yard to hear the gospel as it was presented through song, personal testimony, and Bible study. During the week many of the people professed faith in Christ as personal Saviour, and on the last night all those who had publicly acknowledged their faith in Christ during

the week were asked to record their names. Thirty-eight people came forward a second time to record their names as having received Christ as Saviour.

As an outgrowth of these services, a weekly Bible study and worship service is now being conducted in *barrio* Palakpalak. Most of those who made decisions are continuing to attend the weekly services and are bringing many of their friends with them.

We are grateful for the opportunity of carrying God's message into another *barrio* where the people had not heard. We are thankful, too, for the miner who extended the invitation. The opportunity came because one interested man cared enough to plead, "Please come to my *barrio* and tell my family and friends about Christ."



Pagan People Beg to Hear God's Word

William E. Lewis, Jr.
Tukuyu, Tanganyika

IT WAS pouring rain by the bucketsful as I left Tukuyu in the old Landrover (English jeep). This was but one more reminder that we had received some thirty-six inches of rain in less than three weeks. In a very few seconds I had left the only stretch of paved road in all of Rungwe District—about one-quarter mile. After bouncing, slipping, and sliding over the somewhat treacherous roads for nearly an hour, Anyosisye (one of the local pastors) and I were halted by another reminder of our rains—a barricade across the road and a sign, "Road Closed."

With only thirty-three more miles of mountain roads to endure, it seemed a waste of time to heed an insignificant little sign, so we "sludged" on down the road. At last we arrived at the village of our destination. It was necessary, however, to ford two streams and climb two mountains—on foot—before we reached the house of Mbola, a young subchief who had sent a letter begging us to come and lead in beginning a church patterned after the New Testament. We received the customary, courteous welcome, drank tea together, and then set to work.

We preached in five places and a few pagans were saved. Their unanimous cry for more of God's Word makes us know that this number will soon be multiplied many-fold. Mbola feels that he wants to try, with God's help, to preach to his people the good news of Christ.

The last service we held before returning home was with a group of over 150 people who were having a funeral service, with the customary wailing, dancing, eating, and drinking. They had just heard that a relative had died in another area of the district, so they, too, were having funeral services for him. This relative had died four months earlier, but it was not known in this place because of poor communication. They still had to bewail the dead.

As we left the closing service, we were met by a group of angry women. "What have I done now?" I thought. They were angry because we had started the service a little early and they were not able to hear the

gospel preached. The only way we could quiet them was to assure them that we would be returning within a month.

As we returned to Tukuyu I was saddened by what I had seen in a pagan funeral for a man who was now lost forever. But I also had that "peace that passes all understanding" in my heart, knowing that I am a very privileged person in being able to help bring the gospel to such a place. I thanked God for the many thousands of Christians at home who have made it possible for me to enter this door of opportunity.



"All Religions Are Same" Is Popular Idea

Robert L. Lambright
Kediri, Indonesia

ISLAM predominates culturally here in a Javanized, liberal form that could be a good model for the "hard-shells" of the Near East and Africa. Knowledge of the Qur'an is limited, but explanatory translations and other Islamic publications are increasingly available.

Conglomerate Chinese religion is manifested by temples in most cities. Theravadin Buddhism has begun a planned comeback, starting study centers, ordaining monks, and accenting the celebration of Wesak (Vesakha)—which commemorates the birth, enlightenment, and passing of Buddha—in "competition" with Moslem Lebaran (Ramadan) and Christmas.

Various forms of philosophico-mystical organizations are widespread. There is one having a sophisticated appeal to certain doctors and "intellectuals." It has a leader who wrote a doctoral thesis on the psychologies of Freud, Adler, and Jung and a certain Indonesian prophet-seer of Solo who has had "revelations." "He is a prophet like Jesus," the editor of their magazine told me.

"All religions are the same" is an attitude often expressed, and it points out the problem in Indonesia bigger than the problems of hostility, indifference, and lack of discriminative understanding of the Christian faith as distinguished from religions. But then, we have this in the United States as well.



They Turn to Everything Except to God

Britt E. Towery, Jr.
Pingtung, Taiwan

THE PAST decade has given rise to new powers, peoples, and lands in the Orient. In it we have seen ancient nations such as China, often called the sleeping giant, come in these short years into a dominating world power. That this development came at the expense of the suffering Chinese people seems of small importance to much of the world.

What Red China has done has been by brute force. It

causes one to wonder to what heights China could have risen under the Nationalists. Nationalist China was weakened by war with Japan in World War II, not to mention the constant harassment of the Chinese Communists. On the mainland Nationalist China never had a chance to move forward.

The Nationalist government on Taiwan has moved forward not only in the military but in economics, farming, and world trade. Standards of living have never been higher. The masses are being educated. Taiwan and the rest of the Orient are preparing for the future. These next ten years, the '60s, may well prove to be world-shaking as the world begins to realize the growing importance of the masses of Japan, Korea, the Philippines, Indonesia, Vietnam, Pakistan, India, Burma, Thailand, and Taiwan.

The rush of these peoples, to the best of my little experience, is in every direction except one—to God. They have time for everything under the sun but God. They have a burning zeal to learn but have no use for the source of all wisdom and knowledge. They are preparing to meet the future but have forgotten that God is the future.

This makes the missionaries' job all the more demanding and urgent. Missionary forces today are larger than ever in the Orient, but all faiths together still have not made the impact necessary to turn the masses to Christ. The need today is for more missionaries, national and foreign, who will go from house to house and from shop to shop with the gospel message, winning them one by one and pointing them to New Testament churches where they may come to know, learn, and grow in the Lord. For when the missionaries are gone, God's churches will move on and on to meet the challenge of tomorrow.



Brazilians Eagerly Await Baptist School

Don Spiegel
Teresina, Piaui, Brazil

"THE FLOODS" were the topic of conversation here in Brazil a few weeks ago, especially in our hard-hit state of Piaui. Reports say that in Picos, the third-largest city of Piaui, over one-half of the houses were destroyed. The mortar and the plaster of mud and lime just won't withstand the onslaught of water. One of our buildings in another town, used for church services and an annex school during the week, had to be moved when several of the walls began to fall. The bridge across the river to our neighboring state has been condemned for use. One of the pillars was weakened by the rushing water. Since most of the wood for use in our electric generating plant comes across this bridge, we were rationed to about four or five hours of electricity each day.

But there were floods of encouragement in the work. We wish you all could have attended our state convention, for your hearts would have thrilled at the blessings of God poured out so abundantly. One of our newly acquired workers told of a Bible-reading contest he sponsored in the city, based on Bible questions. He told of passing a doctor's office where in the waiting room he

saw a young girl, *uma interessada* (an interested one), reading her Bible while waiting her turn. He told of another, a young fellow not yet a baptized Christian, literally memorizing one of the books of the Bible in order to take part in the contest. People stopped him on the street asking, "When will the Baptist school be opened here in Piripiri?" Actually, the plans for opening a school in that city are in the future, at the very earliest in 1961, and the worker has said nothing about opening a school, but the parents have heard such good reports from our Baptist schools in the nearby towns that they are anxiously awaiting a school for their own children.

Perhaps a definition of "annex schools," would be in order. The number of schools in Brazil is very inadequate, and in our state over eighty per cent of the people cannot read or write. Therefore, in connection with our congregations and churches we usually operate a small one- or two-room grade school. The children pay a small monthly matriculation of about 10 cents to 25 cents. The rest of the expense, about \$6.00 per week, is paid by the Mission. We provide a Christian teacher, usually trained in one of our seminaries or Bible institutes. With the help of an assistant, the required five years of primary school are offered.

The day is begun with Bible reading, singing, and prayer, and a Christian approach is given to the teaching. The children usually become the nucleus of our Sunday schools, and the parents become the most prospective contacts for evangelization for our future churches.

A teacher of one of our annex schools in a little town nearby told of having to say "no" to many parents who came to matriculate their children, explaining that there were not enough desks. But one parent pleaded, "Please let my children attend. We don't mind if they have to sit on the floor, but we want them to study here." She reported at our state convention that only one of the eighty-eight students came from a family of believers.

The results can best be seen in the worship services of this congregation. One Saturday night our group of traveling evangelizers was in Morrinhos. The meeting place was literally packed with students of the school with their parents, and not even desirable standing room could be found outside the building at the windows and doors.

One phase of our work that has been very rewarding is our Saturday night evangelistic trips. Near Teresina, within twenty-five to forty miles, we have many little towns and villages in which we have work. We load as many people into as many cars as are available to travel to the services, but the condition of the roads limits the number of persons we can take. We usually load the jeep with a P.A. system, record player, projector, film, records, Bibles, and tracts—and as many people as it will hold, usually six or seven. One town, the only one that can be reached entirely by paved roads, was visited by three cars and a total of twenty-five persons. Usually the playing of about six religious records and the announcing of a filmstrip to be shown after the preaching brings a standing crowd. One Saturday there were so many people present during the showing of the filmstrip I thought surely someone would get pushed in front of the projector and we would have to stop. If we only had bigger and better transportation, and more nights in the week, our outreach would be unlimited.



Sr. Arévalo and the late Dr. Everett Gill, Jr., then the Foreign Mission Board's secretary for Latin America, ride on the grounds of the former Benito Juarez School in Guayameo, where L. O. Engelmann, author of this article, now conducts a Bible institute.

My Friend, Moses

(Continued from page 17)

Shortly after this, when I was asked to take over direction of the Southern Baptist work in the twelve southern states of Mexico, I asked Sr. Arévalo to be my counselor. I knew that I needed advice from one who knew his people. He accepted.

A year later I asked him to leave his pastorate and work as assistant in the oversight of the field, and when I had to leave Mexico in 1936 I turned over the field to him. Since then he has been an energetic and fruitful field evangelist in southern Mexico, along with many other responsibilities he has assumed along the way in his ministry.

WHILE in Morelia, before the membership grew, Brother Arévalo became interested in tract work. Securing a hand press, he laboriously taught himself the work of editor and printer. Then began the publication of a long series of tracts and booklets, and he flooded the Republic with evangelistic and doctrinal literature. The result was a controversy in earnest, for the enemies attacked. And he answered, giving blow for blow and routing the attackers every time.

Once, while I was with him, the Knights of Columbus began publishing a biweekly paper called *Acción Católica*. In their first number they attacked all Protestants as ignorant *peons* who did not know the Bible and declared their intentions of enlightening us. They chose as their first subject the Catholic doctrine of transubstantiation, that the bread and wine of the Lord's supper actually becomes the flesh and blood of Jesus

when blessed by the priest.

The next week their answer came in a Baptist paper, *La Balanza*. Two weeks later the priest took over from the Knights of Columbus. In a few more weeks the bishop took it over and then the archbishop. So thoroughly was he whipped that he published a pastoral letter openly stating that the doctrine was neither biblical, reasonable, nor true to tradition but that because the Holy Mother Church taught it, it was to be accepted as true. Then he excommunicated Sr. Arévalo and me (both of whom were never Catholics to begin with) and held a service in the Morelia cathedral to exorcize the devils out of us.

In succession, Baptists were attacked by Adventists, Russelites, Spiritists, atheists, and others. In each case Brother Arévalo fought them to a standstill, and the Baptists grew in numbers and faithfulness. He extended his work throughout the Republic, visiting places where work could be started even while he cared for the Morelia church.

But it was in his great heart that his greatness was seen most. During the depression, when offerings in the United States fell and mission money was reduced time and again, the help given workers in Mexico was reduced until many were receiving in a year what they had been receiving in a month.

I remember once, when our National Baptist Convention of Mexico met in Guadalajara, Sr. Arévalo came to me and asked whether it was true that another cut was coming. I said it was all too true.

"Then," he said, "I want to ask a favor. My wife and I have no chil-

dren; most pastors have many. Do not cut any more on their salaries. Drop us altogether, and let these men with families continue to receive what they now get. We will make our own living and still care for the work."

And so it was done. For years Moisés Arévalo and his wife made their own living and carried on their work for the Lord without a centavo of pay. Susana died in 1938, however, and he later married Mary Hernandez of Kansas City, Missouri, who serves faithfully with him.

Through all these years Brother Arévalo was exposed to many dangers. In the midst of revolutions and earthquakes he went on, exposing himself when necessary, doing God's work.

On one occasion, while the Catholic Cristeros were in rebellion against the Mexican government, we were to make a trip together into Guerrero. But news leaked to us that the rebels were aware of our plans and were plotting to waylay and kill us.

"Well, the work must be done," said Brother Arévalo, and he went ahead planning. We simply took another trail, leaving the ambushers sitting and waiting for us. We ate dinner in a village where the rebels had spent the night, and the next night they were back, but we were gone. God cared for his own.

IN LATER years and more peaceful times, Sr. Arévalo served as director of our co-educational elementary school at Guayameo, in the state of Guerrero—the only school in a wide region where illiteracy among the people averaged eighty per cent. It was the Benito Juarez School, so named in honor of Mexico's great former president who, himself reared in grinding poverty, fought for Mexico's freedom from serfdom and the power of the Catholic Church which had failed the people.

This little school, inaugurated through the offerings of our women in the United States, once had an enrollment of about 140, with a curriculum equal to that of the city schools. Sra. Arévalo was one of the teachers on the small staff. Circumstances later forced the school to close, however.

Early in 1955, a jeep in which Brother Arévalo was riding with Wyatt W. Lee, Southern Baptist representative in Mexico, slipped off the

(Continued on page 27)

Missionary Family Album

ADDRESS CHANGES

Arrivals From the Field

CLAXON, Rev. and Mrs. W. Neville (*Nigeria*), 317 Crescent Ct., Louisville, Ky.

DUFFER, Rev. and Mrs. Hiram F., Jr. (*Mexico*), 106 W. Second St., Brownwood, Tex.

GRAY, Elizabeth (*Malaya*), c/o J. W. Gray, 116 W. Hillcrest, Greenville, S.C.

HODGES, Betty (*Chile*), P. O. Box 34, McAdams, Miss.

MASTERS, Helen Ruth (*Nigeria*), 1429 NW. 34th St., Miami, Fla.

NOWELL, Vivian E. (*Nigeria*), Box 396, Wendell, N.C.

OWENS, Nannie B. (*Nigeria*), Rt. 2, Box 109, Junction City, Ark.

TURNAGE, Rev. and Mrs. Loren C. (*Colombia*), 1120 S. Fairfax, Denver, Colo.

WHORTON, Mary Jane (*Nigeria*), Rt. 2, Box 171, Gadsden, Ala.



Julia (Mrs. Louis E.) McCall looks in admiration as her son, Michael, holds his new baby sister, Darlene, at their home in Bangkok, Thailand.

Departures to the Field

ALLISON, Rev. and Mrs. Clarence A., Box 2731, Dar es Salaam, *Tanganyika*.

BETHA, Dr. and Mrs. Ralph C., Djalan Sukadjadi, Bandung, *Indonesia*.

BURCH, Vella Jane, Baptist Theological Seminary, Ruschlikon-Zurich, *Switzerland*.

COWAN, Anna L., Southern Baptist Hospital, Ajloun, *Jordan*.

DEBORD, Rev. and Mrs. Samuel A., Baptist Mission, Box 2731, Dar es Salaam, *Tanganyika*.

ELLIOTT, Darline, Apartado Aereo 1320, Cali, *Colombia*.

FILLDEN, Mr. and Mrs. Robert L., Caixa Postal 2 (Corrente, Piaui), Cidade da Barra, Bahia, *Brazil*.

FILLDER, Rev. and Mrs. L. Gerald, Seinan Gakuin, Nishijin-machi, Fukuoka, *Japan*.

HUGHEY, Dr. and Mrs. John D., Jr., Baptist Theological Seminary, Ruschlikon-Zurich, *Switzerland*.

KINGSLEY, Rev. and Mrs. Gene E., Box 94, Blantyre-Limbe, *Nyasaland*.

KOLLMAR, Dr. and Mrs. George H., Apartado Aereo 1336, Barranquilla, *Colombia*.

PATIEN, Rev. and Mrs. John E., Box 832, Bangkok, *Thailand*.

RUCHI, Rev. and Mrs. W. C., Jr., Piazza in Lucina 35, Rome, *Italy*.

SAVAGE, Rev. and Mrs. Teddy E., Box 1458, Kitwe, *Northern Rhodesia*.

WELMAKER, Dr. and Mrs. Ben H., Apartado Aereo 1320, Cali, *Colombia*.

WIGINTON, Rev. and Mrs. Travis E., Baptist Mission, APO 301, San Francisco, Calif. (for first-class mail); Baptist Mission, 55-5 Ka, Choong Moo Ro, Seoul, *Korea* (for second-class mail).

WILLIAMS, Lillian Rae, Apartado Aereo 862, Barranquilla, *Colombia*.

Overseas

BEATY, Rev. and Mrs. Robert E., 3 Argyll Rd., Hillside, Bulawayo, *Southern Rhodesia*.

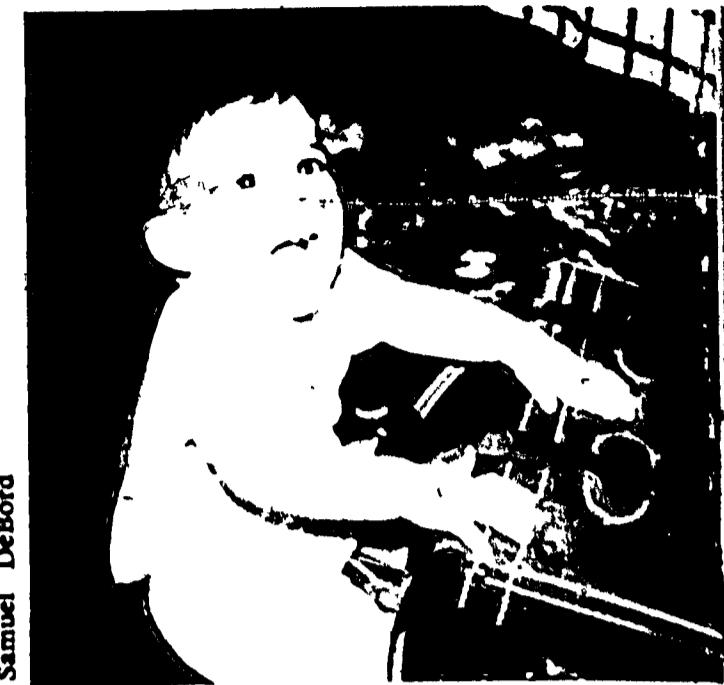
CARTER, Dr. and Mrs. Pat H., Apartado 622, Torreón, Coahuila, *Mexico*.

CLAWSON, Dr. and Mrs. William M., Apartado 212, Irapuato, Guanajuato, *Mexico*.

CLARK, Rev. and Mrs. Charles B., Avenida 3G, No. 65-47, Maracaibo, Zulia, *Venezuela*.

DAVIS, Rev. and Mrs. Charles W., Apartado 5417 Este, Caracas, D.F., *Venezuela*.

FAVELL, Rev. and Mrs. C. Hudson, Box 78, Tamale, *Ghana*.



John Douglas, son of Rev. and Mrs. Samuel DeBord, enjoys helping his mom and dad pack for their return to *Tanganyika* after the family's furlough in Knoxville, Tennessee.

FULLER, Aletha B., Box 10, Ehugu, *Nigeria*.

GRAY, Rev. and Mrs. J. Robert, Baptist Hospital, Eku via Sapele, *Nigeria*.

HERN, Rev. and Mrs. W. O., P. O. Box 120, Ramallah, *Jordan*.

HOWELL, Rev. and Mrs. E. Milford, Box 300, Yaba, *Nigeria*.

HUMPHRIES, Carol Leigh, P. O. Box 100, Kaduna, *Nigeria*.

JONES, Rev. and Mrs. Samuel L., 22 Ellington Ave., Kumalo, Bulawayo, *Southern Rhodesia*.

KENDALL, Rev. and Mrs. Douglas E., Djl. Widjajakusuma 3, Semarang, Java, *Indonesia*.

KEY, Rev. and Mrs. Jerry S., Caixa Postal 2541, Rio de Janeiro, Guanabara, *Brazil*.

KING, Wyona, Box 14, Baptist Mission, Oyo, *Nigeria*.

KNIGHT, Rev. and Mrs. Howard C., Diaz Velez 452, La Lucila, Buenos Aires, *Argentina*.

LEE, Sr. and Mrs. Wyatt W., Manuel Acuna 1763, Guadalajara, Jalisco, *Mexico*.

LINDSEY, Dr. and Mrs. Robert L., c/o Church of Scotland, Tiberias, *Israel*.

LOW, Dr. and Mrs. J. Edwin, Baptist Hospital, Kontagora, *Nigeria*.

MOBLEY, Rev. and Mrs. Harris W., Box 1933, Kumasi, *Ghana*.

RUMPHOL, Mrs. Ruth M., Box 14, Oyo, *Nigeria*.

THARPE, Rev. and Mrs. E. J., 169 Boundary St., Kowloon, *Hong Kong*.

THROWER, Rev. and Mrs. Jack E., Caixa Postal 320, Rio de Janeiro, Guanabara, *Brazil*.

THURMAN, Rev. and Mrs. Clarence, Jr., House 14, Jalan 7/20, Petaling Jaya, Kuala Lumpur, *Malaya*.

United States

BLAIR, Cora (Mrs. Martin S.), emeritus (*Argentina*), c/o Martin S. Blair, Jr., 912 S. Robberson St., Apt. # B, Springfield, Mo.

BROWN, Rev. and Mrs. Homer A., Jr., (*Nigeria*), 1102 16th Ave., S., Nashville, Tenn.

BUTCHER, Dr. and Mrs. Orby L., Jr. (*Thailand*), 4032 Townsend Dr., Ft. Worth, Tex.

EDWARDS, Dr. and Mrs. T. Keith (*Nigeria*), Southeastern Baptist Theological Seminary, Wake Forest, N.C.

FORD, Rev. and Mrs. Charles S. (*Nigeria*), 55 Elizabeth St., Hartford 5, Conn.

HAGSTROM, Annie (*Ghana*), 1709 S. 10th, Waco, Tex.

HAIRSTON, Martha E. (*North Brazil*), 4409 Stanley, Ft. Worth 15, Tex.

HALTOM, Rev. and Mrs. W. E. (*Hawaii*), 701 Kathy Ave., Altus, Okla.

HARDISON, Dr. and Mrs. Wesley A. (*Philippines*), P. O. Box 187, Wake Forest, N.C.

HASTEY, Rev. and Mrs. Ervin E. (*Mexico*), 3708 Wilbarger, Ft. Worth, Tex.

LEONARD, Dr. and Mrs. Charles A., emeritus (*China-Hawaii*), Rt. 1, Box 1237, Naples, Fla.

LUNSFORD, Rev. and Mrs. James A. (*South Brazil*), 2105 Houston, Plainview, Tex.

MATTHEWS, Rev. and Mrs. Jack B. (*Argentina*), 206 Chalker St., Dothan, Ala.

MCCORMICK, Rev. and Mrs. H. P. (*Hawaii*), 2924 Rogers Ave., Tampa, Fla.

MOORE, Dr. and Mrs. John A. (*Ruschlikon*), Carver School, 2801 Lexington Rd., Louisville 6, Ky.

NEIL, Rev. and Mrs. Lloyd H. (*Nigeria*), 715 Summit St., Winston-Salem, N.C.

NELSON, Rev. and Mrs. Loyce N. (*Japan*), 3405 Cherry St., Texarkana, Ark.

NIXON, Helen (*Argentina*), Box 22104, Ft. Worth 15, Tex.

OLIVE, Dr. and Mrs. Howard D. (*Philippines*), 700 Faculty Dr., Apt. H., Howard College, Birmingham 9, Ala.

OWENS, Rev. and Mrs. Carlos R. (*Tan-ganyika*), 1144 Chickasaw St., Paris, Tenn.

RALEY, Rev. and Mrs. Harry L. (*Taiwan*), P. O. Box 429, Wake Forest, N.C.

RANKIN, Dr. and Mrs. Samuel G. (*Hong Kong*), 715 Summit St., Winston-Salem, N. C.

SEARS, Rev. and Mrs. Stockwell B. (*Indonesia*), 931 S. Fifth St., Waco, Tex.

SERIGHT, Rev. and Mrs. Gerald B. (*Equatorial Brazil*), 1119 E. Kings Mill St., Pampa, Tex.

SMITH, Rev. and Mrs. Ebbie C. (*Indonesia*), 1109 Robinson, Conroe, Tex.

WALDEN, Ruth H. (*Nigeria*), 9718 13th Bay St., Norfolk, Va.

YOCUM, Dr. Alfred W., emeritus (*China-Korea*), 2023 Lanier Dr., Silver Spring, Md.

BIRTHS

FARRIS, Stephen Philip, son of Rev. and Mrs. Theron V. (Corky) Farris (*Japan*).

HENDERSON, Patricia Ellen, daughter of Rev. and Mrs. W. Guy Henderson (*Korea*).

HORTON, Thomas Audrin, son of Rev. and Mrs. Frederick M. Horton (*Japan*).

QUICK, Sally Jane, daughter of Dr. and Mrs. Oswald J. Quick (*Taiwan*).

ROSS, Katherine Elaine, daughter of Rev. and Mrs. F. Gilbert Ross (*Mexico*).

SUTTON, Cecilia Larie, daughter of Rev. and Mrs. J. Boyd Sutton (*South Brazil*).

TURNAGE, Mark Timothy, son of Rev. and Mrs. Loren C. Turnage (*Colombia*).

WATTS, James Washington, son of Dr. and Mrs. John D. W. Watts (*Ruschlikon*).

DEATH

LEAVELL, Dr. Ullin Whitney, former missionary to China, Sept. 22, Charlottesville, Va.

MARRIAGE

Correction: HERRING, James Alexander, son of Rev. and Mrs. J. Alexander Herring (*Taiwan*), to Judith Ann Caldwell, June 18, Bristol, Va. (not Greenville, S.C.).

RETIREMENTS

COWSERT, Rev. and Mrs. Jack J. (*South Brazil*), Sept. 30.

WEST, Edith O. (*South Brazil*), Sept. 30.

WHITE, Pauline (*North Brazil*), Sept. 30.

Carter Awarded Th.D.

Rev. Pat H. Carter received the Doctor of Theology degree on May 13 from Southwestern Baptist Theological Seminary, Ft. Worth, Texas.

Miss Truly Receives D.R.E.

Miss Mary Elizabeth Truly, missionary to Nigeria, received the Doctor of Religious Education degree on July 15 from Southwestern Baptist Theological Seminary, Ft. Worth, Texas.

The Response Is Personal

(Continued from page 19)

there will be within forty years more than six billion people in the world. It is imperative that we increase our efforts and our resources in keeping with our Lord's expectations.

Through the Cooperative Program and the Lottie Moon Christmas Offering, we have opportunity to lay in the hands of the missionaries the resources they need as they labor for Christ across the world. The Cooperative Program is the lifeline for all mission labor at home and abroad. It provides the basic resources for projecting the enterprise.

Without the Lottie Moon Christmas Offering our foreign mission labor would be cut in half. How could we build homes for missionaries? How could we construct chapels and churches? How could we equip hospitals? How could we live with ourselves, as we would have to close our ears to the cry of human need and the fervent pleas of the missionaries?

More important than money, however, is the reinforcement which must come through prayer. When Southern Baptists come to the place that we are

so concerned about our responsibility on a world scale that we harness our prayer potential, we will discover that what we are doing today will seem small in comparison with what will come about.

I cherish the thought that Southern Baptists are at prayer for world missions: around the table in thousands of homes, in every organization in the life of the churches, in the worship services on Sunday, and particularly in the Wednesday evening hour of prayer.

We are grateful to Woman's Missionary Union for the Week of Prayer for Foreign Missions. May God grant that it may bring greater blessing this year than ever before through dedicated lives, deepened convictions, and outpoured gifts of love to our Lord.

The response is personal. We cannot wait for the other person—nor for great bodies of people—to act, but each one of us can look to his Lord and find the Master's mandate for himself and translate it into action for the glory of the Lord Jesus Christ. "Whatsoever he saith unto you, do it" (John 2:5).

ALLEN, WALTER EUGENE

b. Wylie, Tex., Aug. 21, 1925. ed. Southern Bap. College, A.A., 1949; Ark. State College, 1951; Baylor Univ., B.A., 1953; S.W.B.T.S., B.D., 1959. U.S. Marine Corps, 1943-46; pastor, Mounds Church, Greene Co., Ark., 1949-51 and 1954-55, Branch Church, Collin Co., Tex., 1951-54, Dennis Church, Parker Co., Tex., 1956-58, and Beck Spur Church, Forrest City, Ark., 1958-60. Special appointee for East Africa, September, 1960. m. Billie Joy Metcalf, Jan. 17, 1947. Permanent address: 312 Lillian St., Dallas, Tex.

EAST AFRICA

New Ap

Appointed September, 1960

ALLEN, BILLIE JOY METCALF

(MRS. WALTER EUGENE)

b. Venus, Tex., Feb. 28, 1928. ed. Southern Bap. College, 1948-49; Southern Methodist Univ., 1953-54; Ark. State College, 1955; S.W.B.T.S., 1956-60; Seminary Extension Dept., Jackson, Miss., 1959-60. Insurance clerk and sec., Dallas, Tex., 1944-47; insurance clerk, Ft. Worth, Tex., 1948; clerk-typist, Waco, Tex., 1952-53, and Dallas, Tex., 1953; sec., Paragould, Ark., 1954-55; stenographer, Ft. Worth, Tex., 1956-58. Special appointee for East Africa, September, 1960. m. Walter Eugene Allen, Jan. 17, 1947. Children: John Vernon, 1948; Lizabeth, 1950; Walter Metcalf, 1952.

EAST AFRICA**PITMAN, GERALD GENE**

b. Ibex, Tex., July 7, 1927. ed. Baylor Univ., B.S., 1950; Southwestern Medical College, Dallas, Tex., M.D., 1953. U.S. Navy, 1943-46; chemistry lab. asst., Baylor Univ., Waco, Tex., 1947-49; intravenous nurse, Baylor Hospital blood bank, Dallas, Tex., 1952-53; intern, Veterans Adm. Hospital, Houston, Tex., 1953-54; gen. practitioner, Hooks, Tex., 1954-56; resident physician in surgery, Eugene Talmadge Memorial Hospital, Medical College of Ga., Augusta, 1956-60. Appointed for Nigeria, September, 1960. m. Virginia Ann Dodson, Mar. 22, 1952. Permanent address: 2924 Trice Ave., Waco, Tex.

NIGERIA**PITMAN, VIRGINIA ANN DODSON**

(MRS. GERALD GENE)

b. Thomas, Tex., June 11, 1930. ed. Baylor Univ., 1947-49; Baylor Univ. School of Nursing, Dallas, Tex., B.S., 1952; R.N., 1952. Doctor's receptionist, Waco, Tex., 1947; summer missionary, Tex. Bap. Student Union, Nigeria, 1951; nurse, Baylor Hospital, Dallas, Tex., 1952-53; psychiatric nurse, Veterans Adm. Hospital, Houston, Tex., 1953; nurse, premature nursery, Herman Hospital, Houston, Tex., 1953-54; instructor, pediatric nursing, Barrett School of Nursing, Univ. Hospital, Augusta, Ga., 1957-58. Appointed for Nigeria, September, 1960. m. Gerald Gene Pitman, Mar. 22, 1952. Children: Laurie Gene, 1954; Julie Ann, 1956; Sherie June, 1959.

NIGERIA**WHITE, DANIEL RABURN**

b. Mesquite, Tex., Aug. 28, 1927. ed. Baylor Univ., B.A., 1953; N.O.B.T.S., B.D., 1955; Southwestern La. Institute, 1956-57. U.S. Navy, 1946-47; pastor, Calilna Church, Limestone Co., Tex. (half-time), 1948-50; summer missionary, Home Mission Board, New Orleans, La., 1949, and Ariz., 1950; student asst., Dept. of History, Baylor Univ., Waco, Tex., 1949-50; pastor, Downsville Church, McLennan Co., Tex., 1951-52, and First Church, Breaux Bridge, La., 1954-60; chaplain, U.S. Army Reserve, Lake Charles, La., 1955-60. Appointed for Spain, September, 1960. m. Frieda Barbara Bryson, Dec. 23, 1950. Permanent address: 3105 N. 27th St., Waco, Tex.

SPAIN**WHITE, FRIEDA BARBARA BRYSON**

(MRS. DANIEL RABURN)

b. Miami, Okla., Jan. 25, 1929. ed. Lamar Jr. College (Tex.) (now Lamar State College of Technology), 1945-46; La. State Univ., 1948-49; Baylor Univ., B.A., 1950; N.O.B.T.S., 1954-55. Bookkeeping asst., Baton Rouge, La., 1950; office sec., First Church, Baton Rouge, La., 1950; bookkeeper, Waco, Tex., 1951-52; bookkeeper, Lighthouse for the Blind and Bap. Book Store, New Orleans, La., 1952-55; welfare visitor, Dept. of Public Welfare, St. Martinsville, La., 1956-57. Appointed for Spain, September, 1960. m. Daniel Raburn White, Dec. 23, 1950. Children: Anecia Lynne, 1957; Mary Gail, 1960.

**SPAIN**

THE COMMISSION

pointees

File in your *Missionary Album*



**WYATT, WINNIE OLLIE DOWDEN
(MRS. WILLIAM EMERSON)**

b. Cypress, La., Feb. 17, 1932, ed. Northwestern State College of La., B.S., 1953; S.W.B.T.S., 1956-60. Office worker, Northwestern State College, Natchitoches, La., 1950-53; billing clerk, Dallas, Tex., 1953-54; lab. technician, Parkland Hospital, Dallas, Tex., 1954-55; book-keeper, husband's dental practice, Hurst, Tex., 1955-60. Appointed for Nigeria, September, 1960. m. William Emerson (Bill) Wyatt, June 7, 1953. Children: William Emerson, Jr., 1955; Charles Cevin, 1957.

NIGERIA



NIGERIA



HENSON, CAROL JUNE

b. Ooltewah, Tenn., Oct. 15, 1932, ed. Carson-Newman College, B.A., 1954; S.W.B.T.S., M.R.E., 1958. Summer missionary, Home Mission Board, Tex., 1953, N.M., 1954, Calif., 1955, and N.M., 1956; high school teacher, Ooltewah, Tenn., 1954-56; library worker, S.W.B.T.S., Ft. Worth, Tex., 1956-57, and dormitory receptionist, 1957-58; educational dir., First Church, Avondale Estates, Ga., 1958-60. Appointed for Chile, September, 1960. Permanent address: Rte. 1, Ooltewah, Tenn.

CHILE

Foreign Mission News

(Continued from page 15)

The church building in Seville had been occupied a little less than two years when its doors were sealed by order of the Spanish police.

SWITZERLAND

Hughey Heads Seminary

The Foreign Mission Board elected Dr. John D. Hughey, Jr., as president of Baptist Theological Seminary in Ruschlikon-Zurich on October 12. He succeeds former president Dr. Josef Nordenhaug, who assumes his new post as general secretary of the Baptist World Alliance on November 1.

Dr. Hughey, a native of South Carolina, was appointed by the Foreign Mission Board in 1943. During World War II he was a relief worker with UNRRA in Egypt. From 1947 to 1951 he was a Southern Baptist representative in Spain, and since that time has been professor of church history at the seminary in Ruschlikon-Zurich.

During the past summer Dr. Hughey taught a course on Baptists of Continental Europe at the Carver School of Missions and Social Work in Louisville, Kentucky.

Duncan Teaches at Ruschlikon

Dr. Pope A. Duncan, professor of church history at Southeastern Bap-

tist Theological Seminary, Wake Forest, North Carolina, is serving as a visiting professor at Baptist Theological Seminary in Ruschlikon-Zurich during the fall semester.

UGANDA

Bukwa Leaders Invite Help

The East Africa Mission recently voted to send Mr. and Mrs. Charles Evans to Bukwa, Uganda, after African leaders in the city asked Southern Baptists to assist them in operating an independent secondary school, "Border College." The Evanses will move from Mbeya, Tanganyika, as soon as residence permits can be obtained.

The Mission has long sought to begin work in Uganda and has been offered full opportunity to develop a religious as well as academic program in the school and to open work in neighboring communities.

The Foreign Mission Board voted in September to send \$5,000 for emergency assistance to the school so that it might remain open, provide education for young people of the area, and give the opportunity for beginning Baptist work in Uganda.

My Friend, Moses

(Continued from page 23)

trail into a canyon, and he was thrown nearly a hundred feet. He landed in a tree, suffering a fractured skull and many other injuries. For more than a week he was unconscious in a hospital in Iguala. Doctors said he would not live.

But God's people all over Mexico prayed, and Sr. Arévalo began to improve. Then the doctors said his brain was so damaged that he would have only the mentality of an idiot. But still God's people prayed, and he recovered his mind. The doctors then said he would be blind. But again God heard prayer, and his sight was restored.

For over a year the fight went on, but at length Sr. Arévalo was well again. Though his hair was snowy white with age, he went again into the service of God. He is now director of a Baptist student home in Iguala.

Seventy-one years old, Moisés Arévalo still travels where he is needed to serve God, still romps with the young people at encampments, still praises the Lord.

INTERNATIONAL STUDENTS: OPPORTUNITIES UNLIMITED

BY EUNICE PARKER

OPPORTUNITIES are unlimited in Christian witnessing to international students.

Each year brings an increasing number of these young people to American colleges and universities. The Institute of International Education lists more than forty-seven thousand now enrolled in this country. There are also several thousand foreign faculty members, medical interns and residents, and others on special training programs.

There is no substitute for a person-to-person encounter. Most of the international students are very lonely and are most responsive to any friend who shows a genuine interest in them as individuals. The ones I know who have become Christians have been reached not through some organized evangelistic endeavor or through sermons, but rather have been led to a meaningful experience with Christ through the patient and persistent witnessing of individual Christian friends.

In the main the foreign visitors are quite curious about religion and discuss religious matters much more freely and openly than do our own Baptist students. They are interested in knowing more about the Christian faith, but a two-way bridge of communication and understanding must be built. As one young man expressed it: "I want to know what you believe as a Christian, but don't begin by telling me that my beliefs are all wrong."

The American Bible Society is eager to help place Bibles in the hands of as many of these students as possible, in their own languages, and it makes foreign language New Testaments available to interested groups at a very reasonable rate.

Perhaps it should be pointed out that simply a "colportage" approach of distributing tracts and Bibles can

leave students in a state of confusion such as one girl expressed: "They dumped a Bible in my lap and left me. It was as though I had placed before them a large bowl of rice, handed them some chopsticks, and said, 'There, I hope you will enjoy your meal.'" A sense of timing in presenting the Bible and continual study together with the student are essential if he is to understand its meaning for him.

Patience and a willingness to wait for the working of the Holy Spirit are essential. If we could fully understand the personal "cost" involved in some of these students' embracing the Christian faith, we would be much more understanding of the reasons why it sometimes takes months of patient love and consistent witnessing to yield even the slightest evidence of interest and response on the part of the student.

Witnessing means being genuinely interested in a person and seeking in every way possible to help him experience the kind of love God has for him. It is not limited to explaining the gospel message. Although the truths of the gospel must be made plain, a life of real love and Christian concern may communicate it more effectively than many discussions on religion.

We must look at everyone as a "soul for whom Christ died." Although there is often an outward indication that one is quite satisfied with his traditional religion, we may be sure that there is a Christ-shaped void in every human heart. This sort of "hidden hunger" was revealed by a student from Pakistan, who had presented the Moslem beliefs in a very convincing way at two International Student Retreats, which are held annually at ten or eleven sites throughout the Southern Baptist Convention at Thanksgiving time. He appeared to be a most convinced Moslem, but at Christmas time he wrote:



THE COVER: Dressed for the occasion in her traditional kimono, a Japanese student in the United States attends this year's International Student Conference held in Texas during the Easter holidays and sponsored by the state's Baptist Student Union. (Photo story on facing page.)

"Dear friend:

"This Christmas, I wish you all the blessings the Lord may shower upon you. Through participation at your International Students Retreats I had some deep but heart and soul satisfying experiences. At times I wonder to search for this wonderful experience about which I do not know. I am in dark and yet my soul does prompt me to go forward and search for the light. I feel my future is going to be somewhat different now as I experience some feeling and thirst for Love. I wish you could help me in my endeavors toward the everlasting goal of humanity. I am prepared to read and understand what I have heard and seen in the fellowship and worship in retreats. May the Lord enlighten me and save me from sin on earth.

"I have revealed this to you this time of the year because it is the time significant in the history of mankind. It is birthday of Lord Jesus. I know I am missing an important link in my life without which my life is unsafe and insecure in the truest sense of spiritualism. Please think about my problems and let me do hear from you."

Overseas Outreach—in Texas

More than five hundred international students are enrolled at the University of Texas in Austin. Here Miss Eunice Parker, author of the preceding article, directs the work of international student ministries for the Baptist Student Union of Texas. Pictured on this page are some of the religious and fellowship activities provided the overseas students by the BSU throughout the year.



Texas University BSU's initial contact with international students last year was on the first Saturday of the fall semester, with a riverboat party and picnic on Lake Austin. American students took their guests to an afternoon of recreation and were joined later by host families who provided a picnic supper. Each host family had two or three overseas students and one or two American students to dine at its table. After supper the international guests were invited to spend the evening in the home of their host family or, if they preferred, were taken back to the campus to attend the first football game of the season with their student hosts. This contact provided a natural opportunity for interested American families to meet one or two foreign students whose friendship they could cultivate during the year.

Dr. Buford L. Nichols, missionary to Indonesia, chats with Chinese students at an International Student Conference, held each year at Easter by Texas BSU. This year 254 students from 34 countries attended the statewide gathering.

International students enjoy fellowship with new American friends at a dinner given by a church in Temple, Texas. The BSU arranges week end visits to nearby towns where church members entertain the students in their homes and take them to church.



Rev. Finlay M. Graham (left), missionary to Lebanon, talks with Arab students at BSU center. In addition to arranging informal meetings with missionaries on furlough, the BSU encourages students' contacting missionaries when they return home.



Nigerian students, representatives of Southern Baptist mission work in the newly independent West African nation, sing Nigerian folk songs in a BSU talent hour. Playing the guitar is Mr. Samuel Akande, pastor of a Baptist church in Nigeria studying at Wayland College, Plainview, Texas.



Foreign Missions



Thomas L. Williams

Chinese students view the world at Williamsburg.



Thomas L. Williams

Students from the Near East entertain with songs from their homeland at the Williamsburg retreat.

HUNDREDS of students from other countries eat traditional Thanksgiving turkey each year with groups of American friends. But of greater importance, they learn more—or hear for the first time—of God and Jesus Christ to whom Americans give thanks. These students—more than a thousand of them—are guests of Southern Baptists in International Student Retreats at ten sites from coast to coast. The holiday conferences are sponsored jointly by state Baptist student departments and the Student Department of the Sunday School Board in Nashville, Tennessee.

At the meetings, these guests from various religious



Student speaks in Williamsburg discussion. Dr. George Schweitzer, from the University of Tennessee, presides.

LEFT: Kenya is the home of this student attending the retreat in Williamsburg. RIGHT: A Duke University student, P. S. Saini of India, dines with American Fred Denny of the College of William and Mary.



Thomas L. Williams



Thomas L. Williams

- Student Style

backgrounds are given opportunity to examine basic Christian concepts through informal addresses and open discussions in ways that appeal to inquiring students. This purpose is mixed with periods of talent sharing, recreation, and informal conversation—besides a Thanksgiving banquet with-turkey and all the American trimmings.

On these pages are pictured some activities of the past two years at the International Student Retreats sponsored co-operatively by Virginia-North Carolina at Williamsburg, Virginia, and by Kentucky-Tennessee at Kentucky Dam Village and at Gatlinburg, Tennessee.



Thomas L. Williams
Japanese students see home on a map at Williamsburg.



von DuBell
Cuban students sing on Williamsburg program.



Charles M. Roselle
Indian participants relax at the Gatlinburg retreat.



Thomas L. Williams
Turkish students sing on the program at the Williamsburg retreat.



William Lawson,
BSU director at
Texas Southern
University in
Houston, leads
discussion with
overseas students
at Gatlinburg.



Charles M. Roselle
Orient group offers entertainment in the Gatlinburg retreat.

Charles M. Roselle

World Outlook at Home Base

BY MARILYN KRAYBILL

MEMBERS of Holmeswood Baptist Church in Kansas City, Missouri, are seeking, in a modest way, to create an informed, concerned group who will use their resources and influence to pursue intelligent, effective, Christian solutions to world problems. They have let the citizens in their community know that they have Christian concern for people other than themselves.

In helping to accomplish these goals, World Vision Week was held by the church in the late spring this year. The high point of the week was an international buffet supper to which foreign students and their advisers were invited.

These students from colleges and universities in the Kansas City area will return to their own countries as leaders of society and molders of thought. They need to know that Southern Baptists are not "playing ostrich," with their heads in the sand, and that we are aware of the obligation to carry the message of Christ in its many phases to men everywhere. If this goal is accomplished, a significant contribution to our own spiritual life and to the spiritual well-being of the community will have been made as well as to the world.

Dr. E. Luther Copeland, professor of missions at Southeastern Baptist Theological Seminary in Wake Forest, North Carolina, and former president of Seinan Gakuin University in Fukuoka, Japan, was the principal speaker. Other speakers included Dr. Oswald J. Quick, Southern Baptist missionary on furlough from Taiwan (Formosa), and Dr. V. Lavell Seats, former Southern Baptist missionary to Nigeria and now professor of missions at Midwestern Baptist Theological Seminary in Kansas City.

The spiritual quality of our church received a profound "boost" from World Vision Week, and we hope our international student guests were especially blessed.

Enjoying fellowship together are Hector Venegas of Mexico; Dr. W. Jack Wilson, pastor of Holmeswood Church; Dr. E. Luther Copeland, professor of missions at Southeastern Baptist Seminary; and Samuel Grillo from Nigeria.



Buffet supper during World Vision Week.



WIN a Thai to Christ

BY LOUIS E. McCALL

OUR GREATEST need today in Thailand is Christian national leaders.

Only the most qualified young people are allowed to study in the United States. Whenever you see a Thai young man or woman in the States, you can rest assured that he represents the upper 10 per cent, the cream of the crop of Thai youth.

Suppose an interested Baptist pastor or layman goes out of his way to be especially friendly to one of these young people. As a result, the young Thai becomes a staunch Christian. It is hard to realize the potential of it! That young man could return to his own country to fill a needy pulpit. Or, as a layman he could win many of his friends to Christ.

Recently I talked with a young daughter of a Thai psychiatrist. She had studied in my native state of South Carolina, but evidently her young American friends took her dancing instead of to church. Even though she was already a nominal

Christian, she was led by her new-found American friends into a life of pleasure. Today this young lady may be lost to the cause of Christ.

No greater opportunity awaits the Christians of America today. Win a foreign student to Christ. "Let your light so shine . . ." before him that some day he can go back to his country as an evangel light.

In our own Baptist work in Thailand we do not have one pastor who has been graduated from college. Most of them have not finished high school. Perhaps you can help remedy this by winning a Thai student to Christ.

Select a worthy student. His heart is already hungering for fellowship. Take him into your heart. It is not necessary to spoil him. Just be thoroughly Christian before him. Seek to lead him into a knowledge of Christ as Lord and Saviour.

My prayer is that many will accept this challenge as a God-given task. Win one Thai student—or a student from any country—to Christ. He or she in turn may win hundreds of his own people when he returns home.

A PROCLAMATION FOR 1961 THE YEAR OF STEWARDSHIP AND ENLISTMENT

WHEREAS seven Baptist conventions have covenanted to participate in the Baptist Jubilee Advance in recognition of the one hundred and fiftieth anniversary of organized Baptist mission work in North America, and

WHEREAS these Baptist bodies have agreed to major on one common objective for each year during the Baptist Jubilee Advance, namely, 1959-1964, and

WHEREAS significant achievements have resulted from the 1959 emphasis on Cooperative Witness, and from the 1960 emphasis on Teaching and Training,

WE THEREFORE PROCLAIM 1961 AS THE YEAR OF STEWARDSHIP AND ENLISTMENT, the theme for which shall be:

"I Will Be Faithful"

And the purpose for which shall be:

"To seek to lead every Baptist to a new and deeper understanding of and commitment of Christian stewardship"

And the Scripture for which shall be:

"Moreover it is required in stewards, that a man be found faithful"

(I Corinthians 4:2).

WE MUTUALLY AGREE that Christian stewardship includes the management of the total resources, both personal and material, with which men are entrusted by God, and that each participating convention will work out its own objectives and methods for impressing this ideal on the minds and hearts of its constituency.

WE FURTHER RECOGNIZE the significance of numerical goals in leading men and women, boys and girls, to be better stewards of their material wealth, while acknowledging the fact that the giving of money and building of budgets is no substitute for the total personality dedicated to God's service and consecrated to the task of making a Christian impact on every area of community, national, and world life.

MOREOVER WE JOIN IN AFFIRMING our conviction that stewardship can only be interpreted in the light of its spiritual nature, and that it is never to be construed as man's plan for raising money, but God's plan for rearing his children.

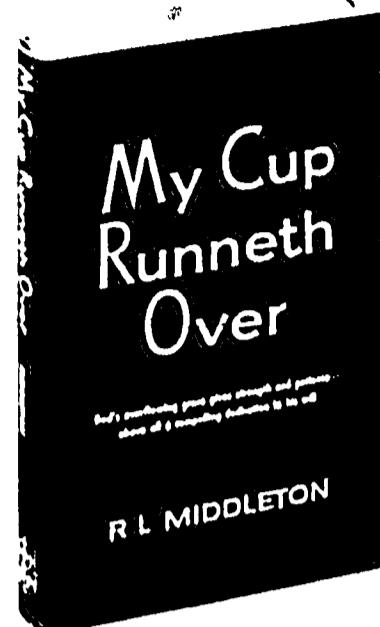
American Baptist Convention • Baptist Federation of Canada • National Baptist Convention of America
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Seventh Day Baptist General Conference • Southern Baptist Convention

BOOKS TO OWN AND TO GIVE

MY CUP RUNNETH OVER

by R. L. Middleton

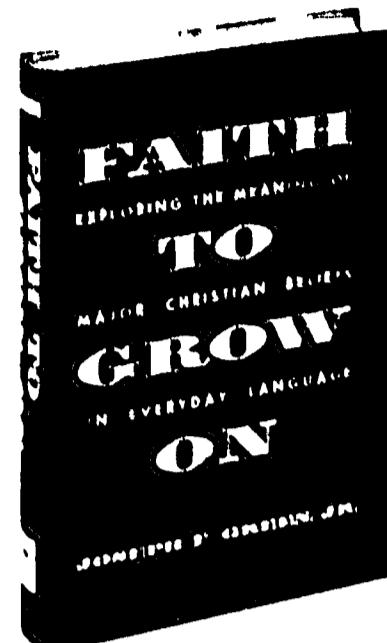
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FAITH TO GROW ON

by Joseph F. Green, Jr.

In everyday language and easy-to-read style, this author explains major Christian doctrines in terms of biblical teaching, the historical development of Christianity, and the intellectual interests of the twentieth century. Especially helpful is the contrast of evangelical views with other Christian theologies. (26b) \$2.50



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by Leslie B. Flynn

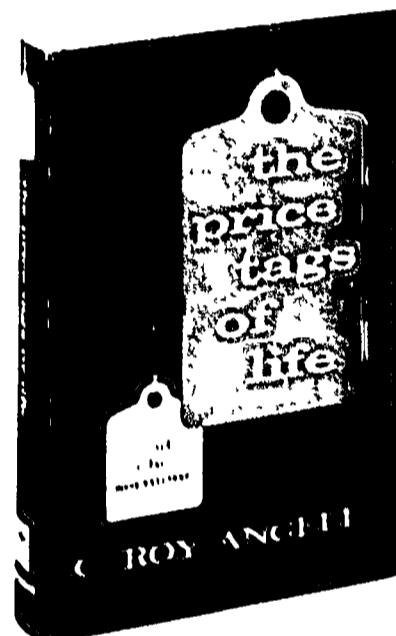
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