

TRUE

# Commission



**BAPTIST  
JUBILEE  
ADVANCE**

1959-1964

FOR LIBERTY AND LIGHT  
1914-1964

**1964  
THIRD JUBILEE  
CELEBRATION**

**1963  
WORLD  
MISSIONS**

**1962  
CHURCH  
EXTENSION**

**1961  
STEWARDSHIP  
and ENLISTMENT**

*"I Will Be Faithful"*

<b>JANUARY</b> S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28	<b>FEBRUARY</b> S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28	<b>MARCH</b> S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	<b>APRIL</b> S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	<b>MAY</b> S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	<b>JUNE</b> S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	<b>JULY</b> S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	<b>AUGUST</b> S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	<b>SEPTEMBER</b> S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	<b>OCTOBER</b> S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	<b>NOVEMBER</b> S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	<b>DECEMBER</b> S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31
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**1960  
TEACHING  
and TRAINING**

**1959  
CO-OPERATIVE  
WITNESS**



## Now...Happiness and Peace

**I**T WAS New Year's Eve in the lovely Baptist church of Malaga, Spain, and the pastor had just asked for church members to give testimonies of God's presence in their hearts. A handsome man with a radiant face stood up and said:



**I** HAVE known Christ only two and a half years, but these years have been the happiest of my life. Tonight I have the great joy of having not only my own family here but my sister and her husband, too. They both know that this has been my prayer since I have known Jesus as my Saviour and that I want them to know him and to love him as do my wife and I.

"Before I was a Christian it seemed that my problems would weigh me down and there was no solution to life. I still have problems, but I now have God and his Word to help me solve them. Problems are still ever present, but I'm more able to meet them, for now that I'm a Christian I'm more manly, more mature. Christ has made me a new creature."

**I**N THE church of Badalona a young woman with a serene expression gave her testimony: "For many years I lived in darkness and turmoil. I was never happy. Many people thought I was crazy, and often-times I thought so myself. Then someone invited me to a special evangelistic service in this church. I heard that Christ loved even me, and I accepted his love and forgiveness. A peace and contentment entered my heart that I had never dreamed could exist.

"It has been six years since that glorious day, and no longer do I worry needlessly. It seems to me that I walk with wings, skimming over the earth's surface and the problems which I confronted alone before I knew Christ. Now I am happy and know true joy and peace."

—Joyce Cope Wyatt



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# L'AMITIÉ Means Friendship

**A** KEEN-EYED Israeli engineer, an Arab health department official, and two American missionaries stood together at the newly purchased Baptist encampment site adjoining the George W. Truett Center near Petah Tiqva, Israel. They were discussing plans for the 1960 International Work Camp that would erect barracks to provide shelter for Baptist campers as well as campers from all creeds, backgrounds, and nationalities.

The engineer, Meir Rubinstein, is the Israel director of the Paris-headquartered Service Civil International (SCI), which has added up an impres-

BY DWIGHT L. BAKER

sive record of outstanding work camp projects in this country. These include renovating an orphanage, preparing the foundation for a Christian medical clinic, building an asphalt road to an isolated Muslim village, and sharing in the construction of a Jewish children's village. His active assistant and co-director for the 1960 project was Fawzi Hakeem, an Arab Christian from Nazareth.

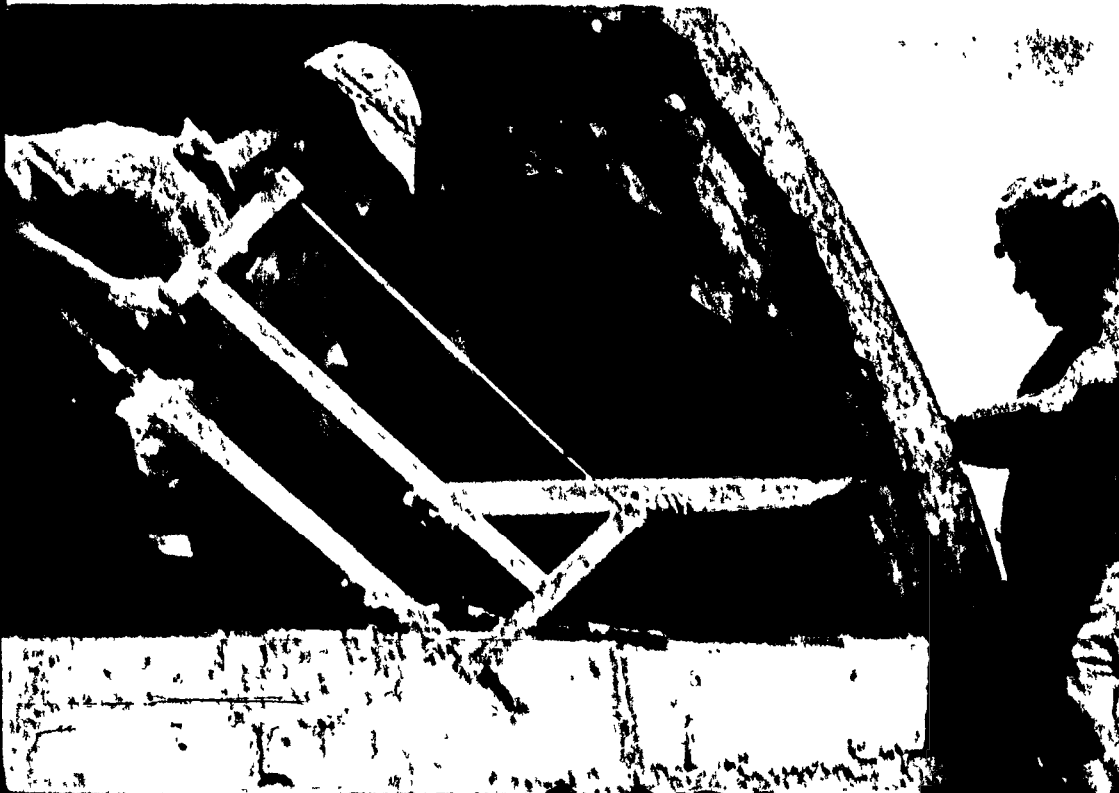
As envisaged, the encampment would be another span in the bridge of friendship that Baptists are extend-

ing especially to the youth of this nation. The barracks, laid out to form a neat flying wedge, will afford a night's shelter for hiking *Kibbutzniks* (Israelites for children of the *kibbutzim* or collective farms), overnight lodging for international student groups, and camping facilities for budding young archeologists and Bible students visiting the Plain of Sharon and nearby Antipatris (the Roman garrison in the famous midnight ride of the Apostle Paul from Jerusalem).

The new development, beautiful in form and function, was originally and is primarily designed for Royal Am-

*Israelis—Jewish and Arabic—work side by side.*

*Arabic boy and Swiss girl set concrete blocks.*



bassador, Girls' Auxiliary, and Young Woman's Auxiliary encampments and as Baptist conference grounds. Only recently did the possibilities begin to develop and widen for greater use of the facilities. Now, instead of three to five weeks' use each year, there will be campers passing through the Baptist Center for at least five months during the season.

One hot day last July, the SCI work campers — consisting of Arabs, Jews, Swiss, and an American — converged on the Center to begin work on the project. Rising each morning at five o'clock, stopping only for a coffee eye-opener, they worked until break-



*A work camper touches up a post.*

fast at eight and a quiet time afterward for meditation and prayer.

Following work in the evening Helene, the Swiss representative, often-times brought out her guitar and the group sang the folk songs of their respective countries or joined lustily in the youth choruses taught them by the Baptist group. At other times around the camp fire, before early retiring, the strains of *L'Amitié*\* (Friendship) could be heard:

"Thou who lightenest our burdens  
And removest half our woes,  
Come to make us live like brothers  
And forget that we were foes.

"Speak to them that are too haughty  
And submit them to thy laws;  
Bring together all the peoples  
And unite them in thy cause."

\*Song of Service Civil International; used by permission.

*Southern Baptist Missionary Milton Murphey (center) points out details of the model to two work campers.*



At the evening buzz sessions religion was a favorite topic. The Jewish campers asked searching questions of the Christians, and the Christian youth learned much about the Jewish faith and practices. Interesting programs arranged by the camp leader included an evening with Demond Mondra, secretary to Vinoba Bhave (the spiritual successor of Mahatma Gandhi), who is now leading India in a land reform program called the Bhoodan movement. On another evening Meir Levin, author of the best seller *Eva*, loaned the group a film, for which he had written the script, describing the new life in Israel awaiting the refugees of Hitler's massacres.

One of the early opportunities to use the first unit of the encampment came in October when nearly one hundred Baptists from Jerusalem, Haifa, Tel Aviv, and Nazareth gathered for the annual Succoth Conference. This is a holiday time celebrated in Israel and is known in the Old Testament as the Feast of the

Booths, commemorating the wanderings of the children of Israel in the wilderness and their years of out-of-doors living. Baptists gather annually at this time, for the nation goes on semi-holiday for a week and there is plenty of free time from jobs.

The mellow autumn climate was enhanced by the congenial Christian atmosphere that prevailed among the Arab, Jew, Pole, Russian, German, and American present. There it was neither the Jew first nor the Gentile, but blended hearts and lives in reaching for the common prize of the high calling of God in Christ Jesus.

As Billy Graham's film on Africa declares, we are "on the bridge" that connects the Christian with the non-Christian world, and that bridge is held by undergirdings of understanding and friendship. But Baptists in Israel, in extending their friendship and seeking it from all peoples, will never forget nor cease to present the uniqueness of the Christian message, centered in Jesus as the only Saviour.

*Fawzi Hakeem—an Arab Christian and the project's co-director and construction foreman retained by the Baptist Center—puts finishing touches on the screening of a barracks, assisted by an orphan resident of the home, who has lived there for several years.*





# Going Out...

# Coming In...

## *A Promise of Peace*

BY GEORGE R. WILSON, JR.

AS MY WIFE entered the tiny, dimly lit room of the refugee resettlement in Hong Kong, these four Chinese characters stood out as eerie statues against a wild night:

出

"Going out," pronounced *ch'ut*

入

"Coming in," pronounced *yup*

平安

"Peace," pronounced *p'ing on*

They were written on a strip of paper hanging over the family altar in hope that they might actually bring the wishes they expressed.

"Going out." "Coming in." "Peace."

But there was no peace. Leung Lin Heung was lying ill in the prisoners' ward of Kowloon Hospital. She had attempted suicide.

She had dispatched my wife, Beth, to her discouraging quarters to search out her two children, ages six and three, who were now unattended. "Were they safe?" she wanted to know.

Mrs. Leung had come out of China several years previously with her husband. She was still young, having been married at age sixteen. In the course of time after arriving in Hong Kong the family increased to five with the birth of three sons. Shortly after the arrival of Ah Ming, the youngest, the husband and father passed away. He died from tuberculosis infection, Hong Kong's number one killer disease.

In order to solve the almost insuperable problem of family support,

Mrs. Leung took the baby back to her native village in Kwantung Province to live with her husband's older brother, who already had six children of his own. She then returned to Hong Kong to seek ways of taking care of her two older boys.

Life in the resettlement area was never easy. Securing work in overcrowded Hong Kong may be likened to panning for gold in your own bathtub. Even highly trained men and women with master's degrees are often left begging because of lack of positions at a living wage. The unskilled worker has an even more difficult time. If he finds work his earnings may not average over the equivalent of fifty cents per day for twelve to fourteen hours' work. This will barely meet a "tightened belt" rice requirement.

A deeply disturbed heart and no way to meet the mere needs of a meager existence conquered one who had found no peace either in going out or coming in. A decision was made. Under the press of seemingly insurmountable circumstances Mrs. Leung followed the only solution she apparently could conjure in her disturbed mind. She swallowed a quantity of insecticide in an attempt to leave her troubles for others to solve.

Lin Heung woke up in a hospital, guarded by police attendants, as attempted suicide is a criminal offense in Hong Kong. Her desire had not been realized. Her despair was uncontrollable.

As planned by the Lord, however, Beth and Mrs. John Bradga, a British Baptist and member of the Kowloon Baptist Chapel (English-speaking) secured permission to enter the restricted police ward and visit the prisoners. They desired to witness to them.

They passed through the ward, speaking words of comfort to one, witnessing to another. A thief in the process of being captured had fallen from a tree. He lay in a cubicle writhing in excruciating pain. Faintly he smiled through groans as he received a gospel tract. After a few minutes of discussion he made a profession of faith. Within hours he lapsed into unconsciousness and died. This is ahead of the main story, however.

As they first entered the ward, the two "Bible ladies" slipped up quietly beside the bedside of a sobbing young woman, Leung Lin Heung. It was then they first learned of her trials and difficulties. A question was asked: "Have you ever heard of Jesus Christ, the Saviour of the world?"

Through bitter tears and sobs she begged, "Please introduce me, oh please introduce me!"

To ancestors and departed loved ones she had often pleaded for peace. But her going out and coming in as yet had found no peace. Now, for the first time in her calamitous life, she was being introduced to the Prince of Peace.

ONE visit was not enough. Along the way Mrs. Franklin Liu, wife of the dean of Hong Kong Baptist College and a thoughtful hospital almoner (in this instance a medical social worker), saw that interest in Lin Heung

*Refugee resettlement houses similar to*





MORRIS WRIGHT, JR.

was kept alive. Several visits and many prayers later, Mrs. Leung left the hospital and police custody.

Mrs. Bradga and Beth then visited Lin Heung in her fourth-floor cubicle of the resettlement area. They made plans to aid the troubled family, and financial help was given. Mentally, Lin Heung began readjusting to her problems — at least, confronting them without utter despondency. Yet, the main problem was still not resolved. She had not appropriated Christ's peace by faith.

With a smile on her face, Lin Heung started facing life with more resolve. But, in spite of various small projects to help her in coping with the problem of subsistence, despondency again came. Work was intermittent. Neighboring families of the overpopulated, six-story resettlement building tormented Mrs. Leung's two children whenever she was away from home.

They were always left unattended. To solve this problem she began to lock them in their nine by twelve-foot Lilliputian-type quarters, the family "apartment."

The more she went out, the more she came in, the less peace she found. Financial help did not bring peace. Life was an overwhelmingly bitter struggle.

Multiplying her misery and grief, word came that her baby, whom she had taken to the mainland, had died of starvation. Communist authorities had refused to let the child be brought back to Hong Kong where food was, at least, available. To this bitter gloom was added another sorrow: Her father, also living in China, had passed away.

Little work, little money, no relatives or friends, and a void of faith once again seemed pushing Lin Heung against an inescapable wall of self-execution. In desperate plight, she turned to what seemed her only remaining ray of hope. She found Mrs. Bradga, who quickly sought Beth. Together they listened intently and sympathetically to what could have been the closing chapter in the Leung Lin Heung story of "No Peace."

In God's own plan, however, this was the time for a turning point. Conversation was readily turned toward the central problem. Lin Heung listened raptly as Christ's story of peace-giving was once again explained. Beth put to good use part of her third-year Chinese Bible memory work. She quoted the First Commandment and then other Scriptures. She mentioned having previously seen Lin Heung's "worship center" in the cubicle and noticed that Mrs. Leung had been burning incense. There is only one

true God, Beth explained to her, and we must worship him.

"You mean," said Lin Heung quizzically, "that it is not necessary to worship my husband's spirit any longer? I—I—I do not even have to burn incense any more?"

"No," Beth continued resolutely, "the one true God has sent his Son who has made the only sacrifice required to forgive us of our sins. He can and will give us true peace. First John 5:4 tells us that through our faith in him we can even overcome the world and all of its problems and difficulties and trials. What remains for us to do is to ask forgiveness for our sins, to trust, and to follow him and his way. Will you trust Christ as your Saviour?"

In firm tones the door of peace was now opened. "I—I will, I will!"

Repentant tears flowed freely. A prayer followed. True peace and contentment were evidenced.

**T**HIS is not the end of the Lin Heung story. It is only the beginning. The road up for Mrs. Leung is still not easy. There is, however, a calm that was not previously present. She now has an Advocate. She has an inner strength which is beginning to exert itself. She has a ray of hope shining in her hitherto darkened life.

In her going out and coming in there is now the promise of peace — unending, everlasting peace; the peace unlike that of the world — God's peace. "My peace I leave with you."

Lin Heung's Christian profession of faith has moved Hong Kong one person nearer the solution of its vexatious spiritual problem, but there are still nearly three million lost people here, the vast majority of whom live in overcrowded conditions and are unreached by any Christian group. The task has only begun. It is vastly complex. New tools must be employed and new approaches fearlessly attempted.

Tragically, "Lin Heungs" are dying day by day from suicide, tuberculosis, and a myriad of other causes. Going out and coming in, they have found no peace. Not many of them are as blessed as Mrs. Leung. No one reaches them in time with help and a Christian witness.

Who will join the conquest? Who will pray for peace — spiritual, Christ-given peace — for Hong Kong's interminable, Christless, peaceless multitudes?

the one in which Leung Lin Heung lives.

MORRIS WRIGHT, JR.





*Students march in Independence Day parade at Lagos.*

BY WILLIAM A. COWLEY

# A DAY OF CELEBRATION AND THANKS

*Flags of many nations decorate Federal Palace Hotel in Lagos.*



**M**IXED feelings" is an inadequate expression for the way those of us living in Nigeria awaited the nation's Independence Day, October 1.

The day was planned to be "all things to all people." For the fervent — almost rabid — nationalists it was foreseen as a day of triumph, of a battle won — a day to show "just who is boss now." For visionaries it was to be a day of beginning — a graduation exercise — when real work would begin. For mature national leaders it was to usher in an era of recognition and responsibility. For white "expatriates" (we missionaries are included) it was looked upon as a day of uncertainty — all the way from foreboding apprehension to tingly anticipation.

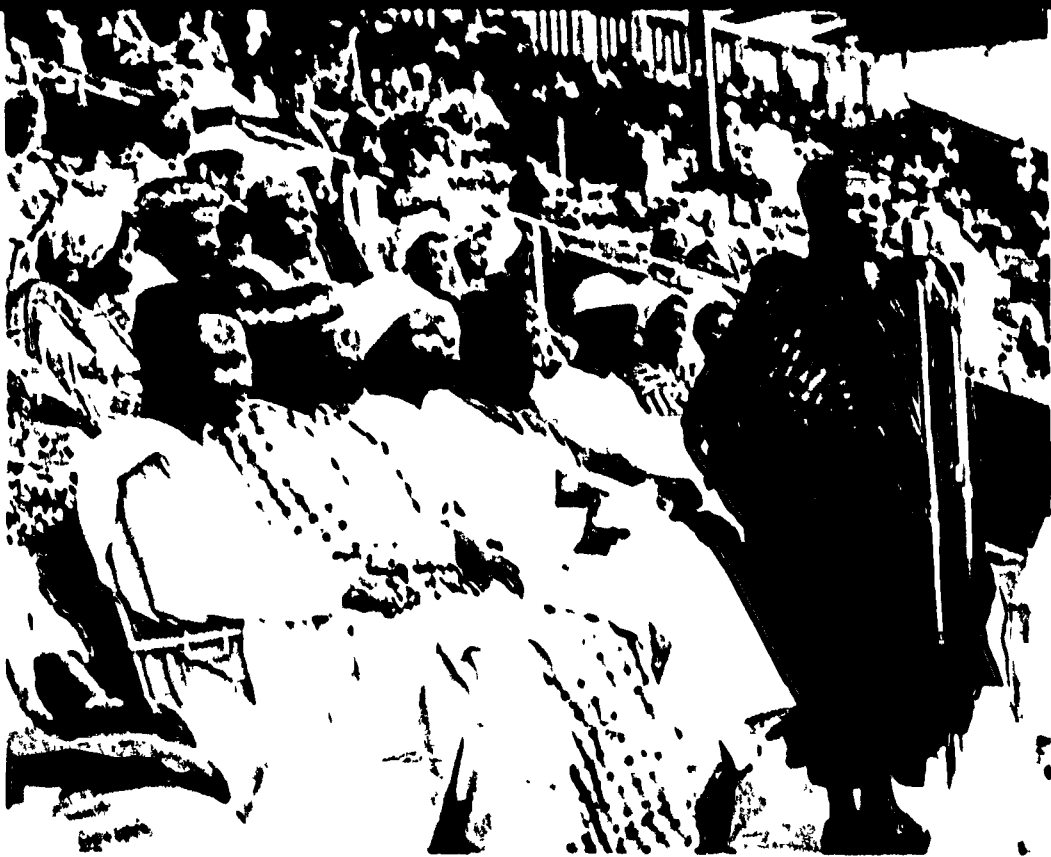
People prepared according to their own particular ideas of celebration. Many Europeans (as all white people are called here) and sophisticated Nigerians laid in sizable supplies of liquor. Devout Christians and Muslims, however, planned special services of prayer and thanksgiving in churches and mosques. Some "expatriates" who had seen Congo refugees passing through Nigeria packed a suitcase — just in case. Personally, we felt no real fear of another Congo but decided to stay at home during the week end of celebration while everyone got all the festivity out of his system.

Independence Day came and the preparations condensed into flag-raising, parties, thanksgiving services, and rallies. But a more pleasant day we have never seen. From throughout the country have come reports of how perfectly everything went — just as planned. The decorations in the larger cities were amazingly beautiful and in good taste. Midnight flag-raising ceremonies brought tears to eyes and tightened the throats of black and white alike who had crusaded openly or had silently laid the foundations of independence. Some said it was almost "ominously quiet," and skeptics intoned the reminder that everything went beautifully in the Congo for eight days and then. . . .

Our own plans to stay at home went awry when a trip to town became necessary. But we found everything so peaceful that we decided to return to downtown Jos that night for the beautiful fireworks display.

For many, Independence Day was just another Saturday. When we congratulated one young man for having





**LEFT:** Hon. S. L. Akintola, premier of the Western Region and a Baptist, speaks at the dedication of Liberty Stadium in Ibadan. **RIGHT:** Former missionaries to Nigeria, Rev. and Mrs. J. C. Powell and Dr. and Mrs. George W. Sadler, attend the stadium dedication. Dr. Sadler was the Foreign Mission Board secretary for Africa, Europe, and the Near East before his retirement. Both couples, along with Miss May Perry, also an emeritus missionary, were honored as guests of the Western Region government during Nigeria's independence celebrations.

gained independence, he said, "They have achieved independence but we are just the *talakawa*" (men on the street). It was not a statement of bitterness. Rather, he realized that independence would be a gradual thing to be won day by day.

Others did not know what to do with independence now that they had found it. Such was an old man, one of our neighbors and a leader in his tribe. He came to our house on Independence Day morning bringing us a gift — a bottle of milk. When we asked him if his people had celebrated independence he seemed, momentarily, uncertain of his answer.

Then it burst forth: "No, we did not celebrate. All of us Fulani want you to know that we want you to live among us forever."

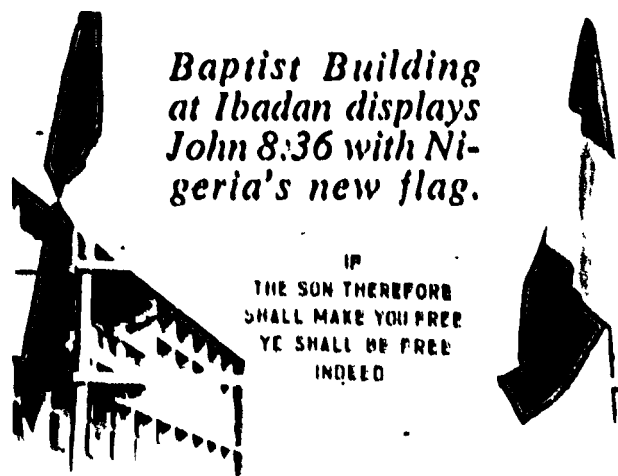
This brought more tear-filled eyes and tight throats for us. They had been afraid we might interpret any celebration on their part as an indication they wanted us foreigners to leave.

There have been humorous side lights to independence, too. An example was provided by an English lady who, upon seeing the beautifully decorated Baptist Building in Ibadan, was heard to say with a laugh (and a slight barb on the tongue): "Yes, you Americans got your independence from England and now the Nigerians have theirs. You just must help them celebrate and rub it in."

Several of us have been amused over the fact that some of the na-



*Lagos newspaper headlines commemorate Nigeria's Independence.*



tionalistic hotbloods we had known before Independence Day have turned into very pleasant persons since. Where they missed no opportunity before to assert themselves, now they have become the essence of politeness. It is, truly, as if they have become men and "put away childish things."

There are many reasons why Nigerian independence came smoothly. Various political and economic theories have been put forth. But there is another reason which may never be officially recognized but was, nevertheless, vitally responsible. This is the quiet influence of Christian missions, coupled with earnest prayer.

For scores of years our own Baptist missionaries, with those of other denominations, have been silently training men and women to be good citizens, whether of a colony or of an

*(Continued on page 31)*

*Dr. Sadler receives a letter of thanks from Mrs. S. L. Akintola, wife of the Western Region's premier, at a lawn party given by the Akintolas.*



# CHRISTIAN MISSIONS

## ...*"it was worth it"*

BY ALBERT H. DYSON, JR.

**T**ODAY is Independence Day in Nigeria. The celebrations in Iwo have been orderly and somewhat serious.

Last night our college students gathered for a watch night service. At the stroke of midnight we watched the lowering of the Union Jack and the raising of Nigeria's new green and white flag. Someone prayed, "Dear God, because of the influence of Christian missions for many years, we can be assured that with the lowering of this older flag we are not lowering peace and justice."

This morning our churches could not begin to hold the people who wanted to join in thanksgiving to God. Throughout the services the training given our present leaders by missionaries, especially in our Baptist schools, was often mentioned.

Tonight we experienced one of the most humbling experiences of our time in Africa. Our Nigerian teachers here at Baptist College treated the missionaries to a most genuine Nigerian feast of appreciation. We felt they were honoring you at home, for we were only a symbol of a host of Southern Baptists who have helped to bring about this important day in the history of Nigeria. Three points were made which need to be shared with you.

The principal of our college, Mr. A. M. Laosebikan, expressed his strong appreciation that missionaries had proven that in the kingdom of God they can work not only over the Africans or along with the Africans, but they can work happily under the direction of an African.

Another Nigerian, Mr. J. A. Ojo, our senior tutor, spoke with deep feeling when he said, "Had it not been for our missionaries in Nigeria, if at all we would ever have independence it

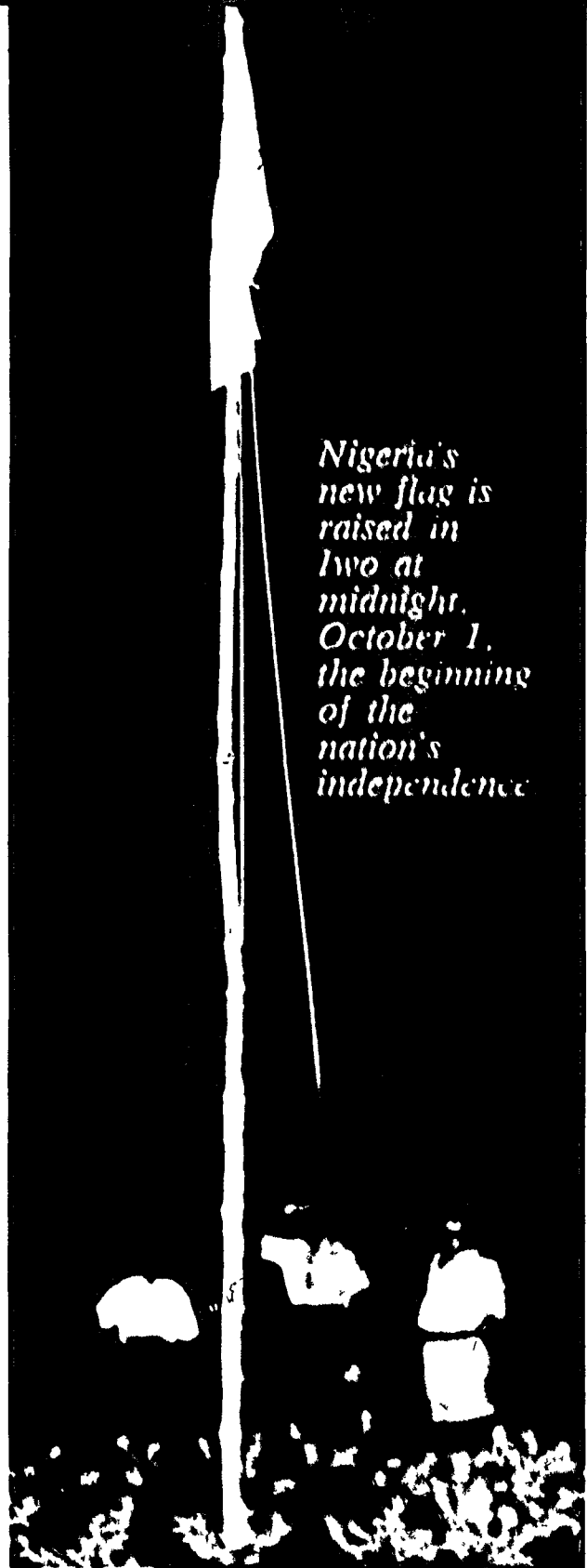
would only come many years hence." He went on to say, "If Nigeria ever needed missionaries, it is now!"

Probably the most touching comment of the evening was made by one of our esteemed Iwo pastors, Rev. B. J. Ladapo: "We visit such places as Ogbomosho, Lagos, Iwo, and Shaki and find the graves of our missionaries who died for Africa. And we are sad. But we only wish the families of these who gave their lives could be with us in Nigeria today. Then they could know that it was worth it!"

Everywhere today the Yorubas are drumming and dancing about, greeting each other with: "E ku ominira. Ki Oluwa lowo ninu ayo ominira na!" — "We greet you for independence. May God be a part of our joy!"

And he has been!

*Nigeria's new flag is raised in Iwo at midnight, October 1, the beginning of the nation's independence*



## *A Sense of Gratitude*

BY H. CORNELL GOERNER

**E**

Recently the Honorable S. L. Akintola, premier of the Western Region, who is a product of Baptist schools, received two visitors in his home at Ogbomosho. One was an African journalist, the other a prominent government official from the Northern Region. During the course of the conversation, the journalist was bitter and critical in his comments concerning missionaries and missions in the Congo, in Nigeria, and in Africa in general. Mr. Akintola did not appreci-

ate his remarks, but at first held his peace, waiting for the journalist to finish his diatribe.

To his surprise, the official from the Northern Region — a Muslim — broke in and rebuked the journalist, saying sharply, "It is the missionaries who helped bring education, prosperity, and peace to the Western Region. If we in the north had been wise, we would have invited them to help us long ago. Then we would have been much farther advanced than we are."

Mr. Akintola pointed to a nearby cemetery. "Do you see that grave yonder? There lies Miss Lucille Reagan, a Baptist missionary. All I am today I owe to her and her associates."

Mr. Akintola, who told this story, concluded that "the journalist went away properly rebuked."

# In Honor of A New, Free Nation

**T**HOUGH Nigeria will be free as from tomorrow and we will be relieved of the British imperialism, yet out of the thirty-five million people of Nigeria more than 50 per cent are still pagan. May God, our Heavenly Father, give us more strength, more courage, and all the tools that we need to fight on as the gallant men and prudent women of old fought and won."

With these words Isaiah Ola Adegbile closed his message to the Foreign Mission Board headquarters staff and guests at a special service September 30 in the Board's chapel, celebrating Nigeria's independence. Mr. Adegbile, the principal speaker, was one of five Nigerian guests of honor—all Baptist school teachers now studying at Virginia Union University in Richmond. With him, dressed in Nigerian costumes, were A. Oladipo Adeyemi, John Oyewale, Emanuel Taiwo, and Mrs. Dorcas Tugbiyele.

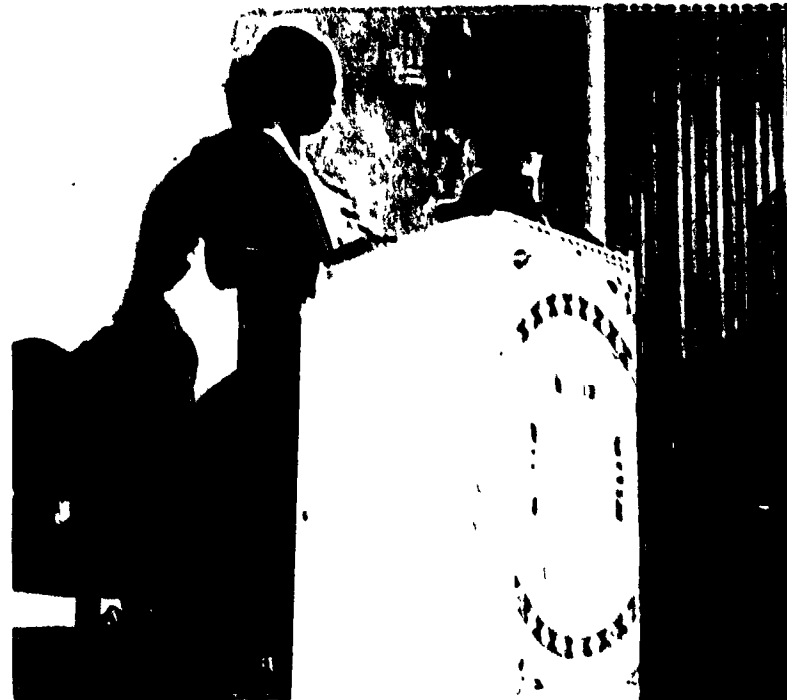
Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East, who was master of ceremonies, said in his opening remarks: "In the national government are many who have been trained in Baptist schools throughout the land. And our hearts are bound together with the people of the Nigerian Baptist Convention as

they give thanks to God in grateful recognition of the humble part which they have been permitted to play in achieving independence and preparing for the glorious future that is before Nigerian Baptists and the people of Nigeria."

Representing 212 Southern Baptist missionaries in Nigeria, Miss Margaret Lamberth saluted the new nation and pledged the missionaries' continued prayers, support, and co-operation. Miss Lamberth was on furlough in the United States.

Mrs. Tugbiyele presented the new green and white flag of Nigeria to Dr. Baker J. Cauthen, executive secretary, for the Board's collection of national flags. In response, Dr. Cauthen commented: "We have our common citizenship in that which could come about only as we meet our Lord and come to be a part of the family of God. And . . . we are not only citizens of the wonderful kingdom, but we are made brothers and sisters in our Lord."

After the Board employees and guests sang the new Nigerian national anthem, Dr. Josef Nordenhaug, now general secretary of the Baptist World Alliance, gave the closing prayer. The Nigerian guests were greeted in a reception following the service.

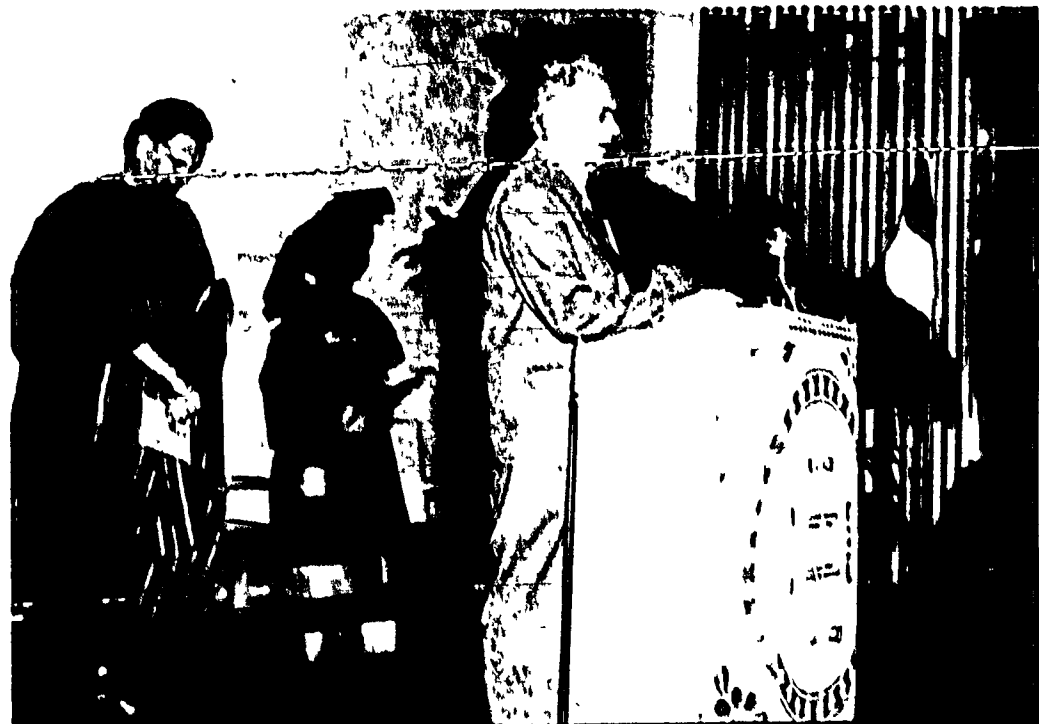


*Isaiah Adegbile gives main address, reviewing Baptist work in his nation.*



*Mrs. Dorcas Tugbiyele presents Nigerian flag to Dr. Baker J. Cauthen.*

**LEFT:** Dr. Josef Nordenhaug, general secretary of Baptist World Alliance, closes with prayer. Behind are Mrs. Tugbiyele and Dr. H. Cornell Goerner, secretary for Africa, Europe, and Near East. **RIGHT:** Dr. Cauthen greets John Oyewale, Mr. Adegbile, Missionary Margaret Lamberth, Mrs. Tugbiyele, Emanuel Taiwo, and Oladipo Adeyemi.



# Music...

## INVITATION

## TO THE

## CHRISTIAN

## MESSAGE

BY WILLIAM H. JACKSON, JR.

**T**HE JAPANESE, among the world's leaders in appreciation of good music, have shown that they will respond to the heart-felt singing of a dedicated group of evangelistic musicians.

Hundreds of people came recently to the city auditorium in Hitachi, one of Japan's major industrial cities, for a great Baptist crusade. In the evangelistic campaign Missionary Worth C. Grant, of Urawa, was able to preach to the largest audiences yet assembled in Hitachi for Christian services, primarily because of the appeal of beautiful music and a program well advertised throughout the city.

Baptists are aware of the power of gospel preaching and of God's Word, and are convinced that if more people can be brought under the influence of such Holy Spirit-filled preaching many more decisions will be made. Your missionaries in Japan are deeply conscious of this power and its importance but have great difficulty in getting those who are lost into services where such a ministry is available. To overcome this handicap, Mis-

sionary Tom D. Gullatt, in opening Southern Baptist work in Hitachi, called upon the leaders of the Japan Baptist Convention to provide the best in evangelistic music and to participate in the first crusade for Christ which Baptists have ever attempted in this very modern city.

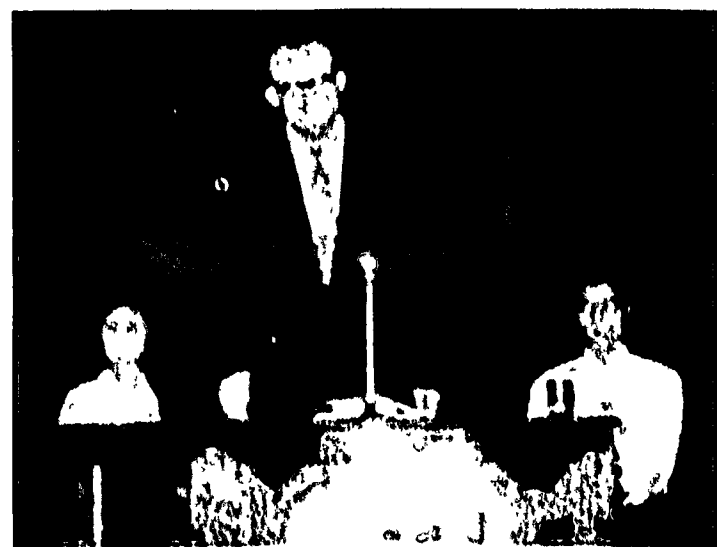
Hitachi is made up primarily of employees of the Hitachi Electric Company, whose transistor radios, television sets, household appliances, and even giant electric locomotives are becoming as well known outside Japan as they are within this country. Needless to say, the economy of a people like this is good, and the pictures of poverty sometimes associated with a mission field are conspicuously absent here. Thus an evangelistic program, to be successful in a city like this, would be similar to one needed in any of our great cities in the United States. Mr. Gullatt knew that if the people of Hitachi were to be won the best program possible had to be prepared, or we may never gain their attention for the Lord and his work.

Many weeks prior to the crusade he began to make contacts with the city officials. For help he called in Mr. Kenji Majima, secretary of evangelistic music for the Japan Baptist Convention, and Missionaries Grant, Charlie Fenner, and "Dub" Jackson. Posters, handbills, and attractive invitation tickets were distributed throughout the city. The newspapers cooperated, and Hitachi was thoroughly prepared for a Christian "invasion."

On the opening night of the campaign, as the team members arrived by train from their places of responsibility along with the dedicated members of the Convention's Radio Choir, they were filled with a spirit of anticipation and hope. The finest possible program had been arranged. The best publicity that a limited budget could provide had been cared for. They were confident that Almighty God was leading people to come, although no more



*A girls' trio sings at the Hitachi evangelistic campaign.*



*Missionary Grant preaches.*

than twelve had ever gathered for Baptist services that Missionary Gullatt had carried on in Hitachi each week for the past two years.

In a miraculous way, use of the auditorium was granted in spite of the fact that for over two years the Hitachi city officials had said this beautiful meeting place could never be used for religious services.

The people did come, and at 7:00 p.m. the music began. The Holy Spirit led, and the messages of Mr. Grant were used mightily of God. Although the campaign lasted for only three nights, more than forty persons responded to the invitations and accepted Christ as Saviour.

For two years we had seen no baptisms in Hitachi, but when the very best that God's people could provide was made ready, the Holy Spirit moved in a marvelous way, this victory to perform.

Your missionaries have found that an inferior program is just as disastrous on a mission field as it would be anywhere in our Southern Baptist Convention territory. If we are to win Japan and the world for Christ, your missionaries must continue the practice of making the very best possible presentation of the Christian message in every missionary opportunity at all times.

# One Lord, One Faith, One Baptism

By GUY HENDERSON



**T**HE WATER came up to my waist. Slowly, I planted both feet firmly in the sandy bottom of the lake and reached for the first man I was to baptize. I raised my arm and in Korean said, "I baptize thee in the name of the Father, the Son, and the Holy Spirit."

Along the bank almost a hundred people watched this symbolic burial and resurrection as believer after believer was baptized. When the last one had gone up out of the water I stood wishing there were others. I had baptized ten and I wanted it to be a hundred.

The bank of the mountain lake had furnished the choir with an elevated choir loft, and now they were concluding the last stanza of a melodic Korean hymn. The dripping, new church members were being given the hand of fellowship, and moments later a young pastor would lead us in the closing prayer.

I paused for a few minutes after the prayer in the cool water and still wished others were ready. While standing there I reflected that this was the first baptism I had participated in since leaving the pastorate of Emmanuel Baptist Church in Biloxi, Mississippi, almost two years ago.

We had just been appointed at that time by the Foreign Mission Board and had returned to resign the pastorate. The previous Sunday a young Air Force lieutenant had accepted Christ and was to be baptized on Wednesday evening prior to our leaving on Thursday.

Eight thousand miles of geography separated the two places, but the

meaning of the services was the same. After the baptism in Biloxi I had experienced indescribable joy in realizing what had taken place. The memory of that service was enhanced by the setting: The sanctuary lights were dimmed, the water in the baptistry was comfortably heated, and the choir was humming a strong reminder of the faith. Now, here amidst the rice paddies, that same joy returned.

I had left Pusan that morning at eight o'clock and "jeeped" to Ipsil to announce the baptismal service, and then on to Pulkuksa to preach in the eleven o'clock worship service. In the afternoon I had returned to Ipsil for the baptism.

The nearest available place was a mountain reservoir about four miles from the church and the only way to get there was by walking. Two mountains and numerous rice paddies later, we reached the lake.

**I**T WAS August and the weather was hot. For once in my life I thought about the convenience of sprinkling. Perspiration ran down my back; sand filled my shoes; thorn bushes tore at my clothing.

Upon reaching the lake the mothers unstrapped the babies from their backs (and I had grumbled about having to carry a hymnbook as well as a Bible). While the men hunted a comfortable shade tree. Fifteen minutes later I concluded the sermon from Romans 6:4: "We were buried therefore with him by baptism unto death, so that as Christ was raised from the dead by the glory of the Father, we

too might walk in newness of life."

One could not escape the look of the "newness of life" upon the faces of these believers. That lieutenant in Biloxi, steeped in a Christian background, had been baptized three days after he expressed belief. Some of these believers had waited two years for baptism.

Again and again they came to me, made the graceful Oriental bow, and apologized for all the trouble I had faced—for the long walk, for the weather, and for anything else that crossed their minds. I was having the joy of my life, and they were apologizing for it!

Needless to say, the hike back to the village was a definite pleasure. A cool, mountain breeze—white, fleecy clouds—and damp clothes helped; but I believe it was because of something far greater than these things. I had plenty of time to reflect upon the words of our Lord as Matthew records them: "Go therefore and make disciples of all nations, baptizing them . . . and lo, I am with you always, to the close of the age" (Matthew 28: 19-20 RSV).

He was there, too. His presence had flooded the atmosphere with the glory of the eternal. Perhaps this explains that deep, abiding joy: the blessed presence of Jesus when you witness, when you baptize, when you teach—plus a promise that he will faithfully be there to the end of the ages.

Small wonder that the way back was such a blessed joy. The rough places had been made plain, and streams of water had burst forth in a desert.



# Eager To Learn and Serve

By DORIS BRYANT

**M**ANY PREACHERS and lay leaders in Brazil cannot go to our Baptist seminary in Rio de Janeiro to be trained. There are various reasons for this: Some are married, with families, and cannot afford to go; some are older men; some have not had enough background schooling.

But this does not mean that these men are not interested in better preparing themselves for the service to which they are called — it only means that they must prepare in other ways rather than going to the seminary. All have felt that they must have some training, and for this reason an extension course in the state of São Paulo was begun.

It is an extension course from our seminary in Rio, much like extension courses from seminaries in the United States. This training is certainly not the ideal, but it does meet a definite need and is better than no training at all. In each case a student who has the capability is encouraged to go to the seminary if there is any way possible. Sometimes one is helped financially so that he can go.

At present this extension course involves a month of consistent and concentrated study each year, held at a church in Bauru. The students come



*Students gather at the dinner table in the Bauru church.*

from many areas and several states — many of them great distances — and spend the month at Bauru for the course. This year nineteen students came, and four teachers taught them courses in Old Testament, New Testament, preaching, theology, hermeneutics, Portuguese, and music.

They were in classes all morning and spent the afternoons and evenings

in study and preparation of the assignments. Efforts were made by the teachers to help the students learn to apply themselves to deep study so that they could continue studying in their homes.

Two of the teachers this year were missionaries—Paul C. Porter, who has worked with the course for many years, and Thurmon Bryant, who had just finished language school. The other two teachers were Brazilian pastors, Ronald Rutter and Egidio Goia.

One of the outstanding qualities of the students is their eagerness to learn better how to serve their Lord. It is a great sacrifice for a family man to be gone from home for a month. It is often a heavy burden financially for him to even pay the transportation costs. But the men have a willingness to study and learn and serve.

The students are utilized during the month in churches in this area and have opportunities to preach. This year thirty professions of faith were made in these churches as a result of the students' witness.



*Pastor Ronald Rutter, Missionary Thurmon Bryant, Missionary Paul C. Porter, and Pastor Egidio Goia (left to right) taught this year's extension course.*

THE COMMISSION

The really interesting part of the extension course, to the missionaries, is a study of the students themselves. None of them has more than a primary school education (four years), and many did not finish that much. Most of them are married, with several children, and serve either as pastors or evangelists (preachers who have not been ordained). The average salary is from \$25 to \$35 monthly.

Two of the men from another state arrived at our house the afternoon before the course was to begin this year. They had ridden for three days and nights on a second-class train — most of the way a wood-burning, slow-moving, old-fashioned type—all the time sitting on wooden benches. When I asked if they had eaten, they hesitated and then said they had snacked along the way. I knew that this meant they probably had eaten nothing at all during the trip except the bread they would have brought from home. So I fixed them a hot meal with lots of Brazilian coffee. They ate as if they were starved.

One student left his wife at home, expecting their baby any minute, but he arranged for a friend to stay with her. He explained, "If I had not come to the course this month, it would mean another entire year before I could study again. I felt I *had* to come now."

Another student received word that his wife had become very ill and was in the hospital. Naturally, he was worried for he knew that they had been

*Preachers in the Santa Anastacia evangelistic campaign were (left to right) Missionary Bryant, Pastor Pacheco, Pastor Renato, and Pastor Luiz of the church in Santa Anastacia. The three pastors were students in this year's extension course, of which Missionary Bryant was a teacher.*



able to prepare only for the bare essentials during his month of absence. He was in constant touch with his family, and when she became better he decided to finish the course. When he got home he had to sell personal possessions in order to pay the hospital bill. But he testified: "I am grateful for the opportunity to study and better prepare for the service of our Lord."

Attached to our garage here at the mission house in Bauru is a small bedroom and bath, and two of the students stayed there. Each had five children at home, and when they would see our children they would talk about their own families and manifest their loneliness. But each afternoon and night they studied diligently. Often their light was on until after midnight.

At times we asked them in for a bedtime snack of coffee and cake. They seemed to enjoy this, but they always brought questions and papers to discuss their assignments with the "professor - missionary." And they would stay only a few minutes before insisting that they must go back to study. I have never seen such hunger for learning.

One of the outstanding students of the extension course has been Pastor Luiz of the Baptist church in Santa Anastacia, one of the larger interior churches in the state of São Paulo. He has attended the course for several

years. His son has now dedicated himself to the ministry and is attending the seminary in Rio.

A few months ago Pastor Luiz promoted a most successful evangelistic campaign in his city of twenty thousand inhabitants. He divided the city into four areas for four preaching points and invited three preachers to help, two of whom were extension course students. The other was Missionary Bryant. For some time previously his people had visited from house to house, and as a result of the campaign 175 people made professions of faith.

We are now thinking and praying about a new part of the extension course. We realize that one month of study out of the year is not sufficient. Many of the students do continue to study in their homes, but it is felt that a supervised course of study during the other months of the year would be very important. Consequently, a type of correspondence course is being planned so that these studies can be united from year to year and kept on the minds of the students.

The hope of Brazil, or any nation, lies in trained national Christian leaders who can win their own country. Pray for the young people of Brazil, that God might raise up more of these leaders and that they might be trained for maximum service. We are trying to meet this need in the extension course and in the seminary.

*Pastor Luiz with his family. His son attends the Baptist seminary in Rio.*



# FOREIGN MISSION NEWS

## GENERAL

### Crane Elected to "Field" Post

Rev. James D. Crane, "missionary to Mexico, was named by the Foreign Mission Board in November as a fourth field representative for the Latin America area, to serve a "field" comprising the Missions of Costa Rica, Guatemala, Honduras, Mexico, and the Baptist Spanish Publishing House in El Paso, Texas. Mr. Crane is currently president of the Mexican Baptist Theological Seminary in Torreon.

Representatives for the area's three other "fields" were elected in October (see page 14 of THE COMMISSION for December). The four men attended two weeks of briefing sessions beginning November 28 at the Board's headquarters in Richmond before starting their responsibilities.

### Student Choir To Tour Orient

Baptist students in Texas will send a sixteen-voice choir on a two-month singing crusade and good will tour of the Far East next summer, reported *The Baptist Standard*, denominational magazine in Texas.

The tour was approved by more than 2,200 students at the closing session of the annual Texas Baptist Student Union convention in October. A tentative itinerary includes sacred music concerts and evangelistic meetings in Indonesia, Thailand, Taiwan (Formosa), Hong Kong, Japan, and possibly Korea.

In a standing "vote of commitment" the students pledged to help raise \$26,500 to finance the trip. It will mark the first time that a college choral group completely financed by gifts from fellow students has toured the Orient, said W. F. Howard, director of the Division of Student Work for the Baptist General Convention of Texas.

### Laessig To Join Carver Staff

Dr. Robert O. Laessig, a former missionary in Africa, will join the faculty of Carver School of Missions and Social Work in Louisville, Kentucky, to launch an extensive program of linguistics and language

analysis, beginning in the 1961 June summer session.

He will offer help with problems in almost any language, particularly the African dialects, German, French, Spanish, and Portuguese, said Dr. Nathan C. Brooks, Jr., president of Carver. He will also lead in the further development of literacy study at the school.

Dr. Laessig has directed the program of linguistics at Oklahoma Baptist University in Shawnee for thirteen years, reported Baptist Press. A specialist in African languages, he has a ~~teaching~~ knowledge of more than forty languages and has written extensively on the subject of comparative linguistics.

The basic courses to be offered at Carver School will include language families of the earth, introduction to linguistics, and African and Oriental linguistics, Baptist Press said. In addition, he will offer a variety of specialized language studies.

### Moore Teaches at Carver

Dr. John Allen Moore, professor at Baptist Theological Seminary in Ruschlikon-Zurich, Switzerland, is teaching courses in missions at Carver School of Missions and Social Work in Louisville, Kentucky, during the 1960-61 session while on furlough in the United States.

## BRAZIL

### Baptist Growth Strong: Soren

WASHINGTON — (BP) — Members of the Baptist World Alliance administrative committee envisioned here a worldwide projection of the warm fellowship and evangelistic spirit manifest last summer at Rio de Janeiro, Brazil.

Dr. João F. Soren, BWA president and pastor of Rio's First Baptist Church, reported a continuing evangelistic harvest throughout Brazil as a result of the Congress. An estimated 185,000 people, at least 80 per cent of whom were "non-Protestant," attended the last Congress session in which Evangelist Billy Graham preached.

"It will be the greatest year of

growth in the history of Baptists in Brazil," Dr. Soren said. "Our churches have received unprecedented numbers on their professions of faith, and the tide is still running strong."

Asked in an interview to explain the rapid growth of Baptists in Brazil, Dr. Soren said there is an emphasis on evangelism. Church members have a strong sense of responsibility for personal witnessing, and a spiritual vacuum in the nation gives Baptists an unusual opportunity.

## GUAM

### English-Speaking Work Voted

Placement of a missionary couple on Guam for English-speaking work was approved by the Foreign Mission Board in November.

They would lead a Baptist chapel now active on the island with a full program of worship, evangelism, and religious education organizations, said Dr. Winston Crawley, secretary for the Orient. The chapel is an outgrowth of a Southern Baptist fellowship group formed two years ago and is sponsored by Ardmore Baptist Church of Memphis, Tennessee. The congregation, now numbering more than forty members and meeting in borrowed quarters with part-time leadership, asked the Board to give help along the lines of its policy of developing English-language work overseas.

Out of perhaps as many as thirty thousand "Stateside" Americans on Guam, Dr. Crawley pointed out, Southern Baptists number probably 1,200 to 1,500, of whom fewer than half are in any active relationship with either the military chapels or existing churches. In addition, possibly another thousand persons are of Baptist background or Baptist preference.

"With full-time leadership and with some financial help toward securing a permanent meeting place, the congregation should develop fairly rapidly into a strong church," Dr. Crawley commented. "As it does so, it will find opportunities for ministry not only to Stateside personnel but also eventually to Filipinos and Guamanians." Guamanians number nearly forty thousand, with several thousand Filipino contract workers.



Members of an international Sunday school class which started October 1 at First Baptist Church in Lawton, Oklahoma, gather with their teacher, Pete A. Becker. They are Allied officers in artillery and guided missiles training at nearby Fort Sill. During the past three years thirty-one international officers have been baptized into the church and after returning to their homelands have identified themselves with Southern Baptist mission work, stated Miss Patsy Freeman, secretary to Pastor H. Tom Wiles. Seated left to right are: (first row) Maj. Mana Ratanakoses, Capt. Po-ying Hsu, Maj. Szu-chi Tsao, Lt. Col. Tai-chun Hsi, Lt. Col. Ping-fan Lan, Maj. Ghik-ju Wang, and Maj. Chih-chang Shu; (second row) Capt. Medhee Smootarak, Maj. Hai-liang Liu, Capt. Ching-lin Hao, 1st Lt. Fang-ming Liu, 1st Lt. Hsi-kai Wang, 2nd Lt. Chien-ching Fu, and Maj. Prateep Pinijchun. All are from Nationalist China on Taiwan (Formosa) except Maj. Ratanakoses, Capt. Smootarak, and Maj. Pinijchun, who are from Thailand. Standing are Pete A. Becker; P. M. Giron, president; Maj. Tien-chi Chou (Nationalist China), attendance chairman; H. C. Brammer, secretary; and C. B. Colclasure, Adult Department superintendent. Other countries represented in the class are Japan, Burma, Korea, the Philippines, Iran, and Vietnam. (See "Allied Officers Take Home Faith in Jesus" on page 5 of THE COMMISSION for March, 1960).

## HONG KONG

### 2,185 Profess Faith in Christ

Professions of faith in Christ numbered 2,185 in a recent two-week simultaneous evangelistic campaign conducted by the Hong Kong Baptist Association. Total attendance reached more than thirty thousand, with mass rallies at the beginning and close of the series drawing more than four thousand each.

Baptist churches sponsored services in ten districts into which Hong Kong was divided and in neighboring Macao. Special meetings also took place in the two Baptist high schools and Hong Kong Baptist College.

Hundreds of Baptist church members worked on revival committees, served as counselors to persons making decisions, and composed a four hundred-voice choir for the two rallies.

Principal evangelists were Dr. Charles C. Bowles, of Birmingham, Alabama; Dr. Elwin L. Skiles, of Abilene, Texas; Rev. Mak-Hei-Chan, a Baptist pastor in Singapore, Malaya; Dr. Charles L. Culpepper, Sr., a Southern Baptist missionary in Taiwan (Formosa); Dr. W. J. Wimpee, of Baylor

University, Waco, Texas, who is spending a year as administrative adviser at Hong Kong Baptist College; Rev. Princeton Hsu and Rev. W. H. Chue, Hong Kong Baptist leaders; and Dr. James D. Belote and Dr. Maurice J. Anderson, missionaries in Hong Kong.

From there Dr. Bowles and Dr. Skiles went to the Philippines to join in a month of simultaneous revivals in all the Baptist churches and chapels related to Southern Baptist mission work in that country, beginning November 6 and continuing through December 3.

## JORDAN

### Hospital Graduates 5 Nurses

Five nurses—three women and two men—were graduated recently from the Baptist hospital school of nursing in Ajloun after a three-year course of training. Seven others—five women and two men—received certificates for a year's study in practical nursing.

The five professional graduates are among sixteen to finish training in Jordan this year, with only one other recognized school of nursing in the

country. After completing their study at the Baptist hospital, the students took government examinations comparable to state board exams in the United States.

The graduates in practical nursing are qualified to give routine nursing care to ordinary patients. Some of them will take a year of advanced work in such fields as obstetrics and surgery. The practical course is taught in Arabic, while professional study is in English.

Twenty-six nurses have been graduated from the Baptist school of nursing since its beginning in 1953. Missionary Violet Popp is director.

## LEBANON

### 17 Enrol in Arab Seminary

The Arab Baptist Theological Seminary—opened October 25 in Beirut with seventeen students from Egypt, Gaza, Jordan, and Lebanon, the Arab countries where Southern Baptist missionaries conduct work. The student body is composed of twelve men and five women.

Faculty members are Missionary Finlay M. Graham, president and teacher of New Testament and church history; Dr. William H. Rossell, on sabbatical leave from Southwestern Baptist Theological Seminary in Fort Worth, Texas, teacher of Old Testament survey, Old Testament Hebrew, and biblical introduction; Missionary James K. Ragland, teacher of homiletics; and Missionary John W. Turner, teacher of pastoral ministry. Women missionaries—Mrs. Graham, Mrs. Ragland, and Miss Virginia Cobb—direct the women's study.

Until buildings are erected on its permanent site outside the city, the seminary is meeting in temporary rented quarters in downtown Beirut.

"Perhaps one reason the Near East has always been a difficult mission field for evangelicals is that there have been comparatively few thoroughly dedicated and trained men to preach the gospel of Jesus in these countries," commented Rev. David W. King, missionary in Lebanon. "The potential ministry of men trained here is to the estimated eighty million Arabic-speaking people across North Africa and in the Middle East. Thus, they will be evangelists among one of the major language groups of the world, one in which there are fewer believers in proportion to the total, perhaps, than in any other group."





*Rev. and Mrs.  
Charles Whaley,  
Jr., talk in  
front of former  
Tomino Baptist  
Church building.*



**N**EWs of the tenth anniversary of Tomino Baptist Church in Kokura, Japan, came as a real surprise to me. "Has it been this long since we began evangelistic efforts in the Tomino community?" I asked myself. We had left there in 1957 to serve in Yokohama.

Then as I looked back and counted the years, I realized that it had been a decade since the church was started in the living room of our home. Certainly, the Tomino church has used the years well, and God's abundant blessings have been evident throughout its short history.

During this time a small group meeting in the community kindergarten has grown into a fully organized church with a building of its own. Many who were new and weak Christians have become strong leaders in the church and in the Japan Baptist Convention.

A church kindergarten was born, which has founded many fine grammar school students not only in good educational beginnings but in spiritual and ethical understanding with which to run life's course. Nor has the church been selfish in its outlook but has reached beyond its own boundaries

BY CHARLES WHALEY, JR.

# A Flame To Light The Valley

MORRIS WRIGHT, JR.



*Former Pastor Minoru Shimizu, now serving in Kyoto, holds a service. Rev. Kyomi Egasaki is present pastor of the church.*





*A worker in Tomino Baptist Church helps a new believer from the community fill out a decision card.*



*Christian young people prepare tracts and songbooks for evangelistic services in the Tomino church.*

to establish a mission in the city of Karita. But most important of all, because of the Tomino church a Christian witness has been made possible in the valley of Tomino that would not otherwise be present.

Naturally, this church is especially near to our hearts because it was in the Tomino section of Kokura that we established our first permanent home in Japan and began our first missionary work. Our children were reared in the community and it is there that our son is buried today. The most vivid memories of our son's happy laughter are those from Mikuni Yochien (the kindergarten) and the church school. It was there that you at home forgave our first mistakes as missionaries and let us make our first witness. Surely, we want to thank you for this and assure you of our continuing love.

But the task of the church in Tomino is not over, as I am certain you realize. There are yet children to be taught, souls to be reached, Christian homes to be established. It is our earnest prayer that their vision for the future might magnify these responsibilities as the tiny flame that has been born grows into a blazing sun whose brightness will illuminate the whole valley and give its witness to all within its bounds.



*Missionary Charles Whaley, Jr., listens to special music during a service.*

## Where Are Pastors Who Will Go?

**T**HE RESPONSE of youth in recent years to the calling and vocational challenge of foreign mission service has been inspiring. We joyfully anticipate sending these young people out, in a few short years, to their places in the expanding ranks of Southern Baptist foreign missionaries.

The present need, however, is such that a large number of qualified and experienced men and women should be ready to go now—in 1961. Instead of diminishing, the opportunities for direct evangelism and church development on every foreign mission field are mounting; thus the great need for an immediate source of supply—pastors and their wives of appointable age now serving on church fields all over the Southern Baptist Convention.

The Foreign Mission Board's goal for this year is a minimum of 160 appointments. If it is to be reached some of our pulpits will have to be vacated. In countries where our missionaries serve there are scores of cities and towns, besides vast rural areas, where neither church nor individual bears the message of the gospel. Even whole states and provinces with populations numbering in the millions are without any continuing Christian witness.

A missionary couple in the Orient recently described the need for churches on their field. They now live in a city as large in population as the entire Southern state where they served in a pastorate before their appointment by the Foreign Mission Board. Theirs was one of more than 1,800 churches affiliated with the Baptist convention of that state, but now they are where there is no Baptist church. They hope one will soon begin as they continue to simultaneously bear their Christian witness and learn a difficult Oriental language.

One of the major factors in this couple's sense of call to foreign missions was a growing awareness of this utter contrast between the abundance of churches in their own land and the almost nonexistent witness of the gospel in other parts of the world. We continue hoping that the same kind of awareness will take hold of many young pastors. It often becomes God's way of leading them and their wives to re-evaluate their present ministries in terms of world need and to see the urgency for immediate action to meet that need on a foreign mission field.

We all share in an anxious concern for the millions in our homeland who do not know Christ. Yet, in terms of opportunity, the likelihood of their being reached with the gospel is perhaps a thousand times greater than for the hundreds of millions overseas where thin ranks of missionaries hold forth. There are nearly thirty thousand ordained preachers in the Southern Baptist Convention, as compared with 591 ordained men serving overseas. And for every Southern Baptist foreign missionary there are more than 6,500 church members here in the homeland.

May there be an uneasiness among us because of this ill-proportioned distribution of our denomination's representation and witness.

## Personal Service to Volunteers

**A** FEW months ago we used this page to encourage pastors and other leaders of youth in their efforts to conserve the life commitments made at summer assemblies and encampments. As a result of the decisions made last summer by many young people and young adults of our churches, the Foreign Mission Board continues receiving letters from those in whose commitments there was involved a sense of God's calling into foreign mission service.

It is possible, however, that some still have not heard how important it is to get in touch with the Department of Missionary Personnel of the Board. The services and guidance materials the department provides are briefly described by Mr. Bill B. Cody on page 30 of this issue. The personnel staff hopes every foreign missions volunteer will be encouraged soon to write to Mr. Cody at Box 6597, Richmond 30, Virginia.

That first letter puts its writer in touch with the Board's sources of assistance and places him on its roster of mission volunteers. From then on he has someone to whom he can write at the Foreign Mission Board when he needs guidance or advice about preparation and qualification for missionary service. His relationship should grow and mature as he progresses in the direction of becoming a candidate for missionary appointment.

Beyond the writing of the introductory letter the volunteer is then encouraged to send a personal life sketch. As soon as that is done Mr. Cody will send him a complimentary subscription to **THE COMMISSION**.

## Plan Early for an Inspiring Week

**T**HERE will be many first-timers attending the Foreign Missions Conference this year at either Ridgecrest or Glorieta. But along with them will be a good number registering who come year after year, assured that the program will provide them with new inspiration and enlarged vision for their part in reaching the world with the gospel.

At no other time in the year and under no other circumstances is there such an opportunity for every age group to see, hear, and have fellowship with furloughing missionaries. The impact of what is shared from their experiences on their many fields is something God uses to bring many of all ages to deeper missionary dedication. The churches to which they return sharing these experiences are likewise influenced to greater missionary stewardship.

Every year there are some who, having intended to request reservations early, find that the accommodations they desired have already been assigned. More and more it seems advisable to place such requests early, for each year the attendance mounts and the last-minute rush grows larger. For the 1961 dates of each Foreign Missions Conference and where to send reservation requests see the inside back cover of this issue.

# **"Unofficial Missionaries"**

BY BAKER J. CAUTHEN

**N**O EXPERIENCE at the Foreign Mission Board is more thrilling than that of appointing new missionaries. The testimonies of God's leadership in missionary commitment and preparation for service bring much blessing to those who hear. Nearly 1,500 missionaries are now under appointment by the Foreign Mission Board to represent Southern Baptists in mission service across the world. There are many people, however, who may be called "unofficial missionaries." They are not under appointment by the Foreign Mission Board but in a very real way participate in the work of worldwide witness.

I am thinking just now of those in military service. American personnel are found in more countries than are Southern Baptist missionaries, but wherever military people are located Southern Baptists are in their midst. Chaplains, officers, and enlisted men bear witness in our Master's name in many lands. Churches come into life; others are strengthened; and individuals are blessed by the testimony, help, and gifts of Baptist military people.

In many instances families of personnel abroad have a real share in missionary service. In Japan the grounds for the Japan Baptist assembly at Amagi were given by Baptist military personnel, and sizable gifts were made for the construction of the Wallace Memorial Hospital in Pusan, Korea. Baptist families are also finding places of service in many English-speaking churches springing up over the world.

There are people located abroad also in business and government service who can be called "unofficial missionaries." American businessmen are entering numerous lands to develop industries, engage in engineering projects, and open commercial houses. Many people are in government service not only as consular representatives but as employees in various other branches. Among all these are found

many dedicated Christians from whom the Foreign Mission Board receives letters telling about their desire to find missionary opportunities wherever they serve abroad. When our first missionaries went to Pakistan they were welcomed by Southern Baptist families already located there in business life.

Whenever any Christian has the privilege of foreign tourist travel, he can regard it as an occasion for missionary witness. Often as he goes from land to land he can be used of God to strengthen missionaries and encourage national workers. Some after making such journeys share the message of missions with churches and speak almost as much as do missionaries on deputation, telling what they have seen and their hearts have felt.

Here is a vast potential for further advance in mission work. Whenever people face a foreign assignment or foreign travel, it becomes an occasion for dedicating themselves afresh to serve Christ as bearers of the message of salvation.

**W**HEN we think of "unofficial missionaries" we cannot think simply in terms of Americans overseas. We must think of people at the home base diligently finding ways to strengthen the worldwide ministry of our Master. Only recently I met a devoted family which has been sending medicines to mission hospitals abroad, and several doctors have at their own expense gone overseas to devote months of service.

There is no limit to how the term "unofficial missionaries" might be applied. What shall we say of pastors, deacons, Sunday school teachers, and workers in Woman's Missionary Union, Brotherhood, Training Union, music, and dozens of other services who take personally the task of sharing Christ with the world?

An "unofficial missionary" is a person who not only believes in worldwide missions but individually and actively has identified himself with the mission of our Master. We sometimes



*Baker J. Cauthen*

learn of surprising and beautiful things such a person does. Word often comes to the Foreign Mission Board of a devoted Christian's leaving a will in which funds are set aside for foreign missions. When this occurs it is evidence that the person not only wanted during life to advance the cause of missions but desired to share perpetually in this task.

There is no substitute for the great army of missionaries under appointment by the Foreign Mission Board who give their full strength, time, and lives in the service of missions, just as there is no substitute for pastors of churches who devote their lives to the ministries to which they are called. But there is unlimited room for great numbers of people to supplement these workers' efforts as God may lay it upon their hearts and open doors of opportunity.

Who could ever estimate the number of "unofficial missionaries?" When we get to heaven we may be surprised to learn how many great missionaries spent their lives selling merchandise in department stores, typing letters in offices, operating machines in factories, or doing countless other tasks. By linking themselves to the world mission of our Lord Jesus in a personal and positive way, they are qualified to the fullest degree as "unofficial missionaries."

# EPISTLES

FROM TODAY'S APOSTLES AROUND THE WORLD



## Mission Meeting Inspires Thanks for Gifts, Prayers

Joanna Maiden  
Joinkrama, Nigeria

I HAVE recently gotten home from Mission meeting at Oghomoshu. Mission meeting is quite indescribable — it's everything any Baptist business meeting is at home, plus all the fellowship of seeing people you have not seen for a year, and sometimes two. We had a good meeting. And even as we looked at all the places we need to open work and things that need to be done on existing stations and cannot be done for lack of personnel or funds, we were deeply appreciative of all you have given and all your prayers that make possible many things we could not do sooner.

Here at Joinkrama we have available this year the money for many things in the hospital that we have not had before — a badly needed new operating room and equipment, X-ray, covered walkways between buildings, and some other things. I'm especially looking forward to the time when we do not have to roll a post-operative patient from the operating room back to the ward through a pouring rain with only a rubber sheet to protect him. We thank you "too much."



## Chinese Girl Joins Others In Ceaseless Quest for God

Sue McDonald  
Singapore, Malaya

A FEW months ago I was standing in a Buddhist temple with a friend, observing the form of worship through the offering of food to Buddha. My friend said to me, "Sue, this is an example of man's search for God."

All religions mark man's ceaseless quest for God—the Muslim in his five prayers daily to Allah and the Hindu through various media, including self-persecution. These people do not know Christ, the way to God. Every day I see evidences of these pagan forms of worship and know anew God's purpose for my being in this country. We give thanks daily for those of you who support us with your prayers and gifts.

An evening walk with my friend took us on a new trail that ended at an old, two-story Chinese home. A teen-age girl, Windy Chin, came out to meet us and wanted to know who we were, what work we did, etc. When we told her that we worked with the Ipoh Baptist Church in Penang, she wanted to know what people did in the church. After telling her about some of the organiza-

tions we thought she would be interested in, she immediately asked, "May I join?" Of course, we extended an invitation for her to visit with us.

She came to our Training Union on Saturday and enjoyed it very much. We have been praying that she will enrol in my Intermediate Sunday school class so she will be a student of the Bible. Windy's eagerness to "join" is an encouragement to us that we will be able to win her to Christ. She comes from a pagan worshiping family, and she will need much prayer and counseling. Place her on your prayer list.



## His First Sunday on Field Points to Need for Christ

Eugene Grubbs  
Manila, Philippines

OUR FIRST SUNDAY in the Philippines was a full one. Missionary Hugo Parkman and I arose at 5:30 A.M. and went to a downtown place in Manila known as the Quiapo. I observed a sight that made my heart sick.

An image of Jesus on the cross, made of some type of black hardwood, is found in a Roman Catholic cathedral. People were lined up in large numbers, awaiting their turn to approach the image. Slowly they came, one by one. Each one kissed the toes of the image. Some pressed their cheeks against its feet and fondled the lower legs, ankles, and feet. An aged woman hung a small lei of flowers around a foot as her offering.

I had heard of image worship and the perversion of Christianity but I was prepared for nothing like this. First revulsion swept over me. Then in its place came a feeling of tenderness, of deep sympathy, of love for these deluded souls. I wished not to shout to the whole group, "This is all wrong." I wished to speak to each one gently and quietly and tell him that this is not Christianity, but a perversion of it; to speak of the true love that Jesus has for each one; to say that Jesus does not want this but desires trust in himself, genuine love, and obedience. However, that was not possible.

From this place of paganism, we went by the lovely building being erected in a downtown area by the Chinese Baptist Church and then returned home.

Anne and the children attended the Emmanuel Baptist Church, a newly organized English-speaking church. I preached in the Pasay City Baptist Church. After my message on "The Way of the Cross," a teen-age young lady came forward saying that she was asking Jesus to come into her heart.

After lunch we visited the American cemetery where lie the bodies of thousands of American young men who lost their lives in World War II. "How many of these knew Jesus?" I wondered.



Sunday evening I preached in Emmanuel Baptist Church, to which we moved our membership. After the service, I accompanied Missionary Parkman to the home of an American soldier. Mr. Parkman, business manager of the Philippine Mission, is an ardent soul-winner and had been witnessing to the soldier previously. Again we made an attempt to lead this man to faith in Christ. Although he did not make a profession of faith, he was close to the kingdom before we left.

As in countries all over the world, Jesus is needed desperately here. Pray that the Grubbs family will make good missionaries.



## Defeat of Evils Demands Quick Action and Prayer

Donald R. Smith  
*Valencia, Venezuela*

VENEZUELA is heavy on our hearts. Day-by-day activities indicate the pull of communism on this people seeking a balance. The university students are being guided by leftist forces as never before. The leaders of tomorrow are being largely untouched by the gospel.

We find our hands tied by excessive costs, religious bigotry, and materialistic unconcern. We have only a limited opportunity to go forward, yet a dynamic urgency prevails that demands we move quickly. "The battle is not yours, but God's . . ." and on that reality we face tomorrow with courage and faith in his abiding promises. This is a battle we must fight and win on our knees, or forever regret it!



## Adjustments Are Numerous In New Missionaries' Lives

Ira P. Singleton, Jr.  
*Salisbury, Southern Rhodesia*

NO SACRIFICES! . . . only adjustments! A new pastorate has some, but never like this. We console ourselves with the knowledge that every missionary has experienced that through which we are now going. We are strengthened with the knowledge that God has called us to this task.

A method of preaching never before used: having your sermon translated sentence by sentence. The interruption of your thought pattern creates a real problem for the preacher, the interpreter, and the audience. This, combined with the fact that your congregation has little or no education, intensifies the struggle. It was, however, a great thrill to witness the power of God at work through such feeble efforts. On our second Sunday at the Odar Farm preaching point there were two professions of faith and one person requesting transfer of church membership. The Calvary Baptist Church, located in the Highfield District of Salisbury, is the sponsoring church.

Language study . . . a new language to bridge the barrier to communication. No language teacher in all of our

formal education made assignments such as those we are now having.

A new means of transportation: a doodlebug Austin A-40. The high price of cars here and the very high price of "petro" forces the missionary to be in favor of the small car. It will be a great day when the driver of that Austin adjusts to driving on the left side of the road. Downtown Salisbury is as busy as any large American city, plus nearly one hundred thousand bicyclists who have the same rights as a motorist. You must remember this when you come to a busy intersection which has no traffic signal. When the person on the right moves you must give way to him. Combine this with trying to locate some particular building and you have some real thrills in store for yourself.

New words for the most familiar items. . . . As you speak American and not English, you must be careful or you will receive unwanted merchandise; e.g.: diapers are napkins, a flashlight is a torch, and so forth.

A new pace for getting things done. . . . Tea time takes precedence over all else. When you learn this, you wait for the people to finish their tea, or create a taste for it and enjoy it with them.

Many more adjustments could be listed, but far more than these are the joys that are ours for God's having called us to Southern Rhodesia.



## Constant Contact Deepens Understanding, Brings Joy

Mary Lou Hobart  
*Dar es Salaam, Tanganyika*

AFTER GETTING into the work here in Dar es Salaam, one of the greatest joys is seeing, in my own experience, that those names and faces I couldn't remember are suddenly becoming individuals. I know their families and I find myself being able to remember which child comes from a Christian home and which from a Muslim home. I find myself remembering that this child knows how to read, and that this other one is still just a little afraid of *Wazungu* (Europeans).

Abilities and interests are exhibited as a girl reads Scriptures for the Girls' Club and a boy leads the other boys singing some songs during their meetings. The older 'teen girls are beginning to come to Girls' Club. This has been a hard group to reach because of so many of the customs pertaining to the girls at this age.

You become a little more sensitive to the searching in the souls of the Muslim women who come to literacy or sewing classes or to WMU and worship services. Then one day you share the greatest and sweetest experience we have as witnesses, as one comes to trust Christ as Saviour and begins to follow him.

You sense the pride a family has when an older daughter gets a scholarship to go to England to study.

You hear a child pray for his first time.

The African workers have become very real friends and comrades as we daily have shared the same aims, hopes, and problems in our serving together. They are eager to learn new ways to better spread the gospel to



the people of this land and to develop interest in the work in other parts of the world.

People sometimes ask me where my home is and I tell them my Dar es Salaam address, when what they wanted to know is what state in the U.S.A. I am from. Tanganyika has become home, and I find myself liking that new home very much.



### **Missionaries Need Prayer For Multiplied Concerns**

**Jerry S. Key**  
*Rio de Janeiro, Guanabara, Brazil*

PLEASE PRAY for new missionaries like us who are in the various stages of learning a new language. Surely one of the most difficult adjustments to be made by the new missionary is that of the language barrier which separates him from the people with whom he works. To have a message which means all the world to us and to be prohibited by the language barrier from expressing it is certainly frustrating. We are fortunate in that we are located in a country where there is a language school.

Pray for the millions of lost people here in Brazil. Jesus spoke of the ninety-nine sheep which were safe in the fold and one which was lost. The situation could be reversed here, for only three of every hundred people have had a personal experience of salvation by grace and are members of churches of the evangelical denominations. In this country of sixty-five million people, with an open door to preach the gospel, Baptists cannot wait until tomorrow to carry the "good news" of Jesus Christ and salvation in his name.

Pray with us for the training of leaders for the churches here, both laymen and ministers. The South Brazil Baptist Theological Seminary in Rio de Janeiro is very strategic in the training of pastors. Pray for these who are the future pastors of this country. Pray also that more young men may hear and heed God's call to preach the gospel. Many, many churches now have no pastors, and the churches are multiplying much more rapidly than young men are being trained. Oh, pray, Southern Baptists, for these needs for more workers and their training and preparation to serve the Lord.

Pray for more equipment and more funds with which to do the Lord's work here and all across the world. We are dependent upon your generous giving! The Cooperative Program and the Lottie Moon Christmas Offering for Foreign Missions provide the means to carry the gospel to every continent of the world. As Billy Graham said after seeing mission work in Africa: "Every dollar we have invested in missions has paid off many times over."

Pray that those of us who are your missionaries will be "endued with power from on high" as we witness for the Master. The forces of evil and of this world will defeat us if we operate in our own power. Only the power of the Holy Spirit operating in and through us can bring salvation and victory to these millions who know not our Christ.

A final request is that you pray for more missionaries to come and help us with the load down here. This is

perhaps the greatest need as far as meeting many of these other needs. Several missionaries have recently reached the retirement age. Others have requested that their furloughs be delayed because there has been no one to take care of their work. There is serious need in many areas, such as field evangelism, educational work, and teaching in our schools and seminaries.

May I close by saying how much we appreciate and how dependent we are on your daily, fervent prayers! Surely God can do for and in us more abundantly than we can ask or think. Will you pray, not merely from routine and habit, but pleading for us and all of your missionaries—to the one end that "the kingdoms of this world" may become "the kingdoms of our Lord, and of his Christ." We are counting on your prayers.



### **Hope of Pagan-Led Nation Rests in Christian Faith**

**Eric H. Clark**  
*Kisumu, Kenya*

SINCE our arrival in Kenya from Tanganyika we have been busy with many important aspects of the beginning of a new work. We took a comprehensive survey of a radius of a hundred miles, during which we made new and valuable contacts among all sections and strata of society and population. We have been showing films of the life of Christ and holding evangelistic services. At one service over a hundred children and adults attended. Although many missions have served this area, there are many pagans both among the educated and uneducated.

Except for a few Asian sugar planters, the whole of South Nyanza consists of African farmers. This is one of the most prosperous areas we have seen in East Africa, and these farms are models of efficiency and prosperity. Here, by persistent efforts, the Kenya government is building a middle-class African farm society which it hopes will have a stabilizing effect when independence comes to the territory.

Most of the inhabitants of this province are either Luos, Nandi, or Kipsigis, all until quite recently warrior tribes. The Luos bred cattle, while the Nandi and Kipsigis tried to steal them, doing a little farming on the side to make ends meet. Physically, they are tall, mountain people—graceful of movement, handsome of feature, Nilotic in race. They are proud and, in many cases, disdainful of Western culture. As a result, nowhere in East Africa will you find the Africans' desire to express themselves as individuals and be no more subservient to other races more pronounced than here in South Nyanza. It is also obvious that the Africans demand the right to be considered capable of giving as well as receiving orders.

The desire for peace and forgiveness of sins also is very real with some Africans, especially those who have lived under the awful shadow of Kenya's Mau Mau. Phyllis' desire for green corn led us one day to the door of an African homestead. The owner's wife, on hearing that we were missionaries, wanted to waive payment for the corn because, she said, it was a missionary who first introduced her and her household to the Son of God and subsequent peace with God.

One of the most diabolical manifestations of the power of evil in and over the superstitious mind of the pagan was revealed in the advent and subsequent actions of the Mau Mau. This was a deliberate and calculated attempt by the powers of darkness to enslave a whole people. The Corfield report, described by *Time* magazine last June 13, did not exaggerate the grim and ghastly truth of this horror. The closing sentence of this report is pregnant with significance. "If," says Corfield, "the Kikuyu people do not find a religious faith to substitute for their present superstitious concepts, I can see no hope for their nation, now or in the future."

In East Africa today one is often impressed by the deep sense of responsibility and devotion to high principles among government officials and other representatives, both black and white. They are excellent and most worthy individuals; yet, with very few exceptions, all are pagans. Some have rejected, without awareness, the one true God. Others, newly educated intellectuals, have never considered him. All are imbued with high motives but, because they lack the Spirit of Christ, all are as spiritually sterile as the desert and without power to alter the course of human events. Today Kenya teeters on the edge of a precipice, without power to save herself, because the hands holding the helm—both white and black—are the hands of pagans.



### Typical Sunday Is Full Of Activities at Church

Marion A. (Mack) Mobley  
Tokyo, Japan

THE LORD continues to open avenues of service for us here in Japan. Twice Carolyn and I have been asked to participate in radio dramas over the NHK radio and television network. It is supposedly the largest network in the world, and the programs were beamed to all English-speaking nations. In the production of these programs we had opportunity for wonderful fellowship with the Japanese who participated in them.

Shortly after our arrival in Japan we began visiting the various churches in Tokyo with an aim to finding where God would have us work during these two years of language study in the world's largest city. After visiting all of the churches in Tokyo, we felt led to join the Shimoakatsuka Baptist Church. The pastor is Mr. Kodama, a young man thirty-seven years old who is married and has two boys. Pastor Kodama is a *judo* expert, so, needless to say, I do not have differing ideas from his. Seriously, it is a wonderful joy to work with him and his lovely wife. He works on the side to make a living, for he has refused to accept a salary from the church until it is out of debt.

Perhaps you would be interested in knowing how Japanese Christians spend Sunday. Children's Sunday school begins at 8:00 A.M. and lasts until 10:00. I teach a Bible class from 9:00 to 10:00, and the class is usually packed to capacity, as the Japanese learn English in school but do not have ample opportunity for conversation. We give expression to this need. New Christians are being born in this class as God gives the victory. The morning worship

hour begins at 10:00 and lasts until 11:30. At 11:30 the Adult Sunday school begins and lasts until 1:00 P.M.

Most of the members have their dinner brought to the church from a local *soba* (noodle) house, and many spend the day at the church because of WMU or deacons' meetings and other activities in the afternoon. One Christian stays at church all afternoon to help a new Christian with his college algebra. The evening service begins at 7:00 and lasts until about 8:15. Then Training Union lasts until about 9:30. Thus a typical Sunday goes in a Japanese church.



### Missionaries Rejoice When People Respond

Emma M. Watts  
Oghamasho, Nigeria

WHAT MINGLED feelings one has in an evening such as this. Leaving the hospital compound, Mrs. David Jester, two of our fine African workers, and I went for our weekly visits in the town. In one section we met the people in great excitement. We learned that a child had disappeared, and someone had merely suggested that it might have fallen into a nearby well. The people were panic-stricken, but we then learned that the child had actually just been taken to a neighbor's house to play, and it had been safely returned to its mother.

The people were beside themselves, so there really wasn't the chance to make the visit we had gone to make. But we went from that scene with a fresh realization of how much we need to be more concerned over those who are spiritually lost. It served as a good illustration the next place we visited.

We went a little distance to another compound and found a group of people gathered, and we were told that the man we had come to visit had died about five days earlier. We made our way into the humble room and sat down in the chairs offered to us, while the people continued to stand. This was an opportune time to speak to those who had so recently been bereaved of a loved one.

They were serious and ready to listen. There were some Christians among them, and they told us that the old man had made a profession of faith before he died. We were grateful that we had contacted him in the hospital and had visited him after he left there. One young man said there were some among them who were not Christians, and he requested us to pray that they might come to know Christ even as the old man had done.

We went for our last visit to a place where we had been not long ago, and the old man was very weak and extremely ill. He was off by himself in a dark, little room and those talking to him through the small doorway had to bend over to see him. Our hearts went out to him as he told us of his recent sorrow in losing one of his children and spoke of his own illness. As we had done on our previous visit, we sought to present to him the claims of Christ on his life, and he seemed very sincere in saying that he would put his personal faith and trust in Jesus. Poverty, sickness, uncleanness, and ignorance all stared

us in the face as we tried to tell again the wonderful message of love.

I looked up at the holes in the roof and wondered what it must be like when the rains beat down. I watched the woman as she worked on leaves she was preparing with which to wrap food for selling. I saw the little, open fireplace where they cooked their food. On the walls there hung pictures from newspapers and a photograph of the old *baba* we had come to visit. How little of this world's goods he had owned in this life, how sad for him to be so broken down in health, yet how glorious that he is so precious in the sight of our Saviour. We cannot but commit him to the One who is able to give him eternal life, if only he acts on the little he knows of this new way of life.

"Is it worthwhile?" someone might ask. And your missionaries, in moments of stress and strain when everything seems to go wrong, are sometimes prone to ask the same question. But we must remember that it is worthwhile, even if there should be only a few that are reached for Christ. He would have died if there had been only one lost soul that he could have saved. Thus we would rejoice anew in the calling that is ours to work among a people whose need is so great and whose hearts are so responsive.



### Joys Mingle with Sorrows In Medical Mission Work

Wana Ann Fort  
*Gatooma, Southern Rhodesia*

THREE continue to be victories here in the work of medical evangelism.

One very old man had a hernia operation. Surely God brought about his recovery. At first he was unhappy and grumbled about everything, but one day he trusted Jesus and his attitude changed completely.

There are failures, too, which break our hearts. Our first case of leukemia was a middle-aged woman who was brought a long distance by bicycle. For months she had been ill, and the cuts of the witch doctors scarred her body. We knew we could not save her life, but we prayed that through Jesus her soul might be saved. She listened and heard the Word, but she hardened her heart, refusing to accept Jesus. She has now returned home. We pray that in the few days she has left to live the seed might germinate in her heart and she might yet be saved.

The delays in getting the hospital building under way are almost discouraging. Surely this month the foundations can be laid for the OB block, for this building is desperately needed. Because of the crowding in the small rooms we have for mothers and new babies, it is almost impossible to prevent infections and complications. Our obstetrical work shows a steady increase. Complicated cases come, such as we did not see in the States—the result of long delay before seeing a doctor. Truly God has helped us many times in these cases.

Early in the hospital work it was difficult to get permission to do Caesarean sections. Often the delay in getting consent meant that the babies' chances were impaired. Now it is much easier, and usually we can operate

as soon as we realize it is indicated, so that we get good, healthy babies.

Our hearts have rejoiced in the joy of some mothers. One woman had lost several babies and had no living child. She lived far from here and had never been to the hospital in time for proper medical care so that she could have a live baby. This time she came—and was sectioned at the proper time. When she saw her kicking, crying baby, she said over and over, "Is that *my* baby? It is alive? Is it *my* baby? I thank God. God has helped me much. That is my baby. He cries. He breathes. He is alive." Her joy and ours more than compensate for all it took for us to get here! Truly we thank God, too, for he has helped us much!



### Churches Endure Struggle With Fanatical Persecution

Orvil W. Reid  
*Guadalajara, Jalisco, Mexico*

A FEW week ends ago we visited the churches in Ciudad Guzman, Tamazula, and Tuxpan. Alma promoted Woman's Missionary Union work, and I brought evangelistic messages.

Tuxpan is an Indian town of about ten thousand inhabitants, and many of the people speak an Aztec dialect as well as Spanish. The women wear white blouses and dark blue skirts. The blouse is made from one piece of cloth, draped around the body, as is also the skirt. The women are called *sabanillas* (little sheets).

On Saturday night we had a service in Tuxpan. The work has grown slowly there through the years because of extreme fanaticism. The mission, before it was organized into a church, was made up of only four members—all of them widows. One of them, before she became a Christian, had been a saloon-keeper. All four widows suffered boycott and persecution.

The church at Tuxpan has no church building. They meet in a room of a house that has been remodeled and adapted for church services. For months they have been struggling along without a pastor, but they recently called one, who is now on the field.

After Sunday school and preaching services, with about twenty present, we left in the afternoon for a service at Tamazula. The church there has been organized for about four years. As a mission, it had been attacked several times by mobs, and showers of stones had broken the roof. Recently a mob also attacked the church. In spite of all, the church at Tamazula is growing. The services are in a home; they also do not have a church building. We had about twenty people present for the afternoon service, and two adults accepted Christ as Saviour.

For the evening service we drove on to Ciudad Guzman, where the church has been organized only about three years. The services likewise are held in a home that has been adapted for the church. The Christians had suffered persecution as a mission group, and dynamite had been thrown on the roof.

The room was filled with people. Before the services gospel hymns were played over the loudspeaker, and as I preached people from blocks around could hear the

gospel message over it. We marveled that everything was so quiet during the services. No insulting shouts were heard, and no stones were thrown. (You may remember that about three years ago more than two thousand people attacked the mission, and soldiers had to disperse the mob.) Six people came forward accepting Christ as Saviour.

Now that we have taken you with us on this week end trip to visit these three churches, we hope that you will be better able to pray for the work on the mission fields.



## Ah-Peh Represents Needs, Results of Mission Labor

Lillie O. Rogers  
Singapore, Malaya

AH-PEH came today. He never stays long, even though he must travel five miles by bus and must walk about two blocks from the bus stop to my house. The trip is difficult for him because he is almost seventy years of age and his right leg and arm are partially paralyzed. But he makes the trip two or three times a month to greet me and give to me a papaya and some bananas which he grows on the small piece of ground around the four by six-foot *attap* hut which is his home. His coming to bring these gifts is his way of continually saying, "Thank you for opening the Gospel Center in Nee Soon Village."

After much visitation in the village, we had held our first evangelistic meeting. Ah-Peh was one of many who came every night and one of the first to raise his hand indicating his desire to know more about Christ. He was one of the five who, after several weeks of instruction, accepted Christ and was baptized.

Ah-Peh was then over sixty-five years of age and had never heard the gospel, but God had prepared his heart to hear and understand and believe. "How shall they call on him in whom they have not believed? How shall they believe in him of whom they have not heard? How shall they hear without a preacher? How shall they preach except they be sent?"

The Gospel Center was organized into a church in 1958, but this church, as well as several others, is now without a pastor. Please pray for the members and pray that God will call out from among the people in Singapore and Malaya those who will willingly give of themselves to the teaching and preaching of God's Word.

Pastor Tan of the Swatow Baptist Church is over sixty years of age but is very active. His enthusiasm is an inspiration to me. I am having great joy in visiting with him among the Swatow Chinese people in Singapore.

The church asked me to be "supervisor" of their Sunday school. For three months I used all the promotional ideas I could think of, including posters and announcements on "Sunday school is a family affair," to prepare the people for the graded program which we began in May. Since then we have enlisted twelve new workers, added a new department, and started four new classes. The enrolment has increased by sixty and the attendance has more than doubled. We now need more classes

and more teachers. Please pray for the pastor of our church and for the Adults and Young People who have recently accepted places of responsibility in teaching God's Word.

We have seen many changes in our work. The Lord has blessed abundantly. But much needs to be done in helping in the growth and development of our churches, in the teaching and training of our members, and in the evangelistic efforts of winning the lost, many of whom have not yet heard the message of the Lord Jesus Christ.

A very common expression used by those who worship idols and follow other religions is that "I do not know how to hear." Many do not know how to read and therefore cannot read God's Word. When we try to witness to them, they do not understand Christian terminology. How true is the Word when it says they have eyes to see but do not see and ears to hear but do not hear, for the prince of this world has blinded their eyes and stopped their ears.

Behind the house where I lived last year in Penang there was a huge Chinese cemetery, and daily I was reminded of the tens of thousands who died without a knowledge of Christ. Behind the house where I am now living in Singapore is a small Chinese temple, and daily I am reminded of the multitudes who are living without a knowledge of Christ.



## New Converts in Prison Seek Spiritual Development

Weldon E. Viertel  
Nassau, Bahamas

OUR WORK at the prison here continues to prosper. Our hearts rejoiced several months ago when twenty-three men came forward during the invitation accepting Christ as Saviour. The first time services were conducted there, we were hesitant about asking them to come forward to make public their professions of faith because of the Anglican control of the services. But since then we have seen well over fifty make public professions.

Since so many of these men are from Anglican and Catholic backgrounds, we were concerned about an opportunity to follow up with some instruction in doctrine and Christian responsibility. The opportunity came when the Anglican chaplain consented to let us conduct the Bible study period on Monday night following the second Sunday each month, when we conduct the worship services. I have been teaching the book of Romans, and we usually have a question period at the end of the hour. Some of the questions asked have been: "How can Jesus be one with and equal with the Father and yet say that his Father was greater than he?" "Was Jesus really in the grave three days and nights if he arose on the first day of the week?" "Does God condemn a man to hell or does a man condemn himself because of his sin?"

All of their questions have been asked in a very serious, seeking manner. Some of the new converts wanted to do additional Bible study. A few months ago we took study course books on portions of the Bible and checked them out to twenty-three men. We require completion of ten books for a certificate.



# Missionary Family Album

## ADDRESS CHANGES

### Arrivals from the Field

CRAHTEE, Dr. and Mrs. A. R., emeritus (South Brazil-Portugal), 1878 Carlton Rd., SW., Roanoke, Va.  
 DAVIS, Rev. and Mrs. Robert C., Jr. (Hawaii), P. O. Box 526, Athens, Tex.  
 EARRIS, Rev. and Mrs. Theron V. (Japan), 3524 E. Rosedale, Ft. Worth, Tex.  
 HOLLAWAY, Rev. and Mrs. Ernest L., Jr. (Japan), c/o Dr. R. C. Daily, Rt. 1, Box 61, Arkadelphia, Ark.  
 McDOWELL, Mrs. Donald E. (Paraguay), 9400 Balfour Dr., Bethesda 14, Md.  
 RILEY, Rev. and Mrs. John L. (South Brazil), 512 N. 49th St., Ft. Smith, Ark.  
 TUMBLIN, Dr. and Mrs. John A., Jr. (North Brazil), 184 S. Candler St., Decatur, Ga.  
 WHITE, Rev. and Mrs. Maxey G., emeritus (North Brazil), 5240 NE. 2nd Crt., Apt. No. 3, Miami 37, Fla.

### Departures to the Field

DOYLE, Rev. and Mrs. Gerald W., Casilla 503, Quito, Ecuador.  
 HAMPTON, Rev. and Mrs. James E., Baptist Mission, Private Bag, Tanga, Tanganyika.  
 HARPER, Rev. and Mrs. Leland, Jr., Casilla 1171, Asunción, Paraguay.  
 HARRIS, Emogene, Baptist Mission, Box 14, Oyo, via Shaki, Nigeria.  
 LLOYD, Rev. and Mrs. Robert H., c/o Rev. S. D. Sprinkle, Jr., Casilla 3388 Central, Buenos Aires, Argentina.  
 LONGBOTTOM, Rev. and Mrs. Samuel F., Jr., 1801 S. Beretania St., Honolulu 14, Hawaii.  
 MOORE, Bonnie Mae, Baptist Mission, Box 48, Kaduna, Nigeria.  
 POWELL, Mary Hester, Eku Baptist Hospital, Eku, via Sapele, Nigeria.  
 STEPP, Rev. and Mrs. John B., Jr., Caixa Postal 572, São Paulo, São Paulo, Brazil.  
 WATSON, Rev. and Mrs. Thomas L., c/o Rev. J. W. Bartley, Jr., Atanasio Aguirre 1146, Montevideo, Uruguay.  
 WIGGS, Rev. and Mrs. Charles W., Baptist Mission, APO 301, San Francisco, Calif. (for first-class mail); 55-5 Ka, Choong Moo Ro, Seoul, Korea (for other mail).

### Overseas

CALLAWAY, Dr. and Mrs. Tucker N., 18-747 Aza Kakinouchi, Minamino,

Tatsumi, Itami, Hyogo-ken, Japan.  
 CHEYNE, Rev. and Mrs. John R., 152 Fourth Ave., Parktown, Salisbury, Southern Rhodesia.  
 CLARK, Rev. and Mrs. Gene A., 195 Nishijin-machi, Fukuoka, Japan.  
 DeBORD, Rev. and Mrs. Samuel A., Baptist Mission, P. O. Box 739, Arusha, Tanganyika.  
 DOTSON, Rev. Clyde J., P. O. Box 84, Gatooma, Southern Rhodesia.  
 DOTSON, Lolete, Baptist Mission, Box 48, Kaduna, Nigeria.  
 ERNEST, Mary Lee, 5 Jalan Pelangi, Oei Tiong Ham Park, Phase II, Singapore 10, Malaya.  
 FANONI, Dr. and Mrs. Roy H., Baptist Hospital, Shaki, via Oyo, Nigeria.  
 FIELDER, Mr. and Mrs. L. Gerald, 11-798 Nishijin-machi, Fukuoka, Japan.  
 JACKSON, Shirley L., Caixa Postal 950, Rio de Janeiro, Guanabara, Brazil.  
 JONES, Delilah, Baptist Hospital, Joinkrama, via Ahoada, Nigeria.  
 LINDSLY, Dr. and Mrs. Robert L., Jebel Ban, Hapalmach 3, Tiberias, Israel.  
 MAIDEN, Dr. Joanna, Baptist Hospital,

Joinkrama, via Ahoada, Nigeria.  
 McDONALD, Sue, 5 Lichi Ave., Singapore 13, Malaya.  
 MEDLING, Rev. and Mrs. William R., 236 Hirose-machi, Okayama, Japan.  
 MOORE, Dr. and Mrs. Walter M., Baptist Mission, Box 48, Kaduna, Nigeria.  
 SMITH, Rev. and Mrs. Donald E., P. O. Box 202, Kaduna, Nigeria.  
 SUTTON, Rev. and Mrs. J. Boyd, Caixa Postal 2541, Rio de Janeiro, Guanabara, Brazil.  
 TANNER, Martha, Baptist Hostel, Box 563, Lagos, Nigeria.  
 WESTER, Rev. and Mrs. William S., Baptist Mission, Box 468, Blantyre, Nyasaland.  
 WHIRLEY, Dr. and Mrs. Carlton F., Box 118, Kaduna, Nigeria.  
 WYATT, Sr. and Mrs. Roy B., Jr., Torras y Pujalt 34, Barcelona 6, Spain.

### United States

BROWN, Rev. and Mrs. Homer A. (Nigeria), 1707 Grand Ave., Nashville, Tenn.  
 CHRISTIE, Martha C. (Mrs. Alonzo B.), emeritus (South Brazil), 534 Fairview St., Corpus Christi, Tex.  
 DODSON, Flora, emeritus (China-Hong Kong), North Carolina Baptist Home, Reynolds Park Rd., Winston-Salem, N.C.

FRUIT PHOTO SERVICE



Missionary Curtis D. Askew of Japan signs the deed to his former house in Jackson, Mississippi, purchased by the Hinds County Baptist Association for rental to foreign missionary families on furlough. Looking on are Mrs. Askew, Dr. J. Clark Hensley (left) superintendent of missions for the association, and Joe Jack Hurst, attorney in voluntary service to the Baptist group. The associational Brotherhood raised money for the down payment and furnished the three-bedroom house. Furniture, appliances, and cash donations were given by Baptist laymen. Dr. and Mrs. C. Winfield Applewhite, missionaries to Indonesia, are the first occupants of the house with their four children. The Askews are back in Japan.



GARRETT, Rev. and Mrs. James L. (*North Brazil*), 1324 Peacock Ave., Columbus, Ga.

HUDSON, Lenora (*Japan*), Box 497, Rt. 2, Freeport, Tex.

JOHNSON, Rev. and Mrs. W. B. (*Indonesia*), 649 E. Sixth St., Pulaski, Va.

MARGRETT, Anne Sowell (Mrs. H. G.) (*Argentina*), c/o Mrs. F. I. Boggs, 2023 Euclid St., Dallas 6, Tex.

MARLER, Rev. and Mrs. L. Parkes (*Korea*) 819 Wilson St., Forest, Miss.

MITCHELL, Rev. and Mrs. H. Barry (*North Brazil*), 110 Woodrow St., Belton, S.C.

NEAL, Rev. Charles L. and Dr. Hallie, emeritus (*Mexico*), 824 Jackson St., Corinth, Miss.

NEIL, Rev. and Mrs. Lloyd H. (*Nigeria*), 1041 West End Blvd., Winston-Salem, N.C.

NIXON, Helen (*Argentina*), Box 22014, Ft. Worth 15, Tex.

ROPER, Drs. John A. and Ruth (*Jordan*), 606 Townes St., Greenville, S.C.

SERIGHT, Rev. and Mrs. Gerald B. (*Equatorial Brazil*), P. O. Box 68, Sunray, Tex.

STARMER, Dr. and Mrs. Roy F. (*Italy*), 112 Deborah St., Jefferson City, Tenn.

SOMMERS, Mabel (*Lebanon*), Box 548, Southern Baptist Theological Seminary, 2825 Lexington Rd., Louisville 6, Ky.

WHORTON, Mary Jane (*Nigeria*), Box 560, Peabody College, Nashville, Tenn.

#### U.S. Permanent Address

(Please make these changes in your MISSIONARY ALBUM. For current mailing addresses on the mission fields, consult DIRECTORY OF MISSIONARY PERSONNEL.)

ADAMS, Rev. and Mrs. Bobby E. (*Chile*), c/o H. A. James, 348 W. Fourth St., Tahlequah, Okla.

BRUNSON, Rev. and Mrs. J. Ralph (*Malaya*), 719 McGowan Ave., Chattanooga, Tenn.

ERNEST, Mary Lee (*Malaya*), 500 Fort Dale St., Greenville, Ala.

JONES, Dr. Kathleen (*Indonesia*), c/o Mrs. R. S. Jones, 1895 Vinton Ave., Memphis, Tenn.

#### BIRTHS

CLARK, Barbara Suzanne, daughter of Rev. and Mrs. Gene A. Clark (*Japan*).

DAVIS, Bonnie Gayle, daughter of Dr. and Mrs. Alfred L. Davis, Jr. (*Hong Kong*).

DORR, James Duncan, son of Dr. and Mrs. David Dorr (*Gaza*).

JIMMERSON, Jo Anna Iris, daughter of Rev. and Mrs. Joseph A. Jimmerson (*Indonesia*).

JONES, John David, son of Rev. and Mrs. Archie V. Jones (*Ecuador*).

MCMILLAN, Peter Andrew, son of Rev. and Mrs. Virgil O. McMillan, Jr., (*Japan*).

MERRITT, Sarah Elizabeth, daughter of

## IN MEMORIAM



### Grace Boyd Sears

Born Victoria State, Australia

June 24, 1872

Died Subiaco, Western Australia

November 15, 1960

GRACE BOYD (MRS. WILLIAM H.) SEARS, a native Australian, served as a Southern Baptist missionary to China for thirty-six years before retiring in 1942. Converted at the age of nineteen, she joined a Congregational church and was an active youth leader. At the age of twenty-seven she felt called to be a missionary to China and entered Angas College, graduating in 1902. While in college she worked in slums and taught in mission schools.

In 1903 she went to China under the China Inland Mission, working in its Yangchow Training Home and in girls' schools at Ninghai and Chefoo. She was married on January 31, 1906, to Dr. William H. Sears, a Southern Baptist missionary, and went to Pingtu, assuming charge of a girls' boarding school. Mrs. Sears then was baptized and joined a Baptist church, and she was appointed by the Foreign Mission Board in October, 1906. Later that year, after teaching briefly at the language school for women in Tengchow, she became principal of the Effie Sears Memorial School for Girls in Pingtu, where she served until 1938. Her husband died in 1922.

Returning to Australia early in 1941, after a period of semi-retirement in Tsingtao, Mrs. Sears retired on January 1, 1942. Her companion until her death was Miss Dayen Mavis Wong, a Chinese ward who was left with her as a small child. Mrs. Sears is survived also by two stepgrandsons and a stepgranddaughter: Rev. Stockwell B. Sears, a Southern Baptist missionary to Indonesia; William Sears Connely, of San Diego, California; and Mrs. Julia Schild, also of San Diego. Her stepdaughter, the late Mary Sears (Mrs. Frank H.) Connely, was a missionary to China and Japan.

Rev. and Mrs. Dewey E. Merritt (*Nigeria*).

MOORE, James Franklin, son of Rev. and Mrs. W. Trueman Moore (*East Pakistan*).

OLIVER, Mark Vernon, son of Rev. and Mrs. Edward L. Oliver (*Japan*).

OWEN, Barbara Anne, daughter of Dr. and Mrs. Frank B. Owen (*Indonesia*).

REEVES, Sarah Adele, daughter of Rev. and Mrs. Harold P. Reeves (*Thailand*).

SHARPLEY, Robert Louis, son of Rev. and Mrs. Dan N. Sharpley (*South Brazil*).

WAKEFIELD, Andrew Hollis, son of Rev. and Mrs. William R. (Bill) Wakefield (*Philippines*).

WOOD, Karen Kikuno, daughter of Rev. and Mrs. S. Kenneth Wood (*Japan*).

#### DEATHS

ALEXANDER, Mr. W. B., father of Mrs. Lewis I. Myers, Jr. (*Vietnam*), Nov. 7.

CHEYNE, Mr. James G., father of John R. Cheyne (*Southern Rhodesia*), Oct. 8.

OLIVER, Mr. W. E., father of DeVellyn Oliver (*Philippines*), Nov. 8, Hampton, Ark.

SEARS, Grace Boyd (Mrs. William H.), emeritus (*China*), Nov. 15, Subiaco, Western Australia.

VANDEBURG, Mr. William Phonso, Sr., father of Ruth Vandenburg (*Indonesia*), Oct. 28, Little Rock, Ark.

#### RETIREMENT

GRAYSON, Alda (*China-Hawaii*), Nov. 30.

# Some Are Searching

BY JULIA MCCALL

**E**VEN in pagan lands like Thailand some people are searching for the gospel. How I thank and praise God that he led me to three who were searching for the truth. I want you to know these friends, also.

One day I was at our chapel in Bangkok and had been teaching an instruction class for new Christians. I decided to go to a little shop and drink a Coke to quench my thirst before counseling with several college students. Walking out of the chapel building, I approached a Thai lady and two Junior-age girls. Immediately, I smiled and spoke to her and noticed that she was reading the posters and announcements in the chapel window.

As I came closer to the mother and her daughters I asked, "Are you interested in what you are reading?" She replied, "I am interested in something. My heart is all mixed up."

I invited the three to come inside the chapel and introduced them to the One who could bring peace, joy, happiness, and everlasting life into their hearts. They listened for several hours and promised they would be at the chapel on Sunday morning for Sunday school. For four months this mother and two daughters came each Sunday and after the services would ask deep questions about the Bible.

One hot Sunday morning as Louis (my husband) gave the invitation, the lady walked down the aisle with tears rolling down her cheeks, accepting Christ as her personal Saviour. Behind her came her two lovely daughters. How I wish I could tell you what this service meant to me. Here were three people who were searching for

"something" — the truth — and they had found this truth by simple faith in the Lord Jesus Christ.

Louis and I opened a special instruction class for them, and every Saturday these three new Christians came to the chapel. This was the only time they could come. It was heartwarming to see them grow as Christians.

But they met opposition from friends and loved ones. One Sunday these three faithful Christians did not come to Sunday school or the worship service. We sent them a card stating that we missed them in church and would look forward to seeing them the next Sunday. The following week they still did not come. This was the time to make a personal visit.

**L**OUIS, two other Christians, our young son, and I set out to find them. We had learned that they had moved into a government housing project where six or seven thousand people live.

As we entered the home we were greeted by the mother, and she began to tell us why she had not been to church. Her neighbors, friends, and relatives had threatened her that if she continued believing in God they would harm her two daughters or destroy her home by fire. Also her sister had died and she had to go to the funeral, where her friends and relatives tried to force her to bow down to the pagan gods and worship them.

We found a woman who was deeply troubled and did not know which way to go. Louis opened the Bible and

*Khun Bunruran with her two daughters, Khun Thaem and Khun Thow.*

read several Scripture verses of God's great promises to those who love him. We all got down on our knees and prayed, and when she got up she said with a trembling voice, "Acharn, Mame, I will be at church Sunday." And she was.

She then let us have a prayer meeting at her home each Tuesday night, and this strengthened her witness for Christ. It strengthened the members of the chapel, also.

This lady's name is Khun Bunruran and her daughters' names are Khun Thaem and Khun Thow. They have been Christians for about three years now, and this mother, who once was searching for the truth, is one of the strongest Christians I have ever met. She has a burning desire to tell her people of the love of Christ and of his salvation. As a radiant Christian, Khun Bunruran has an active prayer life and loves her church. This lady understands the Thai mind and knows how to deal with her own people. She is not ashamed of the gospel of Jesus Christ.

Khun Bunruran thanks God for Christians in the United States who give money through the Cooperative Program and Lottie Moon Christmas Offering to bring the truth to those who have never heard.

We trust and pray that God's Holy Spirit will continue to speak to men and women and call them to come and help us in Thailand. Many Thai and Chinese people are searching for the truth, but there are few to tell them. Would you be willing to come and present Christ to people like Khun Bunruran and her two daughters?

# GREATNESS in Love

BY GEORGE L. EUTING

**G**REATNESS in love! I saw it in the eyes of a Brazilian.

Miss Edith Vaughn, a Southern Baptist missionary to Brazil, took me with her on a visit to the Good Will Center Clinic in Recife. She was going to see a man who was operated on for cancer in his throat. Edith warned me not to be alarmed over the conditions of the people I would see.

I was greatly inspired by what I saw in the hallway of the clinic. There we met the man she came to visit. Because of the bandages and the nature of the operation in his throat he could not talk, but his eyes revealed a lot. The face of this poor man, who had just passed through a period of severe suffering with a major operation, broke into visible joy when he saw Edith. It was more than a smile. He radiated deep happiness to see this woman who had warmed his heart with her presence and love.

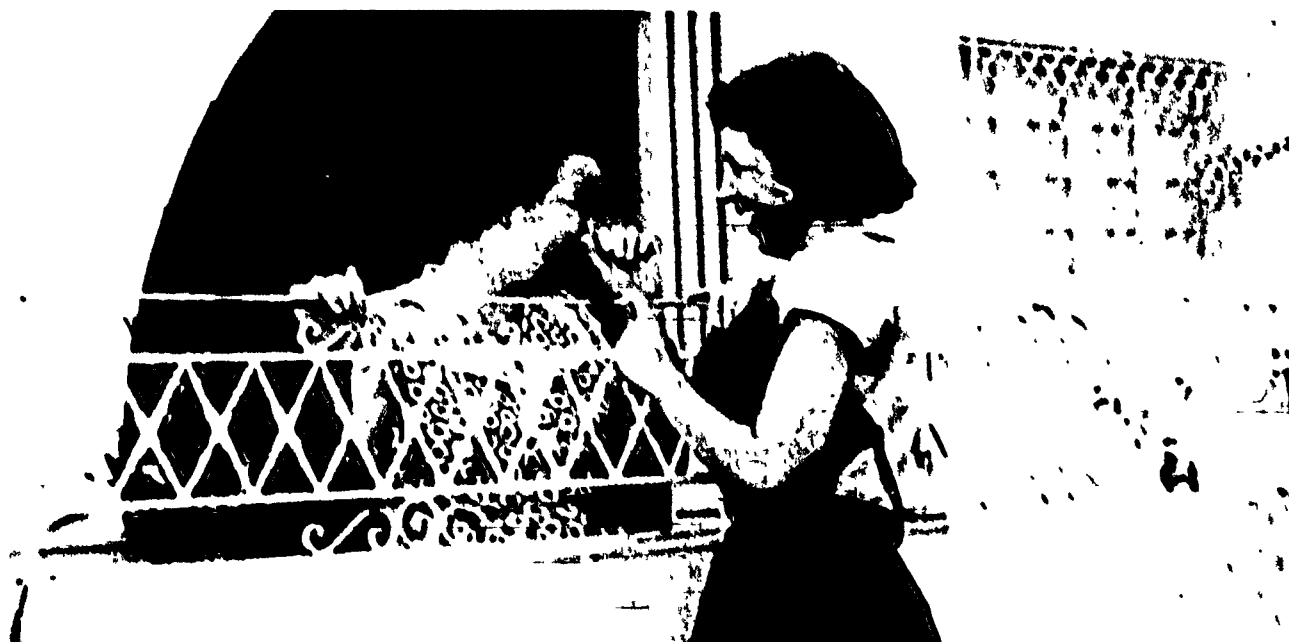
As they conversed I looked at Edith and said to myself, "The only explanation for her presence here, showing her interest in this man, is that the love of Jesus won't let her do anything else and be happy."

Edith Vaughn has been my friend for more than twelve years. I first knew her when she was a good will center worker for Woman's Missionary Union in southwestern Virginia, where I was pastor of First Baptist Church in Norton. Each day at noon Edith would come to the church and play hymns on the organ, which were amplified over the homes and business houses of this coal mining town. Even this was a demonstration of her great mission heart.

Edith always talked about going to the mission field. She has often said, "I can't remember a time in my Christian life when God didn't want me to be a missionary."

Such a statement reflects her Christian home influence. Edith's father, Rev. E. S. Vaughn, has been a pastor in Virginia for a host of years, and it was he who led her to Jesus as a

RACHEL COLVIN



*Missionary Edith Vaughn visits a friend near Friendship House.*

little girl of nine years and then baptized her. It was not an easy decision family-wise for Edith to leave Virginia and go to Brazil. But her calling to the mission field carried with it the assurance that God would work out all the problems.

In Recife she began a new phase of mission work — the first good will center in Brazil. She calls it Friendship House. The name is appropriate because the building stands sandwiched between a slum area on one side and upper middle class homes on the other. The two come together in Friendship House.

To say that Edith loves these people is too shallow. She loves them with the same kind of passion that sent Jesus to the cross.

One of her most difficult tasks is

conducting funerals. This is not easy even in America where friends and loved ones come to offer their consolation. But in Brazil people must be buried within twenty-four hours after their death, and there is little time for expressions of comfort outside the immediate family. Edith never falters in giving her love to the bereaved. Imagine what it means for her to conduct the funerals of those she loves. "I try hard to hold up," she confessed, "but sometimes it gets me."

She told me about the funeral of a little baby. She related: "It was during the rainy season, and when we reached the cemetery it was as I had hoped it would not be — the three-foot-deep grave was filled with water. One of the children carrying the casket turned to me and asked if the baby would be cold. I explained that the baby was with Jesus and could not get cold."

"Nevertheless," she continued, "when the little casket was lowered in the grave and the water pushed out on the sides, I could not refrain from crying. It was more than I could stand. Yet on the next day when I overheard two of the children talking, one declared that I was crying, but the other one said, 'No, it was the rain falling on her cheek.'"

Edith Vaughn's heart beats for others. And she is happy. She is in Brazil with people she loves.

*The eyes of this Brazilian child express love for Edith Vaughn.*

RACHEL COLVIN



**A**SSISTING youth and young adults in knowing God's will for their lives is the primary purpose of the Foreign Mission Board's Department of Missionary Personnel. The department has the privilege of working closely with persons exploring the possibility of God's leadership toward missionary service overseas.

Many resources are available to those looking for help in their preparation. One of the chief aids is personal counseling and guidance. The secretary of missionary personnel and his five associates make themselves available all over the Southern Baptist Convention, regularly visiting colleges, seminaries, and cities and attending many conventions and conferences to interview persons interested in foreign mission service. In addition, the staff members spend a great deal of time writing letters in response to questions and indications of interest. They are deeply concerned about individuals and have trained and equipped themselves to deal with the problems of young people. They are happy to have opportunities for counseling and guidance.

Other resources available include pamphlets prepared by the personnel department, available free to young people and youth leaders:

## HELPING

BY BILL B. CODY

## TO KNOW GOD'S WILL

- *God Calls You*, written especially for older Juniors and younger Intermediates, explores the barest possibility that God might be leading a youth toward service overseas.

- *Get Ready for a Real Job* poses a number of questions to the young person about his interest in and potential for foreign service.

- *Needed Overseas* describes jobs to be done and the requirements one must meet. Additional general information about missionary qualifications is also given.

- *The How of Missionary Appointment* deals primarily with the procedure a young person may follow in his quest to know God's will and with specific steps in seeking appointment by the Foreign Mission Board.

In addition to the personnel pamphlets the volunteer division of the personnel department publishes a periodic newsletter for college students. The

medical division expects to begin such a newsletter for student nurses and other medical personnel interested in overseas service.

The Board's division of visual education, working closely with the personnel department, has produced several films especially helpful to young persons exploring the possibility of mission service. *In the Circle of His Will* has been widely used and is highly recommended for youth groups. Other films of particular interest include *All Are Called*, *Recruits for Christ*, and *Eyes South*.

The personnel secretaries depend greatly upon two further resources. One is that of furloughing missionaries who visit the churches and come in contact with young persons interested in service overseas. The other great strength is the work of each pastor, who fulfills a significant role in counseling with his youth and young adults.



**O**PPORTUNITIES in church-related vocations are presented with unique impact in a new Broadman eighteen-minute color film *Take a Giant Step*. The motion picture unfolds experiences of Holly Anders and Johnny Carlson, two teen-agers in search of careers.

Holly and Johnny step through a series of doors to become participants in a wide range of church-related vocations. They visit their pastor who tells them of the many needs for Christian workers and "project" themselves into the various adult jobs, seeking to find God's will and their own suitability for certain occupations.

Among church and church-related areas they explore are the pastorate, religious education, music, teaching, medicine, nursing, social work, business, journalism, student work, arts, architecture, radio, television, library science, and recreation.

Widespread showing of *Take a Giant Step* will undergird the work of Lloyd T. Householder, church-related vocations counselor in the Education Division of the Baptist Sunday School Board, Nashville, Tennessee.

"Churches will want to make this film a part of any and every emphasis on vocations," Mr. Householder said. "The film is graphic, to the point, and extremely effective in leading young men and women to invest their lives for Christ."

*Take a Giant Step* is available from Baptist Book Stores at a rental charge of \$7.50.



Johnny "projects" himself into the role of a pastor.

# A Day of Celebration and Thanks

(Continued from page 7)

independent nation. The teaching of Christianity has produced the teaching of peaceful progress and democracy as by-products. For months special prayers had been offered daily in Christian schools and churches for a peaceful independence and a prosperous Nigeria. Thousands of you and others around the world who are interested in the work of Christian missions in Nigeria have joined those of us here in prayer.

The new flag was first raised in the national capital only after prayer had been offered by the thousands who attended the ceremony. One of our missionaries living in Lagos told of other thousands who wanted to attend the ceremony but were turned away because there was no more room. Many of these went silently to their churches to pray during that momentous midnight hour.

Some of you at home were worried

about us here. We do appreciate your concern, but we hope you didn't waste a lot of worrying on us. We are among a people we love and who, we are more convinced than ever, love us.

In a committee meeting of Nigerian Baptist leaders and missionaries the week following Independence Day, one Nigerian closed the meeting with words like these: "We want to express our deepest appreciation to our missionaries for their part in our inde-

pendence. They have trained us for independence and have taught us true freedom in Christ. And on our Independence Day they celebrated with us and came to our feasts. Your love has touched us very deeply and we will never forget it."

So, thanks for worrying. You need not have. But your worry made you pray, and that was the most important thing. Thanks for worrying — and praying.



*Dr. George W. Sadler presents S. L. Akintola, premier of Western Region, a letter from Virginia Governor J. Lindsay Almond on television program.*

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### Exploring East Africa

"There is a charm in the feeling of independence which a farewell to civilization brings with it, and in the knowledge that henceforward one has to rely solely on one's self," says Lugard, one of the explorers whose writings are included in *East Africa Explorers* (Oxford, \$2.75), compiled by Charles Richards and James Place.

Designated a "double volume" in "The World's Classics" series, the book is printed in small type which builds up a wordage count greater than many larger books have. Its twelve chapters cover excerpts from accounts that eighteen nineteenth century explorers wrote of their adventures in penetrating Africa from its eastern coast.

Although exploration, not missions, is the theme of the book, it is of particular interest to readers who are concerned with missions because missionaries had a great deal to do with exploration in Africa. Four missionaries among the eighteen writers are: John Ludwig Krapf, John Rebmann, Charles New, and David Livingstone (his last journey). The main objective of two of the other explorers, Stanley and Cameron, was to find Livingstone. Speaking of missionaries in Africa, one, Joseph Thomson, spoke favorably, while another, Samuel Baker, spoke unfavorably.

The book also has some points regarding the race question. Some of the writer-explorers express their opinions about the differences between races by the ideas they include in their writings, and almost all of them reveal their attitudes by the actions they record.

### Jun of Japan

*The Other Side of the World*, by Laura Bannon (Houghton Mifflin, \$3.00), is a two-way picture-story book about Tommy, an American boy who lives on one side of the world, and Jun, a Japanese boy who lives on the other side. The sun leaves Tommy's side of the world to peep into Jun's window. The reader follows Jun through a whole day, until the sun takes the day back to Tommy. Jun buys a book to tell him about American boys and girls. American boys and girls have this book to tell them about Jun.

This is a delightful "we are different, but we are alike too" book for children of preschool and early school age. Pictures are partly in color and partly in black and white.

### Among the Thai Weavers

In *A Wish for Little Sister* (Harcourt, Brace, \$2.95), Jacqueline Ayer tells in colorful drawings and brief text of a little Thai girl who spent her birthday trying to decide what she should wish for. She asked the advice of everyone she met, but none of their wishes appealed to her. She did make a wish, though, and it came true immediately.

Little Sister lives in the city of Bangkok in a house of silk weavers, and her "wishful" day reveals to readers many customs of the Thai people. Line drawings in endless detail with splashes of color in a number of forms, including crayon, follow Little Sister's activities among the weavers and in the green fields.

### Story about Young Italians

*Lia and the Red Carnations*, by Elsa Steinmann (Pantheon, \$3.00), translated from German, is a story about the flower industry in Italy and the forming of a flower-growers co-operative through the efforts of a group of young people. The main characters are a family who moved into the flower-growing section of Italy when their own farm home was swept away in a flood. The members of the family work hard and win the approval of the community.

### Africa in Pictures

A big, colorful, African picture book, *The Illustrated Book About Africa*, by Felix Sutton (Grosset and Dunlap, \$3.95), has information about peoples, animals, birds, insects, snakes, trees, flowers, industries, historic sites, and many other features of the continent.

Although about half of it is pictures, the book does not depend entirely on illustrations. Its text, in large, easy-to-read type, speaks clearly. This is a good background book for pupils in school and mission classes. It has an index for easy reference.

One particularly interesting feature is its end-page picturization of different African peoples—from Arabs to Yorubas—with a map showing where they are located.

### A Mexican Family

"Make the most of what you have," Hondo's teacher said. So when he wanted his family to enter a float in the parade, he did just that. He decorated it with peppers because that was what he had the most of. *The Chili Pepper Children*,

by Oren Arnold (Broadman Press, \$2.50), is the story of Hondo and his family.

Hondo, eleven, is the oldest of nine children, and Bitsy-Baby, two, is the youngest. The Mexican family has recently moved across the border into the United States, where they raise and sell peppers for a living. The whole family works and has fun together. Children will enjoy the adventures of the happy Peppers.

### Sentence Reviews

Each of the eighty meditations in *Meditations on the Gospels*, by J. Calvin Kenne (Abingdon Press, \$2.00), is made up of a Scripture passage, a few guiding statements, and some thought-provoking questions.

Writing in his well-known winsome and down-to-earth style, Dr. Carlyle Marney offers in his book, *Beggars in Velvet* (Abingdon Press, \$2.00), effective counsel on frustration, monotony, aimlessness, confusion, and other weaknesses, fears, uncertainties, and desires experienced by everyone.

*Chapel Talks*, by C. B. Envey (Baker, \$1.95), has fifty-four "talks" on a variety of subjects, including habits, doctrines, attitudes, service, missions, the inner life.

*A Pulpit Manual*, by Donald E. Demaray (Baker, \$2.00), contains calls to worship, invocations, offertory sentences and prayers, and benedictions.

*The Book of Acts* (Baker, \$1.25), a study manual by Donald E. Demaray, presents the Acts as the story of the Holy Spirit's activity in founding and establishing the church and of the progress of the church as it spreads to the "ends of the earth."

*Sermon Plans and Story Illustrations*, by Alfred L. Greenway (Baker, \$1.95), has forty-three sermon themes, each with a central idea, an outline, and a story to illustrate the idea.

In *280 Titles and Symbols of Christ* (Baker, \$4.95), a ready reference book for all who study the Bible, James Large arranges the symbols in alphabetical order and includes a message on each one.

*Devotions of Jonathan Edwards*, compiled by Ralph G. Turnbull (Baker, \$1.50), with two devotional studies for each week in a year, will give any Christian a much wider understanding of the Christian faith.

*Stumbling Block*, by Douglas Jackson (Abingdon Press, 75 cents), is a clear and concise presentation of the perils and problems related to the ever-growing menace of alcoholism.

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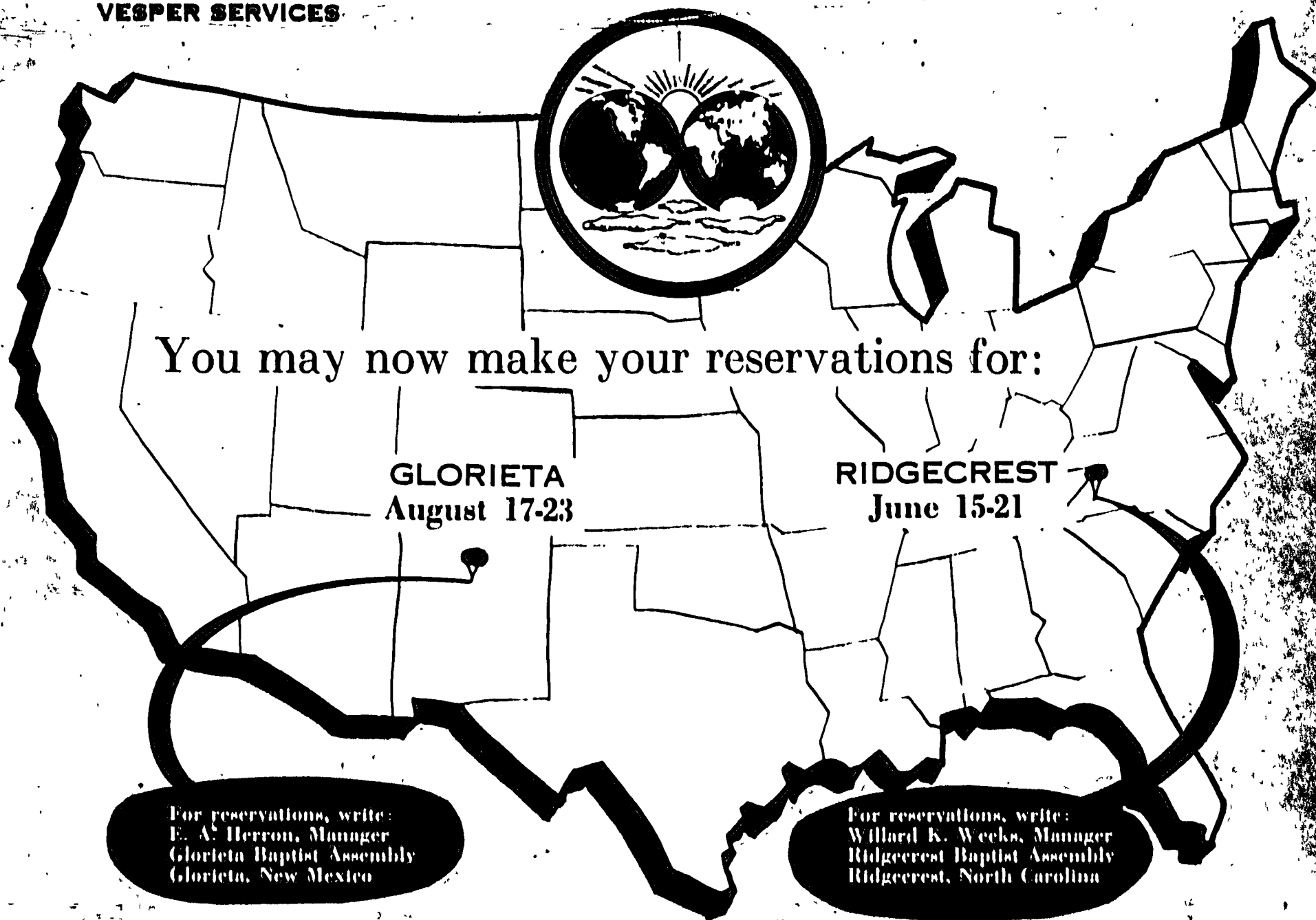
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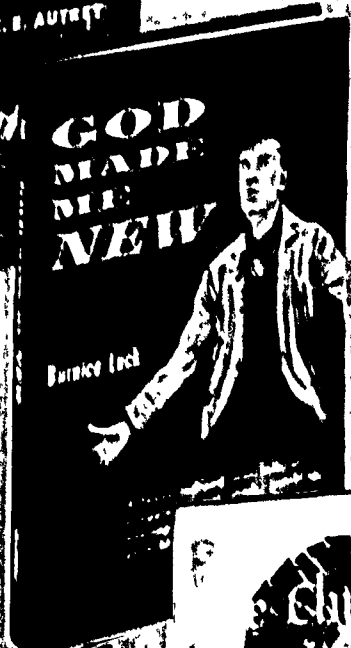
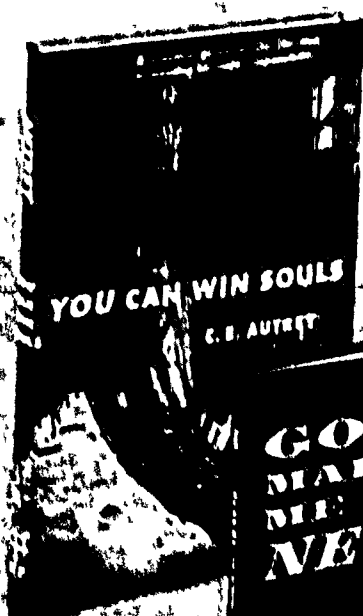


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