

The Heartbeat of Christ Jesus

***Missionary writer says the mind and heart of Christ,
taught and lived in the resurrection power,
is the only
sufficient drawing power to the abundant life.***

By Edwin B. Dozier

HEREIN lies the secret of what caused me to want to serve as a missionary.

Was it that as a son of missionary parents I wanted to get back home where my parents were serving? Was it because I had obtained superior training? Was it because as an American I could introduce a better cultural pattern and a higher economic way of life? Was it that I might be instrumental in building international and interracial friendships that might help prevent further wars? Was it to help trade and commerce to ensure a better material world?

No, none of these motivations could make me a missionary. As a merchant, an educator, a patriot, a diplomat, and a humanitarian these basically selfish motives might be incentives for a kind of dedication, but under the severest tests they are insufficient for a sincere Christian who will serve Christ.

Missionaries have gone out at the command found in the Great Commission (Matthew 28:18-20) and have come home. From a sense of duty or of fear of the consequences a righteous God might bring upon them they were impelled to go. But the strain was too great and they broke under it. For the fear of the Lord is the barest beginning of wisdom and certainly is not the fruition of it. Fear destroys.

Other missionaries have gone forth like Jonah proclaiming the imminence of the judgment and the second coming, and, like Jonah, they feel that

their obligation to God and mankind has been fully paid. Some even rejoice in the punishment of the wicked, while others, although not happy over seeing suffering, have a sense of satisfaction in saying, "I told you so."

Granted that such a person is a faithful prophet in the declaration of the truth, this message at best can merely induce the beginning of wisdom in the hearts of the hearers. The knowledge of God comes completely only through love. Many of the seeds will fall along the roadside and on stony ground.

Still other missionaries have gone to mission fields with a consuming pity and condescension in order to help the benighted people. Although dedicated to a ministry of both self-effacement and service, the breath of their life is like a spiritual halitosis that repels. Often there has been lacking the sweet fragrance of loving merely for the sake of loving—of creatively loving others into the highest and best, of loving like Christ loved.

During the last world war, when hatred ran high, it was my task to work for a time in a department of our country's defense where it was necessary to ferret out the seamy, the subversive, and the revolting in the lives of men. Doubtless this was an essential part in such a conflict.

AT best it was for the purpose of deterring and preventing further evil, but certainly it was in no way creative. Such a program might be altogether just and have elements of mercy, but it scarcely could presume to know the full quality of love.

The above motivations have been weighed in the balances and have been found wanting. Then where are we to find the true motivation for the cause of missions and missionaries?

My heart fairly sang the other night when I was reading my Japanese New Testament at Philippians 2:5 where Paul says, "Let beat within you the same heart that beat within Christ Jesus!" (my rendition back into the English). We have all felt this spiritual heartbeat of Christ as love.

The essence of his life is love: a love that aches for man because of what he *is* and what he *could be*, a love that is dedicated to sharing, no, the full bearing of the consequences and the burden of our living-death of sin, that through the death-crisis on the cross the same heart that beat within Christ Jesus might beat in us unto eternal life.

THIS good news Paul reasserts in different words when he cries, "If any man is in Christ, he is a new creature" (ARV). Therefore, our task in this cataclysmic world is a "ministry of reconciliation" where "we are ambassadors for Christ" with the ever-fresh good news of a soul-satisfying life, endlessly gushing forth for now and eternity.

First of all, it is an experience, an experience from which we will never get away—so vivid and fresh that it gladdens because it is ever recurring. We shall never feel the fangs of deathly fear again. There is a peace that beggars all human description even in the face of any experience of life. The joy is quiet and deep because faith and hope are the seals of a sacred covenant with a trustworthy Saviour. Thus, it becomes our conviction—the only Way.

This conviction grows and it is too good to be kept within. It must bubble over. It is the answer to *our* problems and the problems of other men, everywhere. It can't end here at home. Everybody must know about it. There is a breathlessness about the message.

And, who must go tell it? The one who knows about it, not merely by hearsay, but by a pulsing experience. Theory won't do. The only way life can be passed on is by a live person—through you and me when there beats within us the heart of Christ Jesus.

Thus, since I have tasted of this life, it's my privilege, my desire, my life to pass on this life. We would be untrue to ourselves and our Saviour unless we told the good news and demonstrated it in our everyday living. The telling is easy, but the living is a challenge to keep the heartbeat within us.

As missionaries and missionary people often in the glow of enthusiasm, but again in the tests of indifference, backsliding, and apparent capitulations to evil on the part of the peoples to whom we go with the Message, we fail to "let the same heart beat within us that beat in Christ Jesus." Frustrated because the local, national brethren fail—fail to see what we think is the point, or as we think, fail stubbornly and miserably to respond even though they may have seen the point, we would threaten them with withholding personnel, monies, and co-operation.

Unlike the Master, we would think of our reputation and proudly proclaim our long and superior heritage of Christian experience, disdaining to take upon us the form of servants and making ourselves in the likeness of the local nationals, but rather priding ourselves in our overlordship. And being found in the fashion of such men were not humbled to an agony of intercession for them, nor willing to become obedient to the death of ourselves and our home constituency, refusing the death of this cross through which can come a newer, purer experience within the peoples among whom we work. Wherefore God is unable to bless our undertakings, nor able to exalt that which is supposedly done in his name. For there does not beat within us the same heart of living compassion that was in Christ Jesus.

As we watch Paul, the author of this exhortation, we find that he did not think it robbery to be a son and an heir of God, but made himself of no reputation as the least of the apostles and the confessed chief of sinners, taking on the form of an interceding servant and made

in the likeness of another race, the Greek, or a Roman that some might be saved.

Yet who more than Paul could point pridefully to his wonderful heritage through the generations, his unusually complete training and brilliant native intellect, his lofty morality and the prayerful backing of the home churches of Jerusalem and Antioch? Yet he readily counted it all for nothing in comparison with his rich and unique experience of the Christian way.

But, as he so beautifully asserts, his only real asset as a Christian missionary was the mind and heart of Christ Jesus. This holds today. In spite of techniques, prestige, powerful backing of funds, and prayers of a tremendous host, the only transforming force for the Christian missionary still remains the mind and heart of Christ within the missionary.

Paul planted the heartbeat of Christ in the hearts of men and expected that the local nationals would both procreate and propagate while he and his home constituent churches, continuing in "the mind of Christ," could encourage, help, and intercede for those who were under the burden and the heat of the day. Paul was keenly aware of faintheartedness, discouragements, and defeats in those among whom he labored.

HOWEVER, he like his Master waited until his identification with those to whom he came was complete before he would speak the needed word that would extricate them from the entanglements and lift them to that identification with Christ that they needed so much. Nearly always this dual identification is an excruciatingly beautiful experience that leads to life. Strange, but all real life begins in a cross.

Perhaps the fiercest struggle Paul had to face in missionary strategy was with the mother constituency of Je-

rusalem relative to this heart of Christ. Theirs was an insistence on conformity to the years of experience, heritage, and tradition. His was for a complete dedication to the mind and heart of Christ. Maybe that is the struggle that is now taking place in Christendom before we can become "more than conquerors" over the "unseen power that controls this dark world, and spiritual agents from the headquarters of evil" (Phillips).

This struggle must not result in license to rechannel the "mind of Christ," but must be the bringing of new life and resiliency into the constricted arteries of organized Christianity and the dissolving of blood clots that bring about the deadly theological hemorrhages. "Let this mind be in you, which was also in Christ Jesus" is still God's means of salvation. It isn't a reason for being, it is life itself.

As we meditate on having the same heart to beat within us that beat in Christ Jesus, we see many visions, visions where the individuals who make up the innumerable peoples of the world are groping, suffering, agonizing, and dying; and our hearts beat with an intensity of love for them until they hurt for them, then we in a cross of agonizing intercession, and a cross of self-giving with no sense of any sacrifice on our part, begin in an abandon of love to give all of our life to bring life.

When we see instead of the agony of fear a change to the smile of joy which confirms life, our hearts are rewarded. Let's keep dreaming. Let's also care enough to bring these dreams into real life. "Let beat within you the same heart that beat within Christ Jesus." This is our victory. Christ is the answer. "For to me to live is Christ."

This is, as I understand it, the heart of missions and the heart of the missionary if he is really the salt of the earth and the light of the world. As I have dealt with the Communist, the Buddhist, the Shintoist, the atheist, the agnostic, the scholar or the illiterate, the adult or the child, the rich or the poor, the mind and heart of Christ taught and lived in the resurrection power is the only sufficient drawing power to the abundant life.

***The monument I want after I am
dead and gone is a monument with
two legs going around the world—a
saved sinner telling about salvation
of Jesus Christ.—D. L. Moody***

God's Call and My Answer

By S. Judson Lennon



MY parents have told me that my life was dedicated to God before I entered this world. I had the privilege of growing up in a Christian home. From my home and from Sunbeam and Royal Ambassador leaders I soon began to learn that God was making known his redeeming love for all races of people through the missionaries sent out to tell them of Christ.

I trusted Christ as my personal Saviour at the age of nine. As I grew up I had the privilege of hearing missionaries speak from time to time. During my first year in college I had a retired missionary as my pastor. It was during that year that I heard and answered the call to preach.

Upon the completion of my college work I attended the seminary. On missionary days I listened with interest to the missionary appeals given by those who spoke. I saw my classmates surrender to go to the mission field; but I never felt definitely that God wanted me to be a foreign missionary.

While at the seminary I heard a returned missionary say that if God can call you from a pastorate in one state to a pastorate in another state, why can he not call you from preaching in one country to preach in another country? I never forgot that statement and have always kept myself open to do God's will anywhere.

Before we married, my wife and I discussed the possibility of God's call to the mission field and both of us agreed that if God called we would go—but we never thought he would call!

Shortly after leaving the seminary I had letters from two missionaries in different parts of the world and both of them asked me if God was calling me to the mission field. God was keeping the mission emphasis in my heart. When I tried to preach on missions and to urge young people to give their lives to go to serve Christ on foreign fields, I kept asking myself if God wanted me to go.

I knew that I could not follow the admonition of Jesus in praying the Lord of the harvest to send forth laborers into the harvest field unless I was willing to be one of those laborers. When I saw some of the fine young people of our church yield their lives to go as missionaries, I had to search my own heart about God's call to my life.

WHEN the pulpit committee of the church I now pastor came to talk with me about the work, I told them that we had always kept our hearts open to the call to the mission field.

Last summer our family went to Ridgecrest to attend the Foreign Mis-

sions Conference. We had just traded cars and bought a deep freeze; quite obviously we were not thinking of going to the mission field. However, the Bible study, the conferences, and all the speakers kept presenting the need for more missionaries. Then when Dr. Baker James Cauthen, who had just returned from Latin America, preached on Sunday morning, he poured out his heart in behalf of this sin-sick world for which Christ died.

God spoke to my heart. It was the deepest spiritual experience I have ever had. There was a stronger "tug" at my heart than when God called me to preach. I had to answer the "call" and that right soon for I was fast reaching the age limit for going to the mission field.

During the invitation after Dr. Cauthen spoke, I saw many young people dedicating their lives to be missionaries. It would be several years, at least, before any of these could actually go. His challenge had been that the world needs the message NOW. I could not help but admit that I could go NOW. Most of the volunteers were girls. Dr. Cauthen said: "We thank God for the girls, but we need some 'red-blooded' men to go." There were about three girl volunteers for every boy.

Then I realized more and more that it is not right that there are two

women on the mission field for every man. It is not right that we have approximately twenty-seven thousand Baptist preachers in the Southern Baptist Convention among seventy-five millions of people when we have only a little over three hundred preachers for the rest of the earth's millions, the majority of whom have never heard the gospel for the first time. In fact, in the Orient where over half of the people of the world live, we have only ninety-eight men missionaries.

What do we do in our homes when an emergency arises? We put the needed persons and resources to work to meet that emergency. What do we do in our churches when an emergency arises? Again, we put the needed persons and resources to work to meet that emergency.

The need for more missionaries is most urgent! Why cannot Southern Baptists provide the needed persons and resources to answer the cry of the earth's millions: "How long must we wait for someone to come and tell us the story of Christ?"

I was challenged again when Mis-

sionary Appointee R. Keith Parks, by example and precept, revealed how God called him from preaching in America to preach in Indonesia. You have noted that it used to be that if a person said he was going to the mission field he had to defend why he was going. Today the defense is not on the person who goes but on the person who stays.

The Great Commission says to "go"; therefore, if you do not go, then you ought to be able to defend why you do not carry out the marching orders of our Lord Jesus Christ.

ARE you able to defend why you have not gone? I believe that every young pastor who is within the age limit, as well as every other young Christian, ought to seriously face and answer the question: "Can God use me on the mission field?"

We could not see any reason why we should not go. After much thought and prayer we felt that God definitely wanted us to be missionaries. When we told Dr. Caughen at the close of the week at Ridgecrest that we were

willing to go, he said, "There are four hundred men who could take your place as pastor, but there are not four hundred men who are willing to go to the mission field."

Let the pulpit of a good strong church become vacant and notice how many preachers write to the pulpit committee saying, "I feel that God is calling me to the pastorate of your church; will you please consider me as a prospective preacher?" But how many preachers are making application to the Foreign Mission Board, saying, "I feel that God is calling me to the mission field; would you please consider me as a candidate?"

Perhaps we will have to come to what they did in New Testament times to meet the needs—turn the churches over to the laymen and let the pastors be released to go to the mission fields. My answering God's call from preaching in Albemarle, North Carolina, to go to preach in Thailand, in Southeast Asia, has proved to be a blessing to the church I am serving as pastor.

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Eight Years, a Pastor's Wife

By Harriett Orr Lennon

OUR roots were deep—in home ties, in long friendships, and in the daily routine of the pastorate. For eight years since leaving the seminary we had become settled in all the little things of life. We had bought furniture that would last for years; and just last summer we added a deep freeze and television.

All of these things, of course, did not mar our interest in missions and God's world program. All along the way we had sought to keep informed and to be aware of the need for more missionaries. Many times in teaching mission studies, I had challenged young people to give themselves and parents to offer their children, willingly, to God. More than once I had prayed that our own two boys might feel the call of God to go.

But as for me, well, we were settled in the pastorate for life; and I loved it!

Then friends asked us to go to Ridgecrest during foreign missions week last summer. We did want some fresh information to share with others.

Each morning I heard missionaries from around the world speak. They all emphasized the urgency of sending someone NOW. Even in our women's meetings they all said the same, "We need more help now—especially men!"

I knew I had one of those men who *might* go, who *could* go, and who probably *would* go if I would. But, but, but—I did not want to get mixed up with the Foreign Mission Board. No, not me! Not really!

I busied myself during the week with less important matters. I did not want to face the question. I shared my thoughts with no one. And then a friend in our cottage wanted me to go with her to talk with someone from the Foreign Mission Board. I didn't want to—she insisted!

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Malay Mosque, Kuala Lumpur, Malaya.

MALAYA MOSLEMS

By Greene W. Strother

Malaya and the Malays

This is the land of Frank Buck—king cobra, python, and tiger. But back in the mountains, merging on the cities, is another and more deadly menace whose shadow falls across the home, the market, the government office, and the church assembly: "Should the Communists come?"

We are the long arm of Southeast Asia, halfway around the world from Richmond and New York, reaching down to the islands of Indonesia and beyond. We are almost identical in size with Alabama and North Carolina, but there are more than one thousand air-line miles of coastline, from the wind-swept beaches of the east to the quiet shores of the Malacca Straits on the west.

There are mountains above seven thousand feet, and four-fifths of the area is still covered with a forest of nine thousand varieties of trees, shrubs, and flowers—more than all of India. Rice is the main field crop and food, while rubber and tin have made the following statement possible:

"On this narrow appendage of the Continent, European colonization has

had the most surprising results and the most revolutionary effects that it has had on any tropical country."¹

When we speak of the tropics, we think of the steaming jungle, but at Alor Star the temperature stays between eighty and ninety degrees the year round, which is representative of Malayan temperatures; and the rainfall is well distributed.

Down this long arm came a Negroid people, some thousands of whom still roam the mountains of Malaya, who passed on across the Indonesian islands to Australia and the islands beyond. Similar peoples followed. By land and sea came another dark, well-propor-

¹ CHARLES ROBEQUAIN, *Malaya, Indonesia, Borneo, and the Philippines* (New York: Longmans, 1954), p. 113.

tioned people, who settled along the seacoast near the mouths of streams, living in houses on stilts, raising a little rice and fishing, and eating coconuts, bananas, and such fruits as the forests produced.

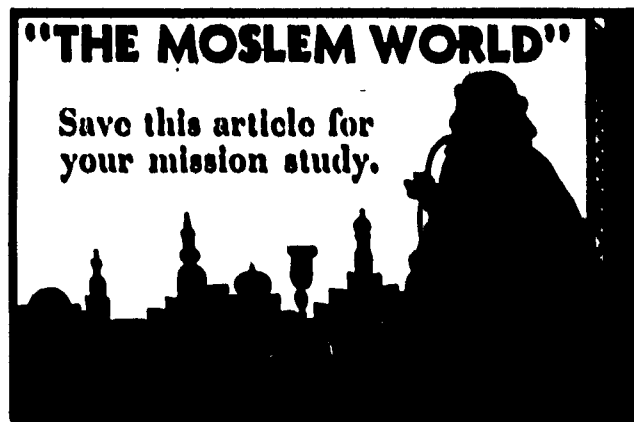
Over centuries, there was a large infiltration of peoples, languages, and religions from India. By boat and land these Malays have spread over all Malaya, Indonesia, and the southern Philippines; and their simple language is the most common tongue for all this extensive area.

The Malays are the fishermen, rice farmers, and the possessors of two-thirds of the coconut plantations. Under British rule they are the soldiers, policemen, and clerks. "But neither in number nor in commercial activity can they compare with the Chinese."² Under the rule of the British, with the stoppage of internal strife and the establishment of evenhanded justice for the last eighty years, the population has multiplied. (Box on opposite page shows the population by races.)

Coming of the Moslems

Shortly after A.D. 600 there arose out of the oases of the Arabian desert

² Ibid., p. 71.



those fierce hordes of warriors, crying, "There is no God but Allah, and Mohammed is His prophet." They overcame or swept away a decadent, quibbling, nonmissionary Christianity throughout North Africa, through Spain and France to the gates of Tours, through Southeast Europe and Western Asia, and entered India.

Indian traders had been coming to Malaya before the time of Christ, as had the Chinese, with a sprinkling of Arabs. But Islam spread slowly through Arab and Indian traders into Malaya. According to one authority we have the following:

"The first center of Islamic missionary effort in the Malay Archipelago was Northern Sumatra. Thither Indian, Persian, and Arab Muslim missionaries flocked from the fourteenth to the seventeenth centuries. From Northern Sumatra, Islam spread to Malacca which, by the end of the fifteenth century, had become the center of the new religion in the Archipelago.

"This process of Islamization was gradual; it started in real earnest in the Peninsula in the fifteenth century and was not completed till about the seventeenth century, when Iskandar Muda, Sultan of Aceh, compelled acceptance of Islam at the point of the sword. Its progress appears to have been stimulated by the violent opposition of the Portuguese.

"Its effect among the Malays was enormous; India lost its pre-eminence among them as a sort of mother country; Indian ties were loosened and finally broken; Indian culture was no longer sought after; the Arabs and their religion and culture were taken as a pattern; the Indian pantheon was

replaced by the Muslim belief in one God.

"Buddhism and Hindu rites yielded to Islam; Indian temples and religious symbols were destroyed; Indian names of places were in some cases altered; the local rulers who used to be known by the Indian titles of Maharaja or Parameswara were thenceforth called by the Arabic title of Sultan; the Arabic alphabet was adopted in place of Indian scripts; the flow of Sanskrit words into the Malay language ceased and that source was replaced by Arabic.

"The Malay versions of the Indian epics, the Mahabharata and the Ramayana, were put in the background and replaced by writings with a Muslim bias. Malay versions of Hindu romances were often altered to give them a Muslim coloring. Indian aestheticism gave way to Muslim rigidity;

and the convivial habits of the Malays were replaced by the strict tectotalism prescribed by Islam."^a

The Portuguese held Malacca from 1511 until 1641 when they were dispossessed by the Dutch. They were crusaders rather than traders, and their compulsory conversions to Christianity made them detested by the Muslim Malays.⁴

It was during the Portuguese times that Iskandar Muda, Sultan in North Sumatra, plundered and enslaved Malaya, save Malacca. He completed the conversion of the Peninsula Malays to Islam by compelling conversion at the point of the sword.⁵

The Dutch held Malacca, after capturing it from the Portuguese, until 1795, and were followed by the British. They were concerned wholly with trade.

British Administration

By the Anglo-Dutch treaty of Holland of 1824, following the Napoleonic Wars, it was finally recognized that the Malay Peninsula was in the sphere of British influence. The British East India Company had already established the settlement of Penang in 1786, and that at Singapore in 1819.

It was not until 1873, fifty-four years after the founding of Singapore and eighty-seven years after Penang, that the British Government was compelled to intervene in the affairs of

Peoples of Malaya

	Federation of Malaya (1953 figures)	Singapore (1951 figures)	Total
Malayans	2,893,863	128,344	2,932,407
Chinese	2,152,906	807,846	2,960,752
Indians-Pakistanis	665,503	75,608	741,111
Others	83,680	32,674	116,354
Total	5,795,952	1,044,672	6,750,624



Malay Mosque, Alor Star, Malaya.

^a Federation of Malaya Annual Report, 1953, pp. 361-362.

⁴ Ibid., p. 362.

⁵ Ibid., p. 363.

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Paddy planting, Penang, Malaya.



A Malay village.

Perak, whose present capital is Ipoh. Severe fighting between rival groups of Chinese over exploitation of the tin mines and constant strife among the Malays over the Sultanship caused the British to see their authority was the only hope for order and profitable business.

Out of a conference on Pangkor Island a treaty was made with the state of Perak in January, 1874, which furnished the model for later treaties with each of the eight remaining Malay States. The provisions common to all these treaties were as follows:

1. The Malay States agreed to accept British protection and to have no dealings with foreign powers except through Great Britain.

2. Great Britain guaranteed the

States protection against attack by foreign powers.

3. The agreement provided for the appointment to the State of a British officer whose advice must be taken and followed except in matters concerning Malay religion and Malay custom.^a

Today and Tomorrow

The third statement of the treaty provisions, which requires the States to accept the advice of the British officer "except in matters concerning Malay religion and Malay custom," is the vital one in this whole discussion.

We were early warned unofficially

^a Ibid., p. 368.

that, if we wished to stay in Malaya, we would be well advised not to approach Malays on matters of the Christian religion.

Members of the Overseas Missionary Fellowship (China Inland Mission) who live in Thailand work with the Malay Moslems there in the hope that they will win some to the Lord Jesus and, in this way, the gospel will filter down into Malaya, and they will have people ready against any eventuality.

The Commissioner General expressed the desire to one of our Baptist Mission that this provision in the treaties be not discussed in print.

There is work being done among the Malays in spite of a delicate political situation. On good authority the report comes of a British officer who led his whole regiment to the Lord; and he has a group of about a dozen who come twice weekly to read the Scriptures and pray together.

There are two areas in which work can be done among the Malays:

1. In Singapore, as it is outside the Federation. A Malay, who united with the Plymouth Brethren, wrote an eight-page letter to his father about his faith. The father warned him not to cross his track, and the son was completely disowned.

2. There are several groups of Baba Malay (Malay-Chinese) Christians, and they have a New Testament translated into their language. There are many Christians among them. Among the Malays they are not called Malays, but "Baba." There are several known Malay Christians, but they are so at the jeopardy of their lives.

The first Christian mission in Malaya was to the Malays on the mainland opposite Penang. But these English Presbyterians found the Indians and Chinese easier to work with. The missionary grandfather of Southern Baptist Missionary Robert L. Bausum, Formosa, is buried here in Penang.

A Malay police officer said today that he would have no objection to his son marrying a non-Moslem, if the wife became a Moslem; but he would disown his son if he should become a Christian. But he and another together denied that a Moslem would be killed should he become a Christian.

The Malays of Malaya are very definitely a part of the Moslem world. Government support probably favors this popularity. In 1953, 5,981 Malays

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Toward a Greater World Vision

By Baker James Cauthen

JULY is significant to Baptists everywhere because of the meeting in London of the Baptist World Alliance.

Many people from North America and smaller groups from other areas will attend this meeting. A number of speakers will represent countries where Baptist missionary labor has yielded abundant harvest.

The value of this meeting must be measured largely in terms of the greater vision of a world ministry which it will make possible.

In the roll call of the nations, abundant evidence will be supplied that the Word of God does not return void, but accomplishes the purpose whereunto it is sent.

We can reaffirm our conviction that the people of every land can be brought to know Christ if his message of redemption is shared through preaching, teaching, and ministries of love and mercy.

It is important that this conviction grip us firmly. There are vast areas in the world, notably in the lands dominated by Islam, where the Christian witness is exceedingly weak. Baptists have a very limited ministry in those lands.

The difficulty of winning the Moslem is to be regarded as a summons to greater effort and more earnest prayer. The missionary enterprise is not built on the principle of taking the gospel where it is most readily accepted and where results come easily. It is built on the command of our Lord to take his message of redemption to all men everywhere.

Our answer to difficulties must be the mobilization of spiritual resources for concentrated effort, with full confidence that the gospel is the power of God unto salvation.

Meeting with fellow Baptists from many lands causes us to become increasingly aware of the opportunities, difficulties, and responsibilities confronting them. In some countries Baptists are a very small minority group. In many places they are surrounded by vast populations adhering to non-



Christian religions. In other nations there is the long history of state-supported churches.

The work of Baptists is so well known in our own country that we sometimes experience considerable surprise to discover how little is known about Baptists in other areas. A deeper understanding of the circumstances under which fellow Baptists minister will broaden our world vision and stimulate intercessory prayer.

As we remember our own history, we are encouraged in believing that God will give similar growth in many other countries. We can be strengthened in faith, particularly with regard to Baptists in lands behind the Iron Curtain.

PERHAPS the most encouraging feature of our present world situation is the fact that behind the Iron Curtain there are hundreds of thousands of Christians who love Christ as devotedly as any people in all the world. They serve under tremendous pressure. They are constantly under suspicion. There is always the danger of compromise, and some find themselves stumbling into pitfalls. Many, however, are just as ready to give their lives as the martyrs who faced wild

beasts in the arenas of Rome or sang triumphantly at the stake.

We must not underestimate God's potential behind the Iron Curtain. The same living Christ who sustained his people under the merciless hand of Rome can preserve, multiply, and bring to victory those who believe in areas where governments are dedicated to militant atheism and destruction of highest human values.

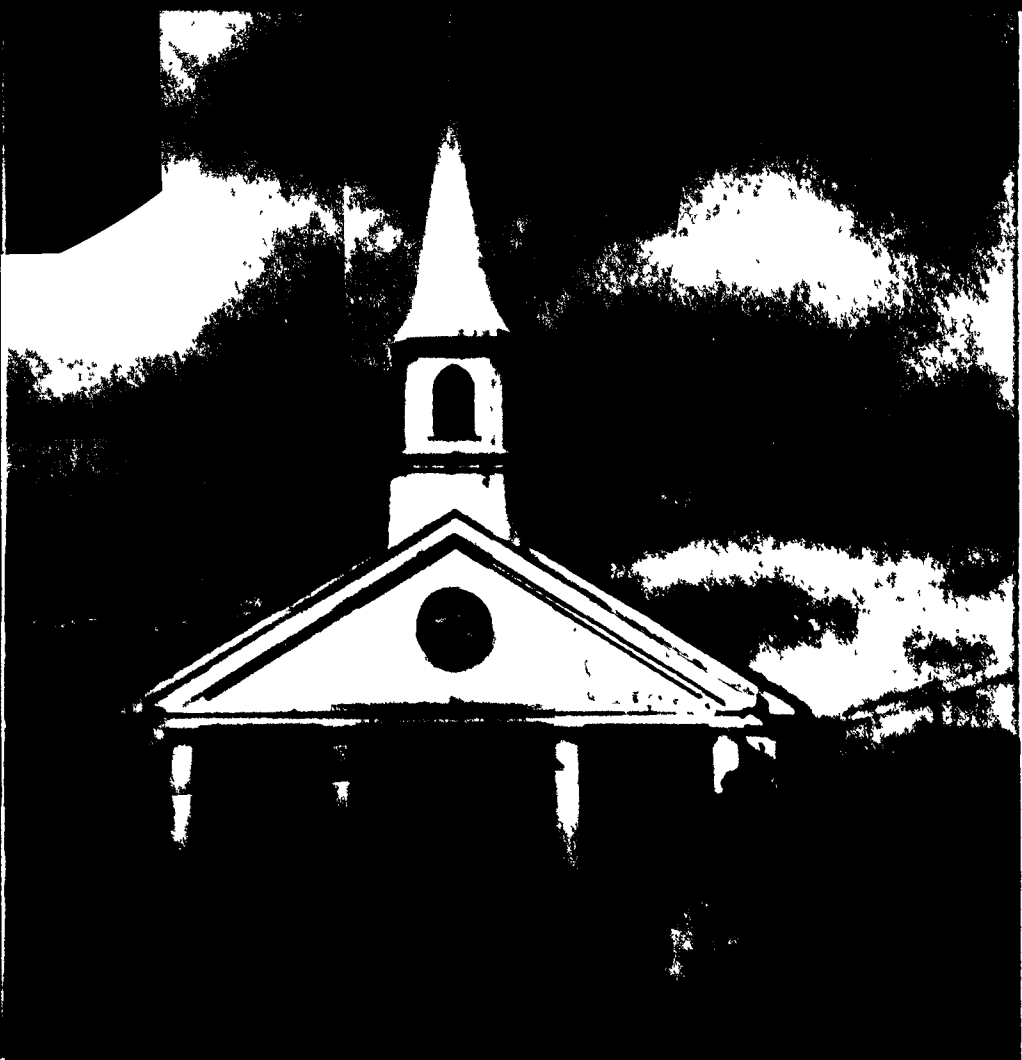
At London effort will be made to voice afresh the tragic need of the whole world. Every description of human misery, every reference to the frustration and despair filling countless lives will call attention to the fact that what the heart of man most deeply needs can be found only in Jesus.

Our hearts will ache with the realization of the limited extent of our world ministry amid such abounding need. We will keep remembering frustrated, determined men, desperately needing the life which Christ alone can give, who drive blindly forward toward world power, having in their possession the most fearful weapons of destruction ever conceived and unrestrained from using them by any fear of God or mercy toward man.

We should come away with a solemn sense of responsibility. We lift our eyes to a world map and thank God that we are not the only people witnessing for our Lord in this critical day. As we see our fellow Christians of many other denominations laboring for our Master, we salute them as brethren and pray that God may bring rich harvest through their labors. Many of them lift high the cross where we have no voice. Many of them serve with self-abandonment and Christ-centered purpose which moves us to long for deeper dedication.

The presence of others who serve in the name of our Lord, however, does not relieve us of the weighty responsibility we know to be resting upon us in view of God's abounding grace. We have been blessed so richly with growth in numbers, resources, and unity of spirit that we are convinced God is calling us to a unique

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Sendai (Japan) Baptist Church.



Mrs. Sato teaching the favorite story of all—the Bible.

Your Kindergarten Project

By Kathryn Grant

IN April we began the new kindergarten term in the Sendai (Japan) Baptist Church. It has been an experience quite in contrast with last year.

When we announced our intention to begin a kindergarten in our church, the Buddhists and the Communists each began one as near as possible. They knew that one of the reasons for our beginning kindergarten work was to have an entree into the homes so that we could witness to the whole family as well as the children.

Because of these new kindergartens near our church and our announcement saying that only those who wished to have their children learn of Jesus Christ and his teachings need to enrol, we had only a small number at the beginning. But our great God used our small faith; and throughout the year children continued to come one by one until the room was full.

During the year we introduced finger painting, used the rhythm band, clay molding, and creative plays, taught English, and our Woman's Mis-

sionary Union president, a well-known teacher of *ikebami* (flower arranging), came in and taught simple forms of this beautiful Japanese art, all in addition to our regular program of songs, records, drama, and stories.

Our principal emphasis has been on Bible teachings; and Mrs. Sato, our wonderful, saintly Christian helper, has been the main teacher. A woman of sixty she is herself a product of foreign missions, having become a Christian as a child while attending Sunday school in a missionary's home. She also attended a mission school.

She is the most radiant Christian I've ever known. As my husband and I were talking one evening and recalling the many outstanding Christians we have known, loved, and been blessed by, we came to realize that Mrs. Sato has the deepest love and admiration of our hearts.

STANDING before the children in her flowing kimono, with the Bible in her hands and God's own love shining from her beautiful face, she enraptures all with her masterful telling of God's Word. For the children it is the favorite forty-five minutes of the day.

They have come to know most of the stories of the Old Testament and have followed Jesus as a babe in Bethlehem to the joy of the resurrection and the ascension. The Lord's Prayer, the Ten Commandments, John 3:16, Luke 2, and many other passages have been memorized well.

The children quickly give the names of the disciples, the geographical location of the river Jordan and Jerusalem. Americans who come to visit, though they have no knowledge of Japanese, come away with a spiritual blessing from just seeing Mrs. Sato as she teaches the children.

Because we have reached into the homes with visitation, tracts, Bibles, and mother's meetings, the parents are becoming interested. Thus far, not one single parent of any child enrolled is a Christian; but several are attending our worship service—a big first step—and they are seeking and asking questions. We believe whole families will become Christians as a direct result of this particular work.

This year, because our program of teaching is known to be good, we had twice as many to come as could be enrolled. "We like your kinder-



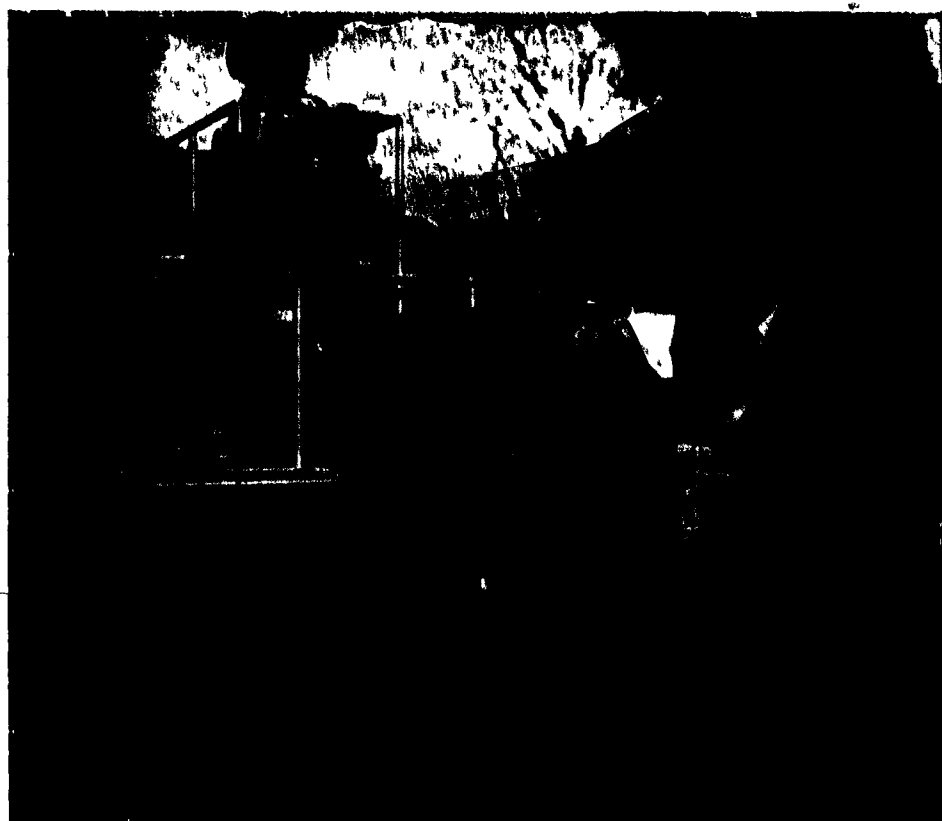
Milktime is prayertime.



Finger manipulation.



Playtime with Mrs. Grant.



Playtime with Pastor Seikya.

garten," many said. "Please continue to give our children much Christian teaching."

On the day the children and parents came for their physical examinations, which is the first step in choosing the new pupils, I noticed one particularly fine-looking child as he was being checked by our young Japanese pediatrician. His mother's lovely face showed such unusual concern as she watched and spoke that I went nearer to listen.

She told the doctor that, although her son was seemingly healthy and normal in every way, he had difficulty walking straight and easily lost his balance. Her deep concern was because she feared only the healthiest would be taken and, therefore, her

child would not be allowed to enter.

I stayed near as the child took his finger manipulation tests and noticed his dexterity, and again I saw the mother's sincerity as she talked to our pastor concerning her attitude if the child were taught about Jesus Christ.

As the teachers, the missionaries, and the pastor came together to seek God's leadership in the choices, we were led to choose this fine boy, Norio.

When the letter telling of his eligibility reached that mother she came quickly to the church and sought us out. And then with tears of joy and gratitude flowing from her eyes, she thanked us over and over:

"No other but a Christian church would have taken my child. I know,

for when I was a young girl I believed in Jesus. Afterwards I married a Buddhist husband, but I did not forget to pray.

"For a long, long time I had no child, and my husband could not understand why I continued to pray. Then, after eight years my son was born. I know he is a very special child and I asked God to show me some way to be able, in a Buddhist home, to teach him the Christian way. Now because the way is open I have asked God to use my son not only as a Christian but as his evangel to teach others."

With kindergarten holding an unusually predominant place in the thinking of the Japanese people, we
(Please turn to inside back cover)

FOREIGN MISSION NEWS

At Headquarters

2,000 Attend Board Session

An estimated 2,000 people attended the opening session of the semiannual full meeting of the Foreign Mission Board in the auditorium of First Baptist Church, Richmond, April 26, to hear the report of Executive Secretary Baker James Cauthen and to witness the dedication of 23 young people to world mission service.

"This appointments service of the Foreign Mission Board was of significance in its indication of the growing concern in the hearts of Southern Baptists for a greater world ministry," Dr. Cauthen said. "This service is representative of the type of interest developing in all parts of the Southern Baptist Convention."

One Virginia pastor, who had come 100 miles with 42 members of his church, expressed the feeling of many when he said, "All we want to know is when is the next such meeting. We'll be here."

Dr. Cauthen's report, given early in the session, set the tone of the two-day meeting of the Board as it called Southern Baptists to a new dedication of life coming forth from recent sorrows over the tragic deaths of four missionaries and one missionary candidate.

"We cannot understand all that these sorrows mean, but we feel that the deaths of these missionaries should be like the falling of a grain of wheat to the earth to die and then to bear much fruit," he said. "There comes a fresh call to dedicate ourselves to our Lord and call upon him to raise up laborers for his harvest."

1,002 Missionaries

The Foreign Mission Board appointed 20 young people for overseas service at its May meeting, bringing the total number of active missionaries to 1,002.

Seven of the eight men appointed in May are leaving the pastorate to answer the urgent call for more missionary preachers on the mission fields. The other leaves an important denominational post.

In the group were Dr. and Mrs. Thomas E. Halsell who gave themselves as part of their 1954 Lottie Moon Christmas Offering for foreign mis-

sions. Dr. Halsell has been pastor of the Poplar Avenue Baptist Church, Memphis, Tenn., a church of 1,000 members, since January, 1951.

"It was here I felt I would spend my life in the growing of a great missionary church. But, during the Lottie Moon Week of Prayer last December, God made it clear to me that what he wanted of me was not so much a 'missionary' church, but a 'missionary.'"

On December 9, last year, Executive Secretary Baker James Cauthen received an air-mail, special-delivery letter from Pastor and Mrs. Halsell. Inside the envelope was one of the little red and white Lottie Moon Offering envelopes and a letter which said, "As a part of our Lottie Moon Christmas Offering for foreign missions we offer ourselves."

"This May meeting of the Board is highly significant in that the number of missionaries under appointment has now passed the 1,000 mark," Dr. Cauthen said in presenting his report. "Arriving at this point makes the objective of a minimum staff of 1,750 toward which we are working seem much less remote."

"It is highly significant that many of these who are coming for appointment are leaving positions of responsibility in churches and denominational life to offer themselves for mission service. They are going to the fields

with unusual preparation, not only from the standpoint of study, but also from experience."

Lottie Moon Offering

Books on the 1954 Lottie Moon Christmas Offering closed May 1 with a total of \$3,957,821. This represents an increase of \$355,266.14 over the 1953 total of \$3,602,554.86. Largest offering came from Texas and totaled \$1,435,829.55. North Carolina was second with \$343,637.44, Virginia third with \$226,903.35, and South Carolina fourth with \$210,216.28.

Any Lottie Moon Offering money received after May 1 is counted on the 1955 Offering.

Relief Money Needed

The Relief Committee of the Southern Baptist Convention appropriated \$10,000 for Korean relief at a May meeting. This left only \$4,688.08 in relief funds with many needs still unmet. Dr. George W. Sadler, chairman of the Relief Committee, says it is imperative that Southern Baptists replenish their relief funds if they are to continue serving those in destitute circumstances.

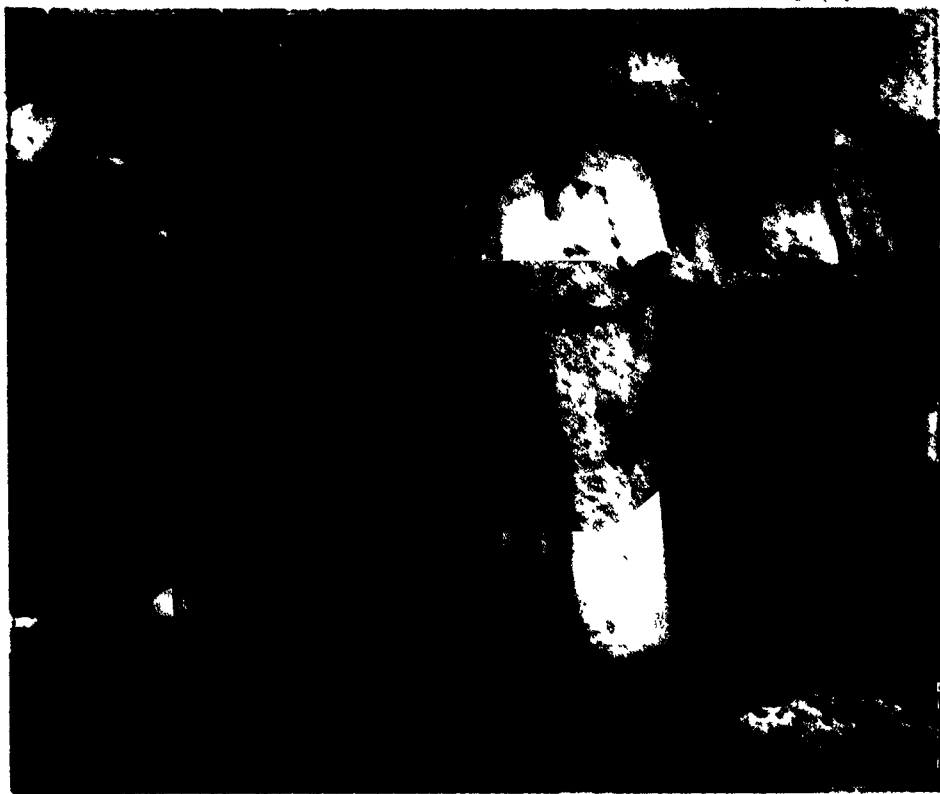
Money for relief should be addressed to the Southern Baptist Foreign Mission Board, P. O. Box 5148, Richmond 20, Va., and should be clearly marked for relief.

This portrait of the late Dr. Everett Gill, Jr., the Board's secretary for Latin America at the time of his death, April 25, 1954, was given to the Foreign Mission Board by the Gill family. It was unveiled by Jane (left) and Elizabeth Gill, daughters of Dr. Gill, at the April, 1955, meeting of the Board.





Polyclinic, Kediri, Java.



Dr. Kathleen Jones, Kediri, making house call.

Buildings and Equipment

At its April meeting the Foreign Mission Board appropriated \$222,259.17 from Advance Program funds for buildings and equipment in foreign fields, with \$61,128 going to Africa, Europe, and the Near East; \$125,850 to Latin America; and \$35,281.17 to the Orient.

(This money, for the most part, came from the \$1,297,123 in Cooperative Program funds which the Board received at the end of 1954 as its share in money over and above the fixed budget of the Southern Baptist Convention. Appropriated for capital needs at the April meeting was the remaining part of each area's equal share in the portion of Advance Program funds earmarked for capital needs.)

By countries, the money will be used as follows: Nigeria, \$51,128; Italy, \$10,000; Bahama Islands, \$2,650; North Brazil, \$19,350; South Brazil, \$1,900; Argentina, \$32,500; Chile, \$14,700; Colombia, \$12,000; Ecuador, \$7,250; Mexico, \$20,000; Paraguay, \$5,500; Uruguay, \$5,000; Venezuela, \$5,000; Japan, \$25,000; the Philippines, \$5,281.17; and Thailand, \$5,000.

Brazil

Following the deaths of three Southern Baptist missionaries to Brazil (Blonnye H. Foreman, F. Raymond Richardson, and Mary Ruth Carney), the Foreign Mission Board received a communication from Dr. John Soren, pastor of the First Baptist Church, Rio de Janeiro, and president of the Brazilian Baptist Convention, express-

for July 1955

ing "fraternal solidarity in this hour of suffering."

The message said: "If you loved them and felt bound to them by strong chains of love, know also that they were loved by their Brazilian Baptist brethren and were also bound to us by strong cords of love. . . .

"In spite of the gaps left by their going, we know that our Heavenly Father is sufficient in his power to transform into benefits for those who love him the most adverse happenings and circumstances. This certainty alleviates us in such hours. . . . And may the Holy Spirit anoint other lives to fill the gaps left by those who have departed for their heavenly reward."

India and Pakistan

An investigation of possibilities for the opening of Southern Baptist mission work in India and Pakistan has been made by Dr. J. Winston Craw-



The new Simongan Chapel, Semarang, Java, Indonesia, is located on the campus of the Baptist Seminary of Indonesia.

ley, the Board's secretary for the Orient, who spent 10 days in the two countries this spring.

"India shares with Japan the industrial leadership of Asia," Dr. Crawley reports. "It has made some headway in gaining the political allegiance of the new countries of Southeast Asia for its doctrine of neutralism. It ranks as probably the most religious country in the world, and its dominant religion of Hinduism is the world's oldest historic religion."

He said prospects for beginning Southern Baptist mission work in India do not seem "particularly favorable" at this time. "As a newly independent nation, India is intent on consolidating her position and stabilizing internal conditions. Therefore, she has placed limitations on the entry of aliens. Mission groups which have not previously operated in India find it difficult to secure visas for entry of missionaries at this time."

He said Pakistan offers a much greater possibility of undertaking a well-rounded mission program at present. "And Pakistan is welcoming aid of every sort from America, so that the door is open to Christian mission undertakings. The proportion of Christians is smaller than in any of our present Orient mission fields except Thailand."

At its April meeting, the Foreign Mission Board approved a resolution that investigation of prospects of entry into India and Pakistan be continued. "If prospects continue to look encour-

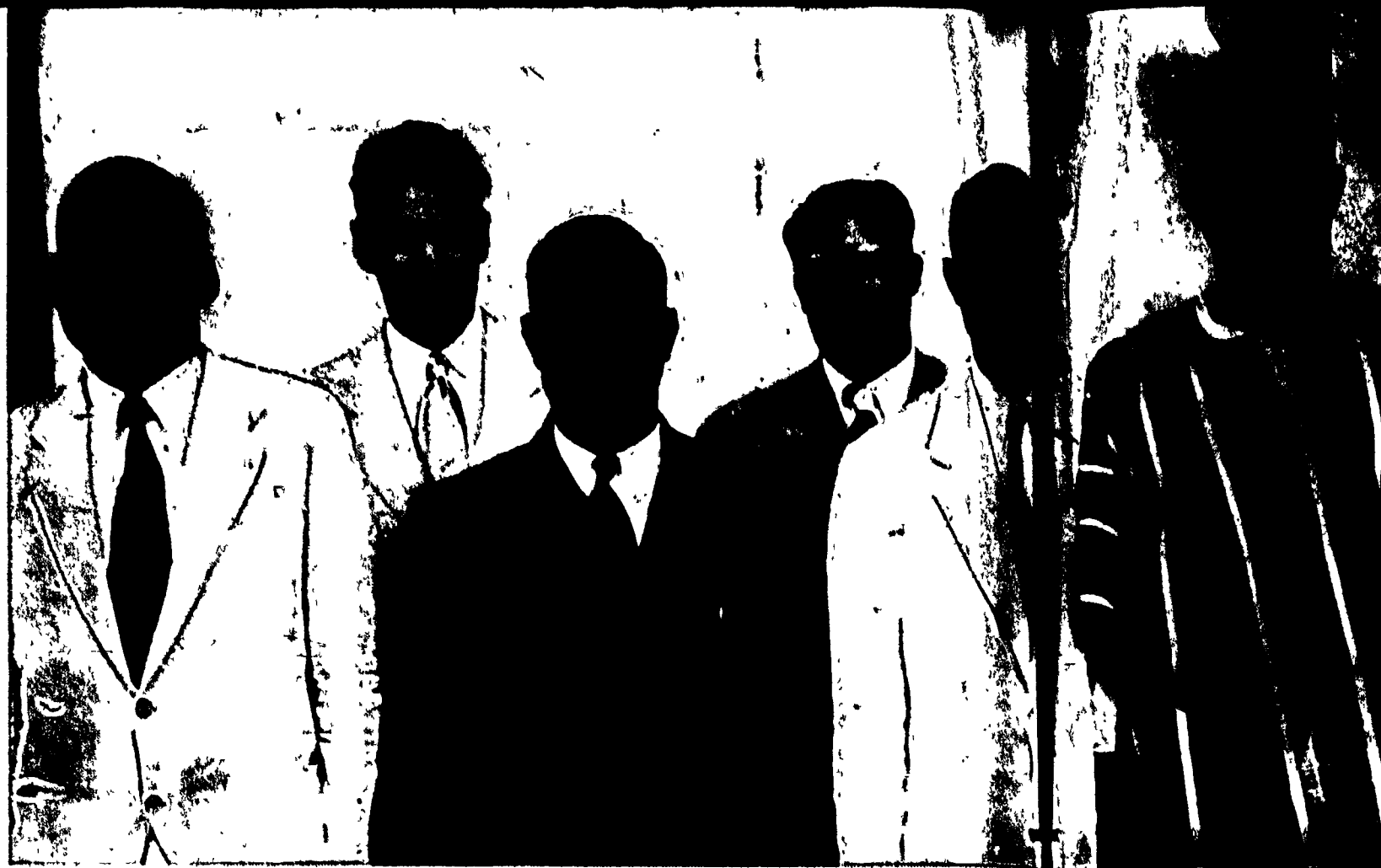
(Please turn to page 29)



Yoruba women have the never-ending job of carrying water and firewood. This girl is on her way to the village well. The waterpot is glazed clay.



This Yoruba boy stands beside a relief figure in the sanctuary of a Shango (God of Lightning) priestess.



Some Baptist leaders in Nigeria: (left to right) J. O. Fagbemi, assistant education secretary for the Nigerian Baptist Convention; Missionary Ralph L. West, professor in the Baptist Theological Seminary, Ogbomoso; J. A. Ajani, field worker for the convention; Missionary V. Lavell Seats, promotion secretary for the convention; E. O. Agboola, pastor at Jos; J. T. Ayorinde, president of the convention.

People and Places in NIGERIA



Front of Ikire Baptist Church with separate bell tower to right. The tower is decorated in bright colors.



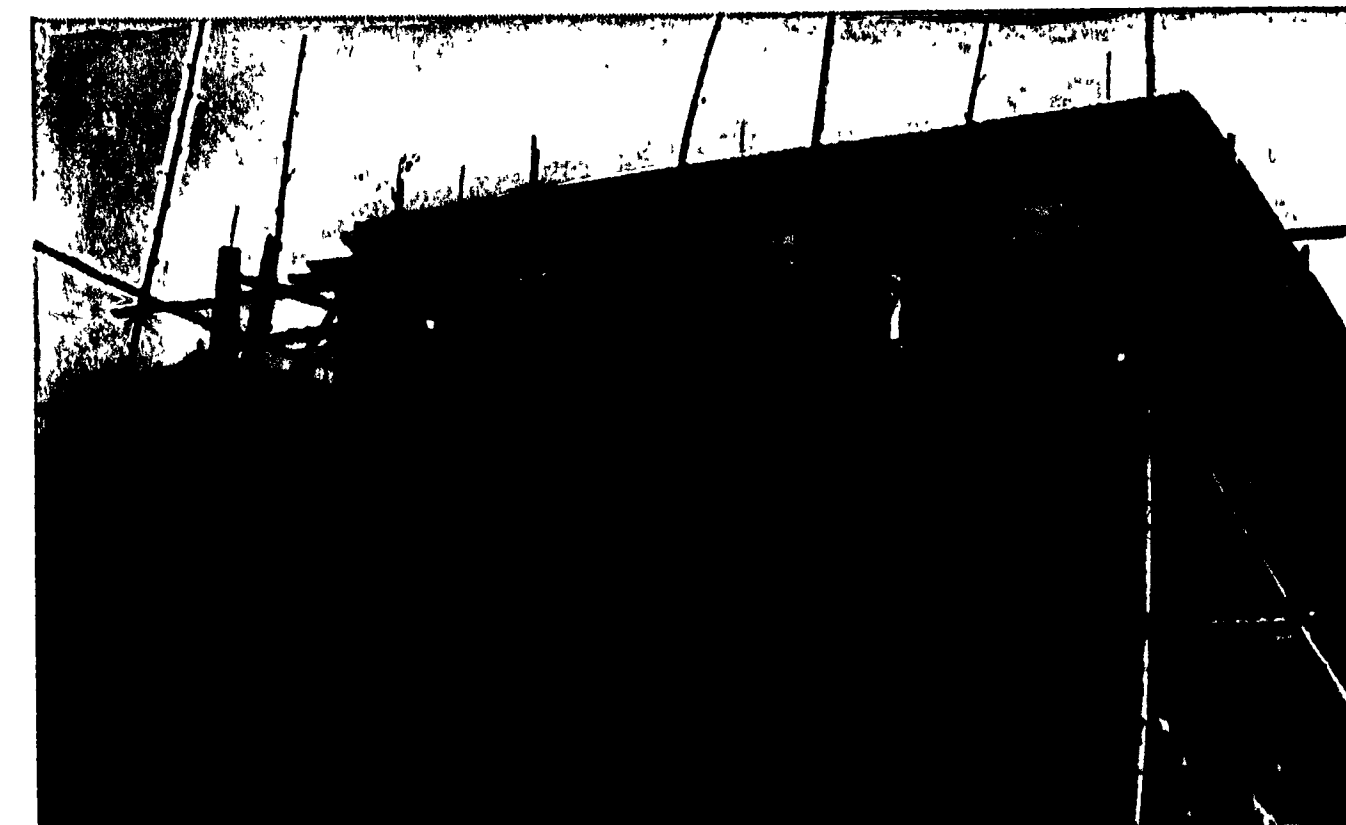
A preaching station in a small village. The people, few of whom are Christians, have built the mud building in which services are held each Sunday by a lay preacher.



A typical Yoruba household. Often three generations of the same family will occupy the same compound.

(Please turn the page)

House under construction in Ire. Yorubas are adopting much more elaborate styles of architecture.



Fulani girl. From childhood the girls wear heavy brass bracelets. Fulanis are nomadic, cattle-raising people.



Camp Young, Nigerian Baptist Woman's Missionary Union headquarters at Ede, where many special meetings and annual encampments are held.



Inside the chapel at Camp Young, general workers' conference is in progress.



Street in a medium-sized village of central Yoruba country, Nigeria.



Teaching a Sunday school class.



Mission Sunday school class, Yorubaland, Nigeria.

These teen-age Baptist girls at Ikire, near Ibadan, like to dress up for Sunday school and church. They have powdered their faces heavily, thinking it adds to their attractiveness.



Yoruba children in a Sunday school sponsored by the Idikan Baptist Church, Ibadan.



Mrs. G. O. Ogunshola, Ibadan, wife of a leading Baptist layman, teaches the Bible lesson.



Student in the midwifery school, Ibe Baptist Welfare Center, irons her clothes with a charcoal-burning iron.



Nurse Edith Chaney teaching a class in the midwifery school.

EDITORIALS

Over 1,000 Missionaries

The Foreign Mission Board now has more than one thousand missionaries. The one thousandth missionary was appointed, along with twenty others, at the Board meeting on Thursday, May 12. Baker James Cauthen, executive secretary, announced this very welcome news to the Southern Baptist Convention in Miami less than a week later.

In October, 1954, Elmer S. West, Jr., secretary for missionary personnel, expressed the hope that the one thousand mark might be surpassed during 1955. It was not anticipated that the goal would be reached so early in the year.

Prospects for further appointment during the remainder of the year are very bright. While the total number to be appointed during 1955 cannot be predicted with accuracy, this year's appointments may exceed the largest previous total. The record was made in 1950 when 111 missionaries were appointed.

The thrill of achievement is somewhat diminished when the present staff is measured against the 1,750 missionaries called for in the Advance Program. Just when that goal will be surpassed is totally conjectural. The same sort of devotion, giving, praying, and volunteering which permitted the missionary staff to increase from 625 to 1,000 will be required on an intensified basis if the goal of 1,750 missionaries is to be realized.

Splendid young people are volunteering for mission service. Among them are pastors with seminary training who already have accumulated considerable experience. They will not go to the mission field as novices. Others should join them in response to a definite and personal call to missionary service outside the limits of the United States.

The Foreign Mission Board has approximately 750 requests for additional missionary personnel from the Missions around the world. Even if a record number of appointments should be made during 1955, the appointments will still fall far short of the requests received. Instead of arguing for fewer appointments now that the one thousand mark has been reached, all of the logic points toward an increased tempo of appointments in the face of persistent world need.

Jubilee Congress

The Jubilee Congress of the Baptist World Alliance will be held in London this month. *The Commission* has already called attention to this very important meeting, both editorially and through feature articles. It is not enough, however, to announce that such a

meeting is to be held. *The Commission* hopes to share firsthand reports with its readers soon after the Jubilee Congress comes to a close.

Representatives of Baptist bodies and churches all over the world have an opportunity to say something significant to the world at large. We shall be praying for them to that end. They will do well to bear in mind that their actions will speak even more eloquently than the formal declarations made by the Congress itself.

The future of the Baptist World Alliance will be shaped by events in London. New officers will be elected, different procedures will be instituted, and new plans will be projected. The best wisdom and judgment of our Baptist leaders will be required to chart a course which, instead of limiting the usefulness of the Baptist World Alliance, will strengthen its influence as the one body through which most Baptists in the world enjoy fraternal relations.

With so many people traveling to and from the Jubilee Congress, the possibility of serious accidents is very real. Those who will be traveling are commended to the protective care and providential guidance of our Heavenly Father.

Orientation Program

This year, for the second successive year, the Foreign Mission Board conducted an orientation conference for newly appointed missionaries. Held on the campus of Belmont College, Nashville, May 27 to June 3, the conference was attended by scores of appointees, prospective appointees, missionaries, and home office staff members.

The first orientation program last summer at Glorieta was in the nature of an experiment. Sponsored by the Board's department of missionary personnel, it gave the newly appointed missionaries a realistic impression of what they could expect in connection with foreign service. Approval of the program was so hearty and unanimous that this year's program was a natural result.

Missionary appointees often find that conditions on the mission field are not exactly as they had anticipated. They may have gained a very glamorous impression with reference to the nature of the work and the kind of reception the missionary usually meets as he ventures into an area where the Christian gospel has not been generally accepted. The missionary appointees are not to blame. They have received their impressions from others, who, in their enthusiasm, may have conveyed wrong impressions. Moreover,



Bill B. Cody

even experienced missionaries who visit new areas are impressed with the fact that conditions are never just like they had visualized them.

A hasty examination of the orientation conference program indicates a number of stated devotional periods, panel discussions, workshops, and fellowship periods. Ample time was given to sectional meetings for representatives of the three areas in which the Foreign Mission Board works.

In addition, consideration was given to the following intriguing subjects: "The Missionary and His Task," "Keeping Southern Baptists Informed," "Theological Education and Publication Work," "The Missionary's Writing Opportunities," "Transportation and Equipment," "A Christian Approach to Non-Christian Religions," "Family Life on the Mission Field," "Youth Work, Assemblies, and Women's Activities," "Preventive Medicine for Missionaries," "Personality Development," "A Christian Approach to Communism," "Medical Missions," "Financial Records," "A Christian Approach to Catholicism," "Educational Missions," "Getting Along with Others," "Evangelism," "Visual Aids," "Church Development," and "Preventive Medicine and First Aid."

Fun and relaxation were part of the activities, too, but a seriousness of purpose characterized the whole program. The conference undoubtedly made a meaningful contribution to mission work in the days ahead.

Student Representative

Bill B. Cody, associate secretary for the student department of the Sunday School Board, was elected assistant secretary for missionary personnel and student representative at the April meeting of the Foreign Mission Board. He will work with young people of college age and under, encouraging them to consider the claims of foreign missions upon their lives. A major share of his efforts will also be directed toward the conservation of life commitment decisions among young people in the same age groups.

Mr. Cody is a highly respected, experienced youth leader. His coming will enable the department of missionary personnel to solve a pressing problem. Due to the necessity of working primarily with seminary students and graduates, the personnel department has been unable to devote as much attention to mission volunteers in the colleges and on more youthful levels as had been desired. The coming of Mr. Cody will make a ministry to the more youthful groups possible.

Dr. Crawley Returns

Dr. J. Winston Crawley, secretary for the Orient, returned to his home in Singapore at the end of May. He had been in the United States just a little over two months.

While in the United States, Dr. Crawley demonstrated that he has already succeeded in getting a comprehensive grasp of his new assignment. He was heard with profit by a good many different audiences, and his hearers were convinced of the opportunities and needs which face Southern Baptists in the Orient.

The visit of Dr. Crawley also made possible extended conferences between Foreign Mission Board staff members on subjects of mutual interest. Due to the untimely deaths of Dr. M. Theron Rankin and Dr. Everett Gill, Jr., it had been some time since the executive secretary and the three regional secretaries had all been together.

The best wishes of the Foreign Mission Board go with Dr. Crawley as he takes up his duties in the Orient again. It is our hope that he will be returning to the United States within a year to be based permanently in Richmond.

Appealing Autobiography

Dr. Charles E. Maddry served as executive secretary of the Foreign Mission Board from 1933 to 1945. In that interval he and Mr. L. Howard Jenkins, president, led the Board through some of its most difficult days.

The Broadman Press has just published the story of his life in autobiographical form. Its title is *Charles E. Maddry: An Autobiography*. Every student of foreign missions and of Southern Baptist history will certainly want to read this appealing book.

THE WORLD IN BOOKS

Genevieve Green

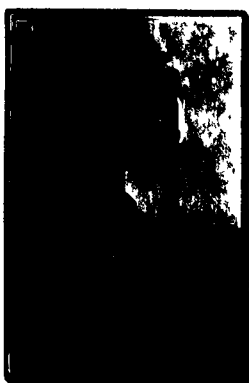
Any book mentioned may be had from the Baptist Book Store serving your state.

The Moslem World

SOUTHERN BAPTISTS will be studying missions to the Moslem world in foreign mission classes this fall. The new books (Broadman Press) for each of the five age groups go on sale the first of August.

Adult

World Within a World, by Elwyn Lee Means (60 cents), is a survey of the Moslem world, designed to be used as a study book by adult groups and also as background reading for leaders of other groups.



It includes a historical sketch of Mohammed, founder of Islam, and traces the history of the nationalistic Moslem religion into the present era, when "the changeless Near East" is changing more rapidly than at any other time in its history. Mrs. Means also discusses the Koran, Moslem beliefs, and the social implications of Islam.

The last two chapters deal with missions to Moslems, including a discussion of the difficulty of winning Moslems and something of the early missionaries and of Southern Baptist missions in Moslem countries.

Young People

"God is great," says the Moslem, "God is love," adds the Christian. With these two concepts of God always in the background, the author of *Among the Minarets* (60 cents), the book for young people, informs his readers



about the growth of Islam, the contrast between Islam and Christianity, some Moslems who have become Christians, some missionaries who have served in Moslem lands, and Southern Baptist missions in the Moslem countries of the Near East.

John Marion is the pen name of the author, a Baptist who served for a time as a missionary and spent many years of his life in Asiatic countries.

Intermediate

Mission Doctor, by J. T. McRae (35 cents), the book for Intermediate study, is a missionary's story of his first term of service in the Near East. As Dr. McRae served in both of the hospitals operated in the Moslem world by Southern

Baptists, his story is an excellent introduction to our medical work in that area.

The experiences also extend into a third Near Eastern country in which we have missions—Lebanon, whose capital, Beirut, has the Arabic language school where missionaries for the Moslem world ordinarily spend eighteen months in study before they go to their mission stations.



Junior

The Big Difference, by Alta Lee Lovegren (35 cents), the book for Juniors, is the story of an Arab-Christian family and its influence on Moslem neighbors next door. Woven into the story, which uses fictional characters to help children understand what Christianity means to Moslems, is something about the mission school and hospital. Through the story, Juniors will learn much about Moslems and their spiritual and material need.

Mrs. Lovegren, a missionary serving in Ajloun, Jordan, where her husband is a doctor at the hospital, takes her title from "the big difference" a Moslem boy sees between his home and that of his friend.



Primary

Under the Olive Tree, by Jane Carroll McRae (35 cents), the book for Primaries, is the story of a little Arab girl and her family. They move from their house under the olive tree in the village to a camp under an olive tree on the mountain to take care of their vineyard and olive



trees during the heat of summer. A little white camel wanders into the story and brings a surprise at the close.

Through the events of the fictional story, Primary children learn what a Moslem family is like, what it is like to be a patient in a mission hospital, and what it means to a little Moslem girl to go to the mission school.

The author is a missionary who has lived in three Arab countries—Lebanon, Jordan, and Gaza (Egypt). Most Southern Baptists already know her through her other stories and teaching materials for children.

Liberia

In *Seven Days to Lomaland* (Houghton Mifflin Company, \$3.50), Esther Warner writes of the tribespeople of Liberia, West Africa. The author's warmth, humor, and her powers of human understanding help the reader's mind to penetrate deeply into the vital forces that shape the way of life in this section of Africa.

It is not a book about missions; but those who read it with an open mind and a warm heart will come nearer to the realization that people are people wherever they are. One is amazed at the gems of wisdom spoken in pidgin English by these tribal people. A few examples:

"Before a man stretches out in a big reach, he better have his feet on something solid."

"An Ignorant is someone who don't know the same Trues you know."

"Pain makes of all people, one tribe."

East and South Africa

Cairo to Cape Town, by Reginald Reynolds (Doubleday, \$5.00), is not a travel book in the sense that we have come to use the term; and Mr. Reynolds is not the usual tourist.

His trip took six months. He carried his belongings in a rucksack instead of a suitcase, stayed in nonsegregated hotels when he could, and traveled second-class. His conveyances included boat, train, bus, and even a hitchhiked ride on one occasion. Countries visited included Egypt, the Sudan, Uganda, Kenya, Tanganyika, the Rhodesias, and the Union of South Africa.

He was particularly interested in practical education. A great many agencies that sincerely want to help the African are failing, he thinks, because their work is done for rather than with the people. He would have every school send its pupils back to the "bush" villages to use their learning for the benefit of those who need their influence most.

Mr. Reynolds is a sensitive and sensible writer who puts himself into his book enough to give it human interest, yet with too much genuine concern for and interest in people to sound boastful. This

(Please turn to page 31)

Are Our Homes Missionary?

By Charles P. Cowherd

THE missionary home is one of the most effective witnesses for Christ. A Chinese servant in Peking once remarked to me, "You missionaries are so different. None of you fuss and fight like we Chinese do."

More than just not fighting, the missionary home is a witness in always having an open door for those who would come for help. As these lines are being written, Marian, my wife, is having a visit from the wives of two high Government officials. They are studying English, exchanging recipes, and in general trying to be more prepared for the big Asian-African Conference to be held in Bandung. [The meeting was held April 18-27.]

Marian and the children are going out of their way to be co-operative, praying that through it all they may witness to the difference that Jesus makes in our homes. We have no doubts nor fears as to the importance of this part of our witness and work here.

A new convert to Jesus coming through this type of home contact left for Canada before he had opportunity for much contact with the church. In fact, his one visit to the church left the impression: "It was just like a big family. I did not feel like a stranger at all. Everyone was so friendly. Your church is different from the others I have seen." But before the next Sunday Mr. Roekomy had left for Canada to study journalism.

In a recent letter he said: "I decided to visit the States on the way back home; but unfortunately the Canadian and Indonesian Governments are not responsible for the expense which is given outside of Canada or for more than seven days of the journey back home.

"But I'm of the opinion that I can save money from the allowance I get that a stay for a couple of days can be supported. I hope that I'll be able to visit your parents in the States. I do not promise, but I'll try to do that. Will you be so kind to give the address? I am very glad to hear that

EDITOR'S NOTE: If this brown-skinned Moslem from Indonesia calls at your home, will he find you to be Christian and missionary? Mr. and Mrs. Roekomy, of Bandung, Java, Indonesia, along with several others from the Indonesian Office of Information, had dinner in the home of Rev. and Mrs. Charles P. Cowherd. Then they moved into the neighborhood where the missionaries live; and Mrs. Cowherd learned that the youngest child had died and that the other two were seriously ill.

Mrs. Cowherd visited the home; and Mr. Roekomy asked for Mr. Cowherd to come pray with him. The missionary spent all Saturday morning explaining that his prayers had to be in the name of Jesus and what that meant. Then, on their knees, the two men prayed. Mr. Roekomy attended church the next day; but a week later he left for Canada to study journalism. His wife and children are now in the Baptist Sunday school. "They are like so many Indonesians in this strong Moslem area—nominally Islamic, but by tradition only, and without any real faith in God," Mr. Cowherd wrote.

Galya and Gardenia are attending the Sunday school."

I feel that this new Christian is saying to me, "How Christian is your home? Do you have Christian friends who will welcome me and show the same Spirit of Christ which you try to show in Indonesia?"

I think that he is saying, "I don't have money, but I will scrape and save to see your Baptist faith in its home country. Will you give me some addresses?"

Now there is nothing cynical in his request. There is only the desire of a hungry heart wanting to broaden and deepen his very brief Christian experience. Do you see the potential for our very new Baptist work here in Indonesia if this trained journalist and Government Information Bureau official should come back filled and thrilled with the love shown to him by Baptists at home?

DO you see what a terrific blow it would be to a new Baptist Mission if he should be mistreated or slighted? How would you answer his request? Would you give him names of only select friends who are warned to be nice (I can't help but think of the

controlled Communist tours with their misrepresentations), or would you have faith enough in the Lord and our Baptist fellowship to say, "Almost any place from Washington on south you can call the Baptist church or the pastor and find a real welcome and Christian hospitality."

I said that and more. And then Satan began saying to me: "Suppose he should stop at Foreign Mission Board offices where they are so busy? Suppose he should really call on three or four pastors of First Baptist Churches who never heard of you? Isn't it asking too much of your family and church friends who are all so busy that they should take time and trouble to show Christian love to this brown-skinned Indonesian?"

A brief prayer, a few promises from God's Word, and my answer is finished. "I know whom I have believed, and am persuaded that he is able to keep . . ." and along with that, we missionaries have the confidence that our home constituency is just as missionary as you want us to be. Thus, we know that any opportunity of missionary service will be welcomed by all except the few who are not missionary Baptists.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



T. C. Bagbys Retire After Forty Years' Active Service in Brazil

T. C. Bagby
São Vicente, São Paulo, Brazil

LET me express to Southern Baptist friends—especially to the Woman's Missionary Union and to the Foreign Mission Board—my and Mrs. Bagby's profound gratitude for the twenty thousand dollar gift which has come to our treasurer in Campinas for our church building in São Vicente, the oldest city of our great country.

Now that we are about to be retired as active missionaries of the Board, after forty years of effort in this country where you sent my parents in 1880 to start Baptist missions and where I was born in 1885, you have thought it well, at the request of the South Brazil Mission, to honor our forty years' effort by giving our last church this necessary help. So we thank God and you for this glorious gift.

São Vicente is now approaching fifty thousand population and is growing rapidly. Half a dozen large buses leave here for São Paulo every hour; for this is a favorite beach resort, with nearly two dozen, twenty-story buildings and innumerable boardinghouses and hotels. The beaches are beautiful and extend forty miles to the south without interruption.

I preached here fifty years ago while a student in São Paulo. Neither Baptists, nor Presbyterians, nor Methodists had any permanent work here until we came as your missionaries to start this church. But the three Santos churches had members living here—all very poor and humble people—and they were glad to organize a church upon our arrival in September, 1951. They have paid for a good corner lot in the center of the city and are raising money not only for our hall rent, but also for the benches of the new building and then for a pastoral house for the worker who will take my place.

We have good congregations, but a church building will give us a much more attractive place for reaching out for the more wealthy as well as for the poor people. Yes, our ministry has produced visible results; and we are delighted with such an answer to our prayers as you have given us.

I have often expressed my gratitude to Southern Baptists for their constant support of so many of our family since my parents were sent to Brazil more than seventy-four years ago. Father is buried in southern Brazil and mother in northern Brazil; and now we close our active work for you here in São Vicente.

I have made nine trips to the States since I was one

year old and have had the privilege of speaking in many of the churches all over the South. Mrs. Bagby came to Brazil with me in 1914 and has always worked faithfully for the Lord at my side. So this gift comes to her work in a special way from the W.M.U. of Virginia, in honor of her as a Virginian.



Africans' Love for Mrs. Dotson Expressed Vividly at Her Funeral

Mary Sue (Mrs. W. David) Lockard
Gwelo, Southern Rhodesia

PERHAPS you would like to have a brief description of the beautiful funeral service for Mrs. Clyde J. Dotson, Southern Baptist missionary who died on March 26. She was struck head on by an automobile while riding her motor scooter along a road just outside Salisbury. She died instantly and was buried on March 28 (her fiftieth birthday).

Many white and black people gathered together beside her resting place—even as they will when we all meet again in the hereafter.

The European Baptist pastor in Salisbury opened the service with the reading of God's great promises for his faithful servants, and then he told briefly about Mrs. Dotson's life in the southeastern district of Rhodesia before being appointed by the Foreign Mission Board. She and Mr. Dotson led in the opening of the work in Sanyati, Gatooma, and Salisbury.

The feeling of the African people toward Mrs. Dotson was well expressed by a faithful old African evangelist who spoke at the funeral. Standing with tears in his eyes, he said, "We do not have many words to say, for we are crying . . . for we have lost our mother. We are now orphans because we are not yet strong in the way she has taught us. . . . We thank God today that our mother who is gone from us answered his call to come to Africa and to help us who were in darkness."

The great throng of African people sang, "The Sweet By and By" in Shona, Cindau, and Cinyanjin, the three languages of the people among whom she had spent half her life.

At the close of the service Mr. Dotson stood before the group (many of whom were not Christians) and testified that God's grace is sufficient in times of great sorrow. His testimony and that of daughters Grace, Margaret, and little Joy were a powerful force in glorifying God in the death of this loved one even as he had been glorified in her life.

As a mission group we feel much as the old African

felt, for we too have lost a mother. She was a great help to all the inexperienced young missionaries who have come in the past five years. Her passing has left a great gap in our mission ranks—a gap we feel so very inadequate in filling but one which we know God will furnish the strength to fill, even as he has furnished strength to her dear husband and children.



Missionary Tells About Some Of The Customs of Brazilian People

Josephine (Mrs. Thomas B.) Stover
Rio de Janeiro, Brazil

SOME of you have asked me to tell you something of the customs in Brazil. I don't know that I can tell you anything you haven't already heard or read or studied in school, in missionary programs, or in the fine study course books on Brazil. However, without even stepping out of my house, I can hear or see several things that may interest you.

There are many peddlers or salesmen who pass by and call out to let us know what they have to sell. There is the broomseller (we call him the Fuller Brush Man) who goes along with all sorts of brooms across his shoulders and small brooms and brushes hanging from the larger ones or from his arms.

There is the man who mends pots and pans; he sets up shop on the sidewalk or curb in front of the house. There is the scissors-and-knife grinder, whose trademark is a long, shrill whistle. There are those who buy old bottles, old clothes, or anything else old.

Then there are those who sell vegetables, fruit, or fish, carrying their wares in huge, wide, shallow baskets on their heads. In addition to these and many others, there are frequent beggars or those who come to ask for gifts of money in the name of some saint—that is, to help some Catholic church or charity. These clap their hands at our gates to get our attention, as do our friends when they come to visit, because most houses in Brazil do not have doorbells but do have fences or walls with gates.

Once a week there is an open-air market set up a few blocks from our house. There we buy our week's supply of fruits and vegetables and sometimes other foods and household goods. The market occupies the entire space of street and sidewalks for several blocks, and this space is closed to traffic while the market is in operation. There is such a market in each neighborhood once a week.

At night, from the near-by hills, comes the noise of the groups who are practicing their music (so called) for the Carnival season. It sounds like the drumbeats of African jungles. These small bands of people will come down from the hills or in from the suburbs and parade through the streets at any hour of day or night, playing their instruments, singing, dancing, and drawing crowds of people to accompany them.

Many people will buy or make costumes—some supposed to be humorous, some glamorous, some elaborate, and some crude. Those who do not have special costumes will go along, anyway, working themselves into a frenzy along with the rest of the crowd.

In the final days of *Carnaval*, the neighborhood will be so noisy it will be hard to sleep at night. The grand climax is on Tuesday night before Ash Wednesday, which is the beginning of Lent for those who observe it. There is a huge parade downtown; and the people reach their highest point of excitement, revelry, and passion.

They indulge in any personal desire they feel, and there is no conscience among them. Any whose conscience is awakened on the following day will go to mass or confession and buy "indulgence" for his sins of the past days. Many of the people of the better classes do not participate in the Carnival, and our Baptist believers do not take part at all in this pagan festival.

On the other hand, the people of our Baptist churches love their social meetings in the churches and their picnics and other outings. A friendly handshake with each person one meets in church is a sign of the spirit of Christian fellowship that is felt. There is a desire to bring others into that fellowship; and every church has one or more missions and preaching points, which in turn often become churches.

Pray for our people that they may live in such a way as to attract others to the Christian way of life. Pray that through them Christ's power and influence may permeate this great Brazilian nation and change it into a nation dedicated to Christ.



"Over And Above" Lottie Moon Car Brings Over And Above Blessings

Lila (Mrs. Joseph W., Jr.) Mofford
Valencia, Spain

WE would like to say "thank you" to Southern Baptists for the car that has been granted for our use in southern Spain by describing a few of the experiences we had on our first missionary journey in it.

The first week we had it the whole family went on a trip south. It was such a happy time. We visited Denia, Cartagena, Lorca, and Águilas for services. And we stopped in Elche to greet the pastor and to see the beautiful new church, which the authorities are trying to get torn down, first on grounds of being unsanitary and then on grounds that the Baptists didn't have permission to build it. Anything but the real reason: they just don't want a beautiful Baptist church to exist.

The same thing has happened in Denia—work stopped on the lovely new chapel for no good reason. Meantime, the members are meeting in crowded, "sure enough" unsanitary conditions. But someday with much prayer the Lord will open a way for them to finish and enjoy the new church buildings.

The pastor's wife at Elche was sick in bed recovering from typhus fever which (I read when I got home) is a virus carried by body lice. No doubt she got it from constant contact with the poverty and subsequent filth that is more and more evident the farther south one goes in Spain.

Many people on the streets of Lorea were barefooted, ragged, and patched, and all showed signs of much wear in their dress. But such sweet Christians they are!

The most influential deacon was converted in 1950. His job of cleaning and repairing typewriters takes him into official Catholic circles, where he comes in contact with priests and nuns. He can't help but testify wherever he goes; and as a result his work has been taken away, which makes it necessary for him to branch out to other villages.

His wife, who was a staunch Catholic, turned from that faith because of the way Catholics treated her husband. He has really suffered from much persecution; but it has purified his faith and made him a real lighthouse for the Lord. Tears came to his eyes when Joe and I sang in Spanish:

*"Jesus, Lover of my soul, Let me to Thy bosom fly,
While the nearer waters roll, While the tempest still is high!
Hide me, O my Saviour, hide, Till the storm of life is past;
Safe into the haven guide, O receive my soul at last."*

Afterwards he shook our hands with both of his and told us we would never know how much that song meant to him.

In Cartagena we found fifty-five people standing in every available space in the tiny kitchen, hall, and stair well of a private home—waiting to hear the gospel. Four people had made professions of faith a few days before we came and seven others made professions the two nights we were there. Arrangements are being made to rent a first-floor apartment for a chapel, and soon there will be a flourishing church.

The church in Águilas is an old one, made up mostly of *ancianitos* (very old people); but it has been a missionary church, responsible for the one in Lorea, Cartagena, and with its influence extending even to Argentina and Brazil. We met an old couple who have twenty-two great-grandchildren; four generations of their family were represented in the service.

We hope and pray that this missionary journey in the new car is only the first of many, many such visits we will be able to make as your representatives to our Christian brothers in Spain. Everywhere we go they ask us to be sure to tell our friends at home that they are grateful for the help of Southern Baptists.

We are thinking of naming the car *Sobra*, which in Spanish means "it is over and above," because the car came from the "over and above fund" of the Lottie Moon Christmas Offering and because the Lord is always bless-

ing us "exceeding abundantly above all that we ask or think." *Muchas gracias!*



**Missionary Counts Blessings of
Work in Warri Province, Nigeria**

**E. Milford Howell
Warri, Nigeria, West Africa**

THE PAST year has been perhaps the happiest of our mission life. The seeds planted in Warri Province in Nigeria have now begun to bear fruit.

One of the greatest signs of growth in the province has been that of giving. Eight years ago a vigorous tithing campaign was started among the churches. At that time the churches of Sapele Association were giving the equivalent of \$112.00 per year to mission causes. In 1954 these same churches gave the equivalent of \$1,400.00. This is an average of fifteen shillings and two pence, or \$2.12, for each of the 661 members of the seventeen churches in the association. When one considers their standard of living, it makes this figure even more commendable. These are among the youngest churches in the Nigerian Baptist Convention.

Another noticeable sign of growth is in the number of new church buildings in the province. Only a few years ago there were no buildings in the province which looked like church buildings. Churches in Warri and Oginibo dedicated lovely new buildings in 1954; and the church at Eku should be completed soon. New buildings have been started in Ogiedi and Sapele.

One person was baptized for every five church members in Warri Province this past year. The actual number of baptisms increased 50 per cent above that of the year before.

The climax of last year's work came when the young church in Sapele held an old-fashioned revival meeting at the close of the year. The services, held under an arbor, commemorated the starting of the foundation for their new church building, which is designated to seat one thousand people and will cost about \$28,000.00.

In 1946 the church in Sapele had only twelve members, meeting in one of the homes. Since that time they have built, paid for, and outgrown two buildings, and now they have started their third building. They have been fortunate to secure a large plot in the very heart of this growing city.

During the revival six hundred to nine hundred people attended each service. One hundred and six accepted Christ as their personal Saviour during the week. These will need to attend the inquirer's class for six months before being baptized.

On the last Sunday of the revival meeting, the people walked three miles to a baptismal service for members of their church and the first converts of their new mission church. The Sunday after the revival the one hun-

dred and forty members of the church adopted a budget of \$2,688.00 for 1955.

We are most grateful to God for all of these concrete blessings and signs that the seeds planted are bringing forth fruit. Truly Southern Baptists should know that the investment they are making in missions is paying great dividends.



**Good Will Center of Rosario,
Argentina, Ministers to Many**

**Sara Taylor
Rosario, Argentina**

HERE in the Good Will Center in Rosario we have seen the Lord work in a wonderful way this year. He has given us the joy of winning souls. Several people have expressed their faith by being baptized.

Miss Angela Márquez, a lovely young lady who accepted Christ as her Saviour in the decorative arts class after a special evangelistic message, has changed completely. Her face is radiant because of her new faith, and she has had the privilege of winning a cousin, a young widow with two children.

Her mother is also attending church services, and we are praying that soon she may be the Lord's, too. Angela was baptized in Central Baptist Church—just six blocks from the Center—where one of my helpers, Miss Catalina Mangiautti, is an active member.

About one hundred fifty persons, enrolled in the different classes, have continued throughout the year. This number includes the forty-five little tots in kindergarten. Many people came and enrolled; but, after realizing that here the gospel is taught without compromise, they did not return. This has been rather disconcerting for us. The opposition is subtle, yet it keeps the people away.

Miss María Pañella began cutting and sewing for women and had a waiting list all year, for there were so many who wanted to learn. In the devotional periods they listened attentively and even learned several choruses. One of them, Mrs. Matilde Sánchez, was baptized the same night as Angela, giving testimony of her faith in Christ.

The class in textile painting has done beautiful work. The handwork, an important part of the exhibit, was admired by the crowd of friends who came to the Center after commencement exercises.

There were dresses, blouses, scarves, tablecloths, baby clothes, and many other things. The artificial flowers, woodwork, dolls, and many novelties arranged by the women in the decorative arts class were also beautiful. You can imagine how happy they were to bring their relatives and friends to the Center to see their handwork.

That just made the Center more well known throughout the neighborhood, so we took advantage of that occasion to begin signing up pupils for next year. There

are already many names in the different lists. We praise the Lord for the new ones who are planning to come! Classes will have to be divided, and we shall need another helper. Pray for us that we may find just the right one.



**Philippines Need Men and Money;
Nipa Chapels Don't Meet All Needs**

**Walter T. Hunt
Cotabato, Philippines**

IN RECENT weeks we have had dedication services for three new chapel buildings: one at Mati, one at Talikud Island, and one at Calinan, where I had been preaching each Sunday morning.

All of these are small nipa and bamboo buildings. They represent the work of the people's hands and the dedication of their hearts. Each is a lighthouse for God's truth in the midst of sin, superstition, and ignorance.

The most striking sign of progress has been the organization in two consecutive weeks of the first two associations of Baptist churches in the Philippines, one in Cotabato Province and the other in Davao Province. All the missionaries rejoice in this forward step on the part of our Filipino Christians and request that earnest prayer be made for them as they seek to project the work here.

Mrs. Hunt worked day and night writing the Primary Teacher's Manual for vacation Bible schools. We write our own materials, adapting them to the circumstances here and seeking to make materials more meaningful to the children.

As you think of the Philippines, remember our first need is for your prayers—that we who are here might be granted grace, wisdom, and strength to find and follow God's will daily.

The next need is for more missionaries. The Ted O. Badgers have transferred to Manila to give desperately needed help in the publication work. So there is the most urgent need for a couple to do evangelistic work at Mati. And two other areas are requesting a missionary couple to help now.

Then, finally, there is the need for additional physical equipment. Nipa chapels will not meet all the needs.

A great blessing has come close home to us recently in the conversion of Ana, our house girl, who was a Catholic. She had resisted for a long time, knowing she would receive great persecution from her family. But finally the Holy Spirit won her heart; and she walked down the aisle joyfully acknowledging Christ as Saviour. Now she goes about the house singing a joyful song.

Continue to pray for us as we represent you here in this Catholic land where so many are groping in darkness and need to see the light of Christ. A new preaching point has been opened at Lasang near Davao which gives promise of an unusually rich response to both Chinese and Filipinos.

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

New Appointees

Appointed April 26, 1955



BRASINGTON, JAMES BRYAN

b. Heath Springs, S. C., Sept. 2, 1925, ed. Clemson (S. C.) Agricultural College, 1942-43; University of South Carolina, Columbia, 1943; Stetson University, De Land, Fla., B.A., 1949; S.B.T.S., B.D., 1953, U. S. Merchant Marines, 1943-46; staffer, Ridgecrest Baptist Assembly, summer, 1949; director, Central Boys Club, Y.M.C.A., Louisville, Ky., 1949-50; pastor, Kimberlin Creek Church, Scottsburg, Ind., 1950-53, First Church, Umatilla, Fla., 1953-55. Appointed for Peru, April, 1955. m. Victoria Alice Young, May 30, 1948. Permanent address: 5028 Wolford Ave., Columbia, S. C.

BRASINGTON, VICTORIA YOUNG
(Mrs. James Bryan)

b. Gainesville, Fla., Dec. 13, 1924, ed. Stetson University, De Land, Fla., B.A., 1947; W.M.U. Training School (now Carver School of Missions and Social Work), 1949-51, Student worker, Training Union Department, Florida Baptist State Convention, summers, 1945-46; youth and educational director, First Church, Quincy, Fla., 1947-48; secretary, First Church, De Land, 1948-49; staffer, Ridgecrest Baptist Assembly, summer, 1949; office clerk, high school, Louisville, Ky., 1950-51, 1952-53. Appointed for Peru, April, 1955. m. James Bryan Brasington, May 30, 1948. Children: Kim Wilson, 1952; Melinda Lee, 1953.

PERU



CHAMLEE, ROY ZEBULON, JR.

b. Atlanta, Ga., May 17, 1924, ed. Yale University, New Haven, Conn., 1942-43; Northwestern University, Chicago, Ill., 1948; Moody Bible Institute, Chicago, certificate, 1949; Mercer University, Macon, Ga., 1949; University of Georgia, Athens, A.B., 1951; Emory University, Atlanta, 1951; S.B.T.S., B.D., 1953; University of Louisville (Ky.), 1951-53, U. S. Air Force, 1943-46; pastor, Sligo (Ky.) Church, 1953-55; teacher, county high school, La Grange, Ky., 1953-55. Appointed for Peru, April, 1955. m. Martha Jo Brooks, Aug. 4, 1950. Permanent address: Old Stagecoach Rd., Ellenwood, Ga.

CHAMLEE, MARTHA BROOKS
(Mrs. Roy Zebulon, Jr.)

b. Charleston, Ill., April 6, 1928, ed. Eastern Illinois State College, Charleston, 1946-47; Moody Bible Institute, Chicago, Ill., certificate, 1950; Carver School of Missions and Social Work, 1951-52, library worker, Eastern Illinois State College, 1946-47; dining hall worker, Moody Bible Institute, 1947-49; nursery and junior church worker, Louisville, Ky., 1952-53. Appointed for Peru, April, 1955. m. Roy Zebulon Chamlee, Jr., Aug. 4, 1950. Children: Roy Zebulon, III, 1951; Joseph Brooks, 1953.

PERU



DORROUGH, ROBERT LEE

b. Birmingham, Ala., Aug. 10, 1925, ed. Alabama Polytechnic Institute, Auburn, 1942-44; Biarritz (France) American University, 1945; Birmingham-Southern College, B.S., 1948; Washington University, St. Louis, Mo., M.D., 1951, U. S. Army, 1944-46; interim student secretary, First Church, Auburn, summer, 1949; intern, Crawford W. Long Hospital, Atlanta, Ga., 1951-52; assistant resident surgeon, Barnes Hospital, St. Louis, 1952-55; assistant in surgery, Washington University, 1952-55. Appointed for the Philippines, April, 1955. m. Mary Blanche Gilliland, Jan. 16, 1951. Permanent address: 1509—4th Court West, Birmingham, Ala.

DORROUGH, MARY GILLILAND
(Mrs. Robert Lee)

b. Attalla, Ala., Aug. 9, 1923, ed. Howard College, Birmingham, Ala., B.S., 1944; Medical College of Alabama, Birmingham, M.D., 1947. Rotating intern, 1947-48, assistant resident in pediatrics, 1948-49, resident in pediatrics, 1949-50, Crawford W. Long Hospital, Atlanta, Ga.; assistant resident, Children's Hospital, St. Louis, Mo., 1950-51; instructor in pediatrics for Emory University Medical School, Grady Memorial Hospital, Atlanta, 1951-52; physician, St. Louis County Health Department, Clayton, Mo., 1952-54. Appointed for the Philippines, April, 1955. m. Robert Lee Dorrough, Jan. 16, 1951. Children: Fredrick William, 1951; David Lee, 1953.

PHILIPPINES





DYSON, ALBERT HAMPY, JR.

b. Mohectio, Tex., Nov. 25, 1929. ed. Sam Houston State Teachers College, Huntsville, Tex., B.A., 1951; N.O.B.T.S., 1952-53; George Peabody College, Nashville, Tenn., M.A., 1953. Missionary, Home Mission Board, New Orleans, La., 1951-52; assistant pastor, Third Street Church, New Orleans, 1952-53; associate pastor, Shadowlawn Church, Prichard, Ala., 1953-54; substitute teacher, public schools, Nashville, 1954-55. Named special appointee for Nigeria, April, 1955. m. Ethel Ruth Widick, May 26, 1953. Permanent address: 4510 Gibson St., Houston 7, Tex.

DYSON, RUTH WIDICK (Mrs. Albert Hampy, Jr.)

b. Nashville, Tenn., July 9, 1927. ed. Georgetown (Ky.) College, A.B., 1948; S.W.B.T.S., 1950-51; Watkins Institute for Adult Education, Nashville, 1955. Director, Neighborhood Mission, First Church, Nashville, 1948-50; summer student worker, Home Mission Board, Oregon, Washington, 1951; missionary, Home Mission Board, New Orleans, La., 1951-53; elementary director, Shadowlawn Church, Prichard, Ala., 1953-54. Named special appointee for Nigeria, April, 1955. m. Albert Hampy Dyson, Jr., May 26, 1953. Child: Jocelyn, 1953.

NIGERIA



GROBER, GLENDON DONALD

b. Vicksburg, Miss., Jan. 18, 1930. ed. Ouachita Baptist College, Arkadelphia, Ark., A.B., 1950; S.B.T.S., B.D., 1954. Pastor, Charleston, Ark., 1948, Dumas, Ark., 1948-49, Little Rock, Ark., 1949-50, Austin, Ind., 1951-52, Golden Pond, Ky., 1953-55, Princeton, Ky., 1953-55; chaplain, recreational director, Western State Hospital, Hopkinsville, Ky., 1952-53; professor, Bethel College, Hopkinsville, 1954-55. Appointed for Equatorial Brazil, April, 1955. m. Marjorie Ann Steele, June 22, 1952. Permanent address: R.F.D. # 1, Barlow, Ky.

GROBER, MARJORIE STEELE (Mrs. Glendon Donald)

b. Ballard Co., Ky., May 30, 1931. ed. Murray (Ky.) State College, 1949-51; Jennie Stuart Memorial Hospital, Hopkinsville, Ky., R.N., 1952; S.B.T.S., 1954. Supervisory nursing, Western State Hospital, Hopkinsville, 1952-53; nurse, Kentucky Baptist Hospital, Louisville, 1953-54. Appointed for Equatorial Brazil, April, 1955. m. Glendon Donald Grober, June 22, 1952. Children: Michael Nevin, 1953; Cynthia Lee, 1954.

EQUATORIAL BRAZIL



HICKS, WADE BRYANT

b. Florence, S. C., Dec. 17, 1925. ed. Virginia Military Institute, Lexington, 1943; University of South Carolina, Columbia, 1944-45; Cornell Midshipmen's School, Ithaca, N. Y., 1945; Oberlin (Ohio) College, 1945-46; University of North Carolina, Chapel Hill, B.A., 1947; S.B.T.S., B.D., 1950, work toward Th.D., 1950-53, U. S. Navy, 1944-45; church youth director, Louisville, Ky., 1949-50; fellow, New Testament department, S.B.T.S., 1950-54; pastor, Forks of Elkhorn, Ky., 1950-53. Appointed for the Philippines, April, 1955. m. Peggy Lenora Greene, June 24, 1950. Permanent address: 823 W. Palmetto, Florence, S. C.

HICKS, PEGGY GREENE (Mrs. Wade Bryant)

b. Savannah, Ga., Feb. 18, 1927. ed. Coker College for Women, Hartsville, S. C., A.B., 1948. Director of religious education, First Church, Hamlet, N. C., summer, 1947; intern in religious education, Myers Park Church, Charlotte, N. C., 1948-49; Baptist Student Union secretary, Woman's College of University of North Carolina, Greensboro, 1949-50; secretary-receptionist, psychiatric department, Norton Infirmary, Louisville, Ky., 1950-51; director, nursery school, kindergarten, S.B.T.S., 1952-55. Appointed for the Philippines, April, 1955. m. Wade Bryant Hicks, June 24, 1950.

PHILIPPINES



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Missionary Family Album

Appointees (April)

BRASINGTON, J. Bryan, S. C., and Victoria Young Brasington, Fla., Peru.
CHAMLEE, Roy Z., Jr., Ga., and Martha Brooks Chamlee, Ill., Peru.
DORROUGH, Robert L., and Mary Gilliland Dorrough, Ala., Philippines.
DYSON, Albert H., Jr., Tex., and Ruth Widick Dyson, Tenn., Nigeria.
GROBER, Glendon D., Miss., and Marjorie Steele Grober, Ky., Equatorial Brazil.
HICKS, W. Bryant, S. C., and Peggy Greene Hicks, Ga., Philippines.
KENDALL, Douglas E., Mass., and Katherine Kerr Kendall, Ark., Indonesia.
MCCALL, Louis E., N. C., and Julia Seay McCall, S. C., Thailand.
MEUTH, Mary Sue, Ky., Indonesia.
SMALL, Tom G., Tex., and Mary Burnett Small, Va., Southern Rhodesia.
TAYLOR, Orville W., Ark., and Evelyn Bonham Taylor, Tenn., Nigeria.
WRIGHT, Robert M., and Paula Perkins Wright, Tex., Korea.

Appointees (May)

BENDER, William D., Kan., and Novella Chism Bender, Ky., Nigeria.
CLINE, P. A., Jr., N. C., and Georgia Smith Cline, Ala., Thailand.
COGGINS, Ross C., and Doryce Lengefeld Coggins, Tex., Indonesia.
ELDRIDGE, Eva Mae, Tenn., Nigeria.
HALSELL, Thomas E., and Mary Elizabeth Tolson Halsell, Ark., Brazil.
HUMPHREY, Mrs. J. H., Okla., Hawaii (Reappointed).
LOCKE, Russell L., Calif., and Veda Williams Locke, Ark., Nigeria.
MARTIN, Pauline, Tenn., Nigeria.
MULLINS, Charles D., and Sara Ruth Young Mullins, Ala., Hawaii.
ROBINSON, Gordon E., Ore., and Maxine Williams Robinson, Tex., Nigeria.
SANDERS, Marian, S. C., Mexico.
SNOW, Laura Frances, N. C., Chile.
WALWORTH, E. Harvey, Ill., and Martha Thomas Walworth, Ala., Mexico.

Arrivals from the Field

BAKER, Mr. and Mrs. Dwight L. (Israel), 901 Jackson St., Jefferson City, Mo.
BLANKENSHIP, Mr. and Mrs. Adrian E. (South Brazil), 1933 Carr-Ave., Memphis, Tenn.
BRYAN, Mr. and Mrs. Charles W. (Costa Rica), 505 Linwood Ave., East Point, Ga.
FULLER, Aletha (Nigeria), 542 Sandefer St., Abilene, Tex.
GOLDFINCH, Mr. and Mrs. Sydney L. (Paraguay), 604 Beatty St., Conway, S. C.
GREEN, Jessie (Malaya), c/o Dwight T. Green, Calhoun, Ga.

GREER, Jenell (Thailand), 4021 Crestridge Dr., Nashville, Tenn.
HARDY, Mr. and Mrs. Hubert L., Jr. (Chile), 402 Second St. (Box 39), Fulton, Ky.
HORTON, Mr. and Mrs. Frederick M. (Japan), 3504-12th St., N. E., Washington 17, D. C.
KIRK, Mr. and Mrs. James P. (South Brazil), R.F.D. 2, New London, N. C.
KONN, Mr. and Mrs. Victor (Hawaii), 214 Davis St., Gainesville, Tex.
NOWELL, Vivian (Nigeria), Box 396, Wendell, N. C.
PATTERSON, Dr. and Mrs. I. N. (Nigeria), c/o General Delivery, Wake Forest, N. C.
SHEPARD, Mr. and Mrs. John W., Jr. (Japan), c/o Mrs. Grover C. Prince, 629 Chestnut St., Camden, Ark.
WATTS, Dr. and Mrs. John D. W. (Europe), 4123 Seminary Pl., New Orleans, La.
WRIGHT, Mr. and Mrs. Morris J., Jr. (Japan), 604 Maple, Pasadena, Tex.

Births

FRANKS, Mr. and Mrs. Ruben I. (Chile), son, Jonathan Randall.
GOLDIE, Dr. and Mrs. Robert F. (Nigeria), son, John.
MCMILLAN, Mr. and Mrs. Virgil O. (Japan), son, Tommy.
OWEN, Dr. and Mrs. Frank B. (Indonesia), daughter, Sarah Virginia.
SATTERWHITE, Dr. and Mrs. James P. (Japan), daughter, Carol Ann.
WASSON, Mr. and Mrs. Melvin K. (Nigeria), son, Charles Thomas.

Blonnye H. Foreman

Blonnye H. Foreman, Southern Baptist missionary who was killed when his plane crashed in a remote section of the state of Goiás in Brazil, was first reported to have died on Wednesday, April 6. Subsequent investigations conducted by missionaries and Brazilian authorities have led to the conclusion that he very probably met his death more than a week earlier on Tuesday, March 29. His body was not recovered from the wreckage until more than two weeks after the accident occurred.

Deaths

JORDAN, W. B., father of Mrs. J. Ulman Moss (Venezuela), April 16, Floydada, Tex.
LUNSFORD, E. G., father of James A. Lunsford (South Brazil), April 12, Jonesboro, Ark.
SCHWARTZ, Harry C., father of Evelyn Schwartz (Indonesia), May 16.
WILLIAMS, Mrs. Della M., mother of Thelma Williams (Philippines), April 27.
WOLFARD, Lee A., father of Rodney B. Wolfard (South Brazil), May 19, Ashland, Ky.

Departures to the Field

JOINER, Mr. and Mrs. Garreth E., Casilla 503, Quito, Ecuador.
LAWTON, Dr. and Mrs. Benjamin R., Baptist Theological Seminary, Via Luigi Colla 6, Rivoli-Turin, Italy.
LIMBERT, Rosemary, 2 Chome, Meijimachi, Tobata, Japan.
STOKES, Lucy Belle, 110 5-Chome, Tokiwa cho, Urawa shi, Japan.
WESTER, Mr. and Mrs. William S., Rhodesian Baptist Mission, 4th Ave. and Mackenzie Rd., Parktown, Salisbury, Southern Rhodesia.

New Addresses

BRATCHER, Mrs. L. M. (South Brazil), 11 Ridge Rd., Louisville, Ky.
DAVIS, Mr. and Mrs. Horace V., Caixa Postal 98, Florianópolis, Santa Catarina, Brazil.
DAVIS, Mr. and Mrs. Robert C., Jr., Box 244, Lihue, Kauai, Hawaii.
GREEN, Dr. and Mrs. George, emeritus (Nigeria), Ridgecrest, N. C.
LONGBOTTOM, Mr. and Mrs. Samuel F., Jr., 1178-21st Ave., Honolulu, Hawaii.
LOW, Dr. and Mrs. J. Edwin, Baptist Mission, Eku, via Sapele, Nigeria, West Africa.
MARGRETT, Mrs. Anne S. (Argentina), c/o Maurice J. Sowell, 3754 Knollwood Dr., Chattanooga, Tenn.
MARLOWE, Rose (Japan), 125 S. Bayly, Louisville 6, Ky.
MOORE, Mr. and Mrs. Elton, Djalan Hegarmanah 41, Bandung, Indonesia.
MOORE, Dr. and Mrs. John Allen (Europe), 118 S. Green St., Tupelo, Miss.
POE, Mr. and Mrs. William A. (Nigeria), Rte. 3, Tuscaloosa, Ala.
RIFFEY, Dr. and Mrs. John L. (South Brazil), 3003 Aubert Ave., Louisville 6, Ky.
RINES, Annie, Baptist Hostel, Lagos, Nigeria, West Africa.
SANDERFORD, Mr. and Mrs. Matthew A., Joaquin Suarez 2960, Montevideo, Uruguay.
TODD, Anna Frances, Apartado Aereo 862, Barranquilla, Colombia.
YOUNG, Dr. and Mrs. James M., Jr., Sterling Memorial Hospital, Gaza via Egypt.

Retirements

BAGBY, Mr. and Mrs. Taylor C. (South Brazil), May 31.

Foreign Mission News

(Continued from page 13)

aging, it is my plan to make another trip to Pakistan in the early fall, with the hope of having something more definite to report to the October meeting of the Board," Dr. Crawley said.

Indonesia

Third Church Organized

Eight months after the beginning of Baptist mission work in Semarang, Java, the Seteran Baptist Church was organized April 3 with 24 charter members, 17 (nine Indonesians and eight Chinese) of whom were baptized during the service.

Services were held in both Indonesian and English. An international group in the Seteran area of Semarang has been meeting for English services in the missionaries' homes; and Indonesian services have been held at the Baptist Seminary for the people of the Simongan area of the city.

The organization was held jointly with the dedication of the new Simongan chapel on the campus of the Baptist Seminary of Indonesia. Though both groups were organized into the Seteran Baptist Church, they will continue to meet separately. The Simongan mission is expected to develop into a full church in the near future.

Plans are under way to construct the Seteran church building by December. The Simongan chapel was completed at a cost of approximately \$10,000.

Eighteen representatives from the other four Baptist stations in Indonesia attended the organizational meeting at Semarang. Those stations are Djakarta, Bandung, Kediri, and Surabaya.

Mr. W. B. Johnson, of Djakarta, treasurer of the Indonesian Baptist Mission, gave the dedication, and Rev. R. Keith Parks, missionary who will join the seminary faculty upon completion of language study in Bandung, preached the dedicatory sermon. Dr. Buford L. Nichols, seminary president and chairman for the organization, was elected church pastor.

Clinic Opened

The Baptist clinic in Kediri, Java, Indonesia, which opened the first of March, ministered to approximately 1,200 patients during its first four weeks of operation. Everley Hayes,

Southern Baptist missionary nurse, reports: "On Mondays and Fridays we usually see at least 100 patients and that is a lot, especially since Missionary Doctor Kathleen Jones sees most of them. Nearly all get *sumtiks* (injections), for they never think they have been properly treated unless they get 'shot.' All of them can use a good dose of vitamins so it is very much in order.

"We enjoy our work, even though we don't have much time for anything else. We have our Sunday school here at the house and have never had less than 75—most of the time over 100."

Nigeria

5,700 Baptisms

More than 1,000 people from 401 Baptist churches of Nigeria gathered at the recent meeting of the Nigerian Baptist Convention to give reports of their work and to make future plans. A record of 5,700 baptisms during the past year brought the membership of the churches to about 40,000. It is estimated, however, that more than 75,000 persons actually attend Baptist services in Nigeria each Sunday morning.

New Schools

There were 375,000 new pupils entering schools in the western division of Nigeria at the beginning of 1955, according to Dr. George W. Sadler, secretary for Africa, Europe, and the Near East for the Foreign Mission Board. In order that these might be accommodated, Baptists alone have opened, during the current year, 150 new schools. "Perhaps never in the history of the missionary enterprise have Christian missions been presented with more glorious opportunities than those now offered in this part of Africa," Dr. Sadler said.

Briefly

Argentina: Membership of Baptist churches in Argentina totals 10,650.

Spain: Concerning a recent visit to Lérida, Spain, where the Baptist chapel was closed in 1953, Missionary Charles W. Whitten reports: "Even though the people of the church still do not have a temple, they have very enthusiastic home meetings in the apartment of one of the deacons. At the close of the preaching service yesterday, a young man who had been studying for the priesthood for seven years, made a public profession of his faith in Christ."

God's Call

(Continued from page 5)

They are now giving four thousand dollars a year to support two missionaries on the field. There is now the greatest interest in missions in the history of the church. There is the largest number of young people dedicated to missions and to full-time Christian service that the church has ever had. Our going has done something that our staying could never have done.

When we made our decision known some of our close friends said, "Why don't you stay here at home and encourage young people to go?" I knew that would never answer the call that we felt to go. Not even paying a second tithe to foreign missions, which we tried for a while, will satisfy God's call. I could not conscientiously ask others to go when I would not go. It is true that one positive achievement outweighs all the negative arguments and that one example does more good than all the persuasion.

Have you honestly faced God's call to missionary service? My wife and I have never had greater joy and peace than we have had since we answered God's call to be missionaries. You will find the same joy and peace when you are in the center of God's will.

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New Appointees (Continued from page 27)

KENDALL, DOUGLAS EDWARD

b. Worcester, Mass., Oct. 3, 1926, ed. Hardin-Simmons University, Abilene, Tex., B.A., 1951; S.W.B.T.S., B.D., 1954; U. S. Navy, 1944-46; personnel clerk, sugar company, Maui, Hawaii, 1947; summer student worker, Home Mission Board, Louisiana, 1949, California, 1950; pastor, Rock Hill Mission, First Church, Bowie, Tex., 1953-55; substitute teacher, junior high schools, Ft. Worth, Tex., 1954-55. Appointed for Indonesia, April, 1955. m. Emma Katherine Kerr, July 17, 1954. Permanent address: 903 S. Adams, Dallas, Tex.



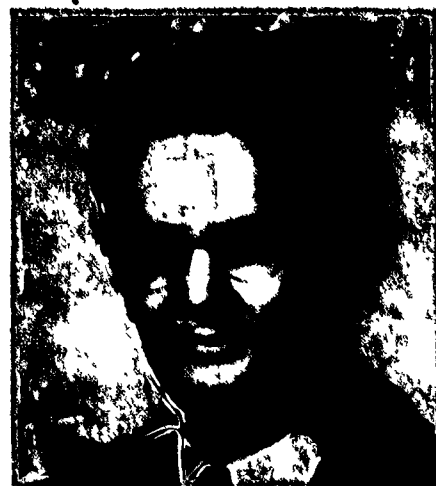
KENDALL, KATHERINE KERR (Mrs. Douglas Edward)

b. Batesville, Ark., April 26, 1927, ed. Southern Methodist University, Dallas, Tex., 1944-45; Baylor University, Waco, Tex., B.A., 1948; Baylor University Hospital School of Nursing, Dallas, B.S. in nursing, 1951; S.W.B.T.S., 1952-54. Assistant clinical instructor in medical nursing, Memorial Hospital, Houston, Tex., 1951-52; medical staff nurse, Baylor Hospital, summer, 1952; surgical staff nurse, Harris Hospital, Ft. Worth, Tex., 1952-55. Appointed for Indonesia, April, 1955. m. Douglas Edward Kendall, July 17, 1954.

INDONESIA

McCALL, LOUIS EDMUND

b. Spencer, N. C., Jan. 18, 1926, ed. Howard Payne College, Brownwood, Tex., 1946-47; Cumberland University, Lebanon, Tenn., B.A., 1950; S.E.B.T.S., B.D., 1954, Th.M., 1955. U. S. Navy, 1944-46; teacher, principal, coach, high school, New Prospect, S. C., 1951; educational director, First Church, Inman, S. C., 1951; youth-educational director, First Church, Thomasville, N. C., 1952-54; pastor, Powell's Chapel Church, Murfreesboro, Tenn., 1948-50, Leesville Church, Raleigh, N. C., 1954-55. Appointed for Thailand, April, 1955. m. Julia Marie Seay, Sept. 4, 1946. Permanent address: 26 Gosnell Ave., Inman, S. C.



McCALL, JULIA SEAY (Mrs. Louis Edmund)

b. Inman, S. C., Aug. 21, 1924, ed. Howard Payne College, Brownwood, Tex., 1946-47; Cumberland University, Lebanon, Tenn., A.B., 1950. Clerk, department manager, variety store, Spartanburg, S. C., 1941-46; cashier, dress shop, Raleigh, N. C., 1951-52; secretary, soil conservation office, Spartanburg, summer, 1941, mill company, Raleigh, 1952, insurance company, Raleigh, 1952-55. Appointed for Thailand, April, 1955. m. Louis Edmund McCall, Sept. 4, 1946. Child: Michael Louis, 1947.

THAILAND

MEUTH, MARY SUE

b. Henderson Co., Ky., Dec. 30, 1927, ed. Bethel College, Hopkinsville, Ky., certificate, 1949; Carson-Newman College, Jefferson City, Tenn., A.B., 1951; Carver School of Missions and Social Work, M.R.E., 1955. Vacation Bible school worker, Home Mission Board, Alabama, summer, 1951; secretary, assistant to pastor, East Chattanooga Church, Chattanooga, Tenn., 1951-53; secretary, alumni office, Carver School, 1953-55. Appointed for Indonesia, April, 1955. Permanent address: 605 Kimsey Lane, Henderson, Ky.

INDONESIA



SMALL, TOM GRISHAM

b. Pinehill, Tex., May 12, 1924, ed. A. and M. College of Texas, College Station, 1942; University of Houston (Tex.), 1945-46; Howard Payne College, Brownwood, Tex., B.A., 1949; S.W.B.T.S., B.D., 1955. U. S. Army, 1943-45; pastor, De Leon, Tex., 1948-51, Sipe Springs, Tex., 1949-50, Monkstown, Tex., 1950-51, Gorman, Tex., 1951-54; employee, department store, Ft. Worth, Tex., 1954-55. Appointed for Southern Rhodesia, April, 1955. m. Mary Enid Burnett, May 19, 1951. Permanent address: Rte. 1, Box 290, Danville, Va.

SMALL, MARY BURNETT (Mrs. Tom Grisham)

b. Bassett, Va., May 5, 1928, ed. Averett College, Danville, Va., diploma, 1947; Westhampton College, University of Richmond (Va.), B.A., 1949; S.W.B.T.S., M.R.E., 1951. Vacation Bible school worker, Virginia Baptist Board of Missions and Education, Richmond, summers, 1946-47, 1949-50; secretary, South Ft. Worth (Tex.) Church, summer, 1954; receptionist, secretary, steel company, Ft. Worth, 1954-55. Appointed for Southern Rhodesia, April, 1955. m. Tom Grisham Small, May 19, 1951. Child: Mary Esther, 1952.

SOUTHERN RHODESIA





TAYLOR, ORVILLE WALTERS ("Tom")

b. Union Co., Ark., Sept. 20, 1917. ed. Ouachita Baptist College, Arkadelphia, Ark., A.B., 1947; University of Kentucky, Lexington, M.A., 1948; Duke University, Durham, N. C., candidate for Ph.D., 1953. U. S. Army, 1941-46; U. S. Army Reserve, 1946-48; U. S. Air Force Reserve, 1948-53; chairman, department of history, Little Rock (Ark.) Junior College, 1950-53. Named special appointee for Nigeria, April, 1953. m. Evelyn Adella Bonham, Dec. 5, 1942. Permanent address: 1838 Chester St., Little Rock, Ark.

TAYLOR, EVELYN BONHAM (Mrs. Orville Walters)

b. Memphis, Tenn., Nov. 26, 1922. ed. Albany (N. Y.) State Teachers College, 1943-44; Ouachita Baptist College, Arkadelphia, Ark., A.B., 1947. Clerk-typist, railroad retirement board, Chicago, Ill., 1942. Veterans Administration, North Little Rock, Ark., 1944-45; secretary, Arkansas Baptist State Convention headquarters, Little Rock, 1945, post chaplain office, Shepard Field, Wichita Falls, Tex., 1946; stenographer, Veterans Administration, Little Rock, 1951-52. Named special appointee for Nigeria, April, 1953. m. Orville Walters Taylor, Dec. 5, 1942. Child: Michael William, 1947.

NIGERIA



WRIGHT, ROBERT MAX

b. Bremond, Tex., Nov. 24, 1923. ed. A. and M. College of Texas, College Station, 1941-43, 1946-47; Baylor University College of Medicine, Houston, Tex., M.D., 1951. U. S. Army, 1943-46; student pastor, Westhime Mission, Houston, 1948-50; intern, Jefferson Davis Hospital, Houston, 1951-52; surgery resident, Veterans Administration Hospital, Houston, 1952-53. Robert H. Green Hospital, San Antonio, Tex., 1953-55. Appointed for Korea, April, 1955. m. Paula Perkins, Oct. 2, 1945. Permanent address: 233 Compton Ave., San Antonio, Tex.

WRIGHT, PAULA PERKINS (Mrs. Robert Max)

b. Roby, Tex., Oct. 23, 1922. ed. Parkland Hospital Nursing School, Dallas, Tex., R.N., 1945. U. S. Army Nurse Corps, 1945; private duty nurse, College Station, Tex., 1946. Houston, Tex., 1947-48. Appointed for Korea, April, 1955. m. Robert Max Wright, Oct. 2, 1945. Children: Robert Max, Jr., 1948; Judith, 1949; Jill Elaine, 1951.

KOREA



Toward a Greater World Vision

(Continued from page 9)

ministry on a world scale. We are also persuaded that God has planted in our hearts the convictions which have characterized Baptists throughout their history and for which so many have paid a high price of suffering and martyrdom.

These New Testament principles out of which flow life-giving streams of religious liberty must be shared in every land. World Christianity would suffer an immeasurable loss if these vital principles should be eclipsed. It is our responsibility to project a world ministry aimed at reaching those who have never known Christ as Saviour and bear clear testimony to these vital principles, which if they had been recognized and followed, would have made impossible the dark story of hierarchical arrogance, sacramental superstition, and bloody inquisitions which stain the pages of Christian history.

What we are really worth to our Lord in this day of destiny is in direct proportion to our vision of world ministry. We must translate that vision into personal decisions which will fruit in a vast extension of our service for Christ on a world scale.

Books

(Continued from page 20)

is informative, entertaining, and satisfying reading.

Sentence Reviews

Walking in the Light, by Marjorie Wilkinson (Abingdon Press, \$1.00). Testimonies of people such as Paul, David Livingstone, Martin Luther, and Helen Keller.

Knowing the Old Testament, by James P. Berkley (Judson Press, \$2.50). A study book in the "American Baptist Training Series"; answers questions about the Old Testament books, their writers, their literary form, how they came to be Holy Scripture, their message today.

Crusade Songs, compiled by W. Hines Sims (Broadman Press, 45 cents). Contains one hundred and fifty familiar gospel hymns and choruses.

Hinges of Destiny, by Ralph W. Loew (Muhlenburg Press, \$2.75). A collection of sixteen striking sermons dealing with choices men must make in everyday living.

The Age of Reformation, by E. Harris Harbison (Cornell University Press, \$1.25). One of a series of "narrative essays in the history of our tradition from its origins in ancient Israel and Greece to the present," this book deals with the struggle of conscience and faith that tore at Europe at the beginning of the modern era.

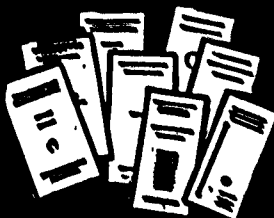
God's Seven Abominations, by W. B. Riley (Van Kampen Press, \$1.00). Sermons based on Proverbs 6:16-19, by a forceful preacher who loved to expound the Bible.

The Woman of Tekoah, by Clarence E. Macartney (Abingdon Press, \$2.00). Twelve sermons based on Bible characters, touching virtues and vices that still persist in human nature.



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Elizabeth Minshew



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2. *Map of the Near East*—a map, 17 x 22 inches in size, designed to enable you to locate areas that will be pointed out in your study of "The Moslem World." This item may be used with maximum effectiveness in connection with a commercial map of the world. One section of the map shows the percentage of Moslems in the total population of countries in Africa and Asia. Another section shows Arabia, the birthplace of Islam. Another corner carries a listing of locations in Egypt, Israel, Jordan, and Lebanon where Southern Baptist missionaries were located as of March, 1955.

3. *1955 Foreign Missions Study Pamphlet*—a compilation of all materials prepared by the Foreign Mission Board to implement a study of the 1955 foreign mission study theme, "The Moslem World." This item will introduce you to the graded series and the leaders' guides. (Books and leaders' guides are prepared for Adults, Young People, Intermediates, Juniors, and Primaries.) Brief descriptive paragraphs are given on each book and author. This pamphlet gives a complete check list of current materials divided into two groups, mission study literature by areas, and promotional literature dealing with the total foreign mission undertaking. An order blank has been provided for your convenience.

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(Continued from page 11)

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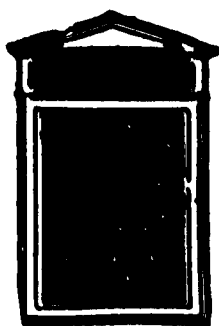
You have projected this kindergarten through your gifts, your prayers, and your messengers. Now yours is the responsibility to pray for the Holy Spirit to come and for the winning to Christ of these homes and these peoples!

A Pastor's Wife

(Continued from page 5)

As my husband and I drove down the winding road from Ridgecrest, we faced the question together for the first time. We knew in our hearts that God was calling, and we must answer.

That was almost one year ago. In March we were appointed to Thailand. Our sailing date is August 1. Now I really want to go, I wouldn't change places with anyone. Yes, our roots were deep, but God knows how and when to transplant!



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Malaya Moslems

(Continued from page 8)

went on the annual pilgrimage to Mecca. They are usually the elders, and if they die on the trip that is "a good death." The trip of five months costs about seven hundred dollars.

In the Moslem schools of Penang there are about two thousand students studying the Koran. There is no way now to obtain statistics on all the Moslem schools in Malaya. Their sabbath is on Friday, and in some areas Government offices and schools close on that day. The Federation capital is Kuala Lumpur.

Someday the door will certainly open. In the meantime Southern Baptists have no one studying this branch of the Malay tongue.

Pray for us.

Additional References

BRIAN HARRISON, *South-East Asia* (Macmillan, 1954).

RICHARD O. WINSTEDT, *Malaya and Its History* (Hutchinson's University Library, 1951).

ERNEST HENRY GEORGE DOBBS, *Malaya and South-East Asia* (University of London Press, Ltd., 1952).

W. S. MORGAN, *The Story of Malaya* (Malaya Publishing House, Ltd., 1953).



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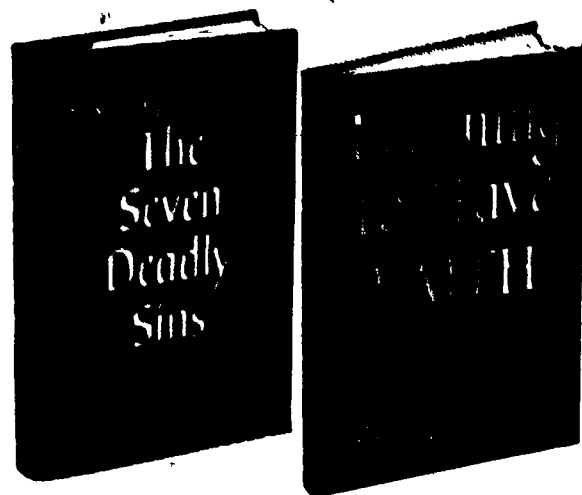
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BUT GOD USED HER WITNESS
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