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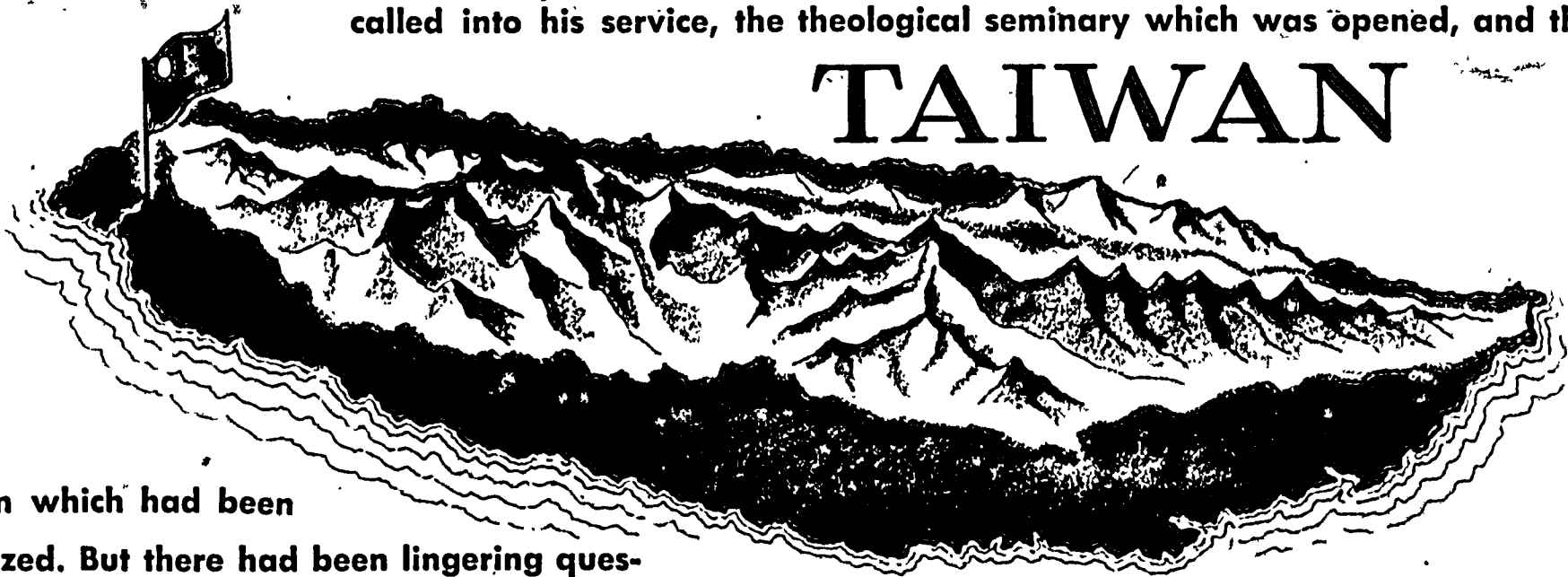


The Eternal Contemporary

"The Holy Spirit fell on them, even as on us at the beginning" (Acts 11:15 ASV).

GLORY in the adequacy of the gospel for all the world, adequate because of our loving Heavenly Father, whose Book is universal in appeal, whose Son is Redeemer of all. Yet sometimes we forget that there is also an eternal Holy Spirit, one who leads people of all nations into experiences of grace identical to those he has given us. Although Peter and the early church were surprised to discover that the Holy Spirit could work in the hearts of the Gentiles, today it is just this conviction that calls the Christian to dare much for him. The young Chinese seminary student standing before me was bright eyed, sincere, and anxiously intense as he spoke: "Pastor, I would like to go to Green Island to preach the gospel. If possible, I would like to go right now. I can complete my seminary work later." Although he continued to speak, I hardly heard him; for my heart was filled with spontaneous praise to God for this new manifestation of the work of the Holy Spirit. In a moment there flashed through my mind the entire drama of God's work on Taiwan. I remembered the small beginnings just a few years before, the people born into the kingdom, the churches established, the youth called into his service, the theological seminary which was opened, and the con-

TAIWAN



vention which had been

organized. But there had been lingering ques-

tions: What about the remote villages of Taiwan,

the aborigines in the almost inaccessible mountain areas, the overseas Chinese on the islands of the seas?

What about near-by Green Island just off the coast of Taiwan with its destitute people who did not know a

single gospel witness? Our missionaries are too few. Our Chinese can reach only a part of those around their

churches. Who would go? Could the Chinese? Would the Chinese feel a burden for Green Island? Now one

stood before me giving quiet testimony to the call of the Holy Spirit to go to this very island. Just as in the

early church God's Spirit fell on the disciples and sent them out, exactly as he gave me a sense of commission, so

he is speaking to the Chinese. The work is his! By him are the gospel messengers chosen and sent out. On

the stage of history, men may come and go; but the Holy Spirit is the Eternal Contemporary, working in every

age and clime. We labor in this faith!

O ETERNAL SPIRIT, we thank thee that thou art from everlasting to everlasting. Forgive us our lack of faith to dare for thee. Empower us for the ageless task of world redemption. In Christ's name. Amen.

—W. CARL HUNKER

THE *Commission*

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DIALOGUE ON PERSONNEL

Advance through Life Commitment



Elmer S. West, Jr.
Secretary for Missionary Personnel



Baker James Cauthen
Executive Secretary

EDITORS' NOTE: *Because personnel is of primary importance in the constant effort to evangelize the world, we have attempted to dramatize the missionary recruitment phase of the Foreign Mission Board's work by arranging an informal dialogue between Dr. Baker James Cauthen, executive secretary, and Rev. Elmer S. West, Jr., personnel secretary, on plans and goals in the enlistment of young people to live and serve among the peoples of the world. Dr. Cauthen and Mr. West conclude their talk by putting the responsibility for missionary recruitment upon all church members—parents, teachers, organizational leaders, and others. The individual Christian must decide if his church will be a comfortable association of religiously minded men and women or if it will be a powerful force in the winning of a lost world to faith in Jesus Christ. This is the inescapable challenge facing Southern Baptists during this World Missions Year and in all the years which lead up to and through the Baptist Jubilee Advance ending in 1964. Read this article to find out what you can do.*

Dr. Cauthen: Mr. West, Southern Baptists are interested in knowing about progress in sending missionaries. Advance in world missions really means that we are placing more missionaries in more locations with more equipment to do a more effective service in our Lord's cause. I think we would do well to explore the progress we are making in the appointment of missionary personnel.

Mr. West: One of the most impressive things which I see, Dr. Cauthen, is the quality of the young people who come to us for appointment and go on out to serve Christ. As we are challenged to send more missionaries to more places of service around the world, we are inspired by the quality of lives committed to this task.

In talking with me last summer about our missionary appointees, the director of one of our overseas language schools asked, "What do these Southern Baptists have that others don't have?" Then she added, "And that includes the missionaries of my own denomination."

I told her I could not put my finger on any one particular thing unless it is at the basic point of a deep motivation, a sense of personal calling of God to go out to win others to Christ.

Dr. Cauthen: You are exactly right. The quality of missionaries placed abroad is of very great importance. As we place more well-trained, highly qualified men and women in locations of need throughout the world, the service that is being rendered will inevitably be strengthened and will move forward even more rapidly.

As all Southern Baptists know, we are now in a program of advance with the announced purpose of having a foreign missionary staff of at least 1,750 by the close of 1963. In 1964 the Baptists of the United States will celebrate the 150th anniversary of the organization of Baptist work in this country. By that time we want to have as extensive a world missionary undertaking as possible. I am growing more and more encouraged about the matter.

Mr. West: Yes, we have reason to be encouraged. After appointing 121 missionaries in 1956, we entered 1957 with a total of 1,113 active foreign missionaries. And, as you know, our

objective is to appoint a minimum of 130 in 1957.

Dr. Cauthen: If we appoint 130 missionaries this year, we ought to have a net gain of 100. It will take about thirty replacements to maintain our present staff.

Then, presuming that we can have a net gain of 100 missionaries per year through 1962, we would enter 1963 with 1,713. This means that we could anticipate a total of 1,813 missionaries by the beginning of 1964. A net gain of 100 during 1964 would bring us to the close of our Baptist Jubilee Year with 1,913 foreign missionaries. Is it too much to expect that, through prayer and work and faith, we may come to the end of that year with 2,000, rather than 1,913, missionaries under appointment.

That would mean lifting our net gain over the entire period, beginning with 1957 and continuing on through 1964, from 100 to 110 per year. Considering replacements, this would call for the appointment of at least an average of 140 missionaries per year. It is my hope that as we push along we may be able to bring our average number of appointments up to the place that we can have 2,000 missionaries by the end of Baptist Jubilee Year.

Mr. West: This points up the real challenge that is before Southern Baptists today. When we take a look at what has been done during the past nine years, I think we can see what we have before us and what Christ expects us to do.

At the beginning of 1948, the year the Advance Program began, we had 625 missionaries under appointment. Then, as you have already said, we had 1,113 under appointment at the end of 1956. During these nine years of advance we have appointed 761 missionaries, or an average of 84 per year. During this period we lost, due to retirement, death, and resignation, a total of 276 missionaries, or an average of 30 per year. Thus, our average net gain was 54 per year.

What you are saying, Dr. Cauthen, is that if we accept this challenge of having two thousand missionaries under appointment by the end of 1964, we must double our net gain for the next eight years.

Dr. Cauthen: I believe this larger ob-

jective can be attained because there are indications that Southern Baptists are moving into a period of accelerated expansion in our witness around the world.

For one thing, there is a growing longing in many of the thirty thousand churches in the Southern Baptist Convention that from each church there might come a missionary. Already, this concern is resulting in many young people from the widely scattered churches giving themselves to the cause of world missions.

A second indication is a new spirit of inquiry on the campuses of the colleges across our country. At the Southern Baptist Student World Missions Congress held in Nashville, Tennessee, in late December, it was evident that the question of missions is a very real and vital matter to the twenty-five hundred young people who were there. More than ever before, college students are giving their names to the Foreign Mission Board to express their availability for overseas service.

Another sign of this forward move is seen on the campuses of the theological seminaries of our Convention. Many seminary students are committing their lives to world mission service.

Another factor that gives encouragement is that a very large number

of men and women, now in responsible places of leadership where they might spend the rest of their lives, are considering leaving those positions and going to the mission fields. In fact, there are enough of those people throughout the Southern Baptist Convention to bring our staff up to two thousand missionaries at a very early date; and it is because of the spirit of inquiry among these people in particular that we feel very much encouraged.

Mr. West: One of the clearest indications of this growth of deep concern about which you are talking is to be seen right here in the work of our personnel department. As you know, we found it necessary about eighteen months ago to divide the work of our department into two divisions.

We now have the volunteer division which is headed by Rev. Bill B. Cody, assistant secretary for personnel. Mr. Cody has the responsibility of working with the young people of college age and below who have committed their lives to God's leadership in world mission service.

Then we have the candidate division. In this division, Miss Edna Frances Dawkins, also an assistant secretary in the department, and I have the opportunity of working with those who have finished their under-

Africa, Europe, and the Near East

Anticipated Missionary Staff by 1964

Africa

East Africa	65
French Equatorial Africa	35
Ghana	35
Nigeria	260
Southern Rhodesia (Northern Rhodesia and Nyasaland)	75
Europe	75
Near East	50

In Order to Reach This Approximate Goal

The Foreign Mission Board Must Appoint:

- 98 (49 couples) for preaching, general field work, and theological and religious education
- 8 single women for Woman's Missionary Union and general field work
- 52 (26 couples) for teaching and school administration
- 15 single women for teaching
- 47 registered nurses
- 18 medical doctors

graduate work and are now in seminaries and medical or other graduate schools. We also work with this growing group to which you have just referred, Dr. Cauthen—those who have finished all academic work and are now in pastorates or in various professional fields.

It is most encouraging to realize that in the past three years the number of missionary candidates has almost doubled. In our candidate division we now have approximately fourteen hundred persons seeking appointment; and Mr. Cody says there are well over twenty-six hundred missionary volunteers in his division.

These figures do not indicate that we have all the people we need; for we realize that many out of the group of fourteen hundred candidates are still three to seven years from appointment, though they have already finished their college work. This points up the fact that if we are to do what we need to do and what God is calling us to do in the years immediately ahead this reservoir of committed young people must be vastly enlarged until we have, not four thousand, but between six and eight thousand who are dedicated to this world witness.

Dr. Cauthen: We hope all Southern Baptists will keep in mind that the announcement of this objective of 1,750 missionaries as a first step and of 2,000 by the close of 1964 as the enlarged concept of that step in no way means that this is the maximum size of mission operation Southern Baptists ought to have.

In fact, we ought to have that many missionaries across the world today; and we certainly will be anticipating, well in advance of reaching these objectives, the suggesting of new goals to be reached in the placing of missionaries throughout the world. To that end our people will be interested in knowing that plans are already laid with regard to the areas where all these missionaries will be expected to go.

Southern Baptists work in three

Latin America

Anticipated Missionary Staff by 1964

Argentina	75	Ecuador	15
Bahama Islands	4	Guatemala-Honduras ...	20
Equatorial Brazil	40	Mexico	55
North Brazil	60	Paraguay	20
South Brazil	125	Peru	35
Chile	40	Spanish Publishing House	15
Colombia	50	Uruguay	15
Costa Rica	6	Venezuela	25

In Order to Reach This Approximate Goal

The Foreign Mission Board Must Appoint:

- 124 (62 couples) for preaching, general field work, and theological and religious education
- 30 single women for teaching, good will center work, and religious education
- 10 registered nurses
- 8 medical doctors

large areas of the world: (1) Africa, Europe, and the Near East, (2) Latin America, and (3) the Orient. There are tremendous needs in all the countries of these areas; and the requests for missionaries already set before the Foreign Mission Board are large enough to utilize the entire group of new missionaries which we hope to see on the fields by the close of 1964. We, therefore, are calling for missionaries to meet definite places of need throughout all of our work.

Mr. West: I think it would be well to point up another thing right here. As we continue to talk about an ever increasing number of additions to our missionary family around the world, it should be perfectly clear to all Southern Baptists that we have not the slightest intention of lowering the requirements for missionary service. It has been well known through the years that appointment for missionary service involves meeting some of the most rigorous requirements of health, emotional stability, and complete commitment of life.

Dr. Cauthen: I am sure Southern Baptists know that it is not simply the number of missionaries that is important, but also the quality of missionaries and the effectiveness of their ministry. It is for this reason that all advance in missionary personnel will be made on the basis of careful appointment of missionaries in keeping with the expectation of the Southern Baptist Convention.

All our people remember, as they read the constitution of the Southern Baptist Convention, that there is a specification that mission boards shall, prior to appointing any missionary, see that he bears evidence, from every angle, of fitness for missionary service. As we advance in missionary personnel we will do so in keeping with the clear expectations of the Convention, as well as the clear indications of wisdom, in undertaking to appoint missionaries who can render as effective service as possible.

Mr. West: As we continue to place before our Southern Baptist people the claims of a world in need, I think we find one of the deepest challenges in the realization that year by year we have minimum and urgent requests from our various Missions [organizations of missionaries] around the world for far more missionaries than we are able to appoint. For each of the past three years these requests

He is no fool who gives what he cannot keep to gain what he cannot lose.

—From diary of one of the five men who lost their lives at the hands of the Auca Indians in Ecuador in 1956

have aggregated more than five hundred.

Dr. Cauthen: It may be in order here to explain briefly how these requests come to us.

Mr. West: At the end of the summer all the missionaries in a given country or area get together for prayer, for inspiration, for examination of the past year of work, and to present plans for the new year. At that time requests are sent to the Foreign Mission Board as they are voted in a democratic fashion by the Mission.

These requests involve money for the expansion of the work, for the building of badly needed homes, hospital units, schools, and churches. And they also include urgently needed missionary assistants. Even if we reach our goal of 130 appointments this year, we will send to the field only one missionary for every four requests.

Dr. Cauthen: Quite naturally, the largest number of requests and the largest number of appointments is in the category of missionary ministers of the gospel. We are engaged in foreign mission service primarily in order to win people to Christ—to lead them to know Christ as personal Saviour and to receive in their lives the blessing that comes in fellowship with God in Christ.

This means that we must preach the gospel, we must grow churches, and we must help to cultivate new

Christians and give leadership as they become witnesses in their communities. It will always remain that the missionary minister of the gospel will be most in demand wherever we carry on our work in the world.

Mr. West: I think a few words about the other types of missionary service rendered in many countries would be of interest and would point out the special qualifications needed. While it is true, in the very broadest sense, that the missionary preacher undergirds all that we do around the world, workers in areas other than the ministry also have an important part in this great evangelistic witness.

In order to develop national leaders we must have missionaries, usually men, who are highly trained to serve as professors in theological institutions on the mission fields.

As we seek to educate the children and young people in the countries where we are at work, we find the need for single women to teach in the primary and secondary schools. There is also the need for single women to enter into good will center work.

Dr. Cauthen: Mr. West, we should also mention that a special challenge in evangelism is presented by colleges and universities not under Christian direction. In many lands there are large universities in cities where mission work is established.

Great opportunity prevails among these young people. Already a program of evangelism is being extended



through student centers adjacent to the campuses. In many cases Bible classes are taught in student centers, and large numbers of young people are attracted. We actually have only begun to develop this vast field of missionary possibility; but there is already a need for several missionary student workers.

Mr. West: One of the fields now opening up to us with much promise for the future is that of religious education; and we are having requests not only for women who have taken their seminary work in this field, but also for men who can go out to teach in the seminaries and to help the churches promote the type of program which has so richly blessed Southern Baptists. There are limited but growing demands for leadership in the field of church music.

Dr. Cauthen: You are right, Mr. West. Advance in world missions is not only a matter of placing more missionaries in more locations but is also a matter of increasing the effectiveness of our ministry. We are aware that the developments in the life of Southern Baptists which have led toward sustained growth through-

The Orient

Anticipated Missionary Staff by 1964

Hawaii	40	Korea	60
Hong Kong-Macao	30	Malaya	40
India	10	Pakistan	20
Indonesia	100	Philippines	60
Japan	150	Taiwan	40
Thailand	50		

In Order to Reach This Approximate Goal The Foreign Mission Board Must Appoint:

- 130 (65 couples) for preaching, general field work, and theological and religious education
- 35 single women for evangelistic work and religious education
- 25 teachers for high schools and colleges
- 20 registered nurses
- 15 medical doctors

out our Convention have come about as God has blessed and as our people have given constant attention to evangelism and the growing of churches. We must stand ready to share with all areas throughout the world the very best lessons we have been able to learn concerning these important aspects of work.

Quite obviously, no attempt will ever be made to provide educational and music directors for local churches throughout the world. Every effort will be made to train those workers on the mission fields from among the nationals whom God will call. For this reason strong departments of religious education are being developed in the seminaries abroad. Publishing houses render the same strategic service to their areas that the Sunday School Board does to the Southern Baptist Convention.

Mr. West: We must add a word about the opportunities in the field of medical evangelism. When a doctor, nurse, or another person trained in the field of medicine goes to the mission field he has the opportunity of ministering to a diseased body in order that he might have a richer privilege of witnessing to a lost soul.

One of the most urgent requests we have today is for nurses. There are not nearly enough well-trained missionary nurses to work with the doctors in our medical centers. We need more doctors, medical technicians, pharmacists, and others; but the most pressing need is for nurses.

Dr. Cauthen: Through medical missions ministries of love and mercy are making their impact upon areas knowing little of the love of Christ.

Mr. West: The field of agricultural missions is beginning gradually to open up. And there are a number of more specialized areas of service which come to our attention from time to time; but because these are not of a broad nature we are not able to give a great deal of publicity to them.

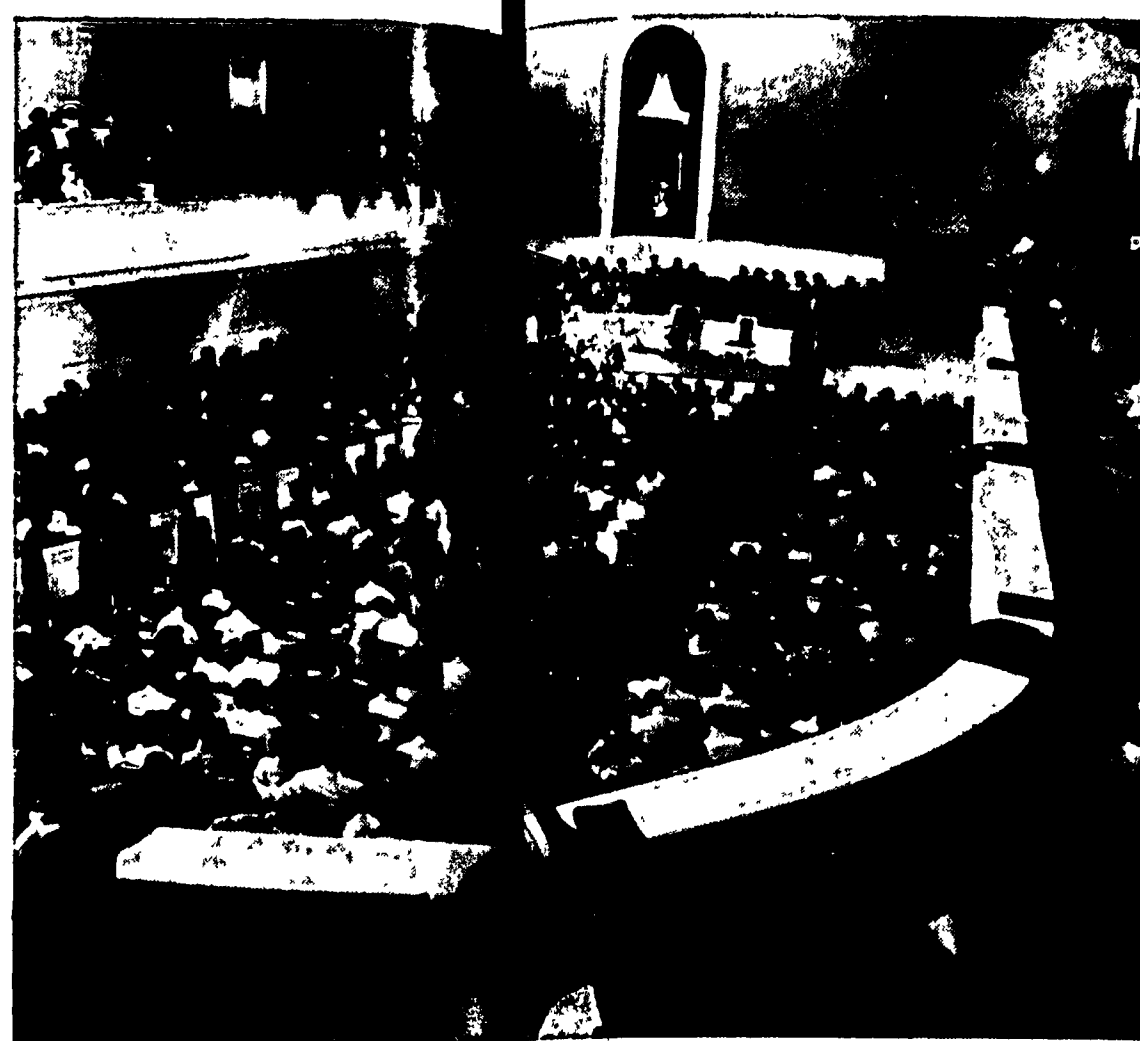
However, I will mention one of these as symbolizing several others. That is the need for men and women with a background of business training and experience who will respond to God's call to go out and work in the headquarters offices of the Baptist Missions. A person with this background will find that he can render a very unique and altogether neces-

sary service, not only to all the missionaries in a country, but also to many of the national Christians as they work together to build God's kingdom.

Dr. Cauthen: To demonstrate some of the needs we have been talking about we could look at several places in the Orient. For instance, we need to place a large mission staff in Korea; and in placing these missionaries we need people with the types of training just described in these general classifications. We ought to have sixty missionaries in Korea now; but we have only twenty-eight.

Another illustration of Orient need is found in Indonesia where every type of worker outlined is urgently needed. Indonesia has a population of 81,000,000; but we have a missionary staff of only thirty-four in that country. We ought to have one hundred missionaries in Indonesia so that we might expand into Sumatra, Bali, and other sections of the country, as well as to other locations on the island of Java where our missionaries are now stationed. In fact, the time ought to come when we can go over into Dutch New Guinea and do some work in those areas of primitive need.

Another urgent need in the Orient is that of Pakistan with its 76,000,000 people. We have just entered East Pakistan where live more than half of



The twenty-five hundred students attending the Southern Baptist Student World Missions Congress in Nashville, Tennessee, bow in prayer.



Dr. Baker James Cauthen tells students of the need for foreign missionaries.

these; but later we ought to enter West Pakistan.

And our prayers are that a little later we can go into India. All of this calls for many missionaries; and we hope qualified people will be available.

Mr. West: I would like to mention some of the areas of great need in Latin America. Perhaps we sometimes feel that because Latin America is close to us the need for the gospel in that vast thriving continent is not as extensive as it may be in other places. Of course, the population there is not nearly so great as compared with the masses of people in the Orient; and yet there are countries in Latin America where a very few missionaries must progress at a slow pace because there are not enough workers. These areas should be strengthened by the sending of missionary recruits.

For instance, Ecuador has only four missionaries at present. A couple, now in language school, should be on the field within the next few months; but this country stands in crucial need of additional workers.

We look at Peru, Venezuela, and other countries of larger or smaller size on across the southern continent, and we see the need for more missionaries to help strengthen those who have been won to Christ.

Even in South Brazil, where Southern Baptists have had a rich missionary endeavor for many decades, we still find vast areas where there is little or no witness. One place, one hundred miles in diameter, has been pointed out as having a million people but no Baptist witness whatsoever and only two struggling evangelical churches.

Dr. Cauthen: Needs similar to those we have mentioned concerning Latin America and the Orient are also found in Africa, Europe, and the Near East. We ought to think about Africa in particular for a moment. For many years Southern Baptist work in Africa has been concentrated in Nigeria. It has borne rich fruit; and we in no way have more missionaries in Nigeria than we ought to have. We could use several times that number.

However, we ought to undertake to spread our resources as widely as we can so as to meet need generally; and in recent years advance has been made into Ghana (formerly the Gold Coast), Southern Rhodesia, Kenya, and Tanganyika. In the future other advances will be recommended.

For one thing, advance into French West Africa is now under consideration. We ought to give serious study

(Continued on page 39)



Youths at the World Missions Congress ply Billy Graham with questions. For his answers the evangelist often turned to the Bible in his hands.

Specialized Services

In addition to the many preachers, teachers, doctors, and nurses needed overseas; there are some highly specialized opportunities in the over-all program of church development, Christian education, and medical services. There are requests for the appointment of one or more missionaries prepared to serve in each of the following categories:

Business

Accountant
Bookkeeper-Typist
Business Manager
Mission Treasurer
Office Secretary

Medical

Dentist
Hospital Administrator
Medical Technician

Publication

Book Editor
Editorial Writer
Printer
Printing Plant Manager

Education

Home Economics Teacher
Kindergarten Worker
Librarian
Manual Arts Instructor
Music Teacher
Religious Education Worker
Science Teacher

Miscellaneous

Agriculturalist
Architect
Dietitian
Good Will Center Worker
Student Worker



A Look at Both Sides of the . . .

Cooperative Program

By Edgar H. Burks, Jr.

THE Cooperative Program is the lifeblood of Southern Baptists. To the local Baptist church it represents a vital relationship with a whole needy world. To the missionary it represents the assurance that Christ's work shall continue and be multiplied.

To me has been given the privilege of looking at both sides of the Cooperative Program. I served as pastor of Southern Baptist churches for almost fifteen years. Much of this time was spent in part-time pastorates in rural churches where financial resources were small; five years were spent in the full-time pastorate of an energetic, mission-minded church.

Now my wife and I are missionaries in Nigeria, where we have served for just a little more than a year. My conviction concerning the value of the Cooperative Program, gained while I was pastor, has been strengthened by looking at it from another viewpoint.

Since most of the churches which I served were small and had small incomes, they were always struggling to meet a local budget and there never seemed to be any money left over for the cause of world missions. The people gave to special appeals from the various Baptist agencies. The first appeal to the church after the crops were sold or the one with the most eloquent speaker in its behalf received the largest offering. Offerings to equally worthy causes dwindled as the year went along.

It was during my seminary days that I became convinced that the Cooperative Program was a necessity. I served a small village church which had never had a pastor to live on the field. The only touch it had with the denomination was through the local association. The church paid for everything through special offerings. We had "coal offerings," "paint offerings," "pew offerings," "janitor offerings," and quite often a special offering to catch up the pastor's salary. Then the church adopted a budget, but it included no causes outside those of the association.

Since we were not far from the state Baptist headquarters, we decided to invite representatives from the various Baptist agencies and institutions to speak. Our church took on new life that year. We took special offerings for the children's home, the Baptist colleges, the Baptist hospital, and other state mission causes.

AT THE end of the year we made our report of progress, checking off the mission needs one by one. We found that, although we had taken a special offering almost every Sunday, we had not given anything to home and foreign missions. It was then that our church saw the real purpose of the Cooperative Program—that of avoiding just what we had done.

Not only does the Cooperative Program encourage giving to missions, but it channels the money into

every mission cause supported by Southern Baptists. In this way, mission gifts are divided according to need and not sentiment.

Another experience came while I was pastor of the First Baptist Church, Cabool, Missouri, a church with a very real sense of mission urgency. It had contributed through the Cooperative Program by means of a unified budget from the Program's beginning.

In planning the Christmas service one year, the program committee decided on a missions emphasis related to the Lottie Moon Christmas Offering. One member had read that a certain sum of money could carry on the entire world mission program of Southern Baptists for one second. Another had the idea of making this the main feature of the service; and the number of seconds our church could support the entire Baptist mission program was determined.

During the service we sat in complete silence for those few seconds while we imagined that we alone were responsible for the worldwide Baptist message. Few moments have been so impressive. The time was far too short; but the church members were grateful that they had had a part in every mission effort at home and abroad.

Our church was not large. It could not equip a missionary, pay his fare abroad, and then support him for his years of service there. But through the

Cooperative Program we were able not only to help equip, send, and maintain one missionary but to help send nearly one thousand foreign missionaries and more than a thousand home missionaries.

In addition to this we had helped maintain Baptist colleges, hospitals, children's homes, and many other mission causes. And all of this we did in co-operation with other Baptists simply by giving our tithes and offerings through the church every Sunday. Looking at the Cooperative Program from the viewpoint of the local Baptist church, we find there is no other method whereby a church can so completely and economically channel mission gifts to all areas of need.

Because of the opportunities provided through the Cooperative Program and other influences, my wife and I are now serving in Nigeria. I do not feel that we have made greater sacrifices than those who remain at home, nor do I feel to any degree different than when I was pastor of a Baptist church in my home state. Circumstances have changed, environment is different, some problems are unique to this field; but I still feel a part of a fellowship dedicated to world missions wherever God leads.

Now as a missionary, however, I feel a line of fellowship of which I was less conscious in the homeland. I realize now more fully that through the Cooperative Program I am able to join hands with my fellow Baptists

everywhere and feel a deep kindred spirit of being "ambassadors for Christ." I see that it does not matter whether we serve the Lord in Missouri, or Kentucky, or Nigeria. What matters is that we serve where God wants us.

NOW, also, I see more clearly that we who serve on foreign fields are the privileged ones. You have given the money to equip, send, and maintain us; but you must wait for our reports of the work and cannot see firsthand what your mission gifts accomplish. Increasingly, we are feeling the responsibility of giving you fuller reports of the results of your sacrifices.

Since coming to Nigeria we have seen the work of some of the so-called "faith missions." I do not want to be critical of anyone who is striving to carry out the Great Commission and who is earnestly seeking to win the heathen or Moslem to Christ. But I rejoice in being a part of Southern Baptists with some assurance that the work which I do here will not be forsaken or fruitless because there is no solid base of operation.

Just recently a friend in one of the "faith mission" stations spoke of the condition of one of their medical institutions. It had had three principals in one year due to the insecurity and rapid turnover of missionary personnel; yet it was one of that mission's vital links with the people of Nigeria.

Baptists have many needs in Ni-

geria which are yet unmet. Many missionaries do two or three tasks. Others must be shifted to take care of emergencies. Yet Southern Baptist missionaries have a sense of security, knowing that they serve along with millions of other Baptists who are holding a firm lifeline through the Cooperative Program. I do not feel that I am merely an employee of the Foreign Mission Board; but rather I am a part of a vast fellowship of mission-minded Christians, a fellowship which is bound more securely through our co-operative mission efforts.

Looking at the Cooperative Program from both sides has given me a new sense of its value. By giving tithes and offerings through the Cooperative Program, any Baptist church, whether large or small, becomes vitally linked to every mission cause of our denomination. To the missionary, increased giving through the Cooperative Program is ample assurance that fellow Baptists stand with him to bring the gospel of Christ to a lost and perishing world.

The Cooperative Program joins our prayers and efforts in a practical means of evangelism. Increased giving through the Cooperative Program is one means of lengthening our cords and strengthening our stakes. To fail to support the Cooperative Program as a method of distribution is to stop the vital flow of life from the church to the farthest mission station.

Advance in Missionary Support

Figures show the Foreign Mission Board's income, including Cooperative Program funds and Lottie Moon Christmas Offering.



"Here Am I; Send Me"

EDITORS' NOTE: *After many months, and sometimes years, of negotiations with the personnel department of the Foreign Mission Board and after numerous conferences with various Board secretaries, candidates for missionary appointment, who have met the high educational and physical requirements and have shown indications of emotional stability, appear before the Board's personnel committee and then are presented to the full Board. There each gives a very brief testimony setting forth something of his or her Christian experience, including the call to mission service. On these and following pages are excerpts from the testimonies given by the nine men and ten women appointed in April, 1956. From these pages you should get a vision of God's use of dedicated church leaders in the calling out of youth for missionary service and in their preparation for doing the work of the Lord in other lands.*

Dr. and Mrs. Edward P. Doshier, Nigeria (see cover)

Mayrene Jackson Doshier: This is the confirmation of a very vivid mental picture I had sixteen years ago when I first surrendered my life for mission work after many, many months of contemplating the question.

I am very grateful for my parents and the Christian home in which I was reared. I was brought up in Sunday school and Training Union; and it is partly through the teaching and training of these organizations that I am appearing here tonight. At the age of ten I became cognizant of the fact that I was a sinner and that the Lord had something I needed. He was there ready to receive me when I responded at an evening service in my church.

Through the auxiliaries of Woman's Missionary Union my mission knowledge began. Through summer camps, missionary speakers, mission study books, and mission magazines, I first felt the call to mission service.

Following high school I received the bachelor of arts and master of arts degrees from Baylor University, Waco, Texas. Then following my "Mrs." degree I had six years of teaching in the public schools of Texas as I worked on my "P.H.T."

(pushing hubby through) degree. At present I am a housewife and mother. I am very active in the local Baptist church and thrilled to death with what we are doing. Tonight is the climax of one period of training and the beginning of, we hope, a new and longer journey which we are in for life.

Edward P. Doshier: Although I was reared in a praying, Christian home, it was not until I was eighteen years of age and away from that home—but still under the influence of those prayers—that I became a Christian. I was in the U. S. Navy when, one night in a regular prayer meeting with the boys, I felt that I was lost. I asked Christ to forgive me and I became a Christian; and almost immediately I felt that God wanted me in some special work.

However, it was not until I had been separated from military service and had returned to college that I felt—again in a prayer meeting—that God wanted me on the mission field doing medical work. I knew very little about missions, and even less about medicine; but during college and university years, while I was getting my medical training, I was able to secure more and more information about missions, chiefly through the mission volunteer bands.

During the past year we have come to feel definitely that our field of service is Africa. It is not my desire or intention to simply set up a medical practice or to engage in some research problem; it is my hope that in Africa, we will be able, through the rendering of whatever medical aid we can, to establish a positive witness for Jesus Christ.

Miss Lolete Dotson, Nigeria

I stand before you as a missionary candidate for Nigeria, not because of any merit or ability of my own, not even because this is the life I would have sought, but as a demonstration of how God can direct our paths and lead us to that goal which he has set for us.

It was in God's plan that I was born to missionary parents and brought up in Southern Rhodesia with the people of another race and that these people should be my first friends.

It was God who showed me that these people whom I love lack something because they do not know the God I worship. It was God who showed me, as I stood in a mission hospital door watching a nurse do the impossible, that he wanted me not only to help heal the spiritual but also the physical needs of my people.

After several years—and after I had come to America—I committed my whole life to Christ with the purpose

Mayrene Jackson Doshier



of going back to my people. However, with every commital there comes a test, God used the death of a dear loved one who was still serving on the mission field—thus giving me a greater urgency than ever to go to Southern Rhodesia—to show me that I must decrease and that he must increase.

The Lord showed me Nigeria, the country where I was needed most; and I gave up the last thing I was clinging to. And so today I look forward with great anticipation to going to Nigeria. The will of God will not lead you where the grace of God cannot keep you.

Rev. and Mrs. Ernest W. Glass, Malaya

Marjorie Magruder Glass: We have long been interested in foreign missions; but our interest has been a matter of supporting others rather than going ourselves.

About eighteen months ago we felt the need of doing more for foreign missions in our church, both in the way of personnel and of money. Remembering how meaningful the missionary days at the seminary were to us, we felt the same kind of program would be helpful in the local church.

Therefore, we planned our first missionary day and were fortunate to secure Dr. Baker James Cauthen as our speaker. It was a very special day in the life of our church; but it was even more special for Ernest and me. It started us to wondering if God could be calling us to the foreign mission field. As we talked with Dr. Cauthen in our living room on that

Sunday afternoon, I felt a personal challenge that I had not felt before.

The following May, Ernest attended the meeting of the Southern Baptist Convention in Miami. He came home filled with foreign missions; and, realizing that I had not had the advantage of the information and the inspiration that he had received, he suggested that we attend the Foreign Missions Conference at Ridgecrest Baptist Assembly in North Carolina. I was happy to go.

We had talked foreign missions and we had prayed that God's will might be revealed to us concerning the foreign mission field; but it was still very difficult for me to believe that God could want me for a foreign missionary.

I thought about leaving my family. I thought about the welfare of our own two small boys. And I tried hard to convince myself that we could really do more for foreign missions by staying here and encouraging the young people in our church to go.

We had a glorious week together at Ridgecrest; but more than that I felt while there that I had found the answer to all of my problems and to all the excuses I had offered. And I felt a willingness and a desire to serve God wherever he would have us to go.

We feel that God is leading us to Malaya. There I will strive to maintain a Christian home and to witness through the influence of that home and through whatever channels are open to me as a Christian among non-Christians.

Ernest W. Glass: I am another minister who felt he was settled in the pastorate for life. But I found that

God had other plans for me. I have always been interested in foreign missions; but, as the needs of the mission fields were presented and as I tried to present them to our church, I felt a personal challenge of mission service that I had not felt before.

As I realized that there are more than twenty-five thousand Baptist ministers serving in the territory of the Southern Baptist Convention and less than four hundred ordained Southern Baptist ministers serving beyond the borders of our country, I could not believe that these are God's percentages. [There were 432 Southern Baptist men, though not all are ordained, serving on foreign mission fields at the end of 1956.] I felt that we must send more missionaries; but still there were so many reasons why I should not be one of those to go.

If I had just finished the seminary, of course, we would go. If we were not so settled, if we had no children, if we had not purchased our furniture—but still God was calling. And when God calls there is but one answer you can give and still find peace and joy and satisfaction in service.

We said yes to God and the problems faded almost into insignificance. We now look forward to serving Christ in Malaya.

Rev. and Mrs. Charles L. Martin, Jr., Japan

Anne Crittendon Martin: Did you ever know a preacher's kid without a real streak of stubbornness? Well, I was no exception.

Since I was reared in a preacher's home and had gone through the organizations of Woman's Missionary



Edward P. Doshier



Lolete Dotson



Marjorie Magruder Glass



Ernest W. Glass

Union, Sunday school, Training Union, and all the rest, plus all the extra meetings, it was just the most natural thing in the world for me, at the age of seven, to give my heart to Christ.

But, somehow or other, I didn't give my life to him until last June—that is, my whole life.

I had never planned to marry a preacher, especially one who was going to be a missionary; therefore, I was not overjoyed when we went to Louisville, Kentucky, to enter the seminary. I had heard about all the things that happened on missionary days at seminaries. I had heard that people go down the aisles and give their lives to foreign missions. Therefore, I avoided missionary days like the plague.

When the Foreign Mission Board representatives came to the campus, I had twenty things I had to do on those days. I just never met them; and so life went on like that.

I don't want you to get the idea that I was a complete villain. I was trying to be a good preacher's wife. Maybe I was being extra busy because I knew I wasn't doing what I should. I was a ball of fire in our church; but I didn't have any real power or real spark. You know how it is—I hope you don't, but if you do—it's really a very unhappy feeling to know in the back of your mind that there's something that God wants you to do that maybe you are just not willing to do.

So what happened? Well, it's hard to explain in a few seconds the long evolution that went on in my mind for years. We got into our first pastorate and saw that warm, missionary-hearted church with its young people

volunteering their lives for the Lord's service.

The years went by and I was asked to review books for *Royal Service*, publication of Woman's Missionary Union; and I couldn't think of a good reason why not. In every review I found myself saying, "The great need, the need everywhere." I just couldn't get away from that. And then last May we went to the meeting of the Southern Baptist Convention. I don't know to this day why I went to foreign mission night. It was certainly against my custom; but my husband had volunteered to baby-sit.

So I went with my mother and dad [Dr. and Mrs. A. F. Crittendon], who, I found out only last night, had been praying through the years that I would be a missionary.

There was something about seeing all those new missionaries that night—forty of them—lined up there ready to go. Four of them I knew quite well. And then I heard Thomas E. Halsell and his wonderful testimony that Memphis was no longer his world as he was looking out to Brazil. I felt God speaking to me. And I just had to answer. So here I am tonight.

Charles L. Martin, Jr.: I was reared in a Christian home and converted at the age of eight. However, I did not surrender my life to the Lord until after I had returned from World War II.

Following high school I entered college to study architecture. I was active in the Baptist Student Union and attended a student assembly at Ridgecrest. That's where Anne and I met.

And then I entered military service and served as a bombardier on a B-29 with thirty-one missions over Japan. One day in a crisis I saved my plane and formation and my own life at the expense of an enemy airman. He died; I lived. I was near enough to look into his face; and, as I saw this Japanese man plummet to his death, I felt God had spared my life for a purpose.

I came back to the States to study architecture; and yet I was not satisfied. At Ridgecrest in the summer of 1946—on my knees at my cot in the little cabin—I surrendered my life to go anywhere in the world and preach.

Knowing the girl I was to marry and how she felt about marrying a preacher, I didn't even tell her I was thinking of being a missionary.

I had the wonderful privilege of serving as a student missionary in the Hawaiian Islands in the summer of 1947, just before we were married. The experiences with those Oriental young people reminded me that God had a great purpose for us. And yet it seemed that he had closed the door.

When we were getting ready to leave the seminary, there came a call from a church in my native state of Alabama and I felt very definitely that God had closed the door to foreign missions for us and that he had opened this door to the pastorate.

I was not completely satisfied; but I promised the Lord that I would never say another word to Anne about going to the mission field—that he would have to do the calling.

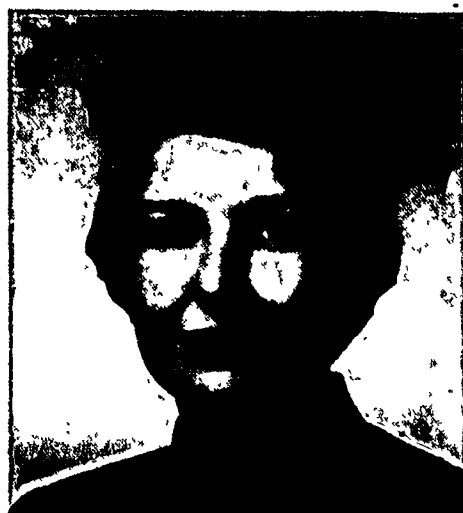
When she returned from foreign mission night at the convention last summer I knew that God had spoken to her heart. One day not long after that she told me that God had called

Anne Crittendon Martin



Charles L. Martin, Jr.

Betty Davis Martin



Glen R. Martin

and that she was willing. Tonight we are happy because we know we are in the center of God's will and that wherever we go he will go with us.

Rev. and Mrs. Glen R. Martin, Malaya

Betty Davis Martin: One day as I stood before a group of young people trying to convince them that they needed to make their lives count for something worth while, that they really needed to do something with their lives that would give a living example for all humanity, I was suddenly overwhelmed with the thought that the message that had been put into my mouth was not for them but for me.

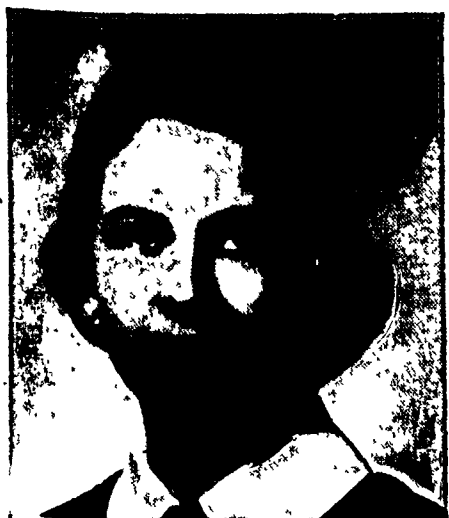
The years before that day had been spent very happily in a Christian home of which I am the youngest of five children and of which every member is a Christian. I had finished high school and was in the first year in college.

The years after that day have been different. Not knowing exactly the place of service where the Lord wanted me, I began to look around helplessly; and then out of the darkness stepped a bright spark—my husband—and I realized that the mutual love the Lord had put in our hearts meant that my place was beside him, wherever that was.

Since my husband had been so definitely called into missions and since I had not been definitely called into any particular place of service, I believed marriage to him, and therefore missions, was the right thing for me.

Some of the greatest influences in my life were my home, my church,

Elizabeth Cooper Merritt



Dewey E. Merritt

Glen R. Martin: Before I, the eighth child, was



This graph is superimposed over a photograph of an appointment service at a semiannual meeting of the Southern Baptist Foreign Mission Board in the auditorium of First Baptist Church, Richmond, Virginia. Executive Secretary Baker James Cauthen is presenting new missionaries with certificates of appointment.

the Baptist Student Union, and, especially, the life of my mother. I would like to tell of one incident because some of you parents may have had somewhat the same experience:

One night during a worship service a preacher asked any parents who would be willing to see their children go into foreign missions to stand. My mother and father stood together that night saying that they were willing. They never said a word to any of us about it; but they kept it in their hearts and they prayed about it.

When the time of decision came for me, my mother told me of that experience; and I believe that was one thing that really helped me to find peace. Knowing that she and others are behind us has helped us all the way through.

born my mother prayed that if I should be a boy I would be of service to the Lord in preaching the gospel. Many years later, after I had preached my first sermon, she revealed that fact to me.

From as far back as I can remember I wanted to be a preacher; but, at about the age of twelve, I was reminded by a very consecrated Sunday school teacher that before I began to preach I needed to become a Christian. So I gave my heart to the Lord on a Sunday night and became a missionary, unofficially, the next Monday when I got back to school.

After a few years I realized the true fulfilment of my childhood dreams as I announced to my home church that God had actually called me to preach the gospel. And I soon realized that a call to preach is a call to prepare.

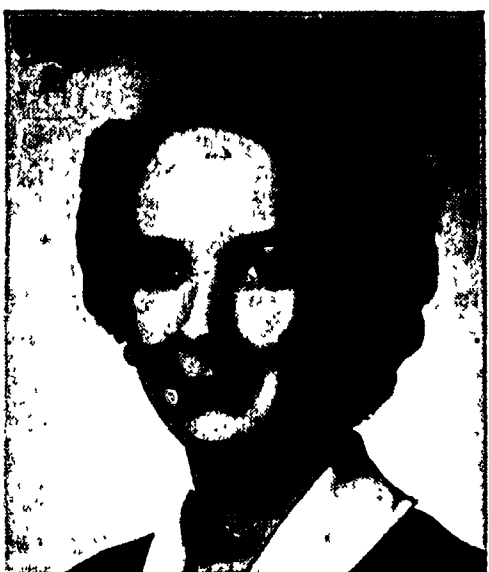
Through Victor L. and Irma Frank, Southern Baptist missionaries now in Hong Kong, I was led to realize that a call to preach is not necessarily limited by geography; and, through these missionaries, my interest became very keenly directed toward Chinese people. Thus, I have decided that I can best serve my Lord by working



Betty Frink Mills



Dottson L. Mills



Patricia Wilson Patterson



John W. (Jack) Patterson

among the Chinese population of Malaya.

*Rev. and Mrs. Dewey E. Merritt,
Nigeria*

Elizabeth Cooper Merritt: I was reared in a minister's home where Jesus was a natural topic of conversation; therefore, it was a very natural thing when, at the age of eight, I knelt with my father in his study and gave my heart to Christ.

At a Baptist Student Union vesper service just before I entered college, I heard a young man say, "The two most miserable people in all the world are the one who has never trusted Christ as Saviour and the Christian who is outside the will of God."

I realized that I had never even consulted the Lord concerning his plan for me; therefore, I made public my surrender to the will of God, wherever that might lead. Then that fall, during B.S.U. focus week at college, I became increasingly aware that God wanted me for full-time Christian service.

A year later I heard Mary Lee [Mrs. D. Curtis] Askew, who is now a missionary to Japan, give her personal testimony. She very radiantly said, "I thank God for the privilege of being a missionary." I had never thought of missionary service as being a privilege, but rather I had had a deep admiration for those who were willing to give up so much. However, in the months that followed I became convicted that God wanted me to go.

That conviction reached its culmination as I found my way to the prayer room on the college campus one afternoon. It seemed as if the Lord had been waiting for me there. I went in, quietly knelt, and, in the words of Isaiah, I said, "Here am I; send me." I'm so deeply grateful the Lord sees fit to use me as a small light in one of the darker corners of his world.

Dewey E. Merritt: I was born and reared in a Christian home, and I gave my heart and life to the Lord Jesus Christ at the age of thirteen while alone with God.

When I was in the fourth grade, studying geography, God spoke to my heart about missions. I asked my teacher about all of those people in

Africa and about their salvation. She replied, "Dewey, most of them are lost because no one has taken the message of Jesus Christ to them."

Throughout high school days I was more interested in athletics and other things than I was in the Lord's work; but in every worship service I attended the Lord said in that "still small voice" that he wanted me to be a missionary. In my heart I surrendered to be a preacher—in my heart I surrendered to be anything but a missionary.

Immediately before entering Mississippi College, while attending a pre-school retreat, I heard speakers say that God has a plan for every life; and I secretly gave my life to the Lord Jesus Christ to be a missionary. But then I realized that that wasn't enough, that I must make it public. About a month later, on my knees in the prayer room of the Student Union building with my prayer mate, I said, "God, I'm willing to go anywhere you would have me go."

And I can say a thousand times tonight, and speak truthfully, that I would rather walk out in the dark knowing that I am in the center of God's will than to follow a well-lighted path without my God.

*Rev. and Mrs. Dottson L. Mills,
Argentina*

Betty Frink Mills: I am so grateful for the influences that have brought me to this hour. I am thankful for God's hand that has been deliberately and slowly working toward this hour. I am thankful for a Christian home and for my mother and a Sunday school teacher who led me to Christ at an early age. I am thankful for my relationship to the church at an early age. I am thankful for the Sunbeams, the G.A.'s, and the Y.W.A.'s that made me increasingly aware of missions and of the need for missionaries to spread the gospel to the ends of the earth.

I knew about a year ago that God was calling my husband to the foreign mission field. I also knew that he was calling me; but I would not answer his call.

Through attendance at a Foreign Missions Conference at Ridgecrest where we heard missionary speakers, through magazine articles, through Scripture verses, through letters from

friends on the mission field—through all of these I felt that God was calling me and still I would not answer until one Sunday morning when my husband preached a sermon entitled "Victory through Surrender." Foreign missions was not mentioned in that sermon; but God spoke to me on foreign missions and I surrendered.

It is my hope that through my life as a wife and mother in a Christian home in Argentina I may be a witness for the Lord.

Dottson L. Mills: One night when I was all alone on a city bus on the way to Training Union, as I was studying a program on foreign missions entitled "Christ along the Burma Road," I had an overwhelming feeling which I now realize was a call to foreign mission service. That was in 1940 when I was fifteen.

I arrived at the church early enough that night to talk with my pastor. We prayed together; and then later he gave in the invitation an opportunity for anyone to declare publicly his or her call to Christian service. Of course, I responded; and from then on my life has been channeled toward Christian service.

All along the way, through organizations and sometimes the lack of them, my life was molded toward that of being a preacher—that is, a regular pastor. Through the ministerial group at Stetson University, through association with preachers, and through serving as student pastor of churches, I just naturally leaned that way.

But time and time again, through missionary day programs at Southern Seminary, through Dr. H. Cornell Goerner's teaching of missions, through those missionaries who returned to the campus to study during their furloughs that they might be better missionaries when they returned to their fields, and through foreign mission week at Ridgecrest, we came face to face with missions.

And then last May at the Southern Baptist Convention meeting in Miami some of our own friends and schoolmates knocked down all the excuses I could get together about why I shouldn't go. So we began our negotiations with the Foreign Mission Board. We do not come to this hour because we have nothing else to do but because we are leaving a great work for a greater work abroad.

Dr. and Mrs. John W. (Jack) Patterson, Colombia

Patricia Wilson Patterson: I am grateful to the Lord for the influences that have brought me to what I once would have considered to be the most improbable place for me to stand. I thought I had my life very neatly planned and it included anything—but being a Baptist preacher's wife. My grandfather and my brother were pastors; and I was sure that I would never put up with what their wives had to endure. However, the Lord had other plans for me; and I am grateful for this hour.

I am grateful for parents who brought me up in a Christian home and led me as a very small child to trust Christ as my personal Saviour and to seek to follow his will. I am grateful to them for keeping me in a church that kept my eyes pointed, not just to my home town, but around the world, a church that taught me to love God's Word and to seek to know more of it.

I am also grateful for the influences that came to bear upon me in my college days and which led to two very important decisions. One was to become a Southern Baptist; the other was to realize that maybe God's call for missions meant me.

I had been hiding behind the thought that God had never spoken to me in a heavenly vision. I had never heard his voice coming from heaven saying, "You ought to be a missionary." But it dawned upon me that perhaps God was speaking to me, not in a voice that I could hear from heaven, but in the voices of people around the world who had never had an opportunity to know my Saviour and in the voices of missionaries as they said, "We need help; won't you come and help us?"

I thank God for the six years I have been a Baptist pastor's wife in Texas, for the lessons I have learned there. I am thankful for the three children he has given us to make our home joyful, not only in Texas, but in Latin America as well.

There is one thing I would say to the young people who are here: Don't ever feel sorry for a missionary. Rejoice with us. We thank God for the opportunity to serve him in Colombia.

John W. (Jack) Patterson: I am an-



Eugenia Jarvis Phillips



Gene D. Phillips



Alice Puryear Tumblin



John A. Tumblin, Jr.

other of those preacher's youngsters. I wish I had been a better testimony; but I can remember that as a child I did give my heart to the Lord and trust him as Saviour. I was only seven years old when I talked with my parents about this experience. There were the questions as to whether or not I was old enough and if I knew what I was doing. But, after a talk with my pastor, I was given permission to unite with the church.

Then there came the time when I said I would preach—of all things, I would preach. Now, some people still don't think I am a preacher; but I did dedicate my life to that great service. As I went out into the highways and hedges trying to do what I could to lead people to the Lord, he said, "Would you go to other fields?"

I said, "Why not?" Then we thought about foreign countries. Where should we go? The day came when I talked with one of the Foreign Mission Board representatives, the late Dr. Everett Gill, Jr. This experience is one of the precious memories of my life.

Dr. Gill made a big impression on me as he sat down to talk in a very friendly sort of way. I thought, My, this big executive. And there he sat



right across from me and shook hands with me and talked about the work in Latin America and advised me to go on with my education. But he added, "If the Lord leads you we certainly will have a place of service for you when the time comes."

Last summer it was our privilege to take a trip to South America. Nothing mysterious about that. If you are

←
THE COVER: This family portrait of Dr. and Mrs. Edward P. Doshier, missionaries to Nigeria, and their children, Delene and Judson, is used by courtesy of the "Dallas (Texas) Morning News." The Doshers were appointed in April, 1956, and their testimonies, given before the Foreign Mission Board, are on page 10.

wondering about the finances, my church helped a little, some friends helped a lot, and a good, trusting banker helped still more.

We heard the cry of Mexico to "come and help us." We heard the cry of the students, "Come back, Brother Patterson." As we spoke to people who stood out in the streets down in Honduras, we heard them saying, "Couldn't you please come back?" At all the other mission stations the people said, "Come back." And down in the country of Colombia—that's where our money ran out—we heard the people saying, "Can't you come back, Brother Patterson?"

Pulpit committees have visited us and said, "Come to our church; we need you." As we have evaluated the

(Continued on page 37)

A Charge to Keep

EDITORS' NOTE: After hearing the above testimonies, the Foreign Mission Board voted to accept the nineteen young people as missionaries. Then, as is the custom, Dr. Baker James Cauthen, executive secretary, gave a charge to the new missionaries and a prayer of dedication followed. Dr. Cauthen's charge is given below.

I can give you a statement to take with you as you go to these mission fields: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

You are stepping out into the unknown. You look at yourself and there is adequate reason to be uncertain. You look out into what is waiting for you and see overwhelming obstacles—things that frighten you or things which require more knowledge than you now have.

There are things out there which are bigger than you are; and there are problems out there too big for you to handle. But the Lord Jesus says: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

You are not going to hew the kingdom out yourself with your own hammer and chisel, or with your scholarship, or with your ability. But if you stay near the One who brought you here tonight it will be his good pleasure to give you the kingdom, not only in terms of people who will look into your eyes and say, "We'll trust this Christ you came to tell us about," not only in terms of ministries of love and mercy that you will be able to share with others, not only in terms of what will happen in your own families as your children grow up with a rich, new touch coming out of a devoted

home life that you'll make possible for them, but also in terms of something that is going to happen in your own souls.

You are going out to do a lot of good. You are going out to have a lot of good done inside you; for the Lord Jesus will give you the kingdom in your hearts as well as give it through you in the lives of others.

And, though we look at ourselves and see our limitations and look out upon the world and see its tremendous and overwhelming problems, we look up at our Lord and see his adequacy. Then we know there is no reason to be afraid.

I leave with you the words of our Saviour, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Now it's my joy to present to you certificates of appointment.



There's a Song in My Heart

By Ann Kolb

WHEN I think of this past year, I remember singing, singing, singing—singing in the morning, singing in the afternoon, singing in the night.

Oh, how happy and joyous have been our hours of singing with the girls in the North Brazil Training School choir and octette and sextette! What an inspiration those beautiful young lives are to me as they witness forcefully in singing the gospel message here in Recife and, as they are graduated and leave us, all over Brazil. I have never had work that I enjoyed more than this with these fine, consecrated young people.

We have the happy privilege of living near the Capunga Baptist Church, which meets on the Baptist college campus and serves also as the college church. Every Sunday morning, as superintendent of the Beginner department in Sunday school, I sing with an enthusiastic group of youngsters who are eager to learn and love to sing. Often in the worship hour I sing with the double quartette. These girls have been faithful and have done a good job. It is a joy to work with them.

Last year I was invited to direct the choir for the North Brazil Baptist assembly. Forty of our finest young people were selected, not only for their capacity as musicians, but principally for beauty of character, unwavering devotion to Christ, and deep desire to serve others. These young

people did an excellent job, and many said they felt the Holy Spirit using their lives as they sang and as they participated reverently and ardently in every part of the worship service.

We are thankful to God for the pleasantness of working with Brazilian Christians. Especially are the second- and third-generation Christians fine and wholesome, as well as charming.

God has blessed me this year with the pleasant opportunity of being a member of one of our best civic choir groups, the Bach Chorale. He has been with me as I have witnessed to his glorious love and saving power in this group. Several in the choir are Christians, but the majority are not. How I covet these for Christ!

Often I have been encouraged feeling that several were coming close to accepting Christ; but there have been times, too, when I have been singing through tears as I have felt that some who were new Christians were crucifying Christ again by returning to past sins. Pray especially for this group of young people.

One of the sweetest experiences is that of singing with our three little ones at the close of day. Sometimes from around the piano, but more often from the hammocks as they go to sleep, three joyous voices ring clearly and simply in the night and draw my soul closer to my Master and Creator. How I thank God for the joy these little lives give me! And I thank him because he has so graciously blessed us all with good health since we returned from furlough.

Another thing that makes me sing is the joy I feel in being a part of a group of missionaries who work together harmoniously and who truly love one another. Many times the other missionaries have helped me personally, and they are an inspiration to me as I watch their lives. It is a real blessing to be a member of this missionary family.

Living in Recife, we are able to visit with our missionaries from other centers as they come here for medical attention, or stop by on their way to and from the States, or come for Mission or executive committee meetings. Our lives are enriched by having them in our home.

My heart bursts out in song when I remember our Christian friends at home who are working with us here, supporting us with their prayers and material means. I know that many of you are praying earnestly and constantly and are giving sacrificially.

And I am grateful to God for material equipment, like refrigerator, stove, washing machine, and deep freeze. I feel that in having these I am a more efficient missionary because I have more time for the intangible things that seem more important to me.

This has been the happiest year of my life. God has been good to us and has blessed us in a wonderful way. We thank him for every one of his blessings to us and especially for the thrill of the Holy Spirit working through our lives. More than ever I have a song in my heart.



FOREIGN MISSION NEWS

General

Goerner to Succeed Sadler

Dr. Cornell Goerner, professor of comparative religion and missions at Southern Baptist Theological Seminary, Louisville, Ky., has been elected secretary for Africa, Europe, and the Near East for the Southern Baptist Foreign Mission Board, to succeed Dr. George W. Sadler when he retires from that position at the end of this year. The election took place at the semiannual full meeting of the Board in April.

Dr. Goerner will assume his new duties by January 1, 1958; but it is likely that he will spend several months visiting the countries where he will have responsibility before establishing his office at Board headquarters in Richmond, Va.

A native of Texas, Dr. Goerner received the bachelor of arts degree from Southern Methodist University, Dallas, Tex., and the master of theology and the doctor of philosophy degrees from Southern Seminary. He studied for one year at Yale Divinity School, New Haven, Conn. Among his honors is that of membership in Phi Beta Kappa.

In addition to being professor at Southern Seminary, he has served as pastor of Pleasant Ridge Baptist Church, Alexandria, Ky., assistant and later interim pastor of Crescent Hill Baptist Church, Louisville, and interim pastor of Parkland Baptist Church, Louisville.

He began teaching in Southern Seminary in 1935 as instructor in comparative religion and missions and became assistant professor in 1938; associate professor in 1943, and full professor in 1948. He has directed the seminary's summer school since 1954.

From 1952 until recently he was managing editor of *The Review and Expositor*, a Baptist theological quarterly. He is author of four books, *Thus It Is Written*, *America Must Be Christian*, *Exploring Africa*, and *Let's Listen*.

Dr. Goerner has traveled widely, visiting all the major areas where Southern Baptists have mission work.

He and Mrs. Goerner, the former Ruth Vinall Paddock, also a native of Texas, have three daughters.



Dr. Cornell Goerner will become secretary for Africa, Europe, and the Near East when Dr. George W. Sadler retires at the end of this year.

Ground Broken, Lot Dedicated

At its April meeting the Board broke ground for its new headquarters building, dedicating the property to the purposes for which the Board exists—that of serving as a channel through which Southern Baptists may carry out a worldwide ministry of preaching, teaching, and healing.

The property is in the 3800 block on Monument Avenue and contains approximately 100,000 square feet. The building, to cover about 50,000 square feet, will include two floors of office space and a penthouse for storage and mechanical equipment.

Dr. W. O. Vaught, Jr., of Little Rock, Ark., chairman of the Board's building committee, presided at the groundbreaking service. Scripture was read by Dr. W. Clyde Atkins, Baltimore, Md., another member of the

building committee. Dr. Charles E. Maddry, emeritus executive secretary, led in prayer. (It was Dr. Maddry's 81st birthday.)

Dr. L. Howard Jenkins, president of the Board for 25 years and member for 42 years, gave a brief history of the Board's buildings. The new building will be the Board's eighth home since its establishment in 1845.

Dr. Baker James Cauthen, executive secretary, spoke on "The Meaning of This Building," saying that its construction is a vital step in the outreach of a world mission undertaking. "Every dollar to be used in this structure is as definitely a mission investment as any expenditure for evangelical, medical, or educational work in the neediest mission field.

"Such rapid development of a world mission program places increasing re-

sponsibility upon the administration at the home office. That administration cannot be achieved effectively unless the building and office arrangements are such that the staff can do its work. The construction of this building will make possible the strengthening of the administration of the Board and the improvement of every area of its work."

Dr. Jenkins, Dr. Vaught, and Dr. Cauthen each shoveled the dirt, and the dedicatory prayer was led by Dr. Monroe F. Swilley, Jr., Atlanta, Ga., first vice-president of the Board.

(The July issue of The Commission will carry the architect's sketch of the new building and a brief history of the Board.)

Dr. Cauthen Discusses Africa

Dr. Baker James Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, returned to the States from an overseas mission trip only a few days before the April meeting of the Board; and he devoted his report primarily to Africa and the Near East, the areas visited.

"Projection of new work in East Africa, consideration of entry into other areas, and consultation relative to further steps in higher education in West Africa gave added significance to this mission journey," Dr. Cauthen said.

"An added reason for making the trip at this time is that careful study is being given to the strategy for advance as we look toward the future. Plans for advance in every area of our work are now being projected upon the basis of a seven-year period looking forward to the close of 1963 when we anticipate having gone beyond the number of 1,750 missionaries.

"With an anticipated number of no less than 1,800 by the end of 1963, we should have 600 missionaries in each of the three main areas of work." The three large areas into which the Board divides its work are (1) Africa, Europe, and the Near East, (2) Latin America, and (3) the Orient.

"Every missionary of our Board could be placed in any one of the three areas, or every missionary could be put in any one of the larger countries of an area, without meeting all the needs," Dr. Cauthen continued.

"Our being engaged in a worldwide operation requires that we utilize resources on as broad a scale as possible.

"Experience has indicated that,

while maintaining sufficient force to do effective work in a given location, there must be constant advance geographically. Placing even a limited number of missionaries in a given country serves to guarantee opportunity for work in that field on a larger scale as resources become available. It also provides the possibility for redeployment of forces when emergencies call for relocation of staff.

"Further advance will take place as well-trained African workers can replace missionaries in some of the older fields, thereby enabling missionaries to project work in other locations.

"Any strategy for the future calls for an emphasis upon the development of churches. We make no better investment than in measures to help churches become strong and effective.

"Attention is being given to proposals relative to a venture in higher education in Nigeria. Careful discussions were held in Nigeria with mission and government representatives.

... In principle, the idea of a Baptist school in Nigeria which would train leaders for educational work and provide liberal arts training for ministers of the gospel is looked upon with high appreciation. Further study will be carried forward by responsible committees.

"The outstanding impression which comes from a visit to any mission area is that of the high quality of devotion on the part of the missionaries."

Nurses Urgently Needed

Rev. Elmer S. West, Jr., secretary for missionary personnel, reiterated Dr. Cauthen's confidence that the

minimum goal of 1,750 missionaries will be reached before the end of 1963.

"As we see an increase in the number of missionaries we can also observe a growing diversification in the types of service rendered," Mr. West said. "Additional missionaries are being appointed in such fields as religious education, publication work, music, and agriculture. The need for those trained in various fields of academic endeavor to serve as college professors is becoming more pressing.

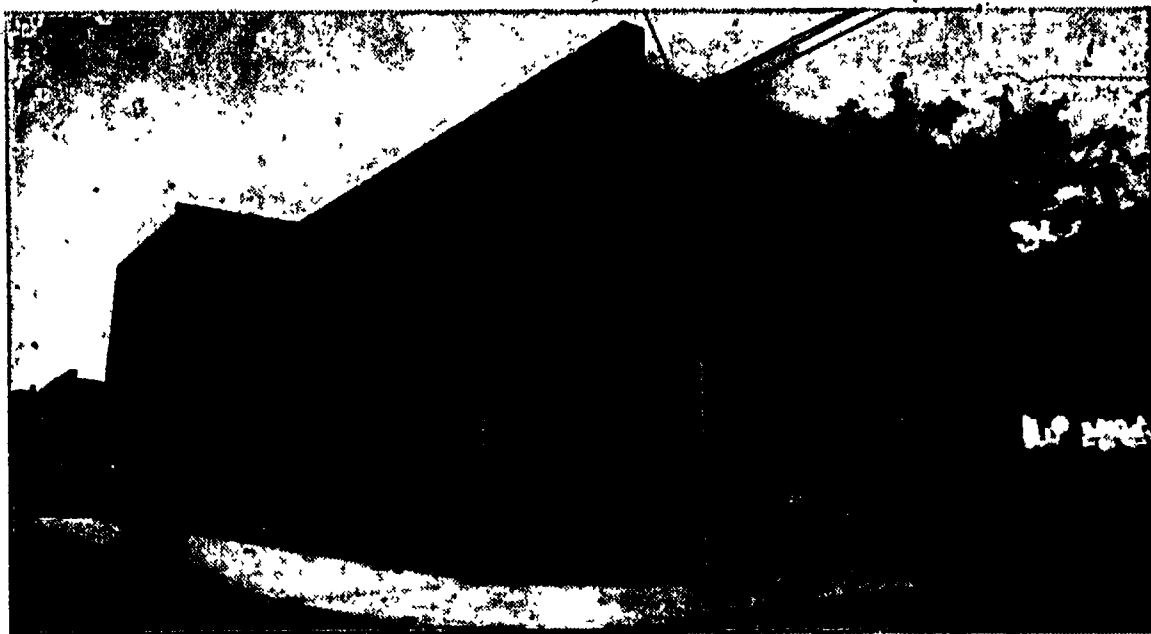
"As always, our largest number of calls is for preachers. Our most urgent need continues to be for nurses. It may seem unbelievable that we should have more doctors ready for appointment this year than nurses. We need every doctor whom God is calling, but we are deeply concerned because of the fact that expansion of our medical work in a number of places is being curtailed due to the shortage of single women to serve as missionary nurses.

"We could make good use of 25 additional nurses this year, and our absolute minimum needs are for 10. You can evaluate the urgency of the situation when I tell you that we have only three possibilities for appointment during the entire year.

"In pointing up this particular need we would not in any way infer that the needs in other areas have been met. Such is not the case when you realize that we have specific requests for over 500 new missionaries."

Religious Education Workers

In its April meeting the Foreign
(Continued on page 24)



The new building of First Baptist Church, Paysandú, Uruguay (above), was dedicated March 31, 1957. (See story in Foreign Mission News.)

A Day in Ogbomosho

Dr. and Mrs. Baker James Cauthen recently visited mission work in Africa. "These and other photos from our day in Ogbomosho, Nigeria, tell a pretty good story of any day on our trip," says Mrs. Cauthen.

Theological Seminary



Dr. Baker James Cauthen meets students working toward the bachelor of theology degree at the Nigerian Baptist Theological Seminary.



Dr. and Mrs. Cauthen tour the seminary with Dr. William L. Jester (front) and Dr. J. Christopher Poole.

An Associational Meeting



At a meeting of the Ogbomosho Baptist Association Dr. Cauthen receives a gift of native-woven cloth.



The pastors in the association stand to be introduced. Of their dress Mrs. Cauthen says, "Trousers may be of brocade or velvet; robes, embroidered batiste or organdy."



School children at the Ogbomosho leprosy settlement sing for the visitors from America.

New Friends



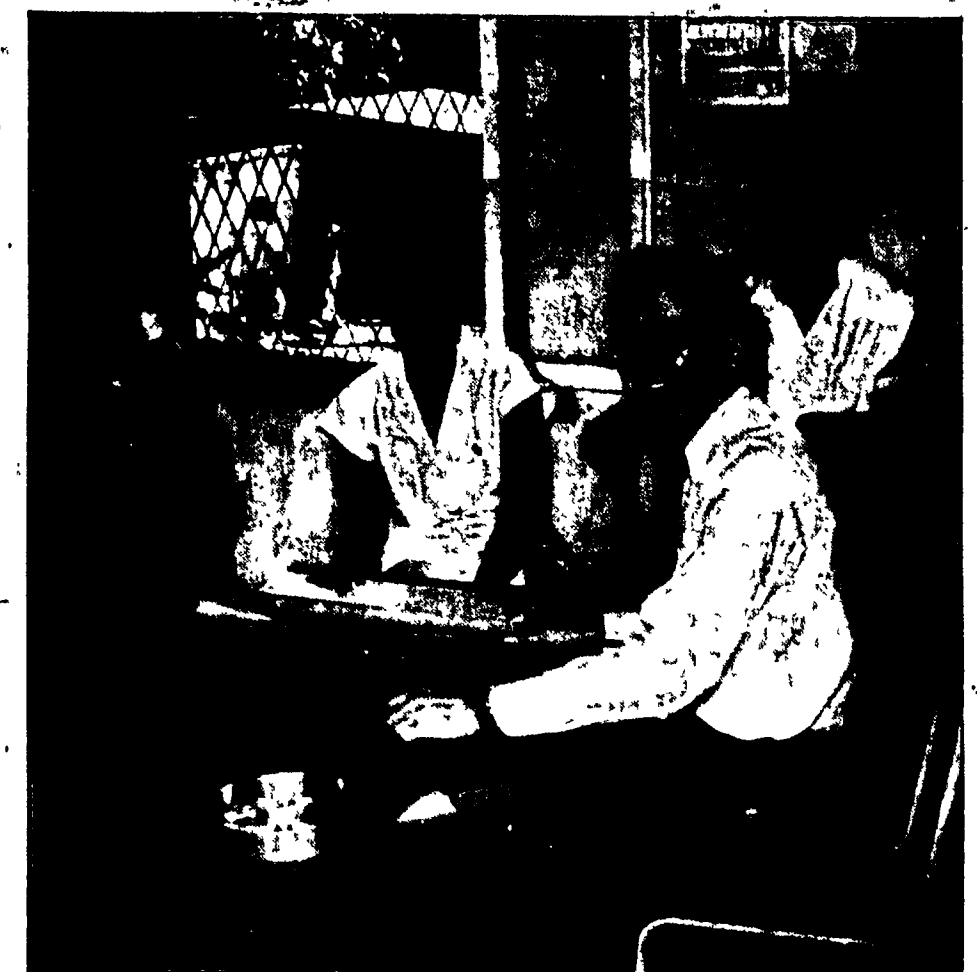
Dr. Cauthen pauses for a chat with a future leader of Nigeria.

Leprosy Settlement



With Nurse Amanda Tinkle and Dr. R. Hugh Philpott, Dr. and Mrs. Cauthen watch leprosy patients weave baskets and a tray for sale.

Baptist Hospital



Looking at hospital plans with the Cauthens are Antonina Canzoneri (center) and Lillian (Mrs. Melvin K.) Wasson.

EDITORIALS

The New Area Secretary

The election of Dr. Cornell Goerner, professor of comparative religion and missions at Southern Baptist Theological Seminary, Louisville, Kentucky, as secretary for Africa, Europe, and the Near East to succeed Dr. George W. Sadler when he retires at the end of this year came after much fervent prayer, consultation with missionaries in the area, and many evidences of the Lord's guidance.

By training, Dr. Goerner has been signally prepared for this task. Following college graduation, he enrolled in Southern Seminary in 1929, where his seminary professors soon recognized that he possessed a keen mind and that he was a diligent student. After he was graduated with the master of theology degree, he was asked by the late Dr. W. O. Carver and other members of the faculty to serve as fellow in comparative religion and missions while he did further graduate work. He received the doctor of philosophy degree in 1935 after writing an outstanding thesis on "The Infinite God and the Finite Christ."

By experience, Dr. Goerner is providentially fitted for his new assignment.

As a Teacher: On the eve of his graduation, Dr. Goerner was asked to become a teacher in the seminary. Beginning as instructor and rapidly becoming assistant professor, then associate professor, and in 1948 full professor, he has continued to teach there with marked ability and great distinction in the field of comparative religion and missions.

As a Called Missionary: In 1935 Dr. and Mrs. Goerner, feeling God's call to missionary service, were preparing for missionary appointment to Bucharest, Rumania, where he was to have served as professor in the Baptist seminary and to have become European representative of the Foreign Mission Board upon the retirement of Dr. Everett Gill, Sr., in 1939. It was with great reluctance that he gave up these plans in order to teach in Southern Seminary. But now he believes, and his friends agree, that this decision was God's providence and that these years of teaching missions have prepared him to a remarkable degree for his new post.

As a Traveler: Dr. Goerner has traveled extensively, visiting all the major areas of Southern Baptist mission work. These firsthand experiences have given him knowledge of the entire foreign mission program, including missionary personnel, that will stand him in good stead as he directs the program and personnel in Africa, Europe, and the Near East.

As a Writer: Dr. Goerner has written many articles for Southern Baptist publications and is author of four books, *Thus It Is Written*, *America Must Be*

Christian, *Exploring Africa*, and *Let's Listen*. From 1952 until recently he was managing editor of *The Review and Expositor*, a Baptist theological quarterly published by the faculty of Southern Seminary.

As an Administrator: In addition to being head of the department of missions and managing editor of *The Review and Expositor*, he has directed the seminary's summer school since 1954. These responsibilities have eminently fitted him for the administrative duties of his new task.

Dr. Goerner will bring to the Foreign Mission Board a wealth of experience and a comprehensive knowledge of missions and of that area of the world for which he will be responsible, as well as an unreserved dedication to his Lord and to the position to which he has been elected. He needs and deserves the prayers and co-operation of the missionaries on the field and of the homeland constituency.

The Southern Baptist Convention

During this time each year Baptists throughout the length and breadth of our Convention territory give much thought to the annual meeting of the Southern Baptist Convention.

The people of the host cities wonder in amazement at the avalanche of Baptists who in decency and order and without drinking or carousing move in on their great metropolises.

Messengers from forty-two states and from many of the 30,834 churches now co-operating with the Southern Baptist Convention attend in great numbers. Coming from open country, village, town, and city churches, these messengers convene to review the achievements of the past year, transact Convention business, and receive inspiration for the tasks that lie ahead of them.

Always the recitations of the achievements of the past year are both encouraging and accusing. We rejoice that we now number 8,708,823; but we should feel ashamed that only 384,627 were baptized last year. Joy is ours because 6,823,713 are now enrolled in Sunday schools, 2,316,354 in Training Unions, 445,630 in Brotherhoods, and 1,267,850 in Woman's Missionary Union organizations; but sobering are the facts when we remind ourselves that millions of our members are not enrolled in these strategic organizations.

That Southern Baptists last year gave \$372,136,675, or \$37,300,392 more than in 1955, swells us with pride; but a brief reflection that this was \$1,027,863,325 short of our tithe, to say nothing of our offerings, should humble us completely.

The reports of our Boards, institutions, and agen-

cies exhibit marked achievement but point up much that was left undone. We are encouraged that in 1956 our people gave \$3,758,281 to support our home mission program and its 1,180 missionaries and \$12,474,638 to support our foreign mission program and its 1,113 missionaries. But we should ask our Lord for immediate forgiveness that we gave so little in money and so few for missionary service to reach the more than 65,000,000 of our country's more than 165,000,000 people and the 1,800,000,000 of the world's 2,675,000,000 who are unevangelized.

Moreover, the approximately twelve thousand messengers to the Convention meeting annually transact business for the denomination. They elect board and committee members who carry on the work and many programs of our Convention. They evaluate such issues as the wisdom of taking on another hospital in Miami and, after much discussion, vote their decision. They hear the reports of special committees on many questions and in the light of these reports and the immediate discussions register their opinions.

Every year the messengers elect a president. Since he can now serve only two years, a new president is elected every two years. This election is one item of business that always provokes keen interest and maximum participation.

But what has come to be, in all probability, the most attracting aspect of the convention is the inspirational features. The exhilarating experience of standing with twelve thousand people of the "same faith and order" and singing "On Jordan's Stormy Banks" or "Amazing Grace" is one never to be forgotten by a single messenger. Great congregational singing, solos, and choir renderings characterize the entire convention program. Then, too, there are programs and messages that lift every messenger to higher planes of worship and Christian determination.

Each year the Foreign Mission Board presents a program in an effort to transplant the messengers to areas and endeavors beyond the borders of our homeland. Other presentations are made by the other boards and agencies of the Convention.

When the convention adjourns until another year, the messengers return to their homes and churches feeling it was good to have been present, encouraging to have heard, and challenging to have gotten a glimpse of the unfinished task.

Compassion for Others

Two paramount problems are encountered in meeting the needs of the world's misfortunate peoples. On the one hand, those who know most about suffering are the "have nots" and are so divested of this world's goods that they cannot help themselves. On the other hand, the "haves" have become so accustomed to material blessings and all the selfish indulgences they bring that it is most difficult for them to be concerned about the needs of persons near by, much less of

those who live on the other side of the globe. To those who felt the only appreciable good that accrued from World War II was the concern that developed for all who suffered, the present state of unconcern and selfishness must be disillusioning indeed.

There are some facts regarding world need for clothing, food, and shelter that should concern all responsible people, and especially those who claim to be Christian.

First, almost every continent has a sizable group of people who are either refugees or victims of famine or other forms of disaster. Refugees are found by the thousands, and in some instances millions, in Lebanon, Syria, Jordan, Gaza, Egypt, Hungary, Austria, Germany, Switzerland, France, Italy, Poland, Algeria, Bolivia, Paraguay, Vietnam, Hong Kong, Taiwan, and Korea.

Famine and floods have left many homeless and destitute in Indonesia (the Celebes), Pakistan, India, Burma, Thailand, China, the Philippines, Japan, Brazil, Mexico, Spain, Belgian Congo, and the Sudan. Added to these are the victims of diseases, epidemic and endemic.

Another fact equally important is that those who have must do their utmost to meet need wherever it is found. The picture is not totally discouraging because quite a lot was done last year. The World Council of Churches' Division of Inter-Church Aid and Service to Refugees reports that more than eight hundred thousand dollars was given or pledged through that organization for refugee work in Hungary and Eastern Europe. A total of 28,459 refugees were ministered to by this group alone.

Lutheran World Relief shipments of supplies reached an all-time high in 1956 with 74,102,415 pounds, estimated at a value of \$14,133,500, going to twelve countries in Europe, Asia, Africa, and the Far East.

Significant indeed are the efforts made by nationals to meet their own refugee problems. Germany is a fine example, for there a total of twenty-four thousand housing units accommodating more than a hundred thousand persons have been completed by the Evangelical Settlement Service in West Germany since the end of World War II.

And Southern Baptists, who were a bit slow to respond, gave through the Foreign Mission Board \$67,122 in 1956 and have already given about \$50,000 during the first three months of 1957. This is in addition to money, clothing, and food sent direct and through other relief agencies.

But with the surpluses that exist in the world and the great abundance enjoyed by so many, the fortunate ones are obligated to express compassion for those in need. John, the beloved disciple, asks us a very searching question, "But if anyone has the world's means of supporting life and sees his brother in need and closes his heart against him, how can love to God remain in him?" (1 John 3:17 Williams).

Foreign Mission News

(Continued from page 19)

Mission Board stressed the importance of developing religious education activity in various countries of the world through missionaries especially trained for the preparation of Bible study and Christian training materials and the promotion of their use. A vital part of the program of church development is the production and distribution of literature. Literature work is usually related to the promotion of religious education in the churches.

Student Workers

The report of the Board's committee on the Orient called special attention to needs and opportunities in the major cities of the Far East for student center and student evangelistic programs in relationship to government and private universities.

Dr. J. Winston Crawley, secretary for the Orient, said there is urgent need right now for student workers in 12 major cities of Asia. Some of these cities are Seoul, Korea; Manila, in the Philippines; Bangkok, Thailand; and Djakarta, Indonesia.

Dr. Crawley said: "Young men of the Southern Baptist Convention who have served the denomination in Baptist student work or as pastors of college churches and can meet the other requirements for missionary appointment will find a rewarding place of service among the thousands of university students who will be the leaders of Orient countries in the coming years."

Missionaries Number 1,141

Sixteen new appointees and two reappointments at the April meeting of the Board brought the total number of active Southern Baptist foreign missionaries to 1,141. (See names of new missionaries on page 34.)

Rev. and Mrs. J. Alexander Herring, formerly of the China staff, were reappointed for missionary service in Taiwan. Originally appointed missionaries of the Board in 1935, they resigned in 1953. Mr. Herring is currently serving as pastor of the First Baptist Church, Moultrie, Ga.

Foreign Missions Conferences

"Face to Face with World Missions" is the theme of the 1957 Foreign Missions Conferences to be held at Ridgecrest (N. C.) and Glorieta

(N. M.) Baptist Assemblies. The dates are: Ridgecrest, June 20-26; Glorieta, August 15-21.

A special World-Missions-Year feature of the Ridgecrest program will be a full meeting of the Foreign Mission Board, June 20-21, with the appointment of a number of young people to overseas mission service.

Approximately 20 foreign missionaries, representing every general area of the world where Southern Baptists work, will appear on each of the two conference programs.

Dr. Ralph A. Herring, pastor of First Baptist Church, Winston-Salem, N. C., will be the Bible teacher at Ridgecrest; and Dr. James Leo Green, professor of Old Testament interpretation, Southeastern Baptist Theological Seminary, Wake Forest, N. C., will have the Bible hour at Glorieta.

Among principal speakers at Ridgecrest will be Dr. Theodore F. Adams, president of the Baptist World Alliance. At Glorieta, Dr. Cornell Goerner will bring three messages on the philosophy of missions.

Both assemblies will feature conferences for all age groups, plus an additional one for mission study leaders.

Brazil

Oldest City Has Baptist Church

The oldest city in Brazil, São Vicente, in the state of São Paulo, now has a Baptist church building for the first time since it was settled by Portuguese colonists in 1532, according to Gene H. Wise, Southern Baptist missionary in South Brazil. The city, which now has a population of 30,000, was more than 400 years old before it had a Baptist church.

The church, organized in 1951 un-

der the leadership of Missionary Taylor C. Bagby, has 230 active members and 200 sympathizers (those who have not been converted but who sympathize with the purpose of the church).

When the new building, made possible by a Lottie Moon Christmas Offering appropriation of \$20,000, was dedicated, the city's leading newspaper printed a full-page article on the event and the city council sent a representative to felicitate the pastor and church members.

Following the dedication service, an evangelistic campaign was started in which there were 79 public professions. Missionary W. W. Enete was the evangelist and Missionary Malcomb O. Tolbert was in charge of publicity.

Mr. Bagby, who still pastors the church, reached retirement age in 1955 and was put on the emeritus missionary list after 37 years of service in Brazil.

Training School, Recife

There are 73 girls, 50 of whom are boarding students, enrolled in the North Brazil Training School, Recife, for the 1957 school year. These students come from eight states of Brazil and the territory of Guaporé.

Beginning in 1958 the training school will require the completion of a college course or its equivalent for entrance into the three-year course for the bachelor in religious education degree. A second three-year course will be offered to students with only a high school education. The present afternoon course for lay workers will be continued.

The school now has a pre-training

Dr. J. T. Ayorinde, pastor of First Baptist Church, Lagos, Nigeria, has been named chairman of the newly formed Nigerian Broadcasting Corporation. The 49-year-old clergyman is a vice-president of the Baptist World Alliance. From 1950-1955 he was president of the Nigerian Baptist Convention. His appointment was hailed in Nigeria as an indication that the new broadcasting corporation will encourage religious freedom.



school course, but no more students will be accepted for this study. Such applicants are being referred to Baptist high schools in North Brazil.

The training school's field work program is divided into three categories: (1) All the students work in a local or neighboring Baptist church; (2) second- and third-year students in the bachelor in religious education course work one afternoon a week at the Baptist good will center in Recife; and (3) all seniors spend some time in practice teaching.

Missionary Martha Hairston is director of the school.

Chile

Record Enrolment

The Baptist Theological Seminary, Santiago, Chile, began its school year in early March with 30 students, an all-time record enrolment.

Missionary Ruben I. Franks writes: "Though there is an ever pressing need for more and more missionaries, still in these young Chilean men and women who have dedicated their lives to full-time Christian service lies our greatest hope for the evangelization of this country. Adequate seminary training for the nationals is becoming more and more an important factor in our mission work here."

This year, with Lottie Moon Christmas Offering funds, the seminary acquired an adjacent building which has been converted into a boys' dormitory to house some of the students.

Indonesia

Kediri Hospital Dedicated

The Baptist hospital in Kediri, Java, Indonesia, was formally opened and dedicated on February 28, exactly two years after the first clinic was opened there. (A second clinic was opened in December, 1955.)

Sharing in this service were Indonesians, Chinese, Australians, Dutchmen, and Americans. They came by plane, train, car, and *betjak* (a modern version of the *jinrikisha* pushed from behind by a man on a half bicycle). There were representatives from all the Baptist churches in Indonesia; and a number of doctors, preachers, and Government officials were present to extend their greetings and best wishes.

Kate C. (Mrs. W. Buren) Johnson, Southern Baptist missionary, wrote: "The hospital porch, halls, nurses' home, and the improvised outdoor auditorium were decked with baskets



Paramount Chief Wizol (center), of a New Guinea tribe, and his party walked for two days through the island's wild highlands to ask Herbert White (left), a Seventh-Day Adventist missionary, to begin mission work among their people.

of roses, lilies, gladioli, chrysanthemums, and many other colorful flowers—all sent by friends and well-wishers of the new hospital. Here in Indonesia they 'say it with flowers,' too."

Missionary R. Keith Parks, chairman of the Mission (organization of missionaries) and acting president of the Baptist Theological Seminary, spoke of man's need for spiritual as well as physical healing: "We believe that Jesus is the only hope for man's spiritual healing. It is useless to heal a man physically and send him back into the world with the same evil tendencies that he has always had."

Sketching the history of his negotiations with the Baptists, Dr. Saiful Anwar, representative of the Ministry of Health for East Java, said: "Although I am a Moslem, I have co-operated with the Baptists. It is not only the duty of the doctor to make sick people well but it is also his duty to keep them well. This keeping them well includes the social and mental as well as the physical."

Dr. Anwar and other representatives of the Government compli-

mented the Baptist missionaries on the good name they have made for themselves in Kediri.

Mr. Johnson told the guests that money for the hospital and for the salaries of the doctors and nurses has been given, not by rich Americans, but by Christians, members of Southern Baptist churches. "This hospital is an expression of the desire of the Christian people of America to provide a good place for medical healing of sick people in Indonesia," he said.

Dr. Kathleen Jones is the first medical doctor to be connected with the clinic and hospital. Dr. Frank B. Owen began his duties there last August. They will soon be joined by Dr. C. Winfield Applewhite, who is still in language school.

Nurses are Miss Everley Hayes and Miss Ruth Ford. Miss Mariam Misner, a hospital technician, and Miss Ruth Vanderburg, a nurse and anesthetist, have been appointed for Indonesia.

Since the opening of the first clinic two years ago, more than 20,000 different patients have been seen.

The Philippines

Ten Finish Bible School

Ten students, who have satisfactorily completed a two-year course of study, were granted certificates at the first graduation service of the Davao Baptist Bible School. This institution, located in Davao City, on the island of Mindanao in the Philippines, is a branch of the Philippine Baptist Theological Seminary and Bible School, located at Baguio, on the island of Luzon.

The Davao school was opened in July, 1955, for the purpose of training national Christian workers.

Uruguay

New Building

The new building of First Baptist Church, Paysandú, Uruguay, made possible by Lottie Moon Christmas Offering funds, was dedicated March 31. (See photo on page 19.)

Missionary J. D. McMurray, pastor of the church, writes concerning the building: "It is of a simple, modern-type architecture; but the distribution of classes is perhaps the best we have seen. There is room to build extra departments on the top floor when they are needed. The church members are furnishing the classes with chairs and tables specially designed for each age group."

Students Are Helped to Face

The Need of Medicine in Missions



Dr. Robert F. Goldie points out location of leprosy work in Nigeria to Rev. Bill B. Cody (with globe), assistant secretary for personnel, and students at the medical missions conference in Memphis in January.



Nurse Everley Hayes, Indonesia, talks with a student at the Memphis conference about medical mission work.

THE critical need for missionary nurses to fill positions in Baptist hospitals overseas was particularly stressed in the three medical missions conferences held during the 1956-57 school year to point out the needs and opportunities for doctors, nurses, and other medical personnel on the mission fields.

Those who attended—medical and nursing students, college students interested in medicine, and persons already in the medical profession who are concerned with missions—learned that the maintenance of an adequate staff in the mission hospitals is being severely jeopardized and expansion curtailed because of the shortage of nurses. They were also told that more doctors and a limited number of other medical specialists are needed in the program of mission advance around the world.

Medical missions conferences were held this year at a camp near Dallas, Texas, for the Fort Worth-Dallas area; a camp near Baytown, Texas, for the Galveston-Houston area; and in Memphis, Tennessee, for persons from Arkansas, Tennessee, and Mis-



A trio from Baptist Memorial Hospital, Memphis, sings at the conference, which was attended by about 240 persons.

Mississippi. (On these pages are pictures from the Memphis and Baytown conferences.)

The twofold purpose of these conferences is to inform and encourage medical missions volunteers concerning overseas work in the field of medicine and to reach active Christians preparing for the medical profession and arouse their interest in the possibilities of mission work.

At each conference missionary doctors and nurses on furlough give the students a professional view of what goes on in a mission hospital, as well as sidelights from their experiences. Members of the Foreign Mission Board's department of missionary personnel direct the programs and are available for personal and group interviews concerning mission service.

Although the purpose is education and not recruitment, the Board's personnel secretaries feel that these conferences will provide the missionaries to staff the mission hospitals and clinics in the years ahead. Many who attend are already mission volunteers.

Since the first medical missions conference was held in Winston-Salem, North Carolina, in May, 1954, there have been six other such conferences, two each in Oklahoma City and Baytown and one each in Dallas and Memphis. And the Board is making plans for three or four to be held during the 1957-58 school year.



Rev. Elmer S. West, Jr., the Board's secretary for missionary personnel, talks with Texas students about medical mission opportunities.



Mr. West interviews a student.



Students examine mission literature.



Dr. M. Giles Fort, Jr., and Dr. Wana Ann Fort (from left), Southern Rhodesia, talk with a Houston nursing student at the Texas conference.



About 140 medical personnel from the Galveston-Houston area attended the two-day conference at a camp near Baytown, Texas, in February.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



Missionary Tells of People in Gaza, Their Needs and Desires

Anne Dwyer
Gaza

IF it were possible for me to get abroad a magic carpet and fly over the miles to be with you, what would I say?

I would tell you about the little Bedouin girl, Fatima (Fa-te-ma), who lives with her family in a tent on the sand. When Fatima was in the Baptist hospital we had just received some secondhand children's books. Every day the children enjoyed these books, for most of them had not seen anything so pretty before.

When Fatima was discharged she began to kiss my hands, follow me, and beg as only an Arab child can for just one book to take home. Again and again the nurses and I explained that the books were for the sick boys and girls and that someone was coming to take her bed. Sad eyed and rather reluctantly she left.

It was hard for me to refuse her the book, for I knew this little twelve-year-old girl had probably never had a toy. Had I given her a book, however, she would have joyously told other children; and it would have meant one for each of the twenty.

I would tell you about the father who tried to bribe us to keep his little girl. He brought two chickens, a pair of pigeons, and six eggs. We refused them, telling him to give them to his little girl to eat. Then he began to kiss our hands and feet. When he saw this was to no avail he tried to scare us by saying that he did not want her and that he was going to kill her.

I would tell you about a mother and her daughter, Intesar, who both cried when we had to send the little girl home because there was no room. Intesar and four other children were passing a shop on the way to school when a barrel of acid exploded. Intesar is the only one who lived. She has had a number of skin grafts and some plastic surgery; but still she was ashamed to leave the hospital because she is so badly scarred.

The phrase "no room" has caused me much thought. Nearly two thousand years ago there was no room in the inn to cradle the Christ child. Today many people make excuses for not accepting him and not giving their lives to him. They may not say, "There is no room in my heart," but that is what they mean.

I would tell you of the woman who turned her face to the wall and wept silently, but bitterly, day and night because her husband told her he was going to

take a second wife as soon as she left the house. Why? Because she had borne him no children.

Her silence may not have significance to you, but if you lived here for a short time it would take on meaning. These people are highly emotional and when anything upsets them they tear their hair, beat themselves, dance, scream, and yell. They are people who have no hope. To us, this woman's silent grief seems more genuine and heart rending.

I would tell you that we cannot preach in the wards or give out tracts on the outside and to visitors in the hospital. However, our evangelists visit the wards, talk with the patients, and sing for them.

I would tell you the most encouraging thing! Sometimes I walk into a ward and find a dozen patients reading the Gospels because they have requested them and want to read them. And they take them home with them when they go.

I would tell you of a loving God who is sufficient and who yearns that these multitudes come to know him. His voice cheers us when we are disappointed and downhearted.



Birthday Joy That Goes On and On—Leading a Friend to Accept Christ

Louise (Mrs. John B.) Hill
Igede, Nigeria, West Africa

NOW that I am in Nigeria, I look back upon an experience I had in the States as one which I would like to share with you as a "birthday suggestion."

On my twenty-ninth birthday I awakened with a "not-so-special" feeling. I decided right away that I would like to do something to make that birthday one to remember. I went to the telephone and called a friend whom I had not seen in a year.

When we had been close acquaintances I had tried many times to win her to Christ, but she always said, "I'm happy enough." Had you known her, you would probably have branded her as the most worldly person you knew.

As her voice answered mine across the wires, I dared to say: "Today is my birthday, and I feel that the nicest thing I could do is to win someone to Jesus. Would you please come over and let me talk to you about becoming a Christian?"

To my surprise, she said yes. Before she arrived I called a dear Christian friend and asked her to pray for me as I sought to win someone to the joy I knew in Christ.

Soon my unsaved friend arrived. I took her first to the pitifully shabby house of a woman whose husband was dying of cancer. We carried some groceries, read the Bible, and prayed. Next we went to see another woman and her eight children, carrying some clothes our children had outgrown.

When we got back to my house, she said, "My life is so terribly empty compared to this." I had a wonderful opening for my conversation. Soon she left, promising me that she would pray and let me know her decision.

A month passed before I had any word. Then she called and said that she had accepted Christ and had been baptized and that her husband had begun to attend church.

After arriving in Nigeria, a year and a half later, I received a long letter telling of this friend's spiritual victories, of how she had left behind her old habits and how she was then experiencing the joy of witnessing to a class of Intermediates every Sunday. Her husband, the pastor had told her, was to become a deacon.

This was birthday joy that goes on and on and on. Over here in Nigeria I don't have to make opportunities to witness. The medical dispensary is filled with them every day; and I thank God that he has led me to the place where I can daily experience the joy I had on my twenty-ninth birthday.



**Power of God to Change Lives Seen
As Indonesians Become Christians**

**LaVerne (Mrs. C. Winfield) Applewhite
Bandung, Java, Indonesia**

If you were to meet one Indonesian man (or woman) you might think him to be merely a sun-tanned European. On meeting another you would possibly think him to be a man from Africa. This just shows the range in color of the Indonesian people. Some are very dark, some are very light, and others are somewhere in between the two.

Indonesians are usually of a very small, slight build, the average height of a man being about five feet. You could visualize this more clearly if you could see our choir on Sunday mornings. The entire choir is about the same height, except in the back row, stands Win—six feet, one.

The facial characteristics of the Indonesian people vary, but their features are usually small and very few have prominent noses. Also there are very few fat people, which is the result of their diet. The Indonesian woman who clings to the old customs wears her black, straight hair pulled back tightly from her forehead, with a large, well-shaped bun at the nape of her neck.

The younger generation, which has adopted Western dress, has also adopted Western hair styles—although not the current ones. "Pony tails" are just now coming "in vogue" here.

One of the most interesting experiences we've had recently was attending an Indonesian Moslem wedding and a Christian wedding on the same day. The Moslem wedding was in the country out from Bandung and consisted of one strange ceremony after another. At one point the bridegroom broke a raw egg with his foot. Then the bride washed his foot to show her submission to him.

The Christian wedding was in Bandung. This ceremony was concluded as the groom's father presented a Bible to the young couple with the statement that he wished their lives together to be based on this Book. We couldn't help but compare the difference in the two ceremonies, especially concerning the bride—in one she became property, in the other a partner.

I think one of the things that have impressed us most since we've been here is the complete change a person's life undergoes when he becomes a Christian. In America where Christian principles are widely practiced and where a great many children have the privilege of being reared in Christian homes, this change is not always so evident.

However, in a land such as this we see lives that are filled with superstition make a complete revolution almost overnight. If anyone had any doubt as to the power of God to change lives, that doubt would be erased out here.

One of our happiest moments occurred one Sunday night not long ago. The sweet little girl (she's little in size, but she's married and has five children) who helps me teach the Primaries in Sunday school has been a Christian only a short while. After she joined the church, her life at home became a continuous series of argu-

FOUR-year-old Kim Brasington, son of Rev. and Mrs. J. Bryan Brasington, missionaries to Peru, went with his North American playmate, Rickey, and Rickey's parents to the Sporting Club where there is an area for golf and swimming and a playground for children. After a while they decided to get some sandwiches; and, when the waiter brought them, Kim asked, "Aren't we going to say our prayers?" Rickey's parents are Christians and his mother replied, "Why yes, Kim, would you like to lead us?" In the crowded restaurant with many people watching, two adults and two little boys bowed their heads while Kim prayed: "For food and all thy gifts of love, we give thee thanks and praise. Look down, O Father, from above and bless us all our days." After a quiet amen there was absolute silence for a moment. It's a safe guess that was the first time many of the occupants of the room had heard a blessing in any language.

ments and insults from her husband, a well-educated, fine-looking man, prominent in the city of Bandung.

She finally persuaded him to just give her religion a chance, and he came to church a few times but still could see nothing in Christianity for him. Then one Sunday night it was different. Win said when he stopped praying and looked up he could hardly believe his eyes (like the people who prayed for Peter's release from prison), for there at the front of the church stood the husband to make a profession of faith.

Change is an inadequate word for the regeneration that has taken place in his life. Later I saw this couple sitting with their little ones in a service; and I thought that if the happiness that shone in their eyes could be packaged it would last a lifetime.



"A New Church Is Born—This Is Why We Stay," Says Missionary

Joseph W. Mefford, Jr.
Valencia, Spain

LILA and I have just returned from a trip south to Cartagena, one of Spain's important ports, where we assisted in the constitution of the First Baptist Church of that city. Although it was a long trip, our little seven-year-old station wagon just buzzed along like the new car it isn't. With us were three Baptist pastors.

We visited two churches en route. A service was planned at Elda for nine o'clock on Saturday night, and we arrived in a cloud of dust at eight fifty-nine to find the little house where the church meets jammed with people in every nook and corner.

This church is a special blessing to all of us, because in spite of the fact that for nearly three years the building has been officially closed by the authorities it has continued to meet in private homes and has grown so much in number and in stewardship that by the middle of this year it plans to be financially self-supporting.

That is a feat of no small proportions in *any* church in Spain; and the fact that under special difficulties this church has made splendid progress is a tribute to the fine leadership of the dynamic young pastor and the faithful "follow-ship" of the members.

Sunday morning we went on to Murcia where we visited a new church that has just become associated with the Baptist Mission and the Spanish Baptist Union. At the close of the service, as the pastor from Játiva was giving the benediction, a young woman suddenly stood and, bursting into tears, cried, "Oh, Lord, I need thy salvation; save me now!" So we all rejoiced with the angels because a soul was born.

Cartagena is only about thirty miles south of Murcia; so we arrived there in time for lunch at about two thirty. After we rested a few minutes, we went across town to the outskirts where, in a little stone shed in the back yard of one of the members, the organization of a new Bap-

tist church was soon to take place. Before the meeting we renewed our fellowship with Christians who had been able to come from neighboring churches.

Then the council for the organization met with the members of the new church. After the preliminaries and the business were out of the way, we called in the friends and sympathizers, those who have not been converted but who sympathize with the gospel's purpose, and the meeting got under way.

We were not in a hurry—most of you would have thought the service long, but not Spanish Baptists. Many preachers and others brought greetings, we sang a lot, and we prayed a lot; and just as the last preacher was giving his message the police arrived. So everything was complete.

They were polite; but they were police and they took the names of the people who were there. They assured us that this was just routine and I guess they were right; we are pretty used to being visited by the police.

However, there in the dampness and cold of that stone shed you Baptists at home had your part in the organization of another church that will be a lighthouse in the darkness that is Spain today. This is your mission program at work.

Not long ago a dear friend wrote saying that after reading so often about the opposition to the gospel in Spain she wondered that we didn't all give up and come home.

I thought of what she said that afternoon; and, looking around at faces radiant with the light that comes only from Christ, I said, "This is why we stay—a new church is born today—this is why."



**Truth of Christ Imperative for
Spiritual Vacuum in East Africa**

Earl R. Martin
Dar es Salaam, Tanganyika, East Africa

WE are beginning a new life as missionaries in East Africa. In January we arrived in Dar es Salaam where we will live for six months while we study the language.

On the way to Tanganyika we stopped in Nairobi, the capital of Kenya, where we will locate when our initial language course is completed. While there we visited the Royal Nairobi National Park, an unfenced game park just five miles from the center of the city where animals can be seen in abundance in their natural habitat. Within an hour and a half we saw twenty varieties of African wildlife, such as giraffe, ostrich, baboon, zebra, and antelope. Unfortunately, the lions were not in sight the day we were there.

New York had zero-degree weather the day we left there; the temperature was in the upper eighties when we landed in Africa. The humidity is also high, but the constant trade winds off the Indian Ocean tend to cool the weather some. March and April are the rainy season and

then from May to October, we are told, it gets cool enough to sleep under blankets.

The flat where we live is four miles from the center of the city. It is quite spacious and comfortable, especially since we have received our household belongings and furniture. Our houseboy, Kassam, does most of the housework, which enables us to devote more time to language study.

Swahili is the language which prevails among the tribes and races in East Africa. Considered one of the twelve great languages of the world, it is said to be somewhat easier than many other languages. Nevertheless, to learn it one must spend hours in faithful study daily. Slowly the strange words are beginning to make themselves at home in our minds and on our lips.

Just across the road from our flat is an African village. Many reminders of our purpose in coming are realized from the people living there. Frequently, as we take a short cut to the store or school through this village, we perceive the deep and vital needs right at our front door.

A week ago we came upon a group of children sitting on the ground outside a mud house. They were being

taught the Koran by an African Moslem. Almost every night at bedtime we enjoy hearing the drums and chanting from this village; however, we are burdened by what those drums represent: revelry and paganism.

The port city of Dar es Salaam abounds in lovely palm trees and white sandy beaches. The one hundred thousand inhabitants are comprised of a large Asian segment (Indian and Arab) and, of course, of an even larger portion of Africans. These people represent a variety of religious and pagan backgrounds.

Since our arrival in Africa we have had the advantage of a new perspective. Primitive religions are evident, and Islam is even more manifest. Our limited contact with the populace reveals a tragic spiritual vacuum. The truth of Jesus Christ becomes exceedingly imperative in the face of such challenges. One compelling thought surrounds us. We and the other Southern Baptist missionaries have come specifically to fulfil our Lord's command in making disciples of the peoples of East Africa.

We request your prayers in behalf of us, the other missionaries here, our study of the language, the new work that is being established, and the people we have come to win.

"The Lord Is My Shadow"

(Editors' Note: Ronald Whaley, almost three, son of Rev. and Mrs. Charles L. Whaley, Jr., Southern Baptist missionaries in Japan, has acute leukemia. Reports indicate he has responded to medication and blood transfusions at St. Luke's Hospital, Tokyo, and is now at home with his family at 2325-5 Choine, Kami Meguro, Meguro-ku, Tokyo, Japan. We share with all readers of The Commission a letter which Mr. and Mrs. Whaley sent to friends in April.)

Little Ronald misquoted his favorite Scripture verse as he sat on his hospital bed—"The Lord is my shadow." But to us it was a beautiful mistake. It gives us much comfort to know that the Lord does hover near at this time, casting a shadow of peace and joy. The doctors have told us that this life, entrusted to us for almost three years, is being called home to the Father. But we rejoice in the assurance that his little soul, so pure and unblemished, will wait with Jesus to greet us.

After Christmas Ronald began

losing weight and some of his abundant energy. He became ill and our doctor sent him to St. Luke's Hospital in Tokyo where his disease was diagnosed as acute leukemia. His future is very uncertain, but since he has responded well to treatment we hope to have him with us for several months or a year.

All of our Japanese and missionary and other American friends have been praying for Ronald and have given necessary blood and many little luxuries to keep him happy. They have been a source of strength for us in this hour of need and we are grateful to God for them and their help.

Ronald's illness has been a great shock to us, but it seems that God has woven this sorrow into the pattern of our lives in a providential way. On the request of the Japan Baptist Convention and the Mission we had planned to move from Kokura to Yokohama the last of April to help in developing the evangelistic work in that area, and were to live in Tokyo until our Yokohama house could be

made ready. So when Ronald became ill there was a house waiting for us in Tokyo.

The missionaries furnished it with the necessary articles and we moved in with only a suitcase full of clothes. We are near the hospital and also near enough to our future work in Yokohama for Charles to begin making plans and visiting the mission points with which we will be working.

As we waited to hear the results of the laboratory tests and the seriousness of Ronald's condition dawned upon us we felt our hearts would break. Just at that moment he looked up and began to sing in a clear, sweet voice: "If God wills I shall wake when the morning shall break."

We know that is true and it gives us a new insight into heaven. It is as though a door has opened up, revealing all the joy and beauty of our eternal home. It is with this new insight which God has given us that we wish for you all of the joys of this Easter season when life is nearer than death.—CHARLES L. and LOIS WHALEY

New Appointees

Appointed March 14, 1957



CARTER, JIMMIE DALE

b. Roby, Tex., Dec. 26, 1927. ed. Texas Technological College, Lubbock, B.S., 1950, M.Ed., 1953; S.W.B.T.S., 1955-57. U. S. Navy, 1946-47; high school vocational agriculture teacher, Claude, Tex., 1950-53, Petersburg, Tex., 1953-54; inspector, U. S. Department of Agriculture, Abilene, Tex., 1954-55; teacher, Junior High School, Springtown, Tex., 1957. Appointed for North Brazil, March, 1957. m. Birdie Sue Worthington, Dec. 11, 1954. Permanent address: Rte. 2, Roby, Tex.

CARTER, SUE WORTHINGTON (MRS. JIMMIE DALE)

b. Winters, Tex., Oct. 17, 1929. ed. Hardin-Simmons University, Abilene, Tex., 1947-48; University of Texas, Austin, B.F.A., 1952; S.W.B.T.S., 1957. Educational secretary, First Church, Abilene, 1952-54; secretary, Southern Baptist Radio and Television Commission, Ft. Worth, Tex., 1955, bank in Ft. Worth, 1955-57. Appointed for North Brazil, March, 1957. m. Jimmie Dale Carter, Dec. 11, 1954.

NORTH BRAZIL



FRAY, MARION GEROME (BUD), JR.

b. Kennett, Mo., Sept. 28, 1928. ed. Ouachita Baptist College, Arkadelphia, Ark., B.A., 1952; S.W.B.T.S., B.D., 1955, graduate work, 1955-. Assistant pastor, First Church, Fordyce, Ark., 1950-51; Vacation Bible school worker, Baptist General Convention of Texas, 1953; pastor, Countyline Church, near Athens, Tex., 1951-54, First Church, Bynum, Tex., 1954-57. Appointed for Southern Rhodesia, March, 1957. m. Jane Dawley, Aug. 14, 1949. Permanent address: 1328 6th St., Arkadelphia, Ark.

FRAY, JANE DAWLEY (MRS. MARION GEROME, JR.)

b. San Antonio, Tex., Sept. 8, 1928. ed. Central Baptist College, Conway, Ark., 1946-47; Ouachita Baptist College, Arkadelphia, Ark., 1947-49; S.W.B.T.S., 1953, 1956. Summer field worker, Training Union Department, Arkansas Baptist State Convention, 1948; elementary school teacher, Fordyce, Ark., 1949-50, Bismarck, Ark., 1950-51; Vacation Bible school worker, Baptist General Convention of Texas, 1953. Appointed for Southern Rhodesia, March, 1957. m. Marion Gerome Fray, Jr., Aug. 14, 1949. Children: Mary Carol, 1951; Jerry Dan, 1954.

SOUTHERN RHODESIA



GILLHAM, MOUDY FRANK

b. Pampa, Tex., Sept. 21, 1931. ed. Howard Payne College, Brownwood, Tex., B.A., 1951; S.W.B.T.S., B.D., 1957. Pastor, First Church, Medina, Tex., summer, 1950, Victory Church, Comanche, Tex., 1950-53, Calvary Church, Tucson, Ariz., 1953-54, First Church, Kerens, Tex., 1954-57. Appointed for East Pakistan, March, 1957. m. Hazel Wynon Holmes, Jan. 19, 1951. Permanent address: 4001 E. Heatherbrea, Phoenix, Ariz.

GILLHAM, WYNON HOLMES (MRS. MOUDY FRANK)

b. Brownwood, Tex., Dec. 8, 1930. ed. Howard Payne College, Brownwood, B.S., 1951. Summer worker, Southern Baptist Home Mission Board, Texas, 1949; Vacation Bible school worker, Baptist General Convention of Texas, 1950; elementary school teacher, Ft. Worth, Tex., 1951-53, Tucson, Ariz., 1953-54. Appointed for East Pakistan, March, 1957. m. Moudy Frank Gillham, Jan. 19, 1951. Child: Mark Franklin, 1955.

EAST PAKISTAN





MOORE, JANE BASSETT
(Mrs. Willis Trueman)

b. Greenwood, Ark., Nov. 7, 1927. ed. Arkansas Polytechnic College, Russellville, B.A., 1953. Teacher, elementary school music, Greenwood, 1948-49; deputy county clerk, Greenwood, 1950-51; private piano teacher, Lamar, Ark., 1951-53, Greenwood, 1948-49, 1953-56; librarian, Greenwood High School, 1953-56. Named special appointee for East Pakistan, March, 1957. m. Willis Trueman Moore, June 14, 1953. Children: Trudy Jane, 1954; Willis Trueman, Jr., 1956.

EAST PAKISTAN



OWENS, CARLOS RICHARD

b. Henry Co., Tenn., June 6, 1930. ed. Union University, Jackson, Tenn., B.A., 1952; S.B.T.S., B.D., 1955. Pastor, New Bethel Church, Paris, Tenn., 1949-50, Friendship Church, Paris, 1950-52, Bird's Creek Church, Whitlock, Tenn., 1949-55, First Church, Dover, Tenn., 1955-57. Appointed for Tanganyika, March, 1957. m. Myrtice Jean Taylor, June 17, 1955. Permanent address: P. O. Box 264, Dunedin, Fla.



OWENS, MYRTICE TAYLOR
(Mrs. Carlos Richard)

b. Dunedin, Fla., Dec. 1, 1929. ed. Mather School of Nursing, Southern Baptist Hospital, New Orleans, La., R.N., 1950; Florida State Hospital, Chattahoochee, 1950-51; Florida State University, Tallahassee, B. S., 1953; Carver School of Missions and Social Work, M.R.E., 1955. Nurse, Morton Plant Hospital, Clearwater, Fla., 1951, Tallahassee Memorial Hospital, 1951-52, Florida State University Hospital, Tallahassee, 1952-53, Carver School, 1953-55, Henry County General Hospital, Paris, Tenn., 1955-56; instructor, Florida State University School of Nursing, Tallahassee, 1954; Henry County General Hospital, 1956. Appointed for Tanganyika, March, 1957. m. Carlos Richard Owens, June 17, 1955. Child: Janice Alese, 1956.

TANGANYIKA



PINKSTON, GERALD WAYNE

b. Lueders, Tex., July 27, 1928. ed. Wayland Baptist College, Plainview, Tex., B.A., 1950; S.W.B.T.S., B.D., 1954. Mission pastor, First Church, Kermit, Tex., 1947; Vacation Bible school worker, Baptist General Convention of Texas, 1948, 1949, 1950; assistant pastor, First Church, Haskell, Tex., 1951-52; high school teacher, Haskell, 1951-52; pastor, Paint Creek Church, Haskell, 1953-55, First Southern Church, Avondale, Ariz., 1955-57. Appointed for Indonesia, March, 1957. m. Florence Elizabeth Goldston, July 1, 1952. Permanent address: 1806 W. 8th St., Levelland, Tex.



PINKSTON, FLORENCE GOLDSTON
(Mrs. Gerald Wayne)

b. Hereford, Tex., Dec. 13, 1929. ed. Wayland Baptist College, Plainview, Tex., 1947-49; Mary Hardin Baylor College, Belton, Tex., B.S., 1951; S.W.B.T.S., 1954; Arizona State College, Tempe, 1955. High school teacher, Dalhart, Tex., 1951-52, Ft. Worth, Tex., 1952-53, Haskell, Tex., 1953-55; substitute teacher, Avondale, Tolleson, Buckeye, Ariz., 1955-57. Appointed for Indonesia, March, 1957. m. Gerald Wayne Pinkston, July 1, 1952.

INDONESIA



RABORN, JOHN CLIFFORD

b. Waco, Tex., July 6, 1924. ed. Southern Methodist University, Dallas, Tex., 1942-43; Erskine College, Due West, S. C., 1943-44; Baylor University, Waco, B.A., 1948; S.W.B.T.S., M.R.E., 1950. U. S. Army Air Forces, 1943-45; educational director, Birchman Avenue Church, Ft. Worth, Tex., 1950, Urbandale Church, Dallas, 1950-53; pastor's associate, Temple Church, Memphis, Tenn., 1953-57. Named special appointee for Hong Kong, March, 1957. m. Nelwyn Jewel Martin, March 17, 1945. Permanent address: c/o Ed L. Raborn, 1606 Wilbur St., Dallas 24, Tex.



(Continued on page 35)

Missionary Family Album

Appointees (April)

EDWARDS, T. Keith, S. C., and Alice Blankenship Edwards, N. C., Nigeria.
GOLDEN, Cecil H., and Claire Mabry Golden, Ala., Honduras.
HEISS, Donald R., and Joyce Sheckler Heiss, Ohio, Japan.
HILLIARD, Russell B., and Patsy Bassett Hilliard, Ga., Spain.
JESTER, David L., Tanganyika, and Marie Hans Jester, Indiana, Nigeria.
NELSON, Edward W., Iowa, and Gladys Samp Nelson, S. D., Chile.
SCHWEER, G. W., Mo., and Wanda Beckham Schweer, Okla., Indonesia.
SMITH, W. L. (Wimpy), Tex., and Beverly Hefley Smith, Ark., Argentina.
HERRING, J. Alexander, China, and Nan Trammell Herring, S. C., Taiwan (re-appointed).

Arrivals from the Field

CATHER, Rev. and Mrs. Douglas C. (Ghana), 225 University Ave., Lebanon, Tenn.
CONNELY, Mrs. Frank H. (Japan), c/o Mrs. R. L. Schild, 2437 Stanislaus, Fresno, Calif.
DOYLE, Rev. and Mrs. Lonnie A., Jr. (Equatorial Brazil), Box 762, Anson, Tex.
LANIER, Minnie Lou (South Brazil), 520 E. 60th St., Savannah, Ga.

LIND, Mary (Paraguay), 1515 Selmser Ave., Cloquet, Minn.
Lovegren, Dr. and Mrs. L. August (Jordan), 146 Vance Ave., Cedartown, Ga.
MASSENGILL, Mary Lou (Japan), 611 Exeter Ave., Middlesboro, Ky.
SHIVER, Mavis (Japan), Frisco City, Ala.
WELLS, GRACE (Indonesia), 34 Wright St., Sumter, S. C.

Births

DOWELL, Rev. and Mrs. Theodore H. (Korea), daughter, Dorothy Marie.
FORD, Mr. and Mrs. Charles S. (Nigeria), son, Stephen Patterson.
GLAZE, Rev. and Mrs. A. Jackson, Jr. (Argentina), daughter, Deborah Jean.
HARVEY, Rev. and Mrs. Gerald S. (Southern Rhodesia), daughter, Jill Diane.
TAYLOR, Dr. and Mrs. O. W. (Tom), (Nigeria), daughter, Priscilla Evelyn.

Deaths

EVANS, Mrs. Philip S., Jr., emeritus (China), April 6, Rye, N. Y.
KNIGHT, Mrs. J. E., mother of Mrs. Samuel L. Jones (Southern Rhodesia), Jan. 10, Palestine, Tex.
MUSGRAVE, Rev. James E., Sr., father of Rev. James E. Musgrave, Jr. (South Brazil), Jan. 14, Sweet Springs, Mo.
SAMPSON, Mrs. Belle, stepmother of Mary Sampson (Taiwan), March 7, Louisville, Ky.

Departures to the Field

BERRY, Rev. and Mrs. Travis S., Caixa Postal, 552, Campinas, São Paulo, Brazil.
CARLISLE, Jean, Vallarta 1851, Guadalajara, Jalisco, Mexico.
DITSWORTH, Mary Alice, c/o Mary Sue Meuth, Djalan Hegarmanah 41, Bandung, Indonesia.
FONTNOTE, Dr. Audrey, Japan Baptist Hospital, 47 Yama No Moto Cho, Kita Shirakawa, Sakyo-ku, Kyoto, Japan.
GLASS, Lois, Box 23, Keelung, Taiwan.
HAYES, Everley, Southern Baptist Hospital, Box 6, Kediri, Indonesia.
LLOYD, Rev. and Mrs. Robert H., Apartado 4035, San José, Costa Rica.
McCULLOUGH, Nita, Baptist Girl's School, Abeokuta, Nigeria, West Africa.
MORRIS, Dr. and Mrs. J. Glenn, P. O. Box 832, Bangkok, Thailand.
MOSTELLER, Rev. and Mrs. Paul C., P. O. Box 832, Bangkok, Thailand.
POE, Rev. and Mrs. John A., Caixa Postal, 552, Campinas, São Paulo, Brazil.
POSEY, Rev. and Mrs. J. Earl, Jr., c/o Walter T. Hunt, Cotabato, Cotabato, Philippines.
RAY, Rev. and Mrs. Stanley E., P. O. Box 563, Lagos, Nigeria.
TOWERY, Rev. and Mrs. Britt E., Jr., P. O. Box 427, Taipei, Taiwan.
WILSON, Dr. and Mrs. George R., Jr., 169 Boundary Street, Kowloon, Hong Kong.

New Addresses

BELL, Dr. and Mrs. Lester C., Caixa (Continued on next page)



Trying to fill Missionary John Allen Moore's hat is the youngest among the first Hungarian refugees to occupy the Baptist camp near Vienna, Austria.



Wilson and David Breeden look after Cynthia Hill in San José, Costa Rica, while their parents, Dr. and Mrs. L. Glynn Breeden and Dr. and Mrs. Thomas W. Hill, study Spanish in the language school in preparation for missionary service in Colombia and Venezuela, respectively.

New Appointees (Continued from page 33)

RABORN, NELWYN MARTIN (MRS. JOHN CLIFFORD)

b. Ysleta, Tex., Jan. 20, 1924. ed. Agricultural and Mechanical College of Texas, College Station, 1941; Southwest Texas State Teachers College, San Marcos, 1941-42; Baylor University, Waco, Tex., B.A., 1944, additional study, 1944-45. Staffer, Ridgecrest (N. C.) Baptist Assembly, 1944; teacher, speech department, Baylor University, 1946-48; office secretary, Birchman Avenue Church, Ft. Worth, Tex., 1949-50. Named special appointee for Hong Kong, March, 1957. m. John Clifford Raborn, March 17, 1945. Children: Rebecca, 1950; Peggy Jane, 1952; Kay Nelwyn, 1953.

HONG KONG



TROTT, EDWARD BRUCE

b. Dallas, Tex., Jan. 2, 1926. ed. Southern Methodist University, Dallas, 1946; Oklahoma Agricultural and Mechanical College, Stillwater, B.S., 1949; S.W.B.T.S., B.D., 1955. U. S. Army Air Forces, 1944-45; agricultural engineer, Department of Agriculture, Soil Conservation Service, Ft. Cobb, Okla., 1949-52; pastor, Meehan Mission, Sooner Valley, Okla., 1948-49, Corinth Church, Tolar, Tex., 1954-55, Toomsaba and Kewanee Churches, Lauderdale Co., Miss., 1955-57. Appointed for North Brazil, March, 1957. m. Freda Lee Porter, June 5, 1953. Permanent address: Rte. 6, Homestead 18, Meridian, Miss.

TROTT, FRED A PORTER (MRS. EDWARD BRUCE)

b. Meridian, Miss., Oct. 4, 1930. ed. Meridian Junior College, 1948-49; Mississippi College, Clinton, B.A., 1951; S.W.B.T.S., M.R.E., 1954; secretary, Clinton Church, 1951-52, Mississippi Baptist Convention, Jackson, 1952. Appointed for North Brazil, March, 1957. m. Edward Bruce Trott, June 5, 1953. Child: Deborah Lee, 1955.

NORTH BRAZIL



WILSON, SARAH GEORGIA

b. Gaston Co., N. C., July 28, 1929. ed. Carson-Newman College, Jefferson City, Tenn., B.A., 1952; Carver School of Missions and Social Work, M.R.E., 1955, graduate work, 1955-56. Summer worker, Southern Baptist Home Mission Board, Washington, D. C., 1952, Texas, 1953; teacher, seventh grade, Mt. Holly, N. C., 1952-53; summer field worker, Training Union Department, Baptist State Convention of North Carolina, 1954; youth director, social worker, Central Mission, Long Run Association of Baptists, Louisville, Ky., 1955-57. Appointed for Argentina, March, 1957. Permanent address: Box 351, Mt. Holly, N. C.

ARGENTINA



Missionary Family Album

(Continued from opposite page)

Postal, 352, Rio de Janeiro, Brazil.
BLAIR, Rev. and Mrs. W. Judson, P. O. Box 4255, El Paso, Tex.
BROONER, Mary, Private Bag 35, Gatooma, Southern Rhodesia.
CADER, Rev. and Mrs. Burley E., Caixa Postal, 52, Feira de Santana, Bahia, Brazil.
DAWES, Rev. J. V., emeritus (China), Box 293, Fayetteville, Ark.
DUVALL, Rev. and Mrs. Wallace L., Baptist Mission, Box 65, Oshogbo, Nigeria, West Africa.
GAULTNEY, Mr. and Mrs. Jerry B. (Nigeria), 1820 S. 8th St., Waco, Tex.
GREEN, Dr. and Mrs. George, emeritus (Nigeria), P. O. Box 212, Ridgecrest, N. C.

HARRINGTON, Rev. and Mrs. J. A. (South Brazil), 2000 Broadus, Seminary Hill Station, Fort Worth, Tex.
JACKSON, Rev. and Mrs. William H., Jr., 380 2-Chome, Mishuku Machi, Seta-gaya-ku, Tokyo, Japan.
LEGG, Rev. and Mrs. L. Gene, Baptist Mission, Ijebu-Ife, via Ijebu-Ode, Nigeria, West Africa.
MERRITT, Rev. and Mrs. Dewey E., American Baptist Mission, Box 48, Kaduna, Nigeria, West Africa.
QUARLES, Rev. Lemuel C., emeritus (Argentina), 7338 Hermitage Rd., Lakeside, Richmond, Va.
ROBERSON, Rev. and Mrs. Cecil F. (Nigeria), Rte. 1, Box 121, Meridian, Miss.
WALKER, Catherine, Djalan Tengku Umar 7A, Bandung, Java, Indonesia.
WESTER, Rev. and Mrs. William S., Box 252, Gatooma, Southern Rhodesia.

WHALEY, Rev. and Mrs. Charles L., Jr., 2325-5 Chome, Kami Meguro, Meguro-ku, Tokyo, Japan.
WOLFARD, Dr. and Mrs. Rodney B., Caixa Postal, 66, Curitiba, Paraná, Brazil.

Missionary Quote.

Hidden among the trials of learning another language are compensations such as receiving new meaning from the Bible. Truths that have become platitudes in English come alive when couched in the terms of another tongue. One such gem: The word for Saviour in Indonesian is *djuru selamat*, which means literally "expert in safety and peace." The Saviour really is that!—R. KEITH PARKS

The Happy People

By Martha Belote

"OUR missionaries all seem so enthusiastic about their work," said my American tourist friend as we sat drinking coffee during a short break in her round of sight-seeing and shopping. Passing through Hong Kong after having toured a number of Southern Baptist mission fields, she was sharing her impressions with me.

As she talked I was reminded of a phrase which had often flitted through my mind as I thought of my missionary co-workers. There are exceptions, of course; but I think of our missionary family around the world as being "the happy people." I'm using the word "happy" not so much in the popular sense but as defined by Webster: "fortunate; enjoying well-being, peace, and comfort."

In the past few years I have been more and more aware of restlessness in the people I see. This is true in Hong Kong; but it seems even more obvious when I go back to America for furlough. I am struck by the number of people who are undoubtedly and admittedly "misfits." In casual conversation many friends have suggested wistfully that life might have been different "if only" they had made different choices in the earlier years of life. The world seems to be full of people who wish they were "somebody else"—just anybody else.

Why should missionaries, of all people, find life full of happiness and satisfaction?

In the first place, every missionary is forced to come to grips, as a young adult, with a choice. The fact that he is on the mission field shows that he has resolved the conflict in his life and has placed himself, by his own decision, in harmony with the will of God. There are many Christians in the world today who have never dared to face up to God's will for their lives. I'm not suggesting that God wants to call every Christian to the mission field. The important thing is not *where* we are, but *whether* we are in the place of God's choice.

This life-shaping decision which each missionary must make is not entered into easily or lightly. Many

missionaries could tell you of the years of delay and rebellion before they were able to bring themselves to admit the fact that God had definitely laid his hand upon them for special service. Others have found the decision less difficult.

But none have come to it without thorough heart searching. In order to say yes to the Lord, some have had to leave successful careers or the promise of real attainment in their chosen fields. When finally the conflict is resolved and the battle is won, a man finds that in making peace with God he has made peace with himself. There is new meaning for him in those words, "He that loseth his life for my sake shall find it."

The man who has had this experience has found a center of life around which all else takes its proper place.

Every circumstance of life can then be interpreted in the light of "God's will for my life."

The second major factor making for happiness is that no missionary ever gets away from the tremendous challenge of an unfinished task. No matter how hard he works, there is never a time when there is not another need—and yet another—waiting to be met. He is constantly making adjustments—to a different method of work, a new climate, a different social pattern, the unusual habits of the nationals around him.

He has to stay flexible! There just aren't many comfortable ruts that a missionary can find to fall into. (How desperately we look for one occasionally!)

There is a constant spiritual and mental stimulation in his work, and this forces upon a missionary the necessity for staying active and busy. If he is any kind of missionary at all, the people push upon him with their needs and problems; and he never

(Continued on page 38)

In Memoriam

Mary Levering Evans

Born November 22, 1875
Baltimore, Maryland

Died April 6, 1957
Rye, New York



MRS. MARY LEVERING EVANS was appointed a missionary to China in 1901; she resigned in 1918 and was reappointed in 1919.

She was a teacher, evangelistic worker, and assistant to her husband, who was a doctor and teacher, in Yanchow, Nanking, and Tsinan, China, until 1940 when they retired.

Her husband, Dr. Philip S. Evans, Jr., died in 1954.

Born in Baltimore, Maryland, Mrs. Evans was educated at Bryn Mawr Preparatory School.

Among her survivors is a son, Dr. J. Levering Evans, of Richmond, Virginia, who is a member of the Southern Baptist Foreign Mission Board.

"Here Am I; Send Me"

(Continued from page 16)

two calls we have thought: Perhaps we are needed here; but it seems like the call of God says we are needed most there. There are a thousand and one preachers who can take my place here in the States—oh, how humbling that is—but nobody seems to be anxious to go to Colombia.

With your prayers and by God's help we hope to go to the Baptist theological seminary there at Cali and teach preachers how to preach and how to teach about our Lord.

*Rev. and Mrs. Gene D. Phillips,
Southern Rhodesia*

Eugenia Jarvis Phillips: Unlike Anne Martin and Pat Patterson, I have always wanted to be a preacher's wife. Reared in a Christian home by wonderful parents, I accepted Christ as my Saviour and joined the church at the age of ten. While at Ridgecrest the summer I was thirteen, I went forward at the Sunday morning service dedicating my life to Christ to do whatever he wanted me to do. At the time I hoped maybe it was just to be a preacher's wife; and I certainly hoped that maybe it wasn't to be a missionary.

God had other things in mind for me; and during the next years I was shown that the world needs Christ. Then, when I was sixteen, I heard Billy Graham speak; and, as he told of the need of the world, I was ready to surrender.

While I was at Mars Hill College the Lord used the late Dr. Everett Gill, Jr., to put Southern Rhodesia on my mind. I was interested in new mission fields and Dr. Gill told me of Southern Rhodesia which had just been opened up.

Tonight is the culmination of what we have prayed for and dreamed of. Believing the world is lost without Christ and having him in our hearts and loving him, we want to take the gospel to the lost people in Southern Rhodesia.

Gene D. Phillips: The Lord laid his hand on me when I was nine years of age. I real-

ized my lost condition during a revival service and accepted Christ as Saviour. A wonderful missionary church greatly influenced my life; and, as I grew older, the Lord called me to preach. In the quietness of the closet at home I said, "Lord, I'll be your servant."

Going on to prepare myself for that purpose, I entered Mars Hill College where I heard Miss Alberta Steward, a missionary to Brazil, speak during a regular chapel service. No invitation was given; but I bowed my head and said, "Lord, here am I. I'll go where you want me to go." As I finished college and entered Southeastern Seminary, this mission interest was impressed upon me even more greatly.

In the motion picture, *Advance in Africa*, produced by the Foreign Mission Board, I saw some victims of leprosy—without hands, without feet—using their breath to turn the pages of their Bibles; and I thought, Yes, they need physical help; but more than that the people of Africa need spiritual help.

As we attended missionary day programs at the seminary, I realized that the love of Christ was constraining me even more and that I must go not only to tell of that love but to practice it.

*Dr. and Mrs. John A. Tumblin, Jr.,
South Brazil*

Alice Puryear Tumblin: Tonight's experience seems like an act of obedience by an often disobedient child to a loving, provident, forgiving Father, who has allowed her a lot more freedom than she deserves.

I am a preacher's kid, too; and I

I have found that the work of the Lord is sweet. Times of being tired, discouraged, or dissatisfied with results have come; but when self has been revived in God's presence peace has come regardless of circumstances.—DONAL (MRS. CHARLES L., JR.) CULPEPPER, missionary to Taiwan

think that was God's way of starting me off on the right track. Then he has helped me along in ways that I was not aware of at the time. For one thing, he allowed me to marry a Brazilian missionary kid. He led me toward tonight during a period when I had no idea anything like this would happen.

I felt before I entered college that God had something for me to do; but I didn't know what and I didn't find out what it was until a very short time ago. And now that I have found out I am very happy and plan to continue to seek his will and to follow it as best I can here and in Brazil.

John A. Tumblin, Jr.: Like the eighteen people who have come before me, I firmly believe that the end of life is to do the will of God. That conviction was born in me when I was a child of seven. It deepened when, as a child of nine, I joined the church. When I was thirteen I spent a good deal of time praying that God would help me to choose a good wife and that he would lead me into the profession he had for me.

In the intervening years I have at times been strengthened by the conviction that God would answer those prayers; at times I have departed from it. But always in the proportion in which I have sought God's guidance and have been willing to follow it, he has shown me his way.

For the past five years I have had the very great privilege of teaching at Randolph-Macon Woman's College, Lynchburg, Virginia. In the summer of 1954, however, I was forcefully impressed with the fact that I had never settled the question of whether or not I was even willing to do God's will if he should want me back in Brazil.

In the twenty-one months since that night, my wife and I have prayed, we have studied, we have sought the advice and counsel of friends and people we respect, we have listened to the guidance of the members of the personnel committee of this Board; and, as clearly as we know how to measure it, we believe that God would have us return to Brazil where my honored father and mother will, within the year I begin my active work, be retiring after thirty-six years of missionary service.



THE WORLD IN BOOKS

Genevieve Greer



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

Seven Religions

Life magazine's articles on the major religions of the world have been published in book form; 310 *Life*-size pages, more than half of them in color, under the title, *The World's Great Religions* (Simon and Schuster, \$13.50). To the original articles, 160 pages of extra material have been added, including selections from the sacred books of the seven religions. About half of the book relates to Christianity. The other six religions are Judaism, Islam, Hinduism, Buddhism, Taoism, and Confucianism.

Its wealth of color photographs, including many religious paintings, and its informative text in popular magazine style make it most attractive and readable. An introduction prepared by the late Paul Hutchinson contrasts the faiths and relates them to the concept of religion from primitive nature worship to modern secularism. A two-page spread lists ten major Christian groups, including Baptists, with their basic beliefs and practices.

Mission study leaders, especially, will find it a good background and reference book for understanding the religious setting in which missionaries plant Christianity.

The People of Japan

In the Gray Rain, by Hazel Severson McCartney (Harper and Brothers, \$3.75), is a delightfully written story of Japanese people encountered by the author during a number of years of living and working in Japan. Though the presentation of people and their response to Christianity is the chief objective of the book, a secondary accomplishment is a colorful description of the country.

The book will be enjoyed by all age groups above the Junior level and will give any reader a deeper appreciation of mission work in Japan and of Japanese people.

One of the many lovely things about this book is the illustrations, by Michiko Honjo, a friend of the author, at the beginning of each chapter. Also, typically Japanese one-line poems, written by the teachers at Kyushu Gakuin, a Lutheran school for junior and senior high school boys where Mrs. McCartney and her husband taught, assist in the presentation of the gracious, sensitive people of a lovely country.—I. G.

Missions at Home

Home Missions U.S.A., by Courts Redford, executive secretary of the South-

ern Baptist Home Mission Board (Home Mission Board, 50 cents), gives a clear, concise picture of mission work of Southern Baptists in the United States through good will centers, rescue missions, and among migrants, Negroes, Indians, and foreign-language groups.

The main emphasis from beginning to end is evangelism. Written in an interesting manner, with human-interest stories as illustration, the book is excellent study material.—RACHEL DICKSON.

Japanese Family

Hana's New Home, by Lois Eddy McDonnell (Friendship Press, \$2.50), is a story about Japan for Primary children. It follows Hana and her family from her grandfather's farm to the city and tells of their adventures there. The children start to school, go to church, find new friends, enjoy Children's Day, Christmas, New Year, and Dolls' Festival.

Children reading or hearing the story learn, not only about the country of Japan, but how to make friends and accept changes in their lives.

The book is illustrated with drawings by Dorothy Papy.

A Boy and the Dead Sea Caves

Children of Light (J. B. Lippincott Company, \$2.75), a story by Katherine Wigmore Eyre for Junior-age children, uses the finding of the Dead Sea Scrolls as its background. Abdullah, a twelve-year-old Arab boy who is alone in the world, finds an employer and friend in an old Bedouin on his way to Bethlehem with a herd of goats. In the desert they find a cave with scrolls left by the Essenes, the "Children of Light." It is on a return trip with a Christian priest and a Jewish scholar that the boy gets lost in another cave and finds more scrolls. He also learns something of the God worshiped by the Essenes.

Sentence Reviews

Magnify Your Office, compiled by Clyde Merrill Maguire (Broadman, \$2.00), contains thirty-three installation services for church and community—Sunday school, Training Union, Woman's Missionary Union, Brotherhood, and other organizations; twelve authors, including the compiler, contributed ideas.—R. D.

Beginning with the story of creation and ending with the return from captivity, *Legends of the Bible*, by Louis Ginzberg (Simon and Schuster, \$5.00),

presents the story of the Jewish people in legendary form; gives new color to biblical figures.—VIRGIL WILSON.

In *The Core of the Bible*, a book in the "Torchlight" series (Harper and Brothers, 95 cents), Austin Farrer has chosen Moses to occupy a central place in Old Testament selections, with others taken from the Prophets and seven Psalms; New Testament choices are from Luke, Acts, Matthew, John, Galatians, 1 Corinthians, and a brief selection from Revelation.—J. MARSHALL WALKER.

The nine chapters of *Better Vacation Bible Schools*, by Sibley C. Burnett (Convention Press, 60 cents), give the necessary insights for planning, organizing, and training faculties for Vacation Bible schools; tell how to develop a program to the best advantage and conserve results; put emphasis on the power it can yield as a missionary force.—J. M. W.

Never the White Rose, by Carroll Voss (Muhlenberg Press, \$3.50), is a novel about a Christian girl who is a strong influence for good in her community in spite of gossip and financial difficulties.—R. D.

Are You Looking for God? (Muhlenberg Press, \$2.25), seventeen radio sermons of Edmund A. Steimle, professor of theology at Lutheran Theological Seminary in Philadelphia, presents great biblical themes as they apply to life today.—J. M. W.

Prayer Can Change Your Life, by William R. Parker and Elaine St. Johns Dare (Prentice-Hall, \$3.50), records experiments and techniques in prayer therapy followed under scientific conditions for five years at the University of Redlands, California; has suggestions for others who want to make their prayers more effective.

The Happy People

(Continued from page 36)

finds the time to wonder whether or not he is needed. My impression is that most people grow stale in their work only when they fail to find a challenge for their best efforts and energies or when it seems that what they do doesn't make any difference one way or the other. No missionary need have that problem.

How good the Lord is! In leading us to the far corners of the world he has made provision for our emotional and mental health by providing the integration and stimulation which are basic needs of every person. He has made it possible and easy for us to be, in the deepest sense of the words, "the happy people."

Dialogue on Personnel

(Continued from page 7)

to the possibility of going into Uganda. And it may be that within a few months we ought to recommend definite entry into other sections of Africa. I would say that we should make a fresh study of the entire map of Africa as we plan for the future.

Then, as we look at the Near East we see another area where mission work should be greatly extended. When I say the Near East I refer to the Near and Middle East.

That is a troubled section of the world; but, during these times of crisis, we ought to exhibit a Christian influence and attitude to the millions of people who live in that explosive and dangerous area.

I look forward to the time when there will be a chain of Baptist witness beginning with our present work in the Near East and sweeping all through the countries in the Middle East, including Iraq, Iran, and northern India, thus linking up with our older work in the Far East.

Our mission task is a world mission task and obviously we must keep pressing on until we enter the countries where we have not already gone.

Mr. West: Yes, indeed. Southern Baptists face the greatest opportunity for world witness we have ever had. All of us must join in prayerful concern that we may not fail Christ at the point of life commitment.

Dr. Cauthen: If we are going to have a greater missionary labor with more missionaries there must be in all the churches much heart concern. And then comes the question, What can individual Southern Baptists do about it?

For one thing, all people can pray. In every Sunday school class, in every Training Union, and in every other unit of every organization there needs to be prayer that God will raise up missionaries. The pastors can help so much as, from time to time, they remember this great objective in their public prayers and in their preaching.

Furthermore, as people begin to study the needs around the world and to encourage the youth of the churches to confront those needs with their lives, we will find that throughout all the churches of the Convention there will come an increase in missionary dedication. And I'd like to point out here, in particular, that this is not something just for the larger churches. In the smaller churches, even in the newly established churches, the people can begin praying for young people to answer God's call to the mission task.

Mr. West: In keeping with what you are saying, Dr. Cauthen, it is often a source of interest and gratification to those of us who work with missionary candidates to find them referring again and again, as they tell about their lives, to organizations of the churches which have influenced them toward Christian service. And it is especially thrilling to hear them mention the names of individual Christians who have been used of God to open their eyes and hearts to his claim upon their lives for service abroad.

I have before me the names of several people who have mentioned the church organizations where they found mission information and inspiration. And, as I look down this list, I see over and over again the mention of such organizations as the young people's auxiliaries of Woman's Missionary Union, the Sunday school, and the Training Union. I think of the first statement of one missionary candidate who came before the Board, "God's call to foreign missions came to me on the vehicle of Royal Am-

bassadors." Certainly that is a wonderful testimony to that organization and to some leader, whoever he may be.

Dr. Cauthen: Yes, Mr. West, many leaders in the various organizations of the churches throughout the Convention are being faithful to their opportunity and responsibility in presenting missions to the young people. But there is still another point at which every member of the church can and should meet God's call to missions. That is at the point of giving.

We need to keep in mind that this greatly enlarged missionary staff depends upon a greater increase in giving on the part of Southern Baptists. Some people may wonder if the Foreign Mission Board really needs more money. Perhaps they have seen published somewhere the fact that the Foreign Mission Board had a total income of \$12,733,681 in 1956.

To some that may appear to be enough money for the foreign mission enterprise. But actually the Board is confronted with official requests from the Missions amounting to three million dollars more than could be appropriated.

We need to keep in mind that sending a missionary is not only a matter of paying his salary and putting him somewhere across the world, but also a matter of providing funds for the development of schools, hospitals, churches, and all of the other mission work overseas.

There was great joy at the close of 1956 when \$2,407,709 came to the Foreign Mission Board from the Advance Program section of the Cooperative Program. And we also thank God for the large response to the 1956 Lottie Moon Christmas Offering which reached a record high of \$5,240,745.39.

Due to this increased support through the Cooperative Program and the Lottie Moon Christmas Offering, we have every reason to believe Southern Baptists will provide the additional funds necessary year by year for the mounting financial responsibility in connection with an enlarged program of world missions. We must send and reinforce those whom God calls to the mission field.

Friends and loved ones all are kind to write often and much. But the most amusing response of all is the consistent sympathy handed us for our "sacrifice" in being here. What's sacrificial about being happy and departing stateside social whirl for simple living with family emphasis? We love it!—MARJORIE (MRS. HOWARD D.) OLIVE, missionary to the Philippines



For many the African drumbeat has symbolized a primitive way of life. For Christians today it measures the march of determined people toward new horizons in every area of experience.

Missionaries, national co-workers, and basic equipment combine to produce missionary advance into new areas of Central and East Africa—and around the world.



MISSIONS VISUALIZED

Fon H. Scofield, Jr.



Africa in Pictures

VISUAL aids are a "must" for the 1957 mission study theme. Plan now—order now—to be sure you have them to help tell the thrilling story of Africa today, the story of a century of missionary progress. For your convenience all visual aids are available through your Baptist Book Store.

All of the visual aids listed here are prepared by experts in missionary education, staff members of the Southern Baptist Foreign Mission Board. They are subsidized to make them available to you at distribution costs. Buy them with confidence; use them as authentic and authoritative illustrations of Southern Baptists' interpretation of the missionary mandate.

New! Slide Sets

Color slides of high quality have been selected and packaged in sets of fourteen to meet specific program needs. There is a set to illustrate each mission study book; other sets present subjects that will make mission study more interesting and Africa more real. These sets, listed on the opposite page, should be a part of every church library.

Full information about each slide is printed on its cardboard binder; yet there is still room for the church librarian to make other classification notes.

Filmstrips

Three new filmstrips in color are available. Each complements the total material available, yet stands alone as a complete unit. These visual aids will be useful for several years in many programs in the Training Un-

ion and the organizations of Woman's Missionary Union. Buy them now. Catalogue them in your church library.

Tape recordings are available by special arrangement.

Motion Pictures

Now there are three excellent motion pictures:

New Horizons in Africa, a new color release, tells the story of missionary advance in modern Africa. Rental, \$5.00.

Advance in Africa was released in 1950, but it is still current—still the finest presentation available of missionary progress in response to the deep need of primitive Africa. New and renovated prints in color are being prepared especially for this mission study season. Service charge, \$2.00.

Ambassadors of the King is another motion picture carried over from a 1950 release. It is the best visual aid yet to help children see missionaries at work and to understand how children can be a part of the missionary program. This film runs ten minutes and is in color. Service charge, \$2.00.

Picture Packet

Here in twenty-four sheets of black and white pictures is the material to illustrate the mission study books when you do not have a projector.

They are packaged in an envelope for ease in handling and in filing. They will prove to be very useful items for your church library. Cost, \$1.00 per package through your Baptist Book Store.

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