



JUNE

Commission

Sunday School Pupils, Nigeria



Sunday school pupils, Nigeria

Thank God for the Harveys!

EDITOR'S NOTE: The number of American servicemen overseas, excluding WACS, WAVES, et cetera, was placed at 1,370,000 in February, 1954. There were an additional 167,000 civilian employees working for the Department of Defense in overseas territories. Americans working overseas for foreign governments in connection with military matters, but not connected with the Department of Defense, totaled 218,000. The United States Civil Service Commission reported (in June, 1954) 73,214 employees in U. S. territorial possessions and an additional 110,702 in foreign countries. Add to this total of 1,939,000 the businessmen and families stationed overseas for an idea of the size of the American community overseas. Then imagine what would happen if all were active Christians like the family described in this article.

By Robert L. Harris

“OREMOS *por los Harvey*” (“Let us pray for the Harveys”)—a depth of meaning lies in those words. They constitute the brief reminder which frequently appears in the bulletin of the downtown Baptist church of Lima, Peru. Behind them is the story of the place won by B. H. Harvey and his family in the hearts of one of our newest mission congregations.

To be constantly remembered in this way by such new but noble believers is the highest tribute one could ever desire. The Harveys richly deserve this esteem. They have gained it through repeated evidences of loving interest in their Peruvian friends.

No, they are not mission appointees. B. H. was assigned to Lima as a Braniff pilot. He, along with his wife and three children, added a refreshing “touch of Texas” to the capital of Peru. Arriving shortly after Southern Baptists opened work in this country in 1950, they were continually demonstrating a desire to help.

As United States citizens in a foreign country they had a unique opportunity. Sometimes missionaries are accused of preaching for pay, but

everyone sensed that this flyer's family served only because of love for the Lord and for the Peruvian people.

It was not easy for this family. There was the language barrier. Our services are in Spanish, a new language for the Harveys. They could have gone, as most North Americans did, to the interdenominational services in English. But they decided to do the difficult thing for the glory of the Lord.

“After all,” said Mrs. Harvey, “B. H. has to use Spanish in his work and the children use it at school.” Before long they were understanding all of the Sunday school lessons and the sermons in another tongue.

There were other attractions to interfere. Linda, eleven, Marcia, nine, and Billy, five, are talented and attractive children. The house was constantly besieged by their many little friends, but nothing came between them and the services of their church. Previously their church had been the First Baptist Church, of Dallas, Texas.

The contrast between that great church and the little group meeting upstairs in a rented house in Lima did not seem to bother them. They soon won the confidence and love of the other members of the congregation. The compassion which motivates

Southern Baptists was thus exhibited before the very eyes of the firstfruits of our mission enterprise in a new land.

The opening of this downtown church in Lima had been prayed for and planned through for many months. Missionary M. D. Oates and his wife were directing the church they had begun in the great Miraflores residential area. The Lord was graciously blessing this first Baptist church in Peru related to Southern Baptist work, but now other large sectors beckoned to us with their hundreds of thousands of unevangelized inhabitants. The primary difficulty was lack of workers.

The Harveys saw here their opportunity and were faithful to it. Norma Ruth Harvey, an accomplished music graduate of the University of Oklahoma, was organist for the new mission when it was opened in the heart of the city. She played also for the radio program on Sunday afternoons and frequently rehearsed with those who were to sing on this program. There is abundant evidence of God's fruitful blessings upon this radio ministry.

NO one seemed more thrilled than the Harveys as the mission grew into a passionately evangelistic church. The expanded program of mission Sunday schools and other activities called for more of their time, and they cheerfully gave it. Perhaps their contribution as personal friends to their new pastor, Antonio Gamarra, and his wife, Mercedes, surpassed everything else they did.

These two nationals, trained in the International Baptist Theological Seminary, in Buenos Aires, have given without reservation the labor of their hearts and hands in preaching the gospel. Their all too inadequate salary was often supplemented by gifts from the generous Harveys. Discouraged by the heartbreaks of their superhuman task, they often found friendly sympathy around the Harvey table. Their four boys were frequent guests in the busy Harvey home. It is little wonder that their hearts were often raised to the Saviour in gratitude for



The Harveys: Marcia, Billy, Norma Ruth, B. H., and Linda.

these members of their church and fellow workers in the Lord.

When the new church needed to learn the lesson of stewardship, there was B. H.'s check to point the way as a convincing testimony. When the pastor urged the members to become personal soul-winners, the Harvey family responded. The delivery boy from the near-by grocery store was Chinese; but he learned of Jesus from North Americans who spoke to him in Spanish.

When he finally made his public profession of faith in Christ, others were moved to go out and win their friends to the Master as the Harveys had done. When the Harveys were unable to testify satisfactorily to someone they would invite others to visit the prospect. Often their pastor or the missionary would find himself searching out some address in an out-of-the-way street wondering how the Harveys had ever managed to find it beforehand.

Consecrated friends mean a lot to missionaries on a foreign field. Sometimes we would grow hungry to hear the preaching of someone "back home." We could always run over to see the Harveys and listen with them to the tape-recorded sermons of their former pastor, Dr. W. A. Criswell.

Often these moments have furnished inspiration and encouraged us to renewed efforts. With these loyal friends we felt free to share our joys and disappointments, our hopes and aspirations for the expansion of our work in Peru. Their understanding and sympathetic interest was a tower of strength to us.

WE could not help but note the frequency with which letters arrived addressed to the Harveys by former Sunday school teachers, pastors, and other Christian friends. These things spoke to us of the increased awareness of Southern Baptists as to our world mission responsibility.

It was also a testimony to the effectiveness of a wide-awake Baptist program. Members of the church back home felt that the Harveys were representing them; and they were not disappointed, but lovingly encouraged to be true to their convictions and principles.

The example of the Harveys brings home to many of us the growing reality of a worldwide Baptist fellowship. This is a fellowship not just of conventions and assemblies. It is a fellowship of businessmen and statesmen whose duties carry them into other parts of the world where their fellow Christians are laboring. They are learning that, though it be sick and suffering, this whole world is so dear to God that "he gave his only begotten Son" to redeem it.

More and more people are learning firsthand the dire spiritual need which encircles the globe. Our hearts are made glad that in almost every corner

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Double Commission

By Marjorie Cole Rowden



Lynn and Helen Davis.

LYNN and Helen Davis drove their car carefully through the narrow streets of ancient Nazareth. Donkeys, laden with packs, slowly kept their pace, unaware of their surroundings. The village women walked erectly along the road balancing water jars and "jerry tins" on their heads. Along the sides of the main street, Arab men sat on small stools and sipped strong, black, Turkish coffee. It was Sunday and the warm sun beamed down upon the town.

As the road came to a sharp turn the couple stopped their car to look at the ancient well, known now as "Mary's Well," where no doubt Jesus used to come as a lad to help his mother carry water to their home.

In less than a minute their car was surrounded by village boys begging for a *piaster* (a coin), by old men just interested in seeing the inside of the car, by little girls drawing with their fingers on the windows, and by handsome young Arab men, anxious to get the job as guide for these Americans.

Helen smiled, "I'm sorry, but we did not come to sight-see. We have come to church."

"Oh," answered the young would-be guide, "you have just to follow me. I will take you to the beautiful church!"

"Which church is that?" asked Lynn.

"Just anyone you choose, sir. We have one built over the carpenter shop of Joseph. One built on the spot where the angel spoke to Mary and announced the coming birth of Jesus."

"Oh, sir, we have many fine churches. Which one do you want to see?"

"I'm sure that they are all lovely churches," answered Helen, "but you see, we do not want to visit churches today. We want to worship. Will you show us the Baptist Church?"

The young man's face fell. "What kind of Americans could these people be?" he thought. And with a wave of his hand he pointed to a spot just around the bend in the road. There, directly on the highway, was a lovely little stone church. On the front a neat sign read in both English and Arabic, The Nazareth Baptist Church.

This was Lynn's and Helen's first day in Nazareth.

Today, over one year later, their young smiling faces are a well-known sight on the streets of that little town where our Saviour lived as a boy. Perhaps you would find Helen climbing the steep rocky hillside with one of the missionaries, visiting Arab homes with her Bible in hand.

Or, perhaps you would find her dressed in a Young Woman's Auxiliary or a Girl's Auxiliary uniform as she helps out in a choral group some Sunday evening in the church. You might find Lynn meeting fifteen or twenty teen-age boys in front of the church, preparing for a meeting or a picnic by the Sea of Galilee. These two have become valuable additions to the Baptist work in Nazareth—and this is how it happened:

Lynn Davis, at twenty-three years of age, was among the youngest members of the United States Army At-



Lynn's Sunday school class.

"As more and more Americans are traveling and living abroad their influence is having a tremendous effect," says the missionary writer of this article. "It is such a pity that so often many of these people leave their religion at home. I think it speaks well for the kind of program Southern Baptists offer millions of young people in the States that many of them are continuing to serve the Lord wherever they happen to be. Lynn and Helen Davis have done a remarkable job of being living testimonies to the people here of how the Lord can take possession of the lives of lay people. The people more or less expect missionaries to love the Lord's work; but when other Americans, with different work, give their time and talent to his work, they know there must be something to it."

taché System. His official position was in the office of the Army Attaché, American Embassy, Tel Aviv, Israel. It was his and Helen's first post outside the United States and it was an interesting, challenging opportunity.

The first few days after their arrival in Israel had been filled with excitement. They had to unpack their belongings and arrange the new home in which they would spend the next two years. Almost immediately they became involved in the gay round of activities that always evolve around Embassy life.

There were all the important officials to meet, there were receptions for foreign ministers, and endless affairs for diplomatic dignitaries. And there was, above all, a deep and sincere desire to serve their beloved country in a noble and fitting manner as its representatives in a foreign country.

But life for Lynn and Helen was not complete in just fulfilling these duties and obligations. Back in the

States both had been active workers in their local Baptist church. Helen had served as church secretary at Snyder Memorial Baptist Church, Fayetteville, North Carolina. In 1943 she had represented her home state of Florida at Ridgecrest in the South-wide Sword Drill Contest.

With a background of church attendance and fellowship with others who loved Christ, these young people felt a great void in their lives in their new environment. They were hungry for fellowship with other Christians.

Somewhere in their luggage Helen remembered that she had packed her copy of *Clash of Swords*, by Pen Lile Pittard. It had been a gift to them from their educational director at Snyder Memorial. Part of this mission book had been dedicated to the Baptist work in Israel. Lynn and Helen were anxious to find fellow Baptists and to visit the work. Thus it was that they arrived in Nazareth on this sunny Sunday morning seeking the Nazareth Baptist Church.

Sitting on the wooden benches that first Sunday morning Lynn and Helen smiled as they tried to decide which side was "up" in the Arabic hymnal. But the first tune was familiar and they sang in English from memory as their neighbors sang in Arabic. The spirit of the Lord was so real as they sat there. It was wonderful to realize that the presence of Christ overshadows all differences in language and custom.

Sunday after Sunday the Davises drove the fifty miles from Tel Aviv to Nazareth. Soon their presence was expected and looked forward to by the village people. On one of these typical morn-

ings the young couple went forward and united with the church, so different in many ways from their church back home, but so similar in its love for Christ. They were happy now that they had a real church home.

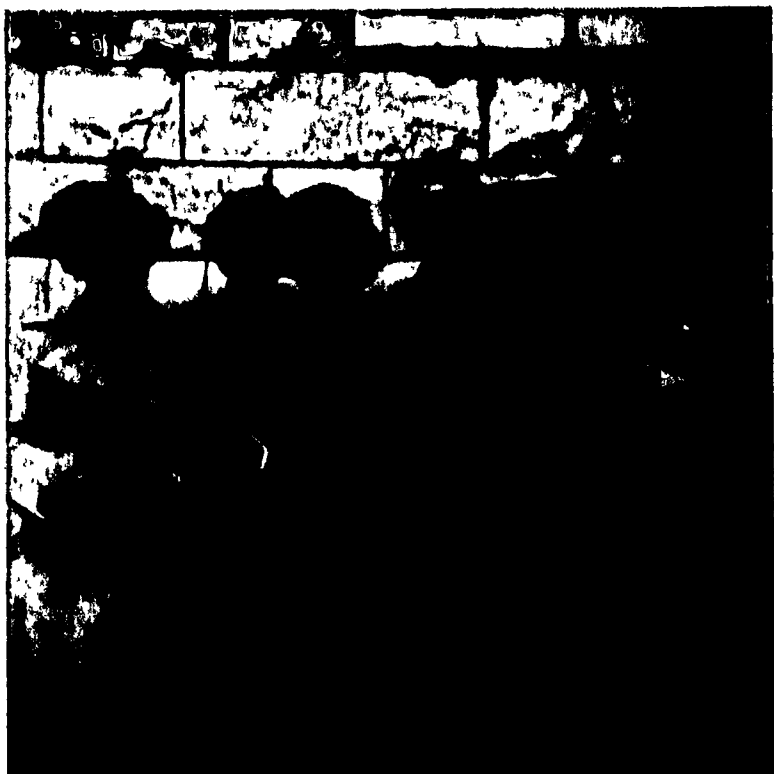
Lynn and Helen are not passive church members. From the first they joined in the program of the church and have not only been blessed themselves, but have been a blessing to everyone else. Both have taken Sunday school classes of young people who understand English.

WHEN duties permit, they come to Nazareth on Saturdays in order to help with the church visitation program. Many Sunday afternoons find Lynn jumping into the mission jeep with others from the church to drive to Cana of Galilee for the weekly mission service there.

During the summer months Helen spent three days in Nazareth teaching a study course book to G.A. girls at their day camp just outside the city. Because of Helen's talent for art work and Lynn's ability in photography they have been most valuable in planning programs for the young people.

Time is passing rapidly. The two years will be past before Lynn and Helen realize it, but what memories they will have to take back to the States with them. And what memories the little Baptist group in Nazareth will always cherish of them. Whatever their future plans may include, they have dedicated their lives to putting Christ first in all things.

During the week Lynn and Helen meet world-renowned dignitaries and graciously represent you and me as Americans. But on week ends you will probably find them sitting in a humble Arab home just as graciously representing the King of kings to the lost people in Christ's "home town."



Helen's Sunday school class.

A United Europe in Baptist World Missions

*Baptists of Europe, after years in isolated compartments,
are transcending barriers of traditions and
languages as they commit themselves to serve together
the one Lord who died for all.*

By Henry Cook

PRESIDENT, THE EUROPEAN BAPTIST FEDERATION

THE European Baptist Missionary Society is the latest development in European Baptist life, and it should bring great encouragement to all lovers of the gospel.

For many years Baptists in Europe have lived very much in isolated compartments. We had the British, the Scandinavian, the German, and several other smaller groups, all aware of each other's existence, but all pursuing more or less their own individual policies.

This came about because of historical circumstances. Europe has a long history which has produced in different areas different traditions and different languages, the result being the erection of barriers which it is hard to surmount. Many of our American friends are apt to forget this point, with the result that they grow a little impatient with Europe and its age-long quarrels and its failure to achieve a living unity, which is its only hope.

Two world wars, however, have brought big changes, and people in Europe are today thinking more and more in terms of co-operation and integration. A United States of Europe is now a matter which is being seriously considered by statesmen, and already the first steps in that direction have been taken.

This new attitude of mind in Europe has affected Baptists as well as others, and in the providence of God two events took place about the same time—without any collaboration on the part of those concerned—which have

been to many of us plain evidence of the guidance of the divine Lord of the Church, Himself.

The first—not so much in order of time or importance, because the two things happened together and each is vital to the whole; but the first from the point of view of readers of this article—was the decision of the Southern Baptist Convention to establish an international Baptist seminary at Ruschlikon-Zurich, Switzerland.

The result is the magnificent pile of buildings at Ruschlikon, with its fine faculty of teachers and its splendid company of students drawn from many lands. What Europe owes to the generous planning of Dr. J. D. Franks and Dr. George W. Sadler, with their committees behind them, and to the leadership of Dr. Josef Nordenhaug, and the team spirit of his tutorial staff, it is impossible adequately to describe.

But in my own view this noble experiment in international co-operation is destined to be a source of untold blessing to Europe and a decisive factor in the development of the international spirit of which the new Missionary Society is the latest expression.

SIDE by side with this came the almost spontaneous emergence among Baptists in Europe of a deep desire for a closer fellowship and a more definite means of expressing it. This was made vocal in a meeting of representative European leaders in Lon-

don in 1948, and the result was the appointment of seven men from seven different Baptist Unions to draw up a plan for a European Baptist Federation. The seven of us met at Ruschlikon, by the kind invitation of Dr. Sadler and Dr. Franks, and in 1949 the new organization was created.

It now contains fourteen Unions and it already has some positive achievements to its credit. In 1951 there was a European Conference in Copenhagen, with large attendances and great enthusiasm. Messages were received from Poland and Russia, expressing the good will of our brethren there and their hopes of one day being able to join with us.

PROJECTS of various kinds were discussed in the council meeting, and some of these are now in process of being carried out; for instance, a Baptist church in Brussels, and another in Strasburg (the present center of operations for a united Europe). Other projects were suggested which need not be mentioned, but something was said about the need for a missionary society to provide an outlet for those Unions which had none.

The British and Scandinavians have strong societies of their own. But what of the German, the French, the Swiss, and the Latin countries? The Germans once had a fine work in South Cameroons in West Africa, but when that territory was allotted to France as a Mandate by the Treaty of Versailles the German society could not obtain permission to work there any longer.

This matter of the proposed European Baptist Missionary Society was referred to a small group for discussion; and (thanks very largely to the work of the Rev. Henri Vincent of Paris) a proposal was put forward, at a council meeting at Rome in 1952, that a European Baptist Missionary Society be formed to include French, Germans, Swiss, and any others who would join.

The French authorities are prepared

to admit such a society into their territory and in this way the German brethren can, in co-operation with others, resume their association with the Cameroons. It was a high moment in the lives of many of us when the proposal was carried unanimously, the Yugoslav, Italian, and Spanish representatives expressing their joy at being able to vote for such a project in the hope that someday their own peoples would be able actively to participate.

The question was now sent for final discussion to the three Unions more directly involved, with Dr. W. O. Lewis and myself representing the European Federation as a whole. Careful examination of all the legal details was made, and at a meeting in Paris in November, 1953, the constitution of the Society was approved.

This happened just before Armistice Day, and it was a moving thing to see French and German Baptists committing themselves together to the missionary task, which will not only evangelize the heathen, but bind together in Christian love the hearts of men of different nations, who have been so widely divided, but who seek together to serve the one Lord who died for us all.

In the year that followed the Paris meeting, the Society has made great progress. The president of the Society is a Frenchman (Henri Vincent), the secretary, a German (Paul Schmidt), and the treasurer, a Swiss (Otto Winzeler). So far have arrangements progressed that at the recent council meeting we had with us the first missionaries of the Society, Rev. Maurice Farelly, of France, and his wife, who is a graduate of the Paris School of Medicine.

Mr. Farelly has served in the Cameroons for twenty-seven years and has now left the service of the Paris Missionary Society, with their blessing and good will, to be the pioneer of the new work, and already he and his wife have made their preliminary survey. The new work will be in North Cameroons in an entirely pagan area

where no other society is working.

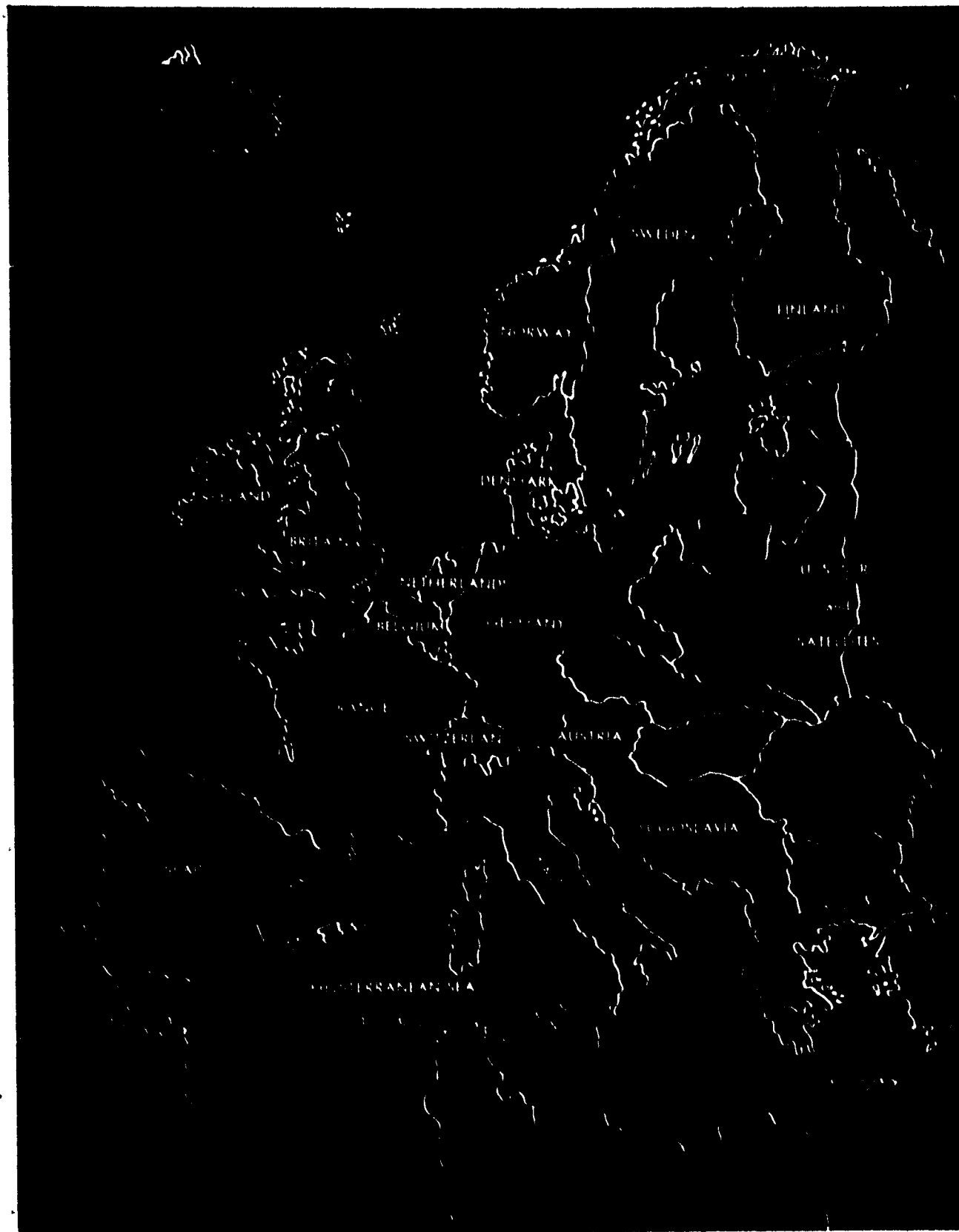
Mr. and Mrs. Farelly have been to Germany on a month's visitation of the churches there and aroused great enthusiasm by their story of the possibilities for the work.

ALREADY the first year's budget has been subscribed by the French, German, and Swiss churches, and hopes are high for the future. Austrians, Yugoslavs, and Belgians have signified their wish to co-operate in the new Society.

Baptists everywhere will like to know that the work begun in the Cameroons by the British more than a century ago and developed later on, first under German and then under French leadership, has so far proceeded that there is now a practically

self-supporting Union with over fifteen thousand members. This Union has applied for membership in the Baptist World Alliance; and one of the teachers in its seminary (who bears the fine name of John Calvin Bahoken) will represent the Union at the Congress meetings in London this summer.

We may well feel proud that the acorn planted so long ago has become a sturdy oak, and it is good to see in it a fine example of international co-operation because British, Germans, and French all had something to do with its development. This new Cameroons Union has already pledged itself to assist the new work in North Cameroons by every means in its power, thus showing the Christian evangelistic spirit we desire to foster everywhere.



Welcome to the Middle East!

By Alta Lee Lovegren

"AS soon as the government paves the roads, Southern Baptists wear them out going to conventions!" So it was said many years ago. And I am sure that as their world vision enlarges, Southern Baptists will board bicycles, trains, ships, and planes and become world travelers in the interest of the Kingdom.

Perhaps you are planning to attend the Baptist World Alliance meeting in London this summer. And once on the other side of the Atlantic, you will want to go east at least as far as the Holy Land.

Middle East Baptist missionaries are expecting hundreds of visitors during the summer of 1955. Will you be one of them? If so, you will find it simple to get complete information from any tourist agency concerning places of historical interest. Let me brief you a bit on what you may expect of missionary interest.

You will have made complete advance preparations for this wonderful trip, of course. You will have made all necessary reservations for lodging and travel before arriving in the Middle East, and you will have notified missionaries of the date of your arrival (missionary list in box). You'll have cameras ready, sunglasses for sensitive eyes, good walking shoes, and no umbrellas! In making out your itinerary, you will have provided adequate time to see points of interest and relax a bit so that you will not become ill from overfatigue.

No doubt, your first stop will be in the little country with the big city. Lebanon is the only Arab country in the Middle East whose non-Moslem population totals slightly more than the Moslem population.

Southern Baptists' oldest work in Lebanon is located in the cosmopolitan city of Beirut. Besides the organized Baptist church in Beirut, there are preaching points in several near-by communities in and around Beirut. You will enjoy attending a worship service there.

When you arrive in Beirut you'll

want to call the missionary residence (23-0-89) and find out when services are held and when missionaries will be free to visit with you personally. They will be happy to tell you about the work in Beirut and other parts of Lebanon.

Kefr Mishkey, located near the foot of Mount Hermon, is a bit difficult to reach. Baptists have had a church and school there for many years. South of Beirut are Tyre and Sidon; and on a hill east of Sidon is Mio-Mio, where the Beirut Baptist Church has regular weekly meetings.

North of Beirut is the growing mostly-Moslem city of Tripoli where a zealous group of Baptists are going forward in a winning witness under the leadership of their national pastor. There are no missionaries in Tripoli as yet; but the city and neighboring villages offer challenging opportuni-

ties to bring the gospel to the lost.

From Lebanon you will likely travel to Syria where Southern Baptists have no organized mission work. From Syria you will go south to the Hashemite Kingdom of Jordan.

Southern Baptists' work in Jordan is only three years old, and is centered around the village of Ajloun. The Baptist Hospital and the Girls' School are located there, as well as a fine group of consecrated believers who make up the Baptist Church. Several near-by villages are reached with the gospel by evangelistic teams and mobile clinics.

Ajloun is slightly off the main road between Amman and Jerash (the old Decapolis city of Gerasa, which you will not want to miss). There are no hotels in Ajloun, but a number of guests can be accommodated and are

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Southern Baptist Missionaries in the Arab East

BEIRUT, LEBANON—Near East Baptist Mission, Box 2026, telephone 23-0-89

Appointed to Lebanon:

Rev. and Mrs. Finlay M. Graham
Miss Mabel Summers
Rev. and Mrs. James K. Ragland
Miss Mary Virginia Cobb
Rev. and Mrs. John W. Turner

In language school in Beirut:

Rev. and Mrs. William O. Hern
Doctors John A., Jr., and Ruth Roper
Miss Anne Dwyer
Miss Carolyn Cate

AJLOUN, JORDAN—Southern Baptist Mission, telephone 14

Dr. and Mrs. L. August Lovegren
Miss Violet Popp
Miss Annie Hagstrom
Miss Anna Cowan

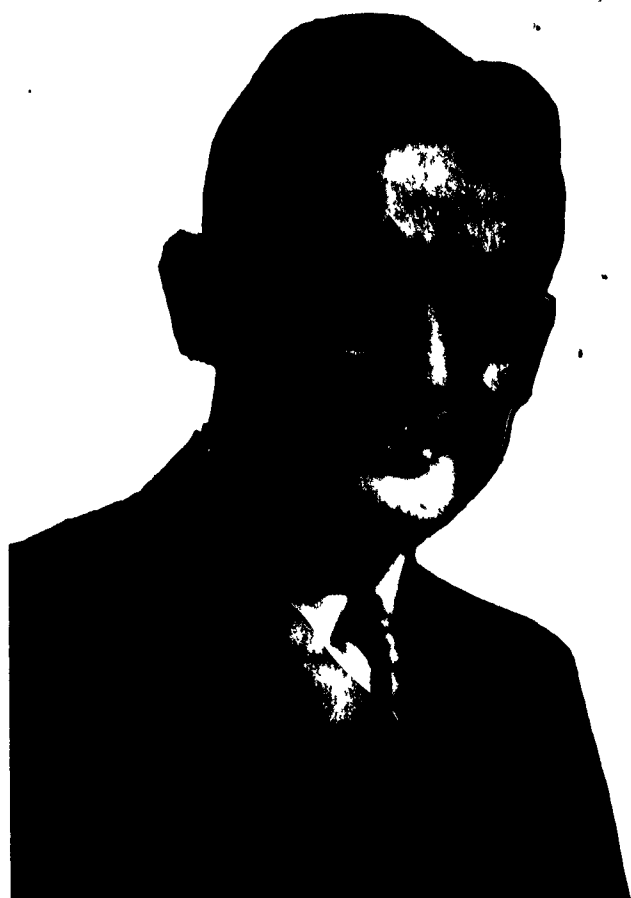
GAZA via Egypt—Southern Baptist Hospital (visited only by special permission from United Nations)

Dr. and Mrs. James M. Young, Jr.

In the States on furlough:

Dr. and Mrs. Lorne E. Brown from Jordan
Dr. and Mrs. J. T. McRae from Gaza

EDITOR'S NOTE: If you are planning to visit Israel notify Dr. R. L. Lindsey, Baptist House, P. O. Box 154, Jerusalem, Israel.



A Searching Question

By Baker James Cauthen

The resources of Christianity have never been mobilized to carry out the mighty commission which Christ laid upon us.

MOST of us are familiar with the sad story of failure recorded in the fifteenth chapter of 1 Samuel in which Saul utterly disobeyed God.

A clear command had been given Saul to destroy the Amalekites with all their possessions. This was God's judgment sent on them for their terrible deeds when Israel was making her way through the wilderness from bondage in Egypt to Canaan.

When Saul stood before Samuel, having deliberately spared the king of the Amalekites and the best of their possessions, he excused his disobedience on the ground that he had saved the sheep, oxen, and goodly things to sacrifice unto God.

This lame excuse brought from the lips of the prophet a searching question, "Hath Jehovah as great delight in burnt offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (ARV).

This question searches our hearts today as we think of our worldwide responsibility before God.

As clearly as could possibly be stated, Christ commanded us to go and make disciples of all the nations! There can be no possible way to question the world-encircling nature of our obligation.

While there have been glowing examples of devotion to Christ's command and periods of emphasis upon the world task, it would be conserva-

tive to say that the resources of Christianity have never been mobilized to carry out the mighty commission which Christ laid upon us.

One cannot refrain from wondering, as he thinks of the terrible course of human history with its record of wars, cruelties, oppressions, and human miseries, how different the story might have been if from the dawn of the Christian era until this day Christ's followers had been so dominated by a passion to tell of their Master's saving grace, that every human being in the world would have had adequate opportunity to know of Christ.

The story, however, is different. Throughout the years circumstances, controversies, local responsibilities, and other matters have caused Christ's followers to be very slow in going into all the world with the gospel.

When we think of Saul, we realize that God expects of us obedience to his commands. When we question them or adjust them according to our own notions, we are treading on dangerous ground.

WHEN we seek to give to God a substitute for the obedience he commands, we fail miserably. When we offer him ornateness of building or splendor in worship, but fail to take the message of his salvation to the multitudes who have never heard, he is not pleased.

Those things, which often seem so important to us that the doing of them demands priority over obedience to our Lord's expressed command, may seem very different in the light of God's expectations. As Saul's excuses seemed lame and meaningless in light of Samuel's searching question, so our

excuses for failure to give the story of Jesus to a dying world are meaningless in the sight of our Lord.

When a person becomes aware of God's call to go personally to tell the story of the cross to lost humanity, he is wise to make no substitute for obedience. He should not undertake to do something else splendidly and offer that to God as a substitute. He is wise to say, "Here am I, Lord, send me!"

A church is wise always to obey the Lord's command to share his gospel with the whole world regardless of circumstances. We should not permit local needs, however urgent, to cause us to lay aside obedience to the Master's commission until a more convenient season.

Local needs must be met. It is, however, possible to meet them and at the same time obey Christ's call to world service. Obedience to our Lord's Great Commission will do more than anything else to inspire a church to meet its local needs. It is infinitely better to take a little longer to meet a pressing need and at the same time obey Christ's Great Commission rather than meet the local need by deferring obedience to a later date.

I am convinced that the destiny of Southern Baptists is dependent in large measure upon our response to our Lord's clear command as expressed in the Great Commission. If we give him the full measure of obedience he desires, he may use us more signally than we have ever imagined.

Advance at home and around the world depends upon obedience to the will of our Lord. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

FOREIGN MISSION NEWS

At Headquarters

75-Year Miracle

Dr. Frank K. Means, the Foreign Mission Board's secretary for Latin America, returned to the States the latter part of March after a ten weeks' visit to the areas for which he is responsible. "Latin America's most urgent immediate need for 1955 is 35 to 40 new missionaries," he said. "And we need to think in terms of 200 more missionaries in Latin America within the next six or seven years. And directly related to additional missionary personnel is the further need for funds to support the new missionaries in their work."

Dr. Means said the progress of Southern Baptist mission work in Latin America has been a 75-year miracle. Southern Baptists began work in Mexico in 1880. The first organized Southern Baptist work on the continent of South America was launched when William Buck and Anne Luther Bagby arrived in Brazil in 1881. "All these things in 75 years—398 missionaries, 81 mission stations, 1,500 churches with a membership of 140,000, 121 schools ranging from kinder-

garten through theological seminaries, and two hospitals—it's stupendous when you look at it," he said.

"I've been conscious more than ever this trip of the power of prayer. Perhaps the greatest contribution of the people in our Southern Baptist churches to Latin American missions has been their fervent, effectual prayers."

Asia Is People

"The crisis in Asia is the opportunity for Christian missions," reported Dr. J. Winston Crawley, the Foreign Mission Board's secretary for the Orient, who arrived in the States the last of March for a two months' visit.

"Asia is in the middle of a revolution—a revolution that includes every area of human life," he continued. "And this revolution is not going to stop within our lifetime. That means that there will be continued turmoil, continued crisis, continued problems and chaos for as long as we live. We can expect it."

"The revolution is not just Communist agitation; it is people who want a good life and are determined to have it. Above all, they want the other

people of the world to be concerned for them as people and not just as possible allies against an enemy. Most Asians feel that America is concerned with the Communist angle and is not really concerned with helping the people of Asia to have a better life."

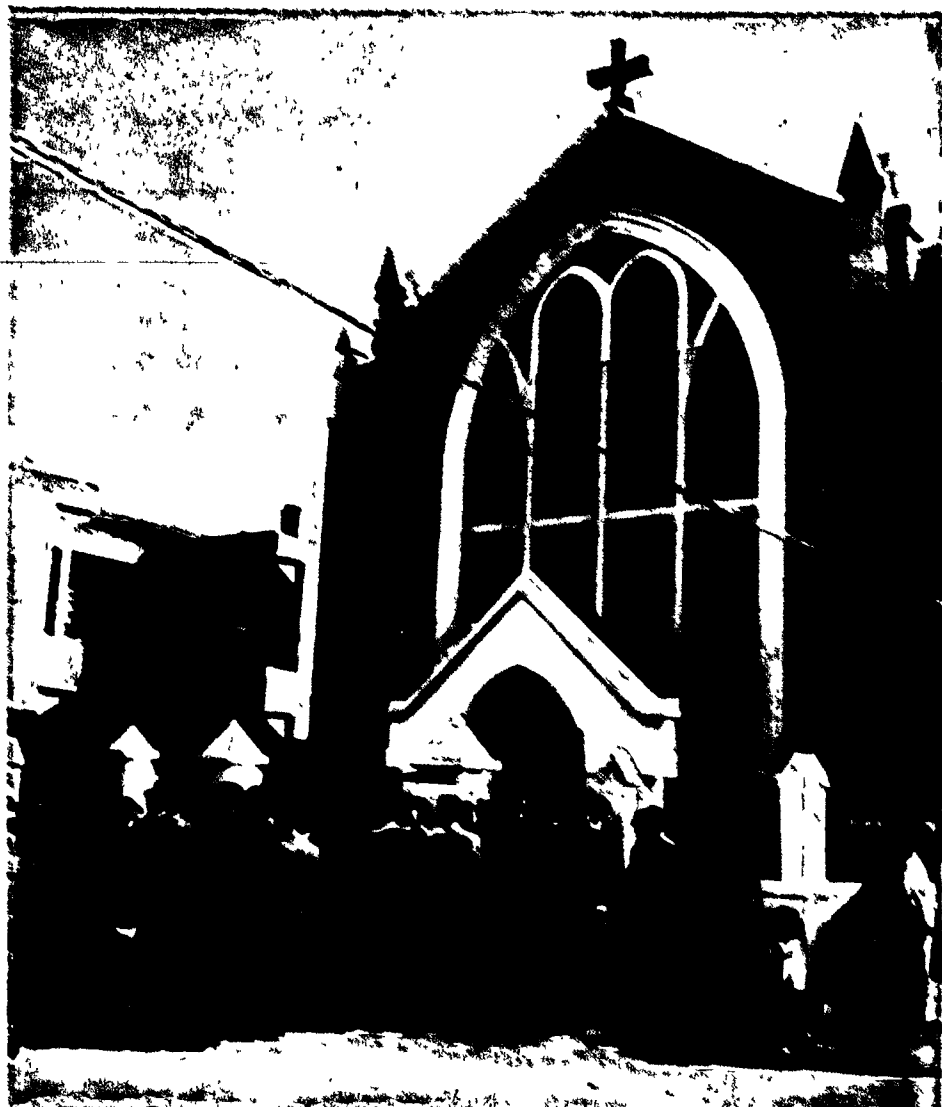
What is happening in Asia is basically what happened in the United States during the American Revolution, Dr. Crawley continued. "Our sympathy must be and should be with these people in their desires."

In many areas, he said, Asians are getting more of what they want. Burma, India, Ceylon, Pakistan, Indonesia, the Philippines, and South Korea have gained their independence in the past 10 years. These countries have well over 500,000,000 people.

Dr. Crawley said the revolution in Asia has two vital meanings for mission work there. First, it means that mission work is done in the midst of difficulty. And, second, the very uncertainty and chaos and crisis offer opportunity.

"The purpose of mission work is to meet the needs and the opportunities of the people," he said. "The crisis in Asia has shaken the old patterns and

RIGHT: Dedication of the Baptist seminary chapel, Taipei, Formosa. **BELOW:** Dr. C. L. Calpepper, Sr., president of the seminary, unlocks the door. The building seats two hundred fifty in the chapel and has seven classrooms.



the people are ready for the gospel. Asia is plowed ground."

Mission Candidate Dies

Mrs. John Bell Cheshire, Jr., 28, foreign missions volunteer who was to have been appointed at the May meeting of the Foreign Mission Board, died in Pensacola, Fla., on April 10 of a heart condition following surgery. She died in the Baptist Hospital where her husband is chaplain.

Mr. and Mrs. Cheshire were volunteers for Malaya and were among the large group of well-prepared young people who have made a full commitment to foreign missions during the past year. The personnel department of the Foreign Mission Board had already received full life histories from Mr. and Mrs. Cheshire in which the couple told of God's guidance step by step to the hour of the final decision.

Mrs. Cheshire had written: "Our final indication of God's call to missions has been just a series of advents since coming to Pensacola in July, 1953. When I became chairman of the Business Woman's Circle of the Woman's Missionary Society, I again subscribed to *Royal Service*, *Southern Baptist Home Missions*, and *The Commission*. My husband and I both read them thoroughly. We could not help but consider the possibility of going in answer to some of the needs which exist all over the world.

"John was impressed during a message by the late Dr. Everett Gill, Jr., just before his death. We could find no rest. In search of an answer we went to Panama City for a missionary day service scheduled there. We felt that maybe we could find the answer by hearing and talking to Dr. Baker James Cauthen, executive secretary of the Foreign Mission Board. We do feel God used this occasion to show us the path of maximum service. Dr. Cauthen led us to see the desperate need for more missionaries in Malaya. Our hearts responded; and we sincerely believe God has led us to seek appointment as Southern Baptist missionaries.

"The next day after talking with Dr. Cauthen in Panama City, we started to send a wire with this message: 'Let us give ourselves in answer to the need for help in Singapore as representatives of our Lord and Southern Baptists.'

"We did not send the telegram then, but we do send the message

now, enlarging Singapore to include any place where God might lead."

Invited to Russia

Dr. Theodore F. Adams, pastor, First Baptist Church, Richmond, Va., and former member of the Foreign Mission Board, is one of three Baptist ministers of the United States who have been invited to visit the Baptists of Russia following the meeting of the Baptist World Alliance in London, July 16-22.

Dr. Adams said they will accept the invitation if travel arrangements can

be made. The other ministers are Dr. V. Carney Hargroves, of Philadelphia, president of the American Baptist Convention; and Dr. J. H. Jackson, of Chicago, president of the National Baptist Convention, U.S.A., Inc., a Negro body.

The invitation was issued by the All Union Council of Evangelical Christians Baptists—an organization of 500,000 Baptists in Soviet Russia. It was signed by Yakov I. Zhivkov, chairman of the organization, and Alexander Karev, executive secretary.

(Please turn to page 31)



TOP: The new building of the Ren Ai Baptist Church, Taipei, Formosa, is dedicated. BOTTOM: Inside the building. The auditorium will seat seven hundred, and there are fourteen Sunday school classrooms.

A New Land of Promise

By Mary Sue Lockard

SEVENTY years ago Southern Rhodesia was a land of trackless veld, swarming with wildlife. It was a land of savagery and bloodshed, the dominant native tribe being the Matabele.

The Matabele were of the Zulu race; but, under the leadership of Mziligazi, they had broken away from the Zulu and headed for the Transvaal where they came into conflict with the resident tribes there and later with the Boers of the great trek. After several battles and defeats, the Matabele turned northward to what is now known as Southern Rhodesia and established their camp, "The Place of Killing," where the present-day city of Bulawayo is located.

The Matabele soon dominated all land and men as far north as the Zambesi, as far east as the Fort Victoria district, and as far northeast as Sinoia and Salisbury. The resident tribes in Southern Rhodesia when the Matabele arrived, the Mashonas, were constantly the prey of the warring Matabele.

Lobengula, chief of the Matabele after the death of Mziligazi in 1870, granted Cecil Rhodes and the British South Africa Company the right to mine for gold in this new land north of the Transvaal. In 1890 the company of one hundred eighty pioneers, escorted by five hundred members of the British South Africa Company's police, marched north past the camp of the Matabele into Mashonaland

and secured this land from the resident Mashonas without a single shot being fired. The settlers hoisted the British flag on September 13, 1890, where the city of Salisbury now stands.

The terms of the concession between the Matabele and the Europeans were interpreted differently by each side. The European settlers considered that they had sovereignty over Mashonaland and had thus taken the Mashonas under their protection. The Matabele thought they had simply given the Europeans the right to dig for gold in Mashonaland and they still expected the subjugated Mashonas to pay tribute to King Lobengula. The Mashonas were enjoying the good treatment that they were given by the Europeans and no longer considered themselves subjects of the dominating Matabele.

Trouble between the Mashonas, the Matabele, and the Europeans followed; and, at this point of history's picture, Cecil Rhodes stepped in to be the hero. He proved his courage when he decided to bring the Matabele rebellion to a halt by a direct appeal to the rebel chiefs.

RHODES established his camp in the Matopo Hills and lived there alone for about three weeks in order that he might get the confidence of the Matabele. On August 21, 1896, after persuading an old African woman to take a message to the Matabele chiefs,

he met with the chiefs in the Matopos. Two other times in the next two months he met with the warring chiefs and finally reached an agreement. The war immediately came to a close.

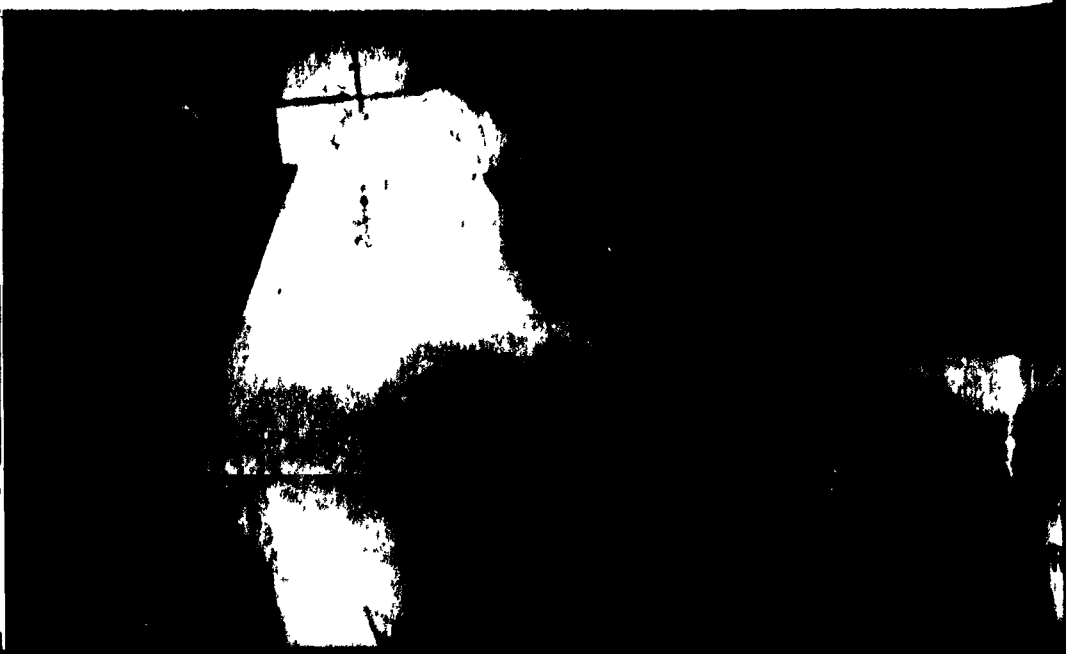
All of South Africa mourned the death of Cecil Rhodes in 1902. Rhodes died at Capetown but his body was shipped to Rhodesia to be buried in the Matopo Hills as he had wished. On April 6, 1902, only six years after his triumphant meeting with the Matabele chiefs, we see the funeral procession of this great man march from Bulawayo to the World's View in the Matopo Hills. The World's View, as Rhodes so named his burial spot, is at the top of one of the great stone hills of the Matopos and truly it is a breath-taking spectacle.

Rhodesia was administered by the British South Africa Company, founded by Cecil Rhodes, until the year 1923. The basis of this administration was the charter granted by Queen Victoria in 1889. In 1923, after the Company's charter ended, the people voted in favor of self-government rather than entering the Union of South Africa. And at this time the self-governing colony of Southern Rhodesia came into being as a part of the British Empire.

Many folk now living can still remember when this land of Southern Rhodesia was nothing but native villages and great wilderness. Today Southern Rhodesia has many active cities and towns and is plunging for-

Missionary Sue Lockard presenting Girl's Auxilliary promotion certificates at Bulawayo.

Missionary W. David Lockard and national evangelist at ordination service in Bulawayo.





Missionary Ralph T. Bowlin baptizing at Senyati with Miss Monda Marlar assisting.



Missionary Lockard (seated right of center) meets with Guto people for outdoor service.

ward in her fruitful effort to keep in step with other great countries in this ever changing civilization.

The major towns and cities of Southern Rhodesia are as follows:

Salisbury, the capital, located in the north central section of the country, is a great industrial city with an estimated population of 50,000 whites, 100,000 Africans, and 3,500 of other races.

Bulawayo, the second largest city, lies in the southwest section of the country close to the border of Bechuanaland and the Union of South Africa. The estimated population of this city is 85,000 Africans, 40,000 whites, and 3,400 of other races.

Umtali, commonly called the gateway to the East, is the main city in the eastern section of Southern Rhodesia. Umtali is located on the border of Portuguese East Africa. The population is 7,000 whites, 75,000 Africans, and 500 of other races.

Gwelo and Que Que, which lie only forty miles apart, are the most centrally situated towns in Rhodesia. Gwelo, growing industrial area in the heart of the Gold Belt, has a population of 7,000 whites, 14,000 Africans, and 450 of other races. Que Que is an industrial and mining town near the Rhodesian Iron and Steel Commission's steelworks and the estimated population is 2,300 whites, 7,500 Africans, and 300 of other races.

Gatooma with its 2,000 whites, 7,000 Africans, and 300 of other races is a cotton town about sixty-five miles north of Que Que and about one hundred miles southwest of Salisbury. In this town is located the headquarters of Southern Baptist work in Southern Rhodesia.

The whole of Southern Rhodesia lies in the tropics. However, the alti-

tude is between three thousand to five thousand feet above sea level which makes the climate a happy blend of tropical and temperate. Tropical, subtropical, and temperate vegetation grow well in Southern Rhodesia.

There are really three outstanding seasons in Rhodesia: the cold season being from mid-May to mid-August, the hot season from mid-September to mid-November, and the rainy season from November or December to mid-March. Even in the wettest months, January and February, there is an average of more than five hours of sunshine daily.

The African

Since our Southern Baptist work is with the African, we are primarily interested in him—how he lives and where. There are two principal tribes in Southern Rhodesia, as mentioned earlier, the Mashona and the Matabele. The Mashona is actually a collection of tribes all of which have their own dialect of the Shona language.

The language of the Matabele is Sindebele. Shona is still the principal language of the north and Sindebele the principal native language of the south; however, the tribes have mixed and moved so much that you may find five different language and dialect groups in the same settlement.

There are four main economic or occupational groups of natives, and Southern Baptists have work with all of them. First, there is the native on the reserve. He lives in grass and mud huts and makes his living off the land. Such natives as these are usually the most primitive and illiterate, yet the easiest to work with because of the simple pastoral lives that they live.

Secondly, there are the native mine-

workers who live in the mining compounds. Many of these compounds are clean and a credit to their managers whereas there are others in which illicit brewing of beer is a great menace along with the terrible immorality which exists.

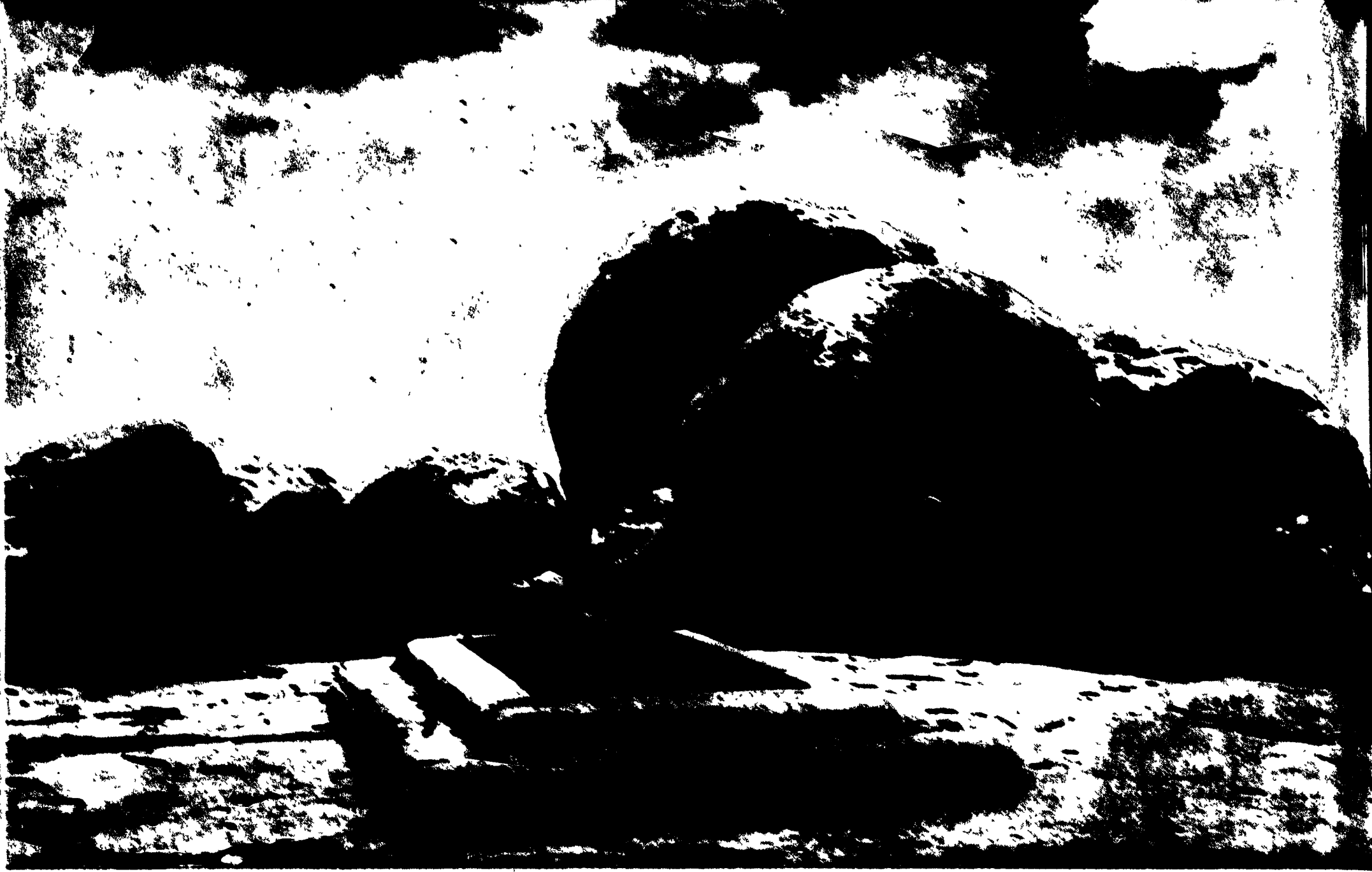
The third group are those who live on the farms. You seldom see a European farm here with less than fifteen hundred acres and often there will be twenty to a hundred families employed. These Africans live much like those on the reserves.

The last group of Africans are those great masses of population located in the cities and towns. Every town of any size has a "native location," or township, where all of the natives in the town live, with the exception of some servants of Europeans. These locations are seldom adequate for the great number who live in them and the individual, therefore, is offered very little privacy.

The beer halls are always the largest establishments in the locations, and there is very little or no home life for either the children or the adults. I would not attempt, in this article, to go into a discussion of the customs of the various tribes; but, I would like to recommend to all interested in Rhodesia, Charles Bullock's book, *The Mashona and the Matabele*.

You have probably heard the following terms used often in regard to the people who make up Africa. I would like to explain them for those who are perhaps a little confused, as I was when I first read about them. The word "European" refers to all white people from Europe, from the Americas, or elsewhere. The Indians in Africa are from eastern Europe and Asia. The "colored" people

(Please turn to page 32)



Cecil Rhodes' grave in Matopo Hills, Southern Rhodesia.

Victoria Falls in the Zambezi River, on the boundary between Northern and Southern Rhodesia; surpassed only by Niagara Falls in grandeur.



A New Land of Promise

(Continued)



African stilt dancers performing to rhythm of drum.



Mamba, oldest producing gold mine in Southern Rhodesia. Only Christian mission work there is that conducted in the small, grass-thatched Baptist church building.



Building a kaya (African hut). The Matabele always make their roofs in layers, while the Mashonas make theirs straight with no waves.



African woman—showing the mixture of the old and the new in her dress and the traditional hide.



Missionary Lockard talks with students in front of dormitory.



Missionary W. David Lockard starts water pump at the new Baptist theological seminary, near Gwelo, Southern Rhodesia.



Abel Masaramasonga, left, Gatoema, and Samuel Ngoma, Que Que, read God's Word at close of seminary's first day.



Aaron Ndhlovu, left, and Saul Chikoo cook in seminary kitchen.

A NEW LAND OF PROMISE (Continued)

A BAPTIST SEMINARY BEGINS

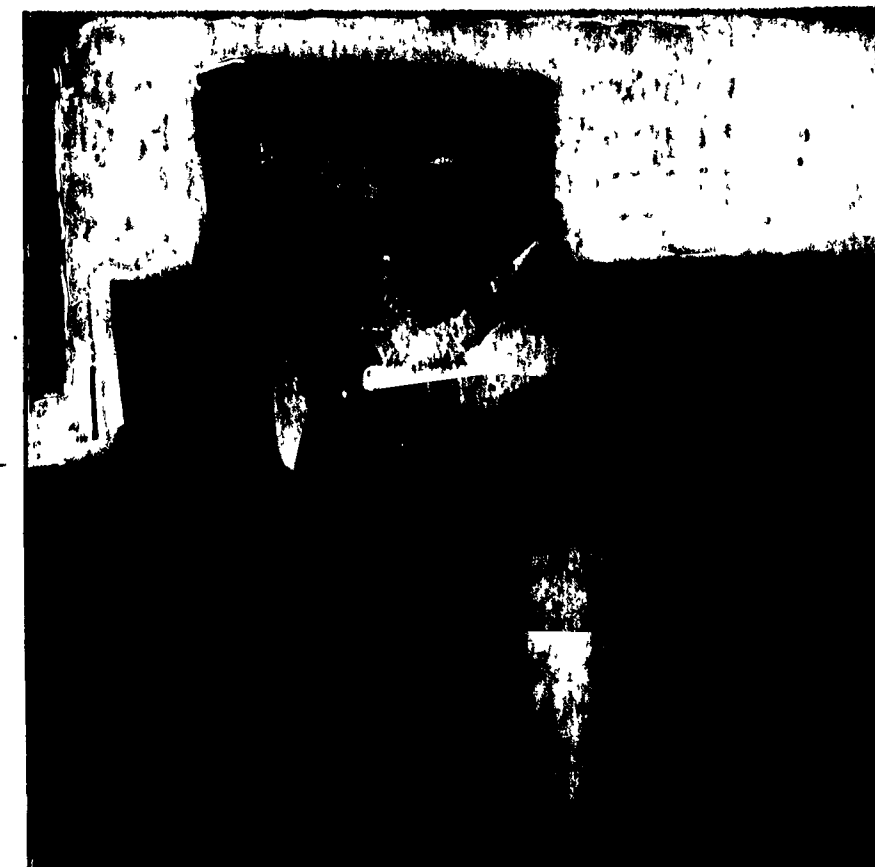
Eleven young men of Southern Rhodesia enrolled for the first session of the Baptist theological seminary which opened February 1. The seminary is located eleven miles from Gwelo, hub city of the colony, among rocky hills.

Some of the young preachers had not had enough English training to qualify for the three-year course taught in English; therefore, they are studying in the vernacular. All students are taking courses in Old Testament, Christian doctrine, evangelism, and preaching. The three-year class is taking a course in visual aids.

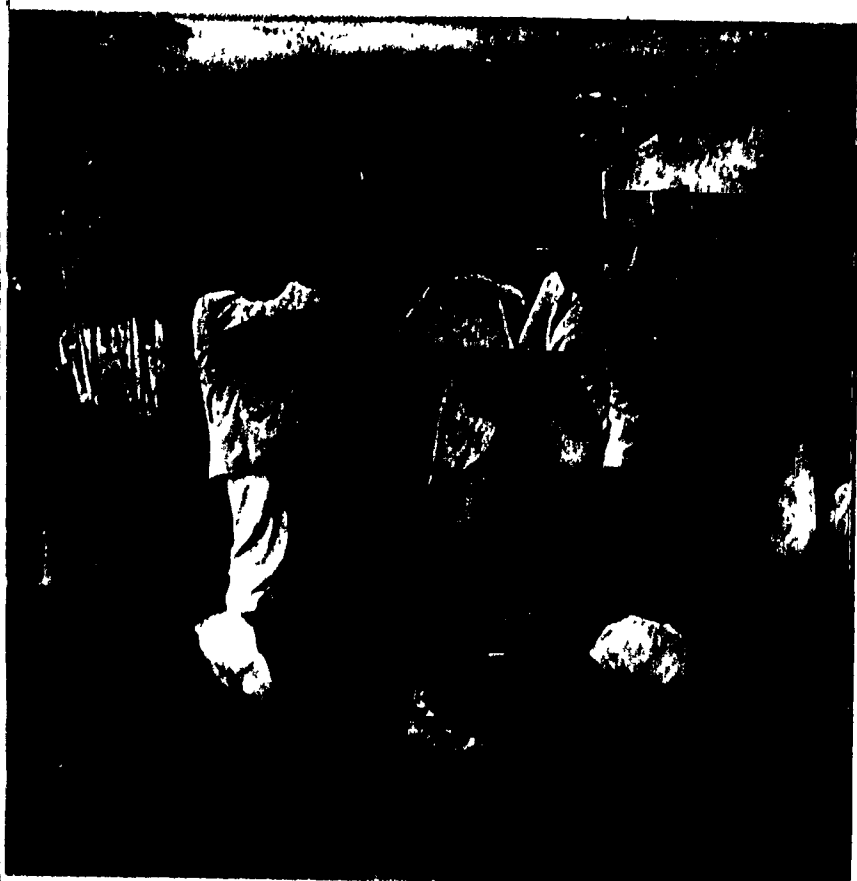
The seminary is meeting temporarily in a converted farmhouse, but an attractive and adequate building which will house the classrooms, library, and office is nearing completion.

Rev. and Mrs. W. David Lockard, Southern Baptist missionaries, comprise the faculty. They will be joined by Rev. and Mrs. Ralph T. Swlin who are now in the States on furlough.

Each student works in the afternoon to help cut to a minimum the running expenses of the school. A large orchard affords an abundant and varied supply of fruits for the school; and, on the irrigated garden plots, the student preachers grow much of their own food. Mr. Lockard writes: "Whether serving as cook, laundryman, writer, or gardener, each man wears a smile that reflects his pride and gratitude for the opportunity afforded him. All are grateful and enthusiastic about this opportunity which has passed from what was once a mere dream to a present reality."



Student prepares meal in seminary kitchen.



Students unload luggage on opening day of seminary.



Students carry desks into classroom on opening day.



Missionary Lockard delivers first lecture at seminary.



Seminary students listen to lecture.



Saul Chikoo, left, and Aaron Ndhlovu look at library.

EDITORIALS

Five Tragic Losses

Within a twenty-five day period—between March 15 and April 10—the Foreign Mission Board suffered five tragic losses. Four of our finest missionaries and a mission volunteer were overtaken by death under tragic circumstances. Staff members cannot recall a time when the Board sustained heavier losses within a comparative length of time. Even in times of war, famine, and persecution, we have not lost so many fine workers so quickly.

Raymond Richardson, twenty-six, died in Vitória, South Brazil, on March 15. An emergency operation for appendicitis had been performed two days earlier. On the morning of his last day he complained of a paralysis in his lower limbs. The paralysis extended to the vital parts of his body and he was gone.

Raymond was the youngest male missionary in South Brazil at the time of his passing. Appointed in 1953, he took a year of language study in Campinas before moving to his permanent station in Vitória. Although his tenure in Brazil was very brief, he already had gained a permanent place in the respect and affections of both Brazilians and missionaries.

Raymond, his wife, and their son, were in Rio de Janeiro early in March at the time of the South Brazil Executive Committee meeting. He looked somewhat thinner than usual, but did not appear to be in ill health. The cabled report of his death, therefore, came as a distinct shock just a few days later.

Mrs. Clyde J. Dotson, forty-nine, missionary to Southern Rhodesia, was killed instantly in a motor scooter accident on March 26. She and her husband had pioneered as Southern Baptists' first missionaries in Southern Rhodesia. She is survived by her husband and seven children.

The Dotsons wanted to be appointed as Southern Baptist missionaries during the depths of the depression. Finding appointment at that time impossible, they went to Southern Rhodesia and served under another mission board for twenty years. They never gave up the idea of serving under our Board.

Mrs. Dotson had a wide circle of friends among the Southern Rhodesian nationals, as well as in the foreign community. She will be sorely missed in both Southern Rhodesia and the United States.

Said an African evangelist who spoke at her funeral: "We are now orphans. We thank God that our mother, who is gone from us, answered God's call to come to Africa and to help us who were in darkness."

Blonnye Foreman, fifty-five, was reported missing in mid-April. As a field missionary in interior Brazil, he traveled almost exclusively by plane. He had learned to fly with that purpose in mind. It was not uncommon for him to be gone on trips for extended

periods of time without maintaining direct contact with other members of the missionary staff in South Brazil. His flight plans, however, had to be approved by the duly constituted Brazilian authorities.

The first hint that anything was wrong came when the Brazilian Air Force reported that he had started a trip, but no report of his arrival at his destination had been received. The Brazilian Air Force launched an immediate investigation.

On April 19, the Foreign Mission Board received word that the Brazilian Air Force had sighted his plane, that Blonnye Foreman had been killed, and that the plane was a total loss. The accident occurred, so the reconstructed story indicated, on Wednesday, April 6, in a mountainous section of the state of Goiás, not far from Goiânia.

Blonnye Foreman was willing to undertake difficult, pioneer missionary assignments in remote sections in Brazil. He felt he could do this because he did not have a family of his own. Those who know how meaningful family ties can be in a missionary situation are of the opinion that the Lord must give special rewards to missionaries who do not have such support. He died as he lived—in the midst of his missionary labors. If he had had a choice in determining just how his end might come, he probably would not have wanted it otherwise.

Mary Ruth Carney, twenty-eight, was killed in an airplane accident on Saturday, April 9, in the same state of Goiás. She and other workers of the Brazilian Home Mission Board were on board a commercial flight when their plane caught fire. All on board were

lost. As was the case with Blonnye Foreman, the accident occurred at a very remote point in the interior. Reports reaching Rio had to be confirmed by means of amateur radio before they could be regarded as authentic.

Mary Ruth had served as promotional secretary for the Brazilian Home Mission Board just a few months. She already had taken several trips into the interior to become better acquainted with the work being done by the one hundred forty workers attached to the staff of that board. The tremendous challenge of interior Brazil had made an indelible impression upon her mind and heart.

Mary Ruth was particularly impressed with the manner in which Pastor David Gomes, Dr. L. M. Bratcher's successor as executive secretary of the Brazilian Home Mission Board, ends his letters. The English equivalent of the Portuguese phrase was translated by Mary Ruth as follows: "With the ideal of winning Brazil for Christ." The ideal of that board and its secretary had already become hers as well.

Tragedy struck for the fifth time on Sunday afternoon, April 10. Mrs. John Bell Cheshire, Jr., twenty-eight, a mission volunteer who was to have been appointed at the May meeting of the Foreign Mission Board, died quite unexpectedly after surgery. She and her husband were preparing to go to Malaya. In addition to her husband, she is survived by two small children.

A missionary mother in South Brazil who had not heard of three of the tragedies wrote as follows: "The events of recent days have left us considerably changed in some of our thinking, with a much larger

faith, I believe. Day before yesterday as the children and I were leaving Rio, word came of the airplane disaster in which Mary Ruth Carney, a very dear friend of mine, was lost. We know that the Lord has a plan in calling home two of our finest and most able young missionaries in this three-week period, and we find ourselves expectantly awaiting some rich blessings—some visible fruit—to come from it all for His name's honor and glory."

God does not expect all of his missionaries to become martyrs. He does expect them to be living, dynamic apostles who are willing, if need be, to die "that the world may know." The four missionaries were confronted with the utmost demands in missionary service. They faced up to the demands of the ministry to which God had called them without flinching or turning back. Mrs. Cheshire was characterized by the same spirit.

What about the future? Who will take up the work they no longer are able to do? The world is a better place because they lived and because they were willing to fit into the divine plan for their lives. We can understand better what Christ did for us because they have given themselves in service.

The world still stands urgently in need of the radiant witness of such lives. God, in his wisdom and providence, is expecting other outstanding young people to heed his call and step forward to take up the work laid down by such worthy predecessors. Southern Baptists will never be completely worthy of such devotion and dedication unless they solemnly purpose to redouble their efforts in the cause for which these missionaries gave their lives.



Blonnye Holmes Foreman



Hattie Thigpen Dotson



Frank Raymond Richardson



Mary Ruth Carney

Modern Miracle of God's Grace

By Joseph B. Underwood

"WHY aren't you crying?" Vicente asked his brother at the funeral of their father. "Because I'm happy," answered the brother. "For the first time in my life I can come home unafraid."

On one occasion this father, in a fit of rage, had strung up his oldest daughter by the heel to a tree limb and was going to slit her throat just as he did the cattle or hogs he butchered for others. The daring intervention of his wife saved the child's life, but did not spare the children from much brutal abuse at the hands of their father.

Vicente's mother would have been a devout Catholic had her husband permitted. But this man who relied upon the revolver, the dagger, the whip—and cared not for man or God—allowed them to attend church only once or twice a year. The mother did teach her children a number of the "prayers" of the Roman Catholic Church, however, and many of the superstitions. One prayer was to save them from being attacked by a mad dog, another was to spare them from the sting of insects.

The religious training of the children, therefore, was almost as lacking as any formal schooling. What chance had Vicente Gomes da Silva, grandson of African slaves and Brazilian Indians, a sickly lad in a house of terror, left an orphan at ten years of age!

The brother who thought, when his father died, that he could then be free from fear was never more wrong. The owner of the sugar-cane plantation on which they lived forced the children to work long hours under the tropical sun for nothing save a minimum of food and the little mud house in which they huddled together in terror of all men.

Finally, one of the older boys ran away. When the threats of the plantation owner to find him and kill him



Vicente Gomes da Silva.

before the eyes of his brothers and sisters, as an example to them, proved empty, the others fled, and Vicente came to live with an aunt in one of the suburbs of Recife, "the Venice of South America," a city of a half-million people.

He was shunted from one relative's house to another, as all their homes were overcrowded. At seventeen he was guilty of almost every vice. To help pay expenses he carried vegetables through the streets, in baskets that hung from either end of a pole across his shoulders. When he could not obtain vegetables he carried water, likewise suspended from the ends of the pole on his shoulders, in five-gallon gasoline cans.

ONE night, as he was engaged in vulgar frivolity, someone passing along the street handed him a little book. When he reached home he discovered that it was a Gospel—the first he had ever seen. He hardly knew the alphabet but he managed to read some of it and thought it to be the most wonderful thing he had ever seen or heard.

On another night he heard singing

in the streets of the congested and impoverished suburb where he lived. He followed the sound until he came to the house where a group was gathered to sing and testify. They were young people from the Rua Imperial Baptist Church, as he later learned.

Their testimonies profoundly impressed Vicente; therefore, it was not difficult, after attending a few more of these open-air "missions," to accept their invitation to revival services at their church. During that week he was joyously saved and was soon baptized.

THIS experience was so marvelous to him that, similar to Paul, he soon surpassed in zeal many of his predecessors in the gospel. He began attending a night school of the illiterate in the church. His faithfulness was so exemplary that he was elected teacher of a class of Intermediate boys. One of those boys is today president of the American Baptist College in Recife (with an enrolment of more than twelve hundred), as well as professor of Hebrew in the North Brazil Baptist Theological Seminary!

Vicente soon knew that God was calling him to preach. He was married, had almost no education, was extremely poor. Nevertheless, he enrolled in our Baptist school, sold vegetables or water in the afternoons, and often preached at night in one of the many preaching points in the city similar to the one where he first heard the gospel.

Under such odds he could not do very well in school and also due to bad health he soon had to give it up for a while. Later he entered the seminary for a basic course; but he had to suspend temporarily those studies, too, for the same reasons.

After a summer in the state of Ceará, however, he was invited to assist one of the missionaries in a suburban church that had a grand total of fourteen members. (The first

(Please turn to page 31)



THE WORLD IN BOOKS

Genevieve Greer

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

With Livingstone in Africa

No biography of David Livingstone—and there have been many—can reveal the man as he reveals himself in his diaries. *Livingstone's Travels* (Macmillan, \$4.50) is drawn from Livingstone's diaries and books, with Dr. James I. Macnair as editor.

The book is divided into four sections (early journeys, the trans-African journey, the Zambezi, and the Central African rivers), each with a geographical note by Dr. Ronald Miller of the University of Glasgow. Its purpose, as stated in the preface, is "to give, in one volume of moderate size, and in Dr. Livingstone's words, an account of the travels that made him famous."

As the preface suggests, it is curious that, with the copious records Livingstone made and his ability to tell his story, this volume has not been prepared and published before. It should have a wide circulation among missionary-minded Christians everywhere. Church libraries should find it a popular book.

Moslems

In view of the forthcoming study of the Moslem world in the foreign missions graded series, *Moslems on the March*, by F. W. Fernau (Alfred A. Knopf, \$5.00), is significant reading. It covers the development of the Moslem world from its early days in Arabia until the present, when Islam reaches from North Africa to the Philippines.

Character sketches of such men as Naguib, Mossadegh, and Aga Khan add to its informational value. Then the author draws clear pictures of contemporary life in Egypt, Pakistan, Turkey, Persia, and Saudi Arabia. It must be pointed out that Mr. Fernau soft-pedals the inferior status of women and the widespread fatalism of the Moslem world.

The Literature of Japan

Donald Keene, a lecturer in Japanese at Cambridge University, gives his book, *Japanese Literature* (Grove Press, \$2.50 and \$1.00), the subtitle, *An Introduction for Western Readers*. It is an excellent book for those who know little but want to know more about Japanese literature.

As the author makes clear, this small book is not an exhaustive outline. Instead, a representative few of the classics are discussed fully. Following a general chapter on the Japanese language, its influ-

ence on Japanese literature, and some distinctive traits of Japanese writings, he discusses poetry, the theater, the novel, and in a final chapter, Western influence on Japanese literature.

Mission study groups who want an understanding of the Japanese people need to know their literature as well as facts about their history and religion. This book will help them know what to read and what to look for as they read.

Mission Doctor

Missionary Thomas A. Lambie made of life an adventure in faith. He relates his adventures in *A Doctor's Great Commission* (Van Kampen Press, \$3.50).

As a young man, Dr. Lambie went to the Anglo-Egyptian Sudan under the Presbyterian Mission Board. Anxious to establish work in southern Ethiopia, he left the Presbyterian Board—and the security his connection with it gave—to help form a new organization to carry out his plan. Later he gave up his American citizenship because he felt that the group of missionaries could work to better advantage if one of them were a citizen of Ethiopia.

In Ethiopia when Italy invaded the country, he served with the Red Cross there. Afterward, he regained his American citizenship and, with health already failing, began a new work in Jordan. Before his death in Jerusalem he had built a mission hospital—the third in his life of mission service.

The Children's Crusade

Since very little is really known of the Children's Crusade beyond the fact that some of the children were sold as slaves, conjectures about it are always intriguing. Gladys H. Barr, in *Cross, Sword, and Arrow* (Abingdon Press, \$3.00), fol-

lows the events (fictitious, of course) by which Stephen of Cloyes, leader of the Children's Crusade, felt impelled to make the venture and tells what befell him when he—with others of the Crusade—was sold into slavery in Egypt. Some exceedingly grim scenes are too lingeringly described.

Mission Stories

In *Sermon Stories from the Ends of the Earth* (Central Seminary Press, Kansas City, \$2.00), W. L. Muncy, Jr., has drawn from the worldwide mission fields of American and Southern Baptists. The stories bring the truth of the Bible afresh in terms of human experience. Conflict between truth and error, despair and victory, and the power of Christ in reborn men are all present.

The author writes from wide experience, having made four trips to areas where Baptists have missionaries and spent fifty-six weeks with missionaries and national Christians. Readers will find inspiration, and mission study leaders will find many illustrations for teaching.

Reviews in Brief

The Art of Christian Living, by Lawrence McCafferty (G. P. Putnam's Sons, \$3.00). Explains in an engaging manner why Christianity is prayer and fasting, intelligence and understanding, and above all, faith and love.

The Prophecies of Daniel, by Louis T. Talbott (Van Kampen Press, \$2.50). Connects Daniel's prophecies with today's fast-moving events, which the author thinks indicate that "the time of the end" is not far off.

Rediscovering Prayer, by John L. Casteel (Association Press, \$3.50). Contends that prayer, essential to the creative, growing character of every Christian, should be a continual communion of God and man.

Pastor and Church, by Gilbert L. Guffin (Broadman, \$2.00). A revision of *How To Run A Church*, written to instruct preachers without seminary training in church administration.

Grugan's God, by F. Emerson Andrews (Muhlenberg Press, \$3.00). An (Please turn to page 32)

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L. L. Holcomb, Executive Secretary

Southern Baptist Foundation

100 North Avenue, North Nashville, Tennessee

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



Doctor Finds Nigeria's Spiritual Needs Paralleling Physical Needs

George M. Fallo, Jr.
Shaki, Nigeria, West Africa

SINCE arrival here eighteen months ago, I've worked in three of our hospitals and have visited all of our dispensaries. Therefore, I could describe many people whose work has impressed me. For example, the pastor of Eku Baptist Church became a Baptist by reading a manual of church doctrine.

I spent several evenings in his home taking notes on his life history by the flickering light of a candle. It is an inspiring story and I count it a privilege to know Pastor Aganbi as a friend. Nevertheless, in this first note, I want to describe one small area of a pioneering mission effort.

As you know, the heart of our foreign mission program, in Richmond, Virginia, is the scene of daily currents crossing from all corners of the earth. At times, strong undercurrents flow and great new opportunities open up. Those who work at the central point of our mission program are influenced and moved by these currents. Reports of rough going mingle with reports of white harvests and bring forth prayers of supplication as well as prayers of thanksgiving.

Out here in Nigeria, other currents flow through our headquarters in Ibadan and those who work there are often impressed by the variety and nature of the needs which exist in this land. Yet, it is neither the Ibadan center nor the Richmond heart that is the concern of this letter. Rather, I would like to paint a picture of the headwaters of one of the streams which contribute to the crosscurrents of missions.

Shaki is a historic site in the story of Nigerian missions and is predominantly a Yoruba town. Nevertheless, just a few miles away the Ibariba country begins. It is in this region that Missionary Hattie Gardner is at work. Rev. and Mrs. Archie G. Dunaway, Jr., also work in this area, but are on furlough at the moment.

Some weeks ago, I visited the Okuta dispensary for the first time. The first impression of Okuta was one of great physical and spiritual backwardness. In a straw-walled enclosure near the dispensary, I saw the shining faces of Miss Gardner's nursery school children.

Here, my Africa-born daughter, Cherry, rushed in to share her baby doll "Sisi" with the nursery children. No man-made barriers of race prevented the exchange of mutual admiration which followed. We heard these little ones sing with open and happy hearts of Jesus and his

love. Oh! might we all be as children in the Father's house!

Later, in the clinic, I saw many pitiful cases. Great gaping lesions of yaws disfigured the bodies of many. Yaws is a contagious disease, spread from person to person by flies; and flies are abundant in Okuta. Yaws is found most commonly under conditions of filth and uncleanness; and, certainly, most of these patients seldom bathed. And the spiritual uncleanness of these people parallels their physical condition.

The pain and disabling nature of the complaints of those who came to the dispensary evoked my deepest concern and my determination to help relieve the physical suffering as far as possible. But it is far more important that the spiritual needs of these Ibariba people might be met. Schools are almost unknown among them. Many are pagan or Moslem. Christian missions have neglected these people in the past. But, now, a beginning has been made.

Miss Gardner told us about a custom prevalent in this tribe. It seems that babies who cut teeth before they are considered old enough to do so are automatically disposed of by leaving them in the bush to die or by giving them to the Fulani people who then raise them to adulthood as slaves.

A devoted Baptist pastor, from Yoruba country, has



Leonard Tan (left) with John Liem (seminary student)—prayermates at the first All-Indonesian Baptist Youth Conference. (See Epistle by Mrs. Stockwell B. Sears.)

taken a number of these unwanted babies into his home with Miss Gardner's help; and a visit to his home is almost like visiting a children's home.

Pastor Lawoyin, a young missionary to these people under the auspices of the Home and Foreign Mission Board of the Nigerian Baptist Convention, has also taken some of these babies into his home to grow up with his own children.

Such a Christian witness preaches far more of Christ's love for men than do the pastors' sermons. At a recent meeting of the Shaki Baptist Association, it was announced that fifty pounds (about \$136.00 U. S.) was being given to Miss Gardner for use in the Ibariba work.

Also, I'm happy to report the place of love and respect which Miss Gardner holds in the hearts of these people. They trust her unhesitatingly. For example, Bio is a young Ibariba lad now being treated in our Shaki Baptist Hospital for a massive yaws ulcer accompanied by cellulitis and osteomyelitis. His parents permitted him to come with Miss Gardner because of their faith in her.

To them, Shaki is a faraway place in a strange land. Yet Bio's confidence in Miss Gardner persuaded him to come. It is a strange and different place. No one speaks his language; but the love of Christ as shown in the attitude and behavior of our African staff is able to surmount this barrier of language and to reassure him that he is in good hands.

This picture gives some idea of the challenge afforded those who dare to answer God's call to witness to the uttermost parts of the earth.



**God Answers Prayer on Hindu Bali,
Famous "Paradise of the Pacific"**

**Darlyno (Mrs. Stockwell B.) Sears,
Surabaya, Indonesia**

BALI, that famous "Paradise of the Pacific" is well known for its Hindu temples, but perhaps is not so renowned as the scene of answered prayers. Hundreds of world tourists visit there each month to see its famous dances, the elaborate temple rites, and to bask in its tropical beauty. Even those from the neighboring island of Java find it quite "another world."

The Tan family from Surabaya was a part of that tourist band in June, 1953. One night they decided to drive along the sandy beach to enjoy the beauty of the moonlight rippling across the water. They did not figure, however, on the softness of the sand. Miles from even a tiny village the car mired deep into the sand and refused to move.

All efforts of son Leonard, who was driving, failed to do more than throw up loose sand and settle the car into deeper ruts. With the help of his father and sisters, he made an effort to push the car out but that also proved futile. Then came the frightening realization that the



**Paul Murata, an example of victory through prayer. (See
Epistle by Mrs. A. L. Gillespie.)**

tide was coming in and lapping closer and closer to the marooned car! At that moment the flicker of even the smallest lamp would have seemed brighter than the moonlight, but there was no human help.

In times past "Leo" had joined his father in scoffing the idea of faith in God; but in this hour of need his heart cried out for help beyond himself. When his sisters, who attend a Catholic high school, suggested prayer, there was no laughter. Leo knew no memorized prayer forms; but the words which he poured forth came from a serious and seeking heart. He promised that if God would send help, he would never doubt or scoff again.

God answers prayer—even on Bali—and the sound of a car engine broke the stillness. An Indonesian military truck came out of the darkness and gave the help that was needed to bring the car from the encroaching waves to a more solid roadway.

Leo didn't forget his promise. He did not find in the faith of his sisters the meaning and reality that he sought in his religious experience; but he didn't doubt, so he continued to search.

Then a friend invited him to visit our Baptist Youth Organization. Here he found other young people with a vital and living faith and he went also to the worship services of the newly organized Immanuel Baptist Church of Surabaya. He felt that God had answered another prayer as he found the true joy of Christian fellowship with those of "One Lord, one faith, one baptism."

As a member of this young church Leo is seeking to bear a witness to others that "God is real." He realizes now that such a "demanding of proof" was not Christian praying at its best, but he is still thankful that God answers prayer—even on Bali!



Witness of Army Wife Continues To Bear Fruit Through Young Japanese

"Bee" (Mrs. A. L.) Gillespie
Osaka, Japan

ABOUT seven years ago in Osaka, during the Occupation of Japan, a Southern Baptist, wife of an army officer, witnessed to and won to Christ a young man about eighteen years of age. She gave him the Christian name, Paul. At that time, because we had no Southern Baptist church in Osaka, Paul Murata became a member of the Methodist church in his neighborhood.

He felt God wanted him to preach; but his father was dead and he was the oldest child, which meant he had the burden of supporting his mother, sister, and brother. Through the kindness of his American friend he entered the Osaka Methodist University on a scholarship. In due time he entered the seminary department of the University and was given a scholarship from the school along with the responsibility of being student pastor of a Methodist mission.

During that time we had moved to Osaka and a Baptist church had been organized. While we were on furlough in the States two years ago we received a letter from Dr. Baker James Cauthen telling about Paul Murata and his desire to become a member of a Baptist church. Soon after our return to Japan, Paul came to our church and made his profession of faith and stated his Baptist convictions. He was baptized by Mr. Gillespie and became a member of our church.

This act alone showed his remarkable faith since it meant very likely that the school would discontinue his scholarship. Although he agreed to continue as pastor at the mission until he had received his Master's degree, the school cut his scholarship off completely.

But God has an answer for every difficulty when we pray in the right spirit. For almost a year now Paul has been our part-time language teacher while continuing in the seminary. He will have finished his course before this is published; and the Lord is still opening doors just in time for him to go through them. He had been wondering how it would be possible for him to go to our Baptist seminary in Fukuoka in order to be better prepared to become a pastor in our convention.

Only last month he was offered and has already accepted the opportunity to teach Christianity and Bible in our Baptist Junior and Senior high school in order to be able to study in our Baptist seminary (which is located in the same city) at the same time. Actually the teaching salary he will receive will not be adequate for himself there and his family here; but the Lord has already provided a partial answer for the present and will, we believe, provide a complete answer in time.

Paul Murata says all these evidences of God's care for him have come about through prayer—the prayers of

his American benefactor, her pastor and church, and some of our Osaka church members. And I am convinced that no small part of these victories is a result of his own personal prayer life. Truly victory comes through prayer.



Kediri, Java, People Seem Hungry To Hear Gospel, Says Missionary

Everley Hayes
Kediri, Indonesia

I THOUGHT you might be interested in hearing about our first day of Sunday school here in Kediri, Indonesia. [This was written February 20.]

About three weeks ago we started handing out old Christmas cards, on which we had pasted Scripture verses, to the children in the kampong, or village, behind us. We would never get very far because children always appeared from almost nowhere and in less than fifteen minutes we would run out of cards and tracts. We usually gave out about one hundred fifty each time.

Of course, some managed to get two no matter how much we tried to watch them. One would get a card, hide it, and then come up with the most innocent face and say, "*Minta gambar*" ("I want a picture"), or "*Saja belum*" ("I don't have one yet").

Friday we went out with invitations; and before we got beyond our clinic building children appeared from nowhere clamoring for them. We gave out more than a hundred and fifty without moving any farther. We didn't know just how many knew what was in the invitation, but today told the number.

We have a seminary student, Alex, coming from Semarang each week end to help us. By eight thirty this morning there were around twenty children out in front of our house waiting for the Sunday school which was to start at ten o'clock. Alex went out and started talking to them and getting their names. Along came some soldiers (some Christian) who had just been moved to Kediri; and they started talking to the children also.

In the end we had seventy-eight—thirteen adults and sixty-five children. The soldiers came right on in and joined in the Sunday school and seemed to enjoy it. Our three servants joined in, too, and were thrilled to be able to help. They helped seat the children and also aided with the handwork.

At the end of the Sunday school Alex gave a brief message. Next Sunday we will arrange to have a regular service for adults since there are some who are anxious to attend.

Kediri is a ripe field for anyone who wants to work at it. With just a little effort we had seventy-eight present. With more effort we will have more than we can get into our garage which we are now using for the Sunday school.

Next Sunday we will divide into classes. That will help some, but a chapel will soon be a necessity. We also need an evangelistic couple to help us.

A week from tomorrow, February 28, we will open our clinic. We are busy from early morning till bedtime getting things ready for it. Already people are coming to see the doctor. The need is very great, for the Government hospital has little to offer. All the doctors are more than busy as there are only seven for 180,000 people. We need to have someone here who can talk to the people about Christ while they are waiting for the doctor.

People seem hungry to hear the gospel. They respond to kindness and friendliness in a way that is beyond our expectation. Surely the Lord has been preparing the way for us here. He has worked in our behalf in every step. Our permits are all clear for building a hospital. In fact, we seemed to have more permits than they intended to give us—or at least covered a little more territory as far as our field goes.

Already the people are asking when our formal opening will be—those in positions in the Government are all anxious to have an invitation. So, as I say, the Lord has gone before us and we are ready to follow wherever he leads.

Pray that all our service may be to one end—that the people here may know Christ. We expect opposition, too, so we need your prayers.



Here's An Example of Mexico's
Hunger for Knowledge of Christ

Coy Lee (Mrs. A. P.) Pierson
Chihuahua, Mexico

WHILE calling in the home of one of our church members, I met a young neighbor woman. After a few minutes I began talking to her about her soul and our Saviour's love. She listened respectfully and asked many questions; these I answered with the Scriptures, adding simple explanations. The door of the little one-room home had been left open.

I noticed the shadow of a woman outside during our conversation. Soon there were two shadows. Then they moved even nearer the door. Finally, they moved into the doorway and one of them ventured close to us and asked, "May we sit here in the door and listen to you read from that Book?"

I welcomed both and invited them inside. After explaining the plan of salvation and reading the Word of God to those women, one said, "I have longed for such a long time to hear and know of your Saviour; now please, would you talk to your Saviour about me and ask him if I may be one of you?"

After praying with them, I invited them to attend our midweek services. That night when I arrived at the church they were already there, sitting on the very front

row waiting anxiously to hear more. These three women, along with one of the husbands, accepted Christ as their Saviour.

So many are waiting and hungry for knowledge of him. Shall we keep them waiting?



U. S. Sixth Fleet Attends Laying
Of Cornerstones, Beirut, Lebanon

Finley M. Graham
Beirut, Lebanon

If you could look out from our balcony you would rejoice with us to see our church and school buildings going steadily up and up. Some time ago we had a double cornerstone laying ceremony for the church and the school.

It was a great joy to share in these services with Chaplain John Craven and a group of his men from the U. S. Sixth Fleet. We were thrilled, also, to witness Chaplain Craven baptize five of his men who had been won through his witness on board the carrier, *Coral Sea*. It was a great afternoon of witnessing in the open air before a large crowd from the neighborhood. Many heard and saw the gospel portrayed during these ceremonies.

Four fine young people—two young men and two young ladies—have been baptized into the fellowship of the Beirut Baptist Church in the last few months. Many others are awaiting baptism and will be coming forward for this public profession of Christ soon.

Services have been started in three new places, including a Sunday evening service in English near the university, which has the special purpose of reaching students who do not know the Arabic language.

My wife Julia has started a Nursery class in a room behind our garage. She has twenty-one little ones aged three and a half to four years. Many more children of the neighborhood would like to join, but there is no room for them. Next fall we hope to incorporate this class into our full primary school program.

Six students are taking theological instruction this year. The pace is much faster than it was last year; but no one has as yet fallen out, and the papers the students have written show that they have absorbed a great deal of what has been taught.

Last September it was a privilege for Julia and me to visit Egypt, where our hearts were burdened with the great need and at the same time thrilled with the opportunity there. Pray for Rev. Seddik W. Girgis, who has been faithfully witnessing in Fayoum, Egypt, for many years and who has now opened work in Cairo. Pray, too, for the guidance of Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, and his associates at the Foreign Mission Board as they contemplate helping in that land of twenty-three million people who need Christ.

Clip and file in your new 1954 edition of the
Missionary Album (Broadman Press, \$3.00).

New Appointees

Appointed March 10, 1955



FRYER, ROSS BRUCE, JR.

b. Dallas, Tex., June 3, 1924. ed. A. & M. College of Texas, College Station, B. A., 1949; S.W.B.T.S., B.D., 1953. U. S. Air Force, 1943-45; structural draftsman, steel company, Dallas, 1949-50. Ft. Worth, Tex., 1950-55; pastor, Bentley (Okla.) Church, 1952-53. Clairette (Tex.) Church, 1953-55. Appointed for Indonesia, March, 1955. m. Mary Lynn Baker, Feb. 25, 1950. Permanent address: 2323 McKenzie, Waco, Tex.

**FRYER, MARY LYNN BAKER
(Mrs. ROSS BRUCE, JR.)**

b. Warren, Ark., July 8, 1918. ed. Baylor University, Waco, Tex., 1944-45; Texas Wesleyan College, Ft. Worth, 1950-51; S.W.B.T.S., 1954-55. Secretary, department of religious education, Arkansas Baptist State Convention, Little Rock, 1942-44; youth director, Baptist Temple, Houston, Tex., 1945-47. Gaston Avenue Church, Dallas, Tex., 1947-50. Appointed for Indonesia, March, 1955. m. Ross Bruce Fryer, Jr., Feb. 25, 1950. Child: Gretchen Lynn, 1952.

INDONESIA



HAWKINS, FRED LEE, JR.

b. Leaksville, N. C., April 23, 1923. ed. North Carolina State College, Raleigh, 1942; Carson-Newman College, Jefferson City, Tenn., A.B., 1947; S.W.B.T.S., M.R.E., 1952; S.E.B.T.S., 1954-55. Music director, Immanuel Church, Knoxville, Tenn., 1944-45; educational and music director, First Church, Clinton, Tenn., 1946-49. Calvary Church, Ft. Worth, Tex., 1949-50; educational director, First Church, Rockwall, Tex., 1951-52. Centerview Church, Kannapolis, N. C., 1952-53. Appointed for Brazil, March, 1955. m. Mariruth Barker, Dec. 21, 1947. Permanent address: Stanley, N. C.

**HAWKINS, MARI RUTH BARKER
(Mrs. FRED LEE, JR.)**

b. Maury Co., Tenn., Nov. 17, 1923. ed. Columbia (Tenn.) Business School, 1942-43; Carson-Newman College, Jefferson City, Tenn., A.B., 1948; University of Tennessee, Knoxville, 1948; S.W.B.T.S., 1950. Operator, Western Union, Nashville, Tenn., 1942-43; bookkeeper, department store, Columbia, 1943-44; high school teacher, Clinton, Tenn., 1948-49. Appointed for Brazil, March, 1955. m. Fred Lee Hawkins, Jr., Dec. 21, 1947. Children: David Lee, 1949; William Paul, 1950; James Gordon, 1954.

BRAZIL



JONES, SAMUEL LEE

b. San Saba Co., Tex., June 23, 1922. ed. San Angelo (Tex.) College, diploma, 1947; Baylor University, Waco, Tex., A.B., 1950; S.W.B.T.S., B.D., 1954. U. S. Marine Corps, 1943-45; accountant, air lines company, Houston, Tex., summer, 1947; pastor, Broyles Chapel Church, Palestine, Tex., 1949-52. Montalva (Tex.) Church, 1952-55. Appointed for Southern Rhodesia, March, 1955. m. Dossa Ona Knight, Sept. 13, 1951. Permanent address: Rte. 2, Box 325, Palestine, Tex.

**JONES, ONA KNIGHT
(Mrs. SAMUEL LEE)**

b. Palestine, Tex., Aug. 31, 1931. ed. Sam Houston State Teachers College, Huntsville, Tex., B.S., 1951; S.W.B.T.S., M.R.E., 1954. Secretary for history and government professor, Sam Houston State Teachers College, 1949-51; employee, woman's building, Southwestern Seminary, 1951. Appointed for Southern Rhodesia, March, 1955. m. Samuel Lee Jones, Sept. 13, 1951. Children: Byron Dwaine, 1952; Gary Clair, 1954.

SOUTHERN RHODESIA





LENNON, SAMUEL JUDSON

b. Orange Co., N. C., July 27, 1922, ed. Wake Forest (N. C.) College, B.A., 1943; S.B.T.S., B.D., 1946, Th.M., 1947, Assistant pastor, Grace Church, Durham, N. C., 1947-49; pastor, East Rhodes Creek Church, Elizabethtown, Ky., 1944-47, Raeford (N. C.) Church, 1949-53, West Albemarle Church, Albemarle, N. C., 1953-55. Appointed for Thailand, March, 1955. m. Harriett Orr, May 19, 1946. Permanent address: c/o Rufus Stancil Lennon, Wake Forest, N. C.

LENNON, HARRIETT ORR (Mrs. SAMUEL JUDSON)

b. Charlotte, N. C., Nov. 17, 1920, ed. Mars Hill (N. C.) College, diploma, 1943; W.M.U. Training School (now Carver School of Missions and Social Work), B.R.E., 1945. Educational director, West Albemarle Church, Albemarle, N. C., summer, 1942; Training Union director, Citadel Square Church, Charleston, S. C., 1945; secretary, Grace Church, Durham, N. C., 1947-48. Appointed for Thailand, March, 1955. m. Samuel Judson Lennon, May 19, 1946. Children: David Stancil, 1948; Samuel Leo, 1951.

THAILAND



MERCER, DEWEY EDWARD

b. Central City, Ky., Aug. 20, 1929, ed. Union University, Jackson, Tenn., 1947-48; Campbellville (Ky.) College, 1948-49; Western Kentucky State College, Bowling Green, A.B., 1952; S.B.T.S., B.D., 1953. Pastor, Mt. Vernon Church, Calhoun, Ky., 1948-50; Penrod (Ky.) Church, 1951-53, Station Church, Seminary, Ky., 1951-53, New Hope Church, Moorman, Ky., 1949-50, 1953-55. Appointed for Japan, March, 1955. m. Margaret Ramona Hall, June 13, 1954. Permanent address: 213 N. Fifth St., Central City, Ky.

MERCER, RAMONA HALL (Mrs. DEWEY EDWARD)

b. Blanche, Tenn., Sept. 12, 1928, ed. Nashville (Tenn.) Business College, 1947; Tennessee Temple College, Chattanooga, 1948-49; Union University, Jackson, Tenn., B.A., 1952; Carver School of Missions and Social Work, M.R.E., 1953. Summer worker for Tennessee B.S.U., Hawaii, 1951, Home Mission Board, California, 1952; educational secretary, First Church, Fayetteville, Tenn., 1953-55. Appointed for Japan, March, 1955. m. Dewey Edward Mercer, June 13, 1954.

JAPAN



RENFROW, HAROLD EDWARD

b. Wooldridge, Mo., Oct. 7, 1923, ed. Hannibal-La-Grange College, Hannibal, Mo., A.S., 1944; William Jewell College, Liberty, Mo., A.B., 1946; S.W.B.T.S., B.D., 1950, graduate study, 1954. Pastor, Madison, Mo., 1943-44, Willard, Mo., 1944-45, Wooldridge, Mo., 1945-46, Lupus, Mo., 1945-46, Trenton, Tex., 1947, Bastrop, La., 1947-49, Norborne, Mo., 1949-51, Steelville, Mo., 1951-55. Appointed for Brazil, March, 1955. m. Nona Mae Baumgartner, June 25, 1945. Permanent address: 1003 Seventh St., Moonville, Mo.

RENFROW, NONA BAUMGARTNER (Mrs. HAROLD EDWARD)

b. Boone Co., Mo., April 28, 1920, ed. William Jewell College, Liberty, Mo., A.B., 1945; S.W.B.T.S., 1946-48. Pastor's assistant and director of youth recreation, North Shore Church, Chicago, Ill., 1945-46. Appointed for Brazil, March, 1955. m. Harold Edward Renfrow, June 25, 1945. Children: Nona Lea, 1948; Cynthia Fern, 1950.

BRAZIL

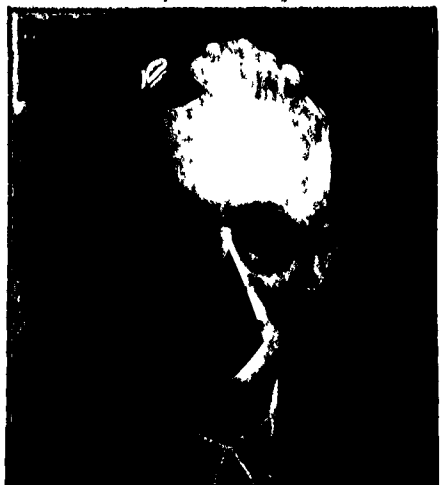


SCULL, ANCIL BEACH

b. Evansville, Ind., June 15, 1925, ed. University of Oklahoma, Norman, B.A., 1949; S.W.B.T.S., B.D., 1954. U. S. Navy, 1943-46; pastor, Voca Church, Atoka Association, Okla., 1950-51, Westview Mission of First Church, Ada, Okla., 1951-52, First Church, Newcastle, Okla., 1953-55. Appointed for Indonesia, March, 1955. m. Rubye Lois Northcutt, Dec. 20, 1946. Permanent address: c/o Post Office, Lexington, Okla.

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In Memoriam



**Arthur Raymond
Gallimore**

**Born December 29, 1885, Lexington, North Carolina
Died March 21, 1955, Wake Forest, North Carolina**

ARTHUR RAYMOND GALLIMORE served Southern Baptists as a missionary to China for twenty-nine years. A native of North Carolina, he received the B.A. and M.A. degrees from Wake Forest (North Carolina) College and the Th.M. from Southern Baptist Theological Seminary, Louisville, Kentucky, and studied at Newton Theological Institution, Curry School of Expression, Boston. Appointed a missionary to China in 1918, he and Mrs. Gallimore did educational and evangelistic work in the North River and East River Associations, evangelistic and literacy work in Canton and Waichow, and were associated with work for lepers. Mr. Gallimore was repatriated on the first trip of the *Gripsholm* in 1942, and he and Mrs. Gallimore were retired in 1947.

**Born March 28, 1905, Mobile, Alabama
Died March 26, 1955, Southern Rhodesia, Africa**

MRS. CLYDE J. DOTSON, a missionary to Southern Rhodesia for twenty-four years, was killed instantly in a motor scooter accident on March 26. The former Hattie Thigpen, she and Mr. Dotson were married in 1928. They served in Southern Rhodesia under another mission board from 1930-1950. In 1950 they were appointed by the Southern Baptist Foreign Mission Board, thus becoming the first Southern Baptist workers in that country. They were serving as evangelistic workers in Gatooma and Salisbury at the time of Mrs. Dotson's death. She is survived by her husband and seven children. She was buried in Salisbury, with the Africans whom she had served so long bearing her body to its last resting place.



Hattie Thigpen Dotson

**Born January 11, 1880, Estill County, Kentucky
Died March 26, 1955, Greer, South Carolina**



Park Harris Anderson

PARK HARRIS ANDERSON, Southern Baptist emeritus missionary who served for over a quarter of a century in China, was a native of Estill County, Kentucky. He attended Georgetown (Kentucky) College, and received the Ph.B. from Baylor University, Waco, Texas, and the Th.M. from Southern Baptist Theological Seminary, Louisville, Kentucky. He was appointed a missionary to China in 1907. There he served for nineteen years at Graves Theological Seminary, Canton, as professor and then president. In 1937 and 1938 he and Mrs. Anderson spent several months surveying the possibilities of beginning Baptist work in Hawaii. He retired in 1950. He is survived by his widow and six children, one of whom, Miss Theresa Anderson, is a Southern Baptist missionary to the Philippines.

(Continued on following page)

Missionary Family Album

Arrivals from the Field

BICE, Mr. and Mrs. John L. (North Brazil), Box 1092, Gladewater, Tex.
BRADSHAW, Mr. and Mrs. Melvin J. (Japan), Rte. 2, Franklin, Va.
HOWELL, Mr. and Mrs. E. Milford (Nigeria); c/o Southwestern Baptist Theological Seminary, Ft. Worth, Tex.
KNOX, Martha (Japan), Jackson, Mo.
RAMSOUR, Dr. and Mrs. H. B., Jr. (Hawaii), c/o Mrs. R. E. Cook, 1408 Egan St., Denton, Tex.
RICHARDSON, Mrs. F. Raymond (South Brazil), 804 Missouri, Mercedes, Tex.
STEPHENS, Marjorie (Nigeria), 705 E. Smith Ave., Tucumcari, N. M.
TATUM, Mr. and Mrs. Hubert R. (Hawaii), c/o L. D. Gasteiger, 340 E. Main St., Apt. 3, Johnson City, Tenn.
WATSON, Mr. and Mrs. Leslie (Japan), Box 206, Troup, Tex.
WOLLERMAN, Anna Mae (South Brazil), 610 W. Barraque St., Pine Bluff, Ark.

Births

BADGER, Mr. and Mrs. Ted O. (Philippines), son, Mark Riley.
FERGESSON, Mr. and Mrs. W. Joel (Nigeria), son, William Grant.
OLIVER, Mr. and Mrs. Edward Lee (Japan), son, William Edward, II.

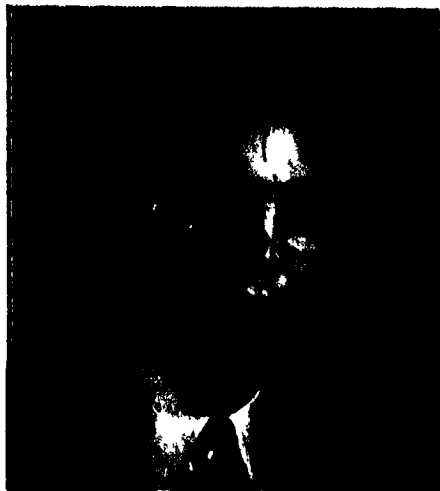
Deaths

ANDERSON, Dr. P. H., emeritus (China), March 26, Greer, S. C.
CARNEY, Mary Ruth (South Brazil), April 9, Itacajá, Goiás, Brazil.
DOTSON, Mrs. Clyde J. (Southern Rhodesia), March 26, Salisbury, Southern Rhodesia.
FOREMAN, Blonnye H. (South Brazil), April 6, state of Goiás, Brazil.
GALLIMORE, Mr. Arthur R., emeritus (China), March 21, Wake Forest, N. C.
HAUK, Mr. C. R., father of Mrs. Franklin T. Fowler (Paraguay), March 12, Atchison, Kan.
TRULY, Mr. R. E., father of Mary Elizabeth Truly (Nigeria), April 8, Balingier, Tex.

Departures to the Field

ANDERSON, Susan, Baptist Girls' School, Box 13, Idi-Aba, Abcokuta, Nigeria, West Africa.
CLARK, Mr. and Mrs. G. Harold, 31 Winchester House, Collyer Quay, Singapore 1, Malaya.
DODSON, Flora, 169 Boundary Street, Kowloon, Hong Kong.
ENETE, Mr. and Mrs. William W., Caixa Postal 320, Rio de Janeiro, Brazil.
GARRETT, Mr. and Mrs. James L., Caixa Postal 441, Recife, Pernambuco, Brazil.
(Please turn to page 31)

In Memoriam (Continued)



Blonnye Holmes Foreman

Born May 2, 1899
Rose Bud, Arkansas

Died April 6, 1955
Goiás, Brazil

BLONNYE H. FOREMAN was serving as field missionary in the interior of the state of Goiás when he was killed in an airplane crash in the mountain section of the state, near the city of Goiânia. A native of Arkansas, he studied at the University of New Mexico, Albuquerque, received the B.A. degree from Simmons University, Abilene, Texas, and the Th.M. from Southwestern Baptist Theological Seminary, Fort Worth, Texas. After serving as an independent missionary to Brazil for five years, he was appointed by the Foreign Mission Board in 1934 as educational-evangelistic worker at the Baptist Industrial Institute in Corrente, Piauí, a position he held until he moved to Goiás in 1950.



Mary Ruth Carney

Born September 2, 1926
Lufkin, Texas

Died April 9, 1955
Goiás, Brazil

MARY RUTH CARNEY, Southern Baptist missionary, was promotional secretary of the Brazilian Baptist Home Mission Board when she was killed in a plane crash near Itacajá, Brazil. A native of Texas, she was educated at Hannibal-LaGrange College, Hannibal, Missouri, Culver-Stockton College, Canton, Missouri, William Jewell College, Liberty, Missouri, and Southwestern Baptist Theological Seminary, Fort Worth, Texas. When appointed a missionary in 1951, she was an associate in the Training Union Department of the Louisiana Baptist Convention. After a year of language study, she became director of the religious education department of the Minas Gerais State Convention, where she was serving when she was named to the Home Mission Board staff last October.

New Appointees (Continued from page 27)

SCULL, RUBY NORTH CUTT (Mrs. ANCH BEACH)

b. Lexington, Okla., April 25, 1928, ed. University of Oklahoma, Norman, B.A., 1948. Stenographer, extension division, University of Oklahoma, 1945-47; secretary, speech department, University of Oklahoma, 1948-49. School of Sacred Music, S.W.B.T.S., 1949-51. Appointed for Indonesia, March, 1953, m. Ancil Beach Scull, Dec. 20, 1946. Children: Daniel Austin, 1951; David Judson, 1952; Susan Elizabeth, 1954.

INDONESIA



WAGNER, LUCY ELIZABETH

b. Garden City, Mo., Feb. 21, 1928, ed. Kansas City (Mo.) Secretarial School, diploma, 1946; Central Missouri State College, Warrensburg, B.S., 1950; W.M.U. Training School (now Carver School of Missions and Social Work), M.R.E., 1953; Washington University, St. Louis (Mo.) School of Social Work, 1953-55. High school teacher, Adrian, Mo., 1950-51; summer worker, Home Mission Board, California, 1952; case worker, Missouri Baptist Children's Home, Pattonville, 1953-55. Appointed for Korea, March, 1953. Permanent address: Rte. 2, Garden City, Mo.

KOREA

WESTER, WILLIAM SMITH

b. Wrightsville, Ga., Dec. 13, 1921, ed. University of Tampa (Fla.), 1940-42; Ohio State University, Columbus, 1943-44; Stetson University, De Land, Fla., A.B., 1948; Florida Southern College, Lakeland, 1948; S.W.B.T.S., B.D., M.R.E., 1953. U. S. Air Force, 1942-46; pastor, Mt. Olive Church, Hagensport, Tex., 1950-52, Sulphur Bluff (Tex.) Church, 1951-52, Union Church, Sulphur Springs, Tex., 1952-54. Named special appointee for Southern Rhodesia, March, 1953, m. Blanche Niada Clement, Aug. 15, 1950. Permanent address: 1014 E. Powhattan, Tampa 4, Fla.



WESTER, BLANCH CLEMENT (Mrs. WILLIAM SMITH)

b. Crowville, La., Nov. 29, 1925, ed. Louisiana College, Pineville, A.B., 1949; S.W.B.T.S., M.R.E., 1951. Worker, dining hall, Louisiana College, 1946-48; vacation Bible school worker, Home Mission Board, Florida, 1948; assistant to dean of women, Louisiana College, 1948-49; library worker, Southwestern Seminary, 1949-50. Named special appointee for Southern Rhodesia, March, 1953, m. William Smith Wester, Aug. 15, 1950. Child: William Smith, Jr., 1952.

SOUTHERN RHODESIA



YARNELL, CARL FREDERICK, JR.

b. Knoxville, Tenn., Nov. 18, 1926, ed. Carson-Newman College, Jefferson City, Tenn., B.A., 1950; G.G.B.T.S., B.D., 1953. U. S. Navy, 1944-46; summer worker, Home Mission Board, Louisiana, 1950; pastor, Emmanuel Church, Merced, Calif., 1951-52, First Church, Colma, Calif., 1952-53, Holston Church, Bluff City, Tenn., 1953-55. Appointed for Malaya, March, 1953, m. Mary Elizabeth Pate, June 4, 1949. Permanent address: 468 Chicamauga Ave., Knoxville, Tenn.



YARNELL, MARY ELIZABETH PATE (Mrs. CARL FREDERICK, JR.)

b. Blaine, Tenn., Jan. 30, 1929, ed. Carson-Newman College, Jefferson City, Tenn., B.A., 1950; G.G.B.T.S., 1951-52. Summer worker, Home Mission Board, Louisiana, 1950; secretary, missions department, Golden Gate Seminary, 1953; teacher, homebound students, Sullivan County School System, Bluff City, Tenn., 1953-54. Appointed for Malaya, March, 1953, m. Carl Frederick Yarnell, Jr., June 4, 1949. Children: Carol Elizabeth, 1951; Alan Frederick, 1952; Marianne, 1954.

MALAYA



Modern Miracle of God's Grace

(Continued from page 20)

month he received two dollars for his assistance.) Joyously he accepted the invitation and matriculated once again in the seminary. A year later the church had twenty-two members, having baptized eight that year, and he was asked to become pastor, which he did in May of 1944.

At the beginning of 1952 that church had two hundred fifty members! The building, which had been increased in size several times, was entirely inadequate in size as well as in appearance; but the church, though composed of very poor people, had a good deposit in the building and loan association of the Baptists of North Brazil.

In 1951, as we prepared for our second simultaneous revival campaign in Recife, the church asked Pastor Vicente to do the preaching for their revival. He had been their pastor for eight years and had worked with them one or two years prior to that; so he was naturally reluctant to accede to the request. Besides, he thought it was due to the stinginess of some of the members—so the church would not have the expenses of an evangelist. Through prayer he overcame any unhappy feelings he might have had and determined to do his best.

Careful preparation was made throughout every department of the church. Cottage prayer meetings were conducted, laymen preached at various strategic points during the week preceding the campaign, and Vicente preached in his own church every night of the eight days of the simultaneous campaign. More than eighty people were won to the Lord that week—more than in any of the other churches, although several of the others were larger.

In February, 1952, Pastor Vicente and his wife, Dona Jovelina, answered the call of the desperately needy church of the mountain town of Triunfo (Triumph) in the western part of the state of Pernambuco. He is also professor in the Green Mountain Bible School—a small school directed by missionaries (one couple) for the boys and girls of that interior area who have no opportunity to attend our schools in Recife.

There, under tremendous persecution at times, Vicente is dedicating

his wonderful life and his excellent abilities as a pastor and soul-winner to the small church, about thirty members, the Bible School, and other needy communities.

He is the grandson of African slaves and Brazilian Indians. His father was one of the cruelest men who ever lived. He was left an orphan at the age of ten. By seventeen he was guilty of nearly everything one ought not to do. Today, he is a living demonstration of the power of God to save and transform a life through the gospel of Jesus Christ.

Foreign Mission News

(Continued from page 11)

The present invitation is an outgrowth of a "fraternal and fellowship" meeting of representatives from the United States, Great Britain, and the Scandinavian countries in Rattvik, Sweden, last August. Five Russian Baptists were at that conference.

Nine Russian Baptists are scheduled to attend the Baptist World Alliance congress in London this summer, along with at least two others from Poland and Hungary.

Dr. Adams, who made a tour of Russia in 1934, said of the opportunity to visit Baptists inside Russia: "We hope that our trip will help build bridges of understanding between the Baptists of America and the Baptists of Russia. We can help the Russian Baptists to understand that we are genuinely concerned for evangelism and for peace based on justice and good will."

"We are glad that Dr. Jackson is one of the group so that the Russian Baptists will see for themselves the feeling which exists between the white and the Negro Baptists in this country."

The Philippines

Workers beginning the first of the buildings of the Philippine Baptist Seminary in Baguio are uncovering scores of unexploded mortar shells on the property, grim reminders of the urgency of training men and women to preach and witness of Christ in the Orient.

The seminary has just graduated its first class of students—six Chinese.

There are classes in both English and Chinese, and next year's graduating class will include six Filipinos. Dr. Frank P. Lide, Southern Baptist missionary, is president.

Missionary Family Album

(Continued from page 29)

GILLILAND, Mr. and Mrs. William M., Baptist Hospital, Ogbomoshu, Nigeria, West Africa.

RALEY, Mr. and Mrs. Harry L., P. O. Box 427, Taipei, Formosa.

SPEAR, Mr. and Mrs. Bobby L., P. O. Box 832, Bangkok, Thailand.

WHITE, Mr. and Mrs. Maxey G., Caixa Postal 184, Salvador, Bahia, Brazil.

New Addresses

CANZONERI, Antonina (Nigeria), c/o Western Reserve University, Cleveland 6, Ohio.

COCKRUM, Mr. and Mrs. Buford E., Jr. (Nigeria), Rte. 3, Seymour, Tenn.

HARRIS, JOSEPHINE (Hawaii), 118 College Blvd., Pineville, La.

JEFFERS, Irene, 123 West Gate Street, Hsin Chu, Formosa.

KERSEY, Ruth (Nigeria), 3220 Park Ave., Richmond, Va.

LAWTON, Mr. and Mrs. Wesley W., Jr. (Philippines), C.M.R. 332-331 Summery Ave., Charlotte, N. C.

MOORE, Bonnie, American Baptist Mission, Box 48, Kaduna, Northern Nigeria, West Africa.

NORMAN, Dr. and Mrs. William R., Jr., Baptist Hospital, Joinkrama via Ah-oada, Nigeria, West Africa.

PARKS, Mr. and Mrs. R. Keith, Djalan Hegarmanah 41, Bandung, Java, Indonesia.

RUNYAN, Mr. and Mrs. Farrell E., American Baptist Mission, Box 48, Kaduna, Northern Nigeria, West Africa.

TORSTRICK, Mr. and Mrs. Melvin E. (Chile), c/o Sand Spring Baptist Church, Lawrenceburg, Ky.

WHORTON, Mary Jane, Baptist Girls' School, Idi-Aba, Abokuta, Nigeria, West Africa.

Missionary Quote

A Chinese Baptist pastor from our neighboring province of Chachoengsao, where more than 240,000 people live, said his Thai friends keep asking him, "When is the foreign *acharn* (teacher) coming so we can hear the gospel in Thai?" It hurts to have to tell him that as things now stand it would be at least two years before someone could move there.—RONALD C. HILL, missionary to Thailand



MISSIONS VISUALIZED

For H. Scofield Jr.



1. New Price Schedule

Many motion picture releases and all color filmstrips are now available at new low prices. These have been set to enable every church and organization to make full use of visual aids in programs of missionary education and promotion.

The following motion pictures are now available in color through your Baptist Book Store for a \$2.00 service charge:

Advance in Aloha Land
Hawaii Today
New Day for Paulo
Advance in South Brazil
Gateway to Europe
Of Such Is the Kingdom
Handmaidens of the King
They That Were Scattered Abroad
Ambassadors of the King
Advance in Africa
Day of March
In the Circle of His Will

For the convenience of associational and city missionaries, any of the above films may be used for extended periods as follows: \$3.00 for one week, \$5.00 for one month.

All color filmstrips are now available at the new low price of \$3.50, including manual.

2. Slide Library

An extensive slide library is now in release to provide the churches with illustrative material for special program needs.

The Near East section is the first to be released. This will be followed by the European section September 1 and by the Southeast Asia section January 1. Other sections will be released at four-month intervals.

The slides will provide pictures of missionary activities, background studies, maps, personalities, etc. They may be purchased singly or in groups.

Slide binders are imprinted with full information about the picture. No manuals are necessary. Space is left for filing data of church libraries.

Slides are available through your Baptist Book Store for 50 cents each.

If you buy ten or more at one time, the slides sell for 40 cents each.

If you would like a complete list of slides available please write the Department of Visual Education, Foreign Mission Board, S. B. C., Post Office Box 5148, Richmond 20, Virginia. Your name will be placed on a mailing list for all future information.

A complete listing of visual aids is found on the inside front cover of this issue of *The Commission*.

Southern Rhodesia

(Continued from page 13)

are those who have African and European blood, or African and Indian blood. And, of course, the Africans, or "natives," are those of the black race who were the original residents of the continent.

Southern Baptists

Baptist work in Southern Rhodesia began in 1950 after Dr. George W. Sadler visited this country and felt the burden of this vast, scarcely touched field. After returning to Richmond, Dr. Sadler recommended that the Foreign Mission Board open work in this colony with the appointment of Rev. and Mrs. Clyde J. Dotson. Since that time the work has grown steadily.

Now there are nine Baptist churches and thirty-nine outstations. The churches baptized 244 people last year to bring the membership to around five hundred. Twenty-six Sunday schools enrolled 965.

The nineteen Southern Baptist missionaries now under appointment to Southern Rhodesia work alongside seven national pastors, thirty-eight na-

tional teachers, five national nurses, and fourteen others.

A Baptist hospital was opened on Christmas morning, 1953. Our first aim in treating patients is to present the Great Physician. The medical ministry is the more significant because sickness and death hold an indescribable fear for the African.

Twelve schools—eleven elementary and one primary—enrolled 1,237 pupils last year. A Baptist theological seminary opened in February this year with an enrolment of eleven. (See pictures on pages 16 and 17.)

As Baptists, we have barely touched the hard surface of sin in this colony of Southern Rhodesia. But realizing that we have the one implement that can and will break through this surface, we dare to go forward in the cause of Christ, giving knowledge to illiterate minds, love to battered hearts, and sunlight to darkened souls. Our prayer is one of thanksgiving to God for the co-workers that he is sending us.

Books

(Continued from page 21)

allegory on the present age, portrayed as a time when only God is not controlled by the industrialist.

Think Spiritually, by Mike John, Jr., (Exposition Press, \$2.75). In twenty chapters, every one of them striking and fresh, a most thoughtful Christian layman points the reader to powerful guiding principles for a full life.

Growing a Christian Personality, by R. Lofton Hudson (Broadman Press, 60 cents). After a look at man from several points of view, discusses dangerous emotions, conscience, Christian love, how to get along at home, how to grow up.

We Live By Faith, by Ruby Lornell (Muhlenberg Press, \$2.00). Especially challenging to young people as they start into college or the business world.

My Spiritual Diary, by Dale Evans Rogers (Fleming H. Revell, \$2.00). Short, day-by-day meditations that reveal a deep faith in God.

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Middle East

(Continued from page 8)

welcome at the Mission compound if advance notice is given. A visit to Ajloun will not only give you a view of the mission work there but also a peek into the Arab village life which you do not get while visiting the large cities.

Southern Baptists have a new work in the Gaza strip but it is impossible to visit that area without special permission from the United Nations' office.

Many will want to visit Israel, also. You will remember that the Arabs and the Jews do not consider that a permanent settlement has been made to end their last war, though a truce was signed. There are no communications between Israel and the Arab world so you will secure information concerning that country elsewhere.

As you travel here and there you will not want to forget that you represent America and Christ to the people of these lands. Most non-Moslems expect that Americans are Christians. You will have the opportunity as a tourist to represent your Lord and you do not want to fail in that.

Last year a child, who was planning to travel with her parents to Europe, said, "Tell me how I may become a Christian. I cannot be a missionary to the people of Europe if I am not a Christian myself."

Don't try to visit the land of our Lord and leave the Lord of all lands behind! If he is your traveling companion you will have a blessed journey with a treasure of pleasant memories, and you will return to more fruitful service in the homeland. Welcome to the Middle East!

It is not easy to be a foreigner.—
DANIEL R. COBB, missionary to Thailand

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Thank God for the Harveys!

(Continued from page 3)

of the world one can find and meet with those who are being reached by our expanding mission enterprise. Let us continually pray for Baptists who are so fortunate as to find themselves going abroad. May they imitate our spiritual forefathers who went out from the very presence of the Saviour to preach everywhere his matchless saving message.

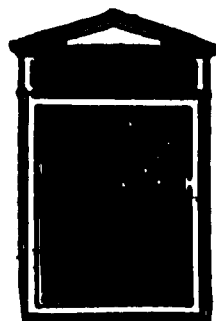
Others, like the Harveys, have made contributions in this manner. Baptist students en route to the Fourth World Baptist Youth Conference in Rio de Janeiro in 1953 made a profound impression upon one young, unsaved man. He is now a leader in our Baptist work in Lima.

A Sunday school representative spoke a few chosen words to our workers in spite of his busy tourist schedule, and mission Sunday schools sprang up as a result. A Brotherhood president seemed more interested in talking to our men than in sight-seeing, and the idea of having a Peruvian counterpart to this organization was born into the hearts of our people.

On the other hand, the mission field can teach many things to all of us. Where, in all the world, can we match

the evangelistic fervor, sacrificial giving, and consistent living of our mission churches? We have been thrilled by the thought of simultaneous revivals all across our Southern Baptist Convention territory. Now we could well consider an evangelistic crusade which reaches around the whole world.

Here again the need is for more people like the Harveys to set our ideals to work. Every week during our furlough we are receiving the bulletin of the downtown Baptist church in Lima. The Harveys have returned to the United States, but they are not forgotten by their friends in Peru. As I see the little reminder, "Oremos por los Harvey," I always add in my own heart, "Yes, thank God for the Harveys."



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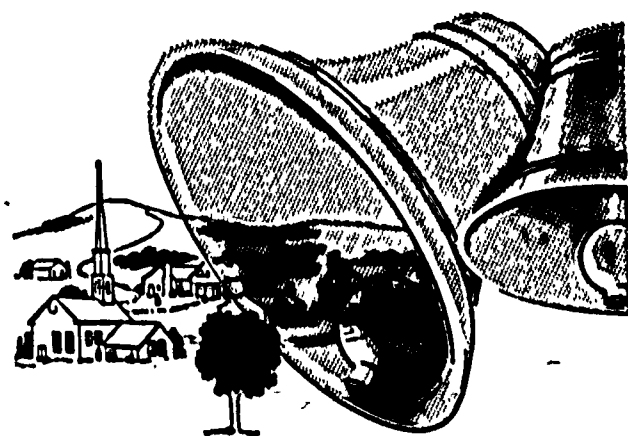
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