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Commission



David Livingstone

Southern Baptist World Journal

September 1957



"The blood of Jesus Christ his Son cleanseth us from all sin."

Riding through the cities and villages of Indonesia, we often see people doing their laundry or taking their baths in the canals or streams. Most of the time the water is far from clean, especially during the dry seasons when it is low; and it is often muddy when the rains have swollen the streams. Because of the great number of people using the same stream, the waters are often carriers of disease. We have wondered how clothes or bodies could ever become clean when washed in such water. And yet this is a picture of the spiritual condition of people around the world. In their ignorance they are seeking for spiritual cleansing in the muddy streams of idol worship or the polluted canals of political ideology or the stagnant ponds of the religions of self-justification. We Christians know a fountain where sinful souls can be washed pure as snow, can be cleansed of every guilty stain. Jesus Christ offers the pure streams of the water of life freely to all who will come to him. If a person knows the dangers of using polluted water for cleansing and bathing and does not warn those using it, he stands condemned for his neglect. How much more we stand condemned because we do not point men to "the Lamb of God, which taketh away the sin of the world."

O God, make us more aware of the need of the people of the world for the water of life. Make us more aware, too, of our responsibility of taking the gospel of Jesus Christ to the ends of the earth in obedience to his command. Amen.

—EVERLEY HAYES

THE *Commission*

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Breaking Chains of Illiteracy

By Carol Leigh Humphries

READING is one of the most natural things you do—you read billboards as you drive down the highways, you read price tags as you walk through department stores, you read commercials on your television screens, and you read books, magazines, newspapers, and the Bible.

But suppose you had been a member of the Nigerian Woman's Missionary Union in 1921. Chances are very slim that you would have been doing any reading at all, for only five of the women could read. These helped others learn to read, and then as each one tried to teach another progress was made until in 1948 reading classes were organized throughout Nigeria. Today thousands of women can read, but there are still many who cannot.

As I have worked in W.M.U. organizations in different areas of the Nigerian Baptist Convention, I have noticed again and again that many women cannot read. In one meeting, not one of the twenty women present could read, and in another only one could read.

In churches where no woman can read or write, the pastor or another man who has had opportunity to go to school has to lead the W.M.U. organizations. How much of God's Word and the missionary messages in the weekly W.M.U. program books is hidden from those who cannot read for themselves!

In 1950, the one-hundredth anniversary of Baptist work in Nigeria, the W.M.U.'s goal was to teach ten thousand people to read. Though this goal was not reached, more than seven thousand were enrolled in classes and a little less than three thousand learned to read. "A Reading Class in Every Church" continues to be one of the objectives of the Nigerian W.M.U.

Associations reporting thus far this year show a total of 272 reading classes. These are taught in more than five different languages, including Yoruba, Hausa, Ibo, Bini, and English. Classes, which meet one, two, or

three times a week, are usually held at the Baptist day school or church and are taught by volunteer school teachers (men and women), pastors, W.M.U. members, and sometimes missionaries.

Sometimes men as well as women attend the classes. The largest language group reached by the classes is the Yoruba-speaking one. Copies of an excellent Yoruba primer, *A Reader for Adults*, are secured through the Government education office and sold at W.M.U. headquarters.

Inexpensive individual slates or exercise books are used in some places as the women form letters and words for themselves and then write short sentences. Sometimes the ground and a stick become a slate and pencil.

Usually the younger women learn much more rapidly than the older ones. It is very difficult for some to learn how to use the chalk or pencil or how to hold the reader right side up instead of upside down when they first start coming to the class. Thus, for some of the Nigerian women learning to read means real work, a struggle, and much effort. Often eager children help their mothers do their "homework" and practice their reading and writing.

The chief hope and aspiration of most of the women who attend a reading class is to learn to read the Bible. One woman expressed the desire of many when she said, "I want to be able to read the Bible daily."

RECENTLY, when, for a few months, I taught a reading class in a little church where no woman or girl could read or write, I experienced one of the greatest joys I have known during my years in Nigeria. These women particularly needed to be able to read since the pastor attended a Baptist boys' high school in another town and neither he nor his wife could live in the town and work with the church during the week.

The pastor's wife and I drove to the

church on Monday afternoons for a Woman's Missionary Society meeting followed by the reading class. With keen interest and a deep yearning to be able to read, an average of six women came faithfully each week. Before the meeting started some of them would work on their reading or writing lesson, but when W.M.S. time came the primers, chalk, and slates were put away until later as the women took trips around the world through the missionary programs.

Seeing that the pastor's wife had to lead the singing, call the roll, give the program, and do just about everything, the women realized anew their great need to be able to do some of that work. They could pray and they *did* pray, some learning to do so publicly for the first time; but they wanted to be able to read and study and preside and call the roll.

Gradually the president of the W.M.S. learned how to preside at the weekly meetings. And the secretary tried to learn to read the names of members from the roll book, to put the correct mark by each name, and to record the offering. Other officers and the committee members sought to fill their places well.

How happy we all were when the elderly mother of one of the class members accepted Christ as her Saviour during a visit of the W.M.S. As we entered her house we saw five wooden idols lying on the mat beside her.

But through the power of God's Word, made known through the pastor, and because of the love, interest, and Christian witness of this group, the woman chose Christ to replace her idols and has made her public profession of faith in Christ. She now attends the church services.

But how much more spiritual food from God's Word would be brought to the hearts of those in this home if the daughter who attends the reading class could read the Bible.

(Continued on page 33)



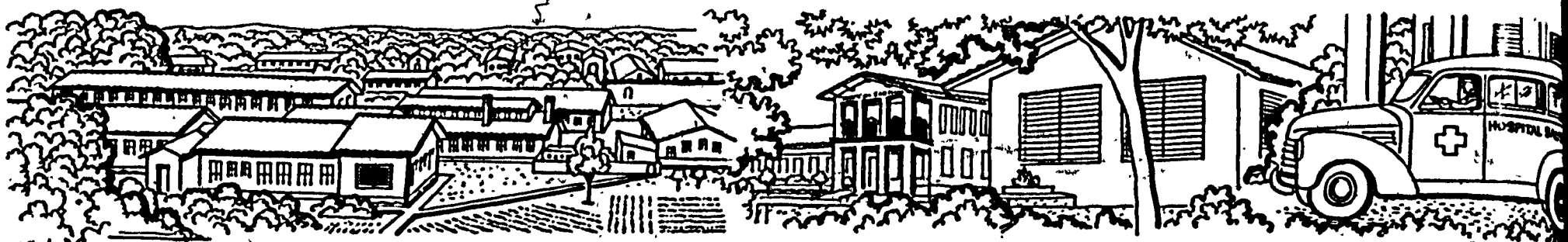
A young woman learns to write a Yoruba word on her slate. When they first start in the reading classes, some of the women have difficulty learning how to hold the chalk.



The missionary examines written work done by the women—young and old—in her reading class. Note the Yoruba primer and the slate on the woman's lap.

Reading aloud is a thrill for these women at the leprosy settlement in Oyo, Nigeria.





From a Surgeon's Record Book

By Donald E. McDowell

LOOKING back over the first two years of the operation of the surgical service in the Baptist Hospital in Asunción, Paraguay, we have much for which to praise the Lord. Some days it seems we are accomplishing so little, but over a period of time we can see not only physical healing but also spiritual healing accomplished through the ministry of scalpel and Bible.

Our hospital ministers to three classes of people, and I shall present a few cases of each of these groups. The first group comprises the members of the evangelical churches from all parts of the country and even a few from Argentina and Brazil.

In the second group are the nonevangelical ward patients from the section of Asunción in which the hospital is located. To accept such patients from all the city would swamp the hospital.

The third group is composed of semiprivate and private patients from all parts of the country. These are usually referred to us by private physicians.

Case No. 1: A seven-year-old girl came into the Baptist Hospital with a severe burn of almost the entire back, buttocks, and thighs. She had been treated with ointments for six months by local physicians, but without improvement. She could not stand nor sit. With the application of skin grafts, all of the open areas were covered within six weeks and she was walking again.

She loved the Bible stories that Miss Cecilia Quattrocchi told her, and she eagerly learned the memory verses. Before leaving the hospital, she accepted Jesus as her Saviour.

Her father, the brother-in-law of one of the students of the Baptist Bible institute, had opposed his sister's acceptance of Christ as Saviour. Now he has a completely changed attitude toward the evangelicals because of what the Bap-

tist Hospital did for his daughter. He has also been reunited with his wife from whom he had been separated for some time.

Case No. 2: The wife of the only seminary-trained national pastor in Paraguay (pastor of the Ciudad Nueva Baptist Church) had a large abdominal tumor which had troubled her for some years. We operated and relieved her of this growth. She said that she had just been waiting for the surgical service to be established in the Baptist Hospital to have this operation.

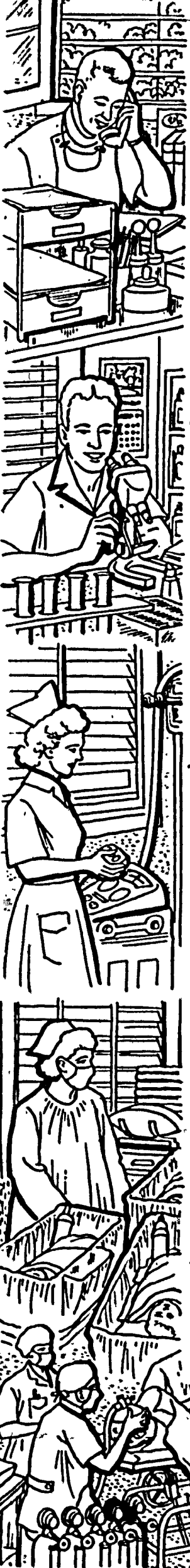
Case No. 3: Sergio V., fifteen years old, was seen one morning hanging onto the bars of the admission office window gasping for breath. An infection in his larynx had almost closed it off so that he could not breathe.

He was taken immediately to the operating room and an emergency operation (tracheotomy) was done to give him an opening through which to breathe. Then followed long treatments to get rid of the infection in the larynx and to dilate it to normal size.

Sergio is now living with one of the Baptist believers, where he works to earn his board and bed. He comes regularly to the Royal Ambassador meetings at the First Baptist Church, and we pray that he may soon decide to give his life to Christ.

Case No. 4: Dolores G. was brought in by airplane from the country, where she had been sent by her daughters because she is an evangelical and they do not want others to know that they have an evangelical in their family.

She had fallen and fractured her femur (thigh bone) two weeks before she came to us and had received no medical care in that time. To relieve the pain she sang gospel songs by the hour. In the weeks she spent in traction therapy after an operation to align and unite the bone fragments, we came to love the singing of Dona Dolores, and her tricks. She loved to spray the





nurses and doctors with a strong perfume and then laugh uproariously.

She spent hours reading her Bible; and each patient who came to and left the bed beside her heard the gospel from her.

Case No. 5: R. B. is a Russian evangelical from one of the colonies in Paraguay. He was seventy-five years old and had a long, white, flowing beard when he came in with a cancer of the rectum, which we were able to remove. We gave him a Russian Bible, from the many translations we keep on hand, to read during his convalescence. Reports from the colony for the past year say that he is working again like a young man.

Case No. 6: R. S., a twenty-two-year-old girl, had been treated for a year in the military hospital without improvement to the deep burns of the thighs and buttocks that occurred when her dress caught fire as she was warming herself in her hut. She came to us when, in desperation, one of the doctors in that hospital advised her transfer.

For one year she had lain in bed unable to sit or walk. We performed skin grafts and started exercises so that within a month she was walking and had returned to her home. While in the hospital she made a profession of faith in Christ, and her scowl turned into a bright smile.

Case No. 7: Dr. E. E. was formerly president of the political party now in power. While in political exile in a military outpost in the northern part of the country he first heard the gospel.

When he needed an operation for bilateral hernias he rejected offers from the leading hospitals of the country and from the professor of surgery of the National University in order to come to the little Baptist Hospital. While in bed he listened with earnestness to the gospel messages over the loud-speaker system, and when he left he carried with him an armload of Bibles and evangelical literature.

As a steady stream of cabinet ministers and the politically influential came to visit him, they saw at the same time our hospital which, for fear of Catholic pressure, they would not otherwise have dared to visit. On leaving he promised

to secure permission for the power wagon and film projector of the Baptist Mission to be used in all parts of the country. This would greatly aid our work in the outlying areas.

Case No. 8: Mrs. M. P., an evangelical, was in the hospital for the birth of her first child. Her young husband is an engineering student and an officer of the University Students' Evangelical Fellowship.

Since labor did not progress, a Caesarean operation seemed unavoidable to save the mother and child. After we gave the anesthesia, but before we began the operation, the mother's heart stopped beating. We immediately opened the chest and massaged the still heart, and within two or three minutes it resumed its normal beat.

We then proceeded with the Caesarean operation and took out a live, healthy baby. Both mother and child did well. The local Society of Obstetrics and Gynecology invited us to present this case before them.

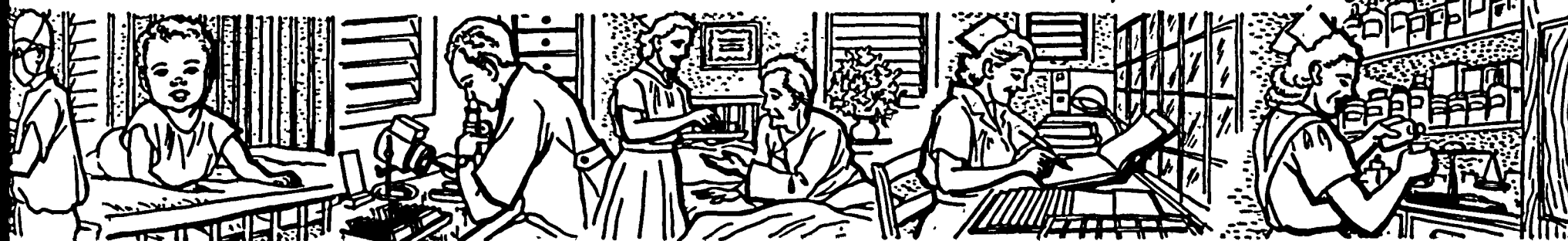
Case No. 9: A ten-year-old girl, who lives out in the country, came to us with her right arm completely attached to her side. When two she had been burned and this arm had been left at her side where skin and scar tissue had grown over it making it one with the chest down to the elbow.

We separated the arm from the chest and put in skin grafts so that now, after eight years, she has normal use of her right arm. Her family is now open to the gospel. Some of their relatives had already responded to the gospel, but this family group had always rejected it.

Case No. 10: F. C. found Christ as his Saviour as he heard the gospel preached from a launch which goes up and down the Paraguay River. He then got a lung infection which advanced to form an abscess about the right lung.

He was in a very serious condition, but he believed that God would see him through this trial to his newly found faith. He said he knew God would care for him because the hands that ministered to him were directed by his Saviour's love.

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Her Heart Is in



the Heart of Brazil

Lulu Sparkman (Mrs. A. J.) Terry shows Dr. Frank K. Means, the Board's secretary for Latin America, where her heart is.

By Margaret Johnston

"I DON'T like to even think about not going back." The veteran missionary turned her head and broke off her conversation for a moment as she spoke these words. Perhaps she was thinking of nearly a half century of experiences.

For not long before—on May 31, 1957—after forty-five years and four months under appointment by the Foreign Mission Board, Lulu Sparkman (Mrs. A. J.) Terry was retired from active missionary service in Brazil.

When someone commented that forty-five years is a long time to spend in mission service—few missionaries in the Board's history have served that long—she replied that it didn't seem like a long time. "I imagine the time I spend in the States in retirement will seem longer," she said.

Forty-five years ago, in 1912, Mrs. Terry and her husband arrived in Recife, Pernambuco, Brazil. While they were still in the customhouse, one of the missionaries gave them their first lesson in Portuguese. The word he taught them was *paciência*, "patience."

"I was soon to learn—how much *paciência* a new missionary needs," Mrs. Terry reflects. Some of the things they needed patience for were learning the language and customs,

understanding the people, waiting to put into effect their enthusiastic plans, and winning people to Christ.

After about a year of studying the language in Recife, the Terrys took their baby son, Brunson, and moved to Teresina, the capital of Piauí state, to begin the work they felt called to do, winning the interior to Christ.

As their river boat docked in Teresina, a young man ran up the plank to greet them. Surprised because they had heard there were no Baptists in the capital, they found that this man, a goldsmith, had learned from *O Jornal Batista*, the Brazilian Baptist paper, that they were coming and had sold his shop in another town to come to Teresina to help them. "He was good help," Mrs. Terry remembers, "particularly since neither my husband nor I had then become very efficient at speaking Portuguese."

AT that time there were two Baptist churches in the whole state, five hundred miles apart; and the only means of transportation were by river craft or muleback. Mr. Terry would laughingly say, as they traveled up and down the country trying to heed the calls that came for the gospel, that he was the biggest preacher in the state—he was the only one of any evangelical denomination! In the five years before their first furlough the Terrys helped to organize six churches.

Mrs. Terry says it always amazed her that as they traveled they were never able to arrive unknown at any place, despite the fact that there were no modern means of communications.

Once, when they were on the way to a little church, they stopped at a ranch at dusk and received permission to spend the night. As the men were unloading the pack mules, the ranch owner, a widow, came up to Mrs. Terry. "I have heard that you play a little organ and sing and that your husband tells a new story about Jesus," she said. "Won't you play and sing for us and tell us the story?"

While the Terrys swung their hammocks and ate their supper of rice and jerked beef roasted over coals, the woman sent messengers to invite the cowboys and near-by neighbors to come and hear. More than thirty people came to the service.

Afterward, the ranch owner followed Mrs. Terry to her room and asked to hear more about the plan of salvation. As they talked, other women entered the room and listened eagerly. Although she was tired and sleepy and had to get up at daylight the next morning for the forty-mile ride on to the church, Mrs. Terry told these women about Jesus.

Not long afterward, the widow rode a hundred miles to make her profession of faith and be baptized. Soon a preaching point was organized

on her ranch, although the Terrys never passed that way again.

Mr. Terry used to say of those early pioneer years, "I came to Piauí to do evangelistic work, but that has been taken away from me by the Christian laymen who evangelize faster than we can follow up their work and train the converts." For example, there was Theodoro, a cowboy who accepted Christ.

As soon as he could get away from his ranch for a few days, Theodoro mounted his pony and rode 150 miles to tell his sister about Jesus. The next year when the Terrys returned to the village near where Theodoro lived, the sister was waiting there for them. She had come the distance on foot to be baptized. She returned home to tell others the wonderful story.

Near the end of their first term of service the Terrys realized that if they were to develop the work in this interior state they needed a school where they could educate and train workers. So in 1917 the North Brazil Mission sent two other missionaries with them to study the possibility of establishing an industrial school in Corrente, Piauí.

During the round trip from Teresina to Corrente the group had to travel about eight hundred miles by muleback. Brunson was nearly five years old then; so he rode his own pony. But four-month-old Sue had to be carried. Her cradle was the arms of the cowboy who carried her on his mule, and the lullabies she heard were the songs he sang. When they got back home about four months later Mrs. Terry remarked to her husband that they would have to keep the mule and cowboy to put Sue to sleep.

The Terrys returned from furlough in the States in 1919 to establish the Baptist Industrial Institute in Corrente. Twin brothers from the town gave a ranch and 150 head of cattle for the school, and the little church of thirty-five members made a cash offering.

But it was no easy task to begin this work. Mr. Terry had to open a road through a mountain pass from the river fifty miles away so their belongings could be hauled into Corrente by oxcart. Trees had to be cut down and boards sawed by hand for all of the woodwork on the buildings and for the school furniture.

Mrs. Terry remembers having to go out and square a building for the carpenters while Mr. Terry was away

on a trip. It was truly pioneer life. The Terrys hulled their own rice and ground their own corn. And it was fully two hundred miles overland to a telegraph station and doctor.

Added to the roughness of pioneer life was the persecution that arose against the new school. First the local priests claimed that the land given for the school had not belonged to the family that gave it but to the patron saint.

When that matter was cleared up, the bishop of the state went to Rome to see the Pope. The result was that the Pope sent priests to open a school in a near-by town to counteract the Baptist school.

Mrs. Terry has a story to show how little effect that school had on the Baptist work. A young married woman was baptized by Mr. Terry when her daughter was about two. Some years later, after the daughter had entered the Baptist school, the woman's husband died.

An educated, wealthy druggist and cattle rancher then asked the woman to marry him. Since he was not a Christian, she hesitated, saying that she could do nothing that would interfere with her witnessing for Christ.

Upon the rancher's assurance that her being a Christian would not bother him, they were married and settled in the town where the Catholics had opened their school.

Some time later the Terrys were passing through this town, where they had never been allowed to witness, and stopped for rest at this woman's house. She gave them lunch and insisted that they lie down during the afternoon. When they awoke, she was not at home.

AT dinnertime she returned. She had spent the afternoon inviting her friends and neighbors to hear Mr. Terry preach. Before the meal was finished the dining room, living room, and hall were filled with people.

The Terrys learned that this woman's husband and many other townspeople had become Christians because of her. The Catholic school could not stop the Baptist witnessing.

The little Baptist school also had trouble with bandits who would run the Brazilian people out of town by terrorizing them and stealing their cattle. They did not steal from the Terrys, except for a mule or such; but they did break into the Terry

home while the family was away and used it for a camping place.

There were times when Mrs. Terry would bathe and dress the children and herself before going to bed because she never knew when they would have to run from the house in the middle of the night. The school had to be closed for a year or a year and a half because of the bandits.

WHILE they built and directed the industrial institute, Mr. and Mrs. Terry continued their evangelistic trips throughout the state. They would pack the mules with food, bedding, folding organ, and tracts for the trips from church to church.

Everywhere the Bible went people were converted. A man making a long trip camped in the yard of a Corrente church member and was invited in for the family worship. As the camper heard the Bible read, he became interested and asked for a copy.

He took the Bible to his home in the mountains that separate the states of Piauí and Baía. He could read a little, but not very well; and it took him seven years to get to the New Testament. Then, as he read the plan of salvation, he believed and accepted Christ.

He came down the mountain 250 miles to Corrente to be baptized; but in order to be sure he knew what he was doing, the church asked him to wait. The man went back home, but later he returned with two other men and all three were baptized.

Then one night six men in rough clothes knocked on the Terrys' door. Mrs. Terry thought the bandits had come in from the outskirts of town. Then she recognized one of the men, the man from that mountain village. This time he had brought five others to make their professions of faith.

When the Terrys asked the man about his wife, he replied that she was a Christian but she had not been able to make the trip to be baptized. He asked that someone be sent to preach in their village.

About two years later when a preacher did go to the town, he found there a house of worship and a school building. Mrs. Terry says that this experience always reminds her of the verse from the psalms, "The entrance of thy words giveth light." A church was organized with forty-two members.

(Continued on next page)

The Heart of Brazil *Continued*

To make the story more complete, the daughter of the man from the mountain village is now doing Christian work in Brazil. And the son of the Christian who gave him the Bible is the doctor at the Corrente school.

The Terrys continued to work in the interior—dreaming of the day when they could see a great Baptist empire in the very heart of Brazil—until, because of Mr. Terry's health, they were forced to move to the coast.

Last year, just before she came home for her last furlough, Mrs. Terry made a trip back to her first love in Brazil, the Corrente school.

When the Terrys lived in Corrente it took from four to five weeks for them to make the trip from the coast. First they would travel two days by train. Then they would have to wait for the river boat, and after getting on the boat they would likely get stuck on a sand bar. The trip would be concluded by about four or five days on muleback.

Mrs. Terry's recent trip by airplane took only a matter of hours.

She found that the school is still using some of the old buildings she and her husband built, but it is also erecting some new ones. And the student body now numbers 450 to 500. While the Terrys were in Corrente the enrolment would reach 150, and then the bandits would come.

When they left Corrente in 1931 the Terrys went first to Rio de Janeiro where Mr. Terry taught in Rio Baptist College. In 1936 Mr. Terry was asked to become the state corresponding secretary for Baptists in Espírito Santo; so they moved to Vitória.

Mrs. Terry organized a Baptist Training Union in the First Baptist Church of Vitória, perhaps the first Training Union in all of Brazil. "We had a live Training Union and church," she says. She would write playlets for the Training Union and plan the programs for opening assemblies. And for a number of years she was Training Union director for the state.

One of the Training Union directors for all of Brazil once told Mrs. Terry that he had to get his workers for other

states in Brazil from Espírito Santo where she had trained them.

The Terrys came to the States on furlough in 1944. As they were preparing to return to Brazil the next year, Mr. Terry died. Mrs. Terry went back alone "with the hope of inspiring some Brazilian young people to dedicate their lives to winning the vast interior to Christ and thus help to bring about the realization of that dream of long ago—a Baptist empire in the heart of Brazil," as she puts it.

She continued working in Vitória for a while, and then she went to Recife to help direct the North Brazil Training School. The first night she was in Recife she visited the Young People's Training Union in one of the churches. She was elected director of the department that night.

During the time she was in Recife, she worked mainly in the local church, though she did some state W.M.U. work. But she witnessed wherever she was.

She had to spend some time in a hospital with a broken leg; so she took that opportunity to talk to her Catholic doctor about Christ as his personal Saviour. Although the doctor did not accept her Christ, he became interested and took a New Testament.

BUT she not only witnessed with her mouth, her life was a witness. A woman, in the hospital for treatments at the same time, visited Mrs. Terry from time to time. When the day came for this woman to be dismissed she brought several others with her to Mrs. Terry's room. "See how contented Mrs. Terry is," she said. "She is contented because of her religion."

Mrs. Terry is loved by the Brazilian people, particularly the young. The Terry home was always the

America is about what I expected. It's all right, I guess, if you're used to it. But I think I'm going to have a hard time getting used to it.—LULU SPARKMAN (MRS. A. J.) TERRY, after her retirement from active missionary service in Brazil

gathering place for everybody—sick, well, rich, and poor. Mrs. Terry says that in Corrente they had company all the time. Sometimes there would be fifteen or twenty people in for a meal.

In Rio the college students made the Terry home their headquarters. It was a regular thing for the family to be followed by a group of students when they went home for their customary Sunday-night snack.

What about the two children who shared the hardships of pioneer life? Their mother reports that they enjoyed life in Corrente and haven't forgotten their friends. They played with the Brazilian children and went to school with them. And they brought them into their home for meals and to play.

Sue and Brunson returned to the States in 1926. But Sue went back to Brazil while her parents were in Rio and finished high school there.

As the Terry children were leaving Corrente for the States, someone spoke to fourteen-year-old Brunson, "I guess you are going to forget us."

"No, I won't," the boy replied. "I'm going to study to be a doctor and come back so people here won't have to die." He was remembering the time a man wounded by the bandits was brought to his room for care. The man's wound became infected and, because there was no doctor, he died.

Brunson is now a doctor in Homer-ville, Georgia. "And a good one, if I do say so myself," says his mother. Regulations made it impractical for him to return to Brazil after he completed his medical training.

Sue, now Mrs. Joseph F. Woodson, is the wife of a Baptist pastor in Boston, Massachusetts, and is writing programs for *Sunbeam Activities*. She is the author of *My Two Countries*, a study course book on Brazil.

During the Foreign Missions Conference at Ridgecrest Baptist Assembly in North Carolina in June the congregation stood one night in honor of Mrs. Terry and her forty-five years of outstanding pioneer service in Brazil.

And the words Mrs. Terry would like to give to those and other Southern Baptists are these: "Perhaps some young person will prepare to go to Brazil to take my place."

Life Dedication Leads the Way

By Baker James Cauthen

AS A young cobbler, William Carey, thought of multitudes across the world without Christ, his compassionate heart quickened the hearts of his fellow Baptists until they undertook work in India.

During their journey to India as missionaries of another denomination, Adoniram Judson and Luther Rice studied the Scriptures and decided to become Baptists when they reached their destination. Their stand challenged Baptists of America with world mission responsibility, and in 1814 the first Baptist convention on a national level in our land was organized.

Southern Baptists now are becoming increasingly aware of world need and responsibility for worldwide witness as we have experienced unprecedented growth because of the outpouring of blessings from our Lord. It is axiomatic that much is required of him to whom much is committed. We cannot evade the fact of the multiplied blessings we are receiving.

It would be dangerous to assume that Baptist growth is automatic and will continue year by year. We will continue to grow and remain united only as we prove to be good stewards of that which our Lord bestows. His will is expressed in the Great Commission. Our task is on a world scale. Each New Testament church has a worldwide responsibility.

How can we rise to our maximum? What can send Southern Baptists forward on a world task with zeal and daring like that of the apostles?

The answer lies in life dedication. The challenge of lives laid without reservation on the altar for worldwide service calls God's people to maximum commitment and stewardship.

It is at this point that we see the high value of our summer assemblies.

Thousands of young people at Ridgecrest Baptist Assembly in North Carolina and Gloria Baptist Assembly in New Mexico and at the various state assemblies hear the challenge of a world task, and many surrender their lives. Year after year some of the missionaries appointed by the



Baker James Cauthen

Foreign Mission Board state that they came to their decision for mission service at one of these assemblies.

Great care needs to be taken by each church to nurture and encourage those who make decisions. Whenever it becomes clear to a young person that God is leading him into foreign mission service, his name should be placed on file with the Foreign Mission Board. Information and counsel can then be provided.

The Foreign Mission Board will also furnish materials to help pastors and other church workers give guidance to mission volunteers.

There is a long road between dedication to go and actual appointment. The volunteer needs encouragement and help. Sometimes when the way to necessary training seems closed, the home church does well to provide needed assistance.

WE MUST keep prayer altars aglow in each church that many may volunteer to go as missionaries. Some churches have never had the joy of seeing a missionary go from their midst, even though their history may go back a hundred years or more. Others have seen one, two, and even four or five of their members go abroad.

Each church should yearn for the blessing of being the mother church of a missionary. Remember that the smallest church, just the same as the

large one, can experience this blessing. If each church, large or small, would earnestly pray for some in their midst to go, we would see some thrilling strides in world mission advance.

As we set ourselves to establishing thirty thousand new churches by 1964, let us challenge each one to be dedicated from its beginning to sharing in world missions through life commitment.

All of this presents a high challenge to our trained pastors, educational directors, and other workers who are under thirty-five years of age and could be appointed for missionary service abroad.

Increasingly we find that the experiences which missionaries had in leadership at the home base bless the work on the foreign field. In recent years many trained leaders have left responsible positions in Southern Baptist churches to become foreign missionaries. Their going has brought vast encouragement and blessing. We hope this number may be multiplied in the years ahead.

There are enough well-trained pastors and other workers who could go to the mission fields at an early date to answer many of the critical calls for help from all over the world which now lie upon the desks of the secretaries of the Foreign Mission Board.

Wonderful opportunity for honoring Christ is presented to each father and mother, as the Lord calls their children for his service anywhere in the world. Some mission volunteers face difficult problems at home, and some find it necessary to persevere with their purpose although dear family members seek to discourage them. When God calls young people, no encouragement is more significant than that which is provided by Christ-honoring parents.

Every form of dedication follows dedication of life. As we look forward to 1958 as a year of special emphasis upon intercessory prayer, let us begin now to pray that dedication of life for worldwide missionary service may rise to a new high so that we may experience a new forward thrust in accelerated world mission advance.



At the home before the funeral Chinese "musicians" make a great deal of noise.



Hired coolies load the casket on the hearse. Note their nonchalant manner.

A Taoist priest chants beside a feast laid out for the spirit of the deceased.



In preparation for the heathen Chinese funeral, a picture of the deceased, Mr. Chan, adorns the front of the truck which serves as a hearse. In order to gain prestige, the family spent more than four thousand dollars on the funeral.

Which Will They Follow —

Dead Custom or Living Christ?

WHEN a visitor arrives in Singapore, he can easily get the impression that this is a Christian city. There are many large and beautiful church buildings. One with its spacious grounds occupies a huge city block in the downtown area. The land alone (a grant from the Government) would be worth hundreds of thousands of dollars on the commercial market.

However, one soon realizes that

many of these churches are primarily interested in their own and have little concern for the thousands who daily pass their doors in darkness. One church occupying half a block downtown (also a grant from the Government) has a congregation of twenty left in the city. Services are held once a year!

But the heathen environment in which we live was impressed upon me more vividly a few days ago



Food awaits the return of Mr. Chan's spirit. After the priest tells them their duties, the paper servants will be burned so Mr. Chan will have servants in the other world. Paper money from the wreaths has been burned to give him money.

By Ernest W. Glass

when an elderly Chinese neighbor, Mr. Chan, died. The night before the funeral my wife and I went to the home. There we found the atmosphere of a picnic with all the noise of an American football game. The tables, chairs, and guests had spilled over into the street so much that only one lane of traffic could pass the house. At some of the tables refreshments were set up for anyone who might be hungry—or thirsty!

At one table a group of men were gambling, apparently paying no attention to what was going on around them.

Five priests were setting up and taking down different altars and chanting various words in ceremony. But no one seemed to be paying much attention to them either! The "musicians" were making a great deal of noise through it all.

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Members of the family, wearing sackcloth, bow down before the hearse.



The priest leads the family around the hearse before the procession.



The family poses, with eldest son, the chief mourner, beside hearse.



This is part of the procession, which also had a band and decorated trucks.



While the family is still at the cemetery, a coolie begins filling the grave.



The brass band plays at the cemetery. The "brassier" the band, the better.

The materials draping these trucks were brought to the family as gifts.



FOREIGN MISSION NEWS

General

Board Meets at Ridgecrest

Twenty-two state and 15 local (Richmond, Va.) members of the Southern Baptist Foreign Mission Board attended the special full meeting of the Board held at Ridgecrest (N. C.) Baptist Assembly, June 20-21, at the beginning of the 1957 Foreign Missions Conference.

The meeting was held at Ridgecrest in order to give those attending the Foreign Missions Conference the privilege of witnessing an appointment service and an opportunity to better understand how the Board transacts the mission business of Southern Baptists.

Important actions taken by the Board at this meeting include the appointment of 16 new missionaries to bring the total number of active foreign missionaries to 1,165 (see page 34 for names of new missionaries); the awarding of the contract for construction of a new headquarters building; the increase in subscription rates on *The Commission*, the Board's monthly publication, in order that it may become self-supporting (see new prices on the inside back cover); and the adoption of a recommendation asking "that appropriate means be employed to acquaint our Baptist people with the acute need for single women missionaries."

Headquarters Building

The contract for erection of a new headquarters building was awarded to the J. Kennon Perrin Company, of Richmond. Dr. Baker James Cauthen, the Board's executive secretary, said it is expected that the building will be completed by October, 1958.

Single Women Needed

The Board adopted the following recommendation of its personnel committee:

"We recommend to the Foreign Mission Board that appropriate means be employed to acquaint our Baptist people with the acute need for single women missionaries, particularly in the fields of nursing and education. Whereas the ratio of single women to the total number of missionaries has traditionally been about one to three, for the last few years it has been about



Miss May Perry, missionary to Nigeria, has been made an Officer of the British Empire by Her Majesty Queen Elizabeth II. (See story in Foreign Mission News.)

one to 10. It should be further pointed out that there are strategic needs which only single women can adequately fill.

"Without in any way implying a lessening of need for missionary couples to do evangelistic work, we strongly urge our people, through prayer and concern, to help our finest young women become aware of these urgent needs and face the fact that God may be calling them for service abroad."

Orientation of Missionaries

One hundred and seventy-six people attended the Southern Baptist Foreign Mission Board's fourth annual orientation conference for missionary appointees and candidates for appointment, held at Baylor University, Waco, Tex., in June.

In the group of 126 young people who had already been appointed for overseas mission service or who were hoping to be appointed before the end of this year there were an engaged couple and 14 single women. Thirty-four furloughing missionaries, 14 members of the Board's headquarters staff, a Southern Baptist pastor, and the executive vice-president of Baylor University assisted in the orientation program.

The Foreign Mission Board began orientation conferences in 1954 for the

purpose of helping newly appointed missionaries and candidates for appointment face their task, the countries where they will serve, and the related problems of adjustment in a more realistic fashion. The program of orientation is under the direction of the personnel department of the Board.

The Foreign Mission Board has appointed 65 missionaries since January 1 and is expecting to reach its goal of 130 before the end of the year.

Argentina

With Sleeves Rolled Up

The Baptist church in Morón, a suburban city of Buenos Aires, Argentina, dedicated a beautiful new building exactly 10 years after it was organized with 20 members. (See photo on page 15). The mission from which this church came was begun by an Argentine, José Blanco, in the home of a member of the Once Baptist Church, Buenos Aires.

Led by Pastor Jacinto Terán, a converted Catholic priest, the people paid for the construction almost entirely with their own money and sweat. They began by building a small room for the Sunday school on the back of the lot. When the roof caved in, they rolled up their sleeves and rebuilt it and continued building until the church was completed.

At one time it seemed that construction would have to be stopped, but a small loan enabled them to finish the work.

During the 10 years since its beginning, the church has reached self-support. And while it is paying off its loan, it is opening a mission church in a neighboring community, Moreno.

In the two years it took to construct the building, 40 people were won to Christ. These converts were baptized in the baptistry of the new church soon after it was dedicated.

Brazil

Public Opposes Persecution

More than 30 evangelical churches, a number of public officials, and a large group of Catholic citizens rallied to the support of the Baptist church of Belford Roxo, in the state of Rio de Janeiro, Brazil, on May 5 after a German priest threatened to (Continued on page 15)



More than 2,000 attended the campaign's opening rally in City Auditorium, Taipei, and 120 accepted Christ.

Revival in Taiwan

IN THE midst of an evangelistic service in Taiwan (Formosa) a 14-year-old girl got up and started out. When asked why she was leaving before the preacher had finished, she replied, "I'm going to get my sister. I want her to hear, too."

This is an example of the compelling force of the recent two weeks' evangelistic crusade on Taiwan in which 1,830 made decisions for Christ, although the attendance was hindered by the worst flu epidemic on the island in many years and by rains.

Dr. Leonard Sanderson, secretary of evangelism of the Home Mission Board, who assisted with the campaign, said that at the first service of the revivals in which he preached more people responded to the invitation than at any other single service in his preaching experience.

The preacher during the service which the young girl attended was Dr. Vernon B. Richardson, pastor of University Baptist Church, Baltimore, Md.; and another Southern Baptist leader from the States who took part

in the revivals was Dr. Searcy S. Garrison, executive secretary of the Georgia Baptist Convention. These three men were joined in Taiwan by a number of Southern Baptist missionaries from other areas of the Orient and by a national from Hong Kong.

Beginning May 5, meetings were held for a week in nine churches in the northern part of the island, where in Taipei alone one-seventh of the population was sick with flu. Yet, 1,150 people accepted Christ that week. Included in this number are the 120 who made professions of faith at the opening rally held May 4 in Taipei's City Auditorium with Dr. Sanderson as speaker.

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Dr. Searcy S. Garrison was one of the revival speakers.



Women of the Taipei Woman's Missionary Union held a pre-revival meeting on May 3 with Dr. Garrison as speaker.



Dr. Leonard Sanderson was another of the preachers.



The overflow crowd attending the meeting of the Nigerian Baptist Convention listens to the messages over the loud-speaker system from under palm branches outside the Eastern Antioch Baptist Church.

Foreign Mission Work Is Begun by Nigerian Baptists

By Marjorie Jones

AN OBJECT of foreign missions for more than 100 years, Nigerian Baptists themselves launched a foreign mission project at their annual convention meeting in May as they accepted the recommendation of their Home and Foreign Mission Board that the Nigerian Baptist Convention begin work in Sierra Leone.

A preacher and his family will be set aside for this work first, with a teacher and his family being sent out later.

In bringing the recommendation, Rev. John E. Mills, Southern Baptist missionary who is acting executive secretary of the board, said: "Knowing the needs of the people of Sierra Leone, knowing that the convention has neither the missionary nor the money, knowing it may cost someone his life and Nigerian Baptists much concern, prayer, and money, but knowing that our God is an all-powerful God, we can do no less than recommend to this convention that we open work in Sierra Leone."

In prayer the convention dedicated itself to the fulfilment of this first foreign mission task.

The convention also took a stand against allowing members of the Bap-

tist churches to practice polygamy and endorsed the literature as put out by the Nigerian Baptist Sunday school and Training Union departments.

There was a victorious note in the message of Rev. S. A. Lawoyin, president of the convention, as he told the messengers gathered in Eastern Antioch Baptist Church, Ogbomosho, "The Nigerian Baptist Convention for the first time met in full its budget of 8,000 pounds (about \$22,360 U. S.) and gave about 1,000 pounds (about \$2,795 U. S.) over the budget."

Mr. Lawoyin stressed in particular the autonomy of the local church and separation of church and state. He asked that a resolution be forwarded to the premiers of the three regions of Nigeria and to the Government Business of Southern Cameroons appealing to them not to overlook the insertion of a clause on religious liberty and freedom of worship in the new constitution of the country.

The theme of the convention, "We Would See Jesus," was carried out through the Sunday school and Training Union meetings, and the Woman's Missionary Union convention.

During the sessions the convention with pride welcomed back Dr. and Mrs. Emanuel A. Dahunsi who arrived in Nigeria at that time after



President S. A. Lawoyin (left) addresses the convention. Interpreter for the meeting was Mr. J. B. P. Lafinhan. The picture of Christ and the world was painted by Jane (Mrs. Patrick H.) Hill.

seven years of study in America. (See *Foreign Mission News* for picture and story on the Dahunsis.)

Fourteen new Southern Baptist missionaries who arrived in Nigeria during the past year were introduced to the convention. Also introduced were the third Nigerian Baptist home missionary couple, who will work in Northern Nigeria.

In giving the report of medical work, Dr. William C. Gaventa said that during 1956 in the four hospitals, three dispensaries, and one welfare center approximately 60,000 patients were treated, 2,579 babies were born, and 187,639 visits were made by outpatients. He told of plans for the opening of two new hospitals, one in Ghana and one in Northern Nigeria. The immediate need in the medical work is for a pharmacist and for grade-one midwives.

Baptist World Alliance work was stressed in the W.M.U. convention. Then as each department and committee reported to the convention there was a growing awareness among the messengers of the need for spreading the gospel in other countries of Africa.

Foreign Mission News

(Continued from page 12)

open fire on the Baptists if they held their regularly scheduled open-air meeting in the city's main square.

As a result of this stirring demonstration of solidarity, Missionary Jack J. Cowser and the members of his church were able to hold their open-air meeting without disturbance for the first time in several weeks.

According to Missionary Cowser, the Baptists' supporters gathered in Belford Roxo spontaneously after a crusading newspaper, *O Mundo*, and other Rio papers had published accounts of the priest's attacks on the protestantes. He said that approximately 1,200 people attended the open-air meeting and that more than 30 Baptist and other evangelical churches were represented.



This view of the Morón Baptist church, in suburban Buenos Aires, Argentina, was taken at the dedication service. (See story in Foreign Mission News.)

Three-Year Growth

On the third anniversary of the beginning of construction on the new building for First Baptist Church, João Pessoa, Paraíba, Brazil, (see photo on page 16) the church looked at its financial report.

It found that of the amount received during the three years 57 per

cent came from Southern Baptists and 43 per cent came from the church itself or was borrowed from the *Comissão Predial* (a building and loan fund set up to help churches in North Brazil). In all, the church spent around \$46,000.

During this period the members gave a rather generous contribution to the building fund, but without hurting the regular budget of the church. The pastor's salary was raised twice and the church has carried an increasingly larger share of the denominational responsibilities.

"Of course, there is room for improvement yet," says Missionary Charles W. Dickson. "As in all churches there are some members who never give and many yet who do not tithe. But considering the fact that there are no outstandingly rich people in the church we are proud of what it has done up to the present time."

The building, which the church hopes to enter by early fall, will open up new possibilities for the Sunday school and Training Union, and a missionary has been invited to direct a religious education program in the state with special attention given to the work in this church.

East Africa

Mission Meeting

At its first annual meeting last spring in Dar es Salaam, Tanganyika, the Baptist Mission of East Africa drafted a constitution tailored to its needs, elected Dr. Jack E. Walker as secretary-treasurer to replace Rev. Winfred O. Harper who was soon to leave for furlough, and assigned the new missionaries to stations where

(Continued on next page)



Dr. J. Christopher Pool, principal of the Nigerian Baptist Theological Seminary, Ogbomosho, congratulates Dr. Emanuel A. Dahunsi upon his receipt of the doctor of theology degree. Looking on are Mrs. Dahunsi and Dr. J. A. Adegbite, principal of the Baptist Academy in Lagos, Nigeria, who was the main speaker at the conferring of the degree. (See story in Foreign Mission News.)

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they would serve following language study.

The assignments are as follows: Rev. and Mrs. James E. Hampton to establish evangelistic work in Mombasa, Kenya; Rev. and Mrs. G. Webster Carroll to remain in Dar es Salaam, Mission headquarters, to begin evangelistic and community center work and to assist in the orientation of new missionaries; Rev. and Mrs. Samuel A. DeBord to join Dr. and Mrs. Walker in Mbeya, Tanganyika, for hospital evangelism and general field work; and Rev. and Mrs. Earl R. Martin to join Rev. and Mrs. Davis L. Saunders in establishing evangelistic and community center work in Nairobi, Kenya.

The Baptist Mission of East Africa, which is still in its first year of establishment, is the only organized Baptist witness for Christ in the area, reports Mr. Martin, publicity chairman.

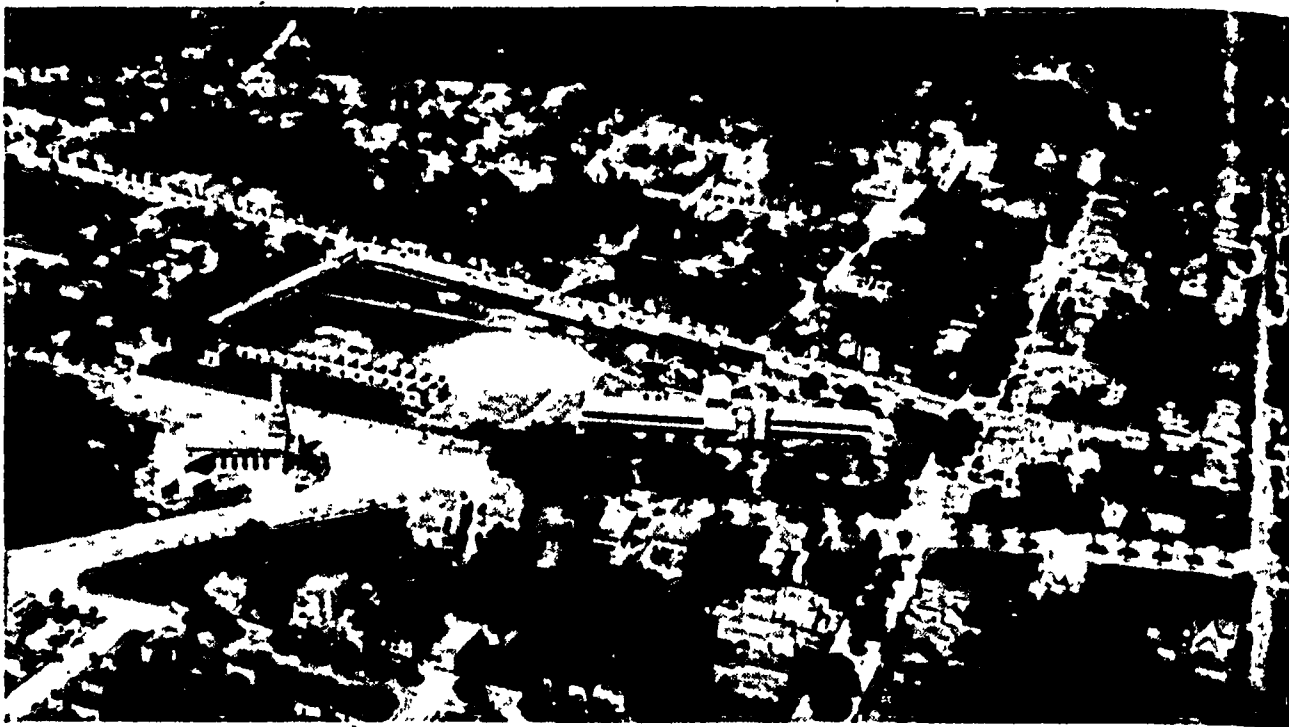
Europe

Youth Leaders Meet

The sixth all-European youth leaders' conference was held at the Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland, in May, with Rev. Joel Sorenson, chairman of the youth committee of the European Baptist Federation, as leader for the week of study, consultation, and fellowship. The 65 delegates were from 14 countries.

With the theme of the conference

THE COVER: In this window of a church in Livingstonia, Nyasaland, David Livingstone faces the Africa he served as explorer, missionary, and humanitarian. As he opened up Africa to the white man, as he sought to free Africa from the slave trader, as he witnessed to the African in the name of Christianity, he interpreted the African, his religions and his customs, to the outside world with accuracy and with sympathy. It has been said that the work of Livingstone "stands forth in monumental grandeur among the achievements of human energy, and the spirit of Livingstone will continue to inspire a generation that knew him not, but will never cease to revere his name." The cover photograph was taken by Gerald S. Harvey, missionary to Southern Rhodesia.



This aerial view of João Pessoa, Brazil, shows at left (just below center) the strategic location of the new First Baptist Church, which was under construction when the photograph was made. (See story in Foreign Mission News.)

being "Rethinking Evangelism," the two outstanding features were emphasis on personal evangelism, in which the whole church works through all its agencies not only to bring a man to Christ but to help him grow in Christ, and the promotion of the church school (Sunday school for all ages).

Missionary John D. W. Watts, professor in the seminary, reports that the church school is being used with good results in two important churches in northern Europe and is already a standard part of the work of a number of churches co-operating with Southern Baptists.

"If these two themes could touch

off a chain reaction of interest, history may very well point to this conference as one of the turning points in Baptist youth work in Europe," he says.

Hong Kong

Overflow of Patients

In one month Dr. Samuel G. Rankin, of the Baptist clinic in Hong Kong, saw 1,470 patients. During a two-week influenza epidemic he was able to serve more patients than usual because symptoms and treatment were much the same.

"During this epidemic my heart was saddened to see the number of patients we were unable to take care of," Dr. Rankin said. "Usually, when I arrive 15 to 30 minutes before the office is officially scheduled to open, morning or afternoon, the doors are already locked and the rooms packed full of patients. The last ones getting there, unless they are sicker than others, have to wait four or five hours before they are seen."

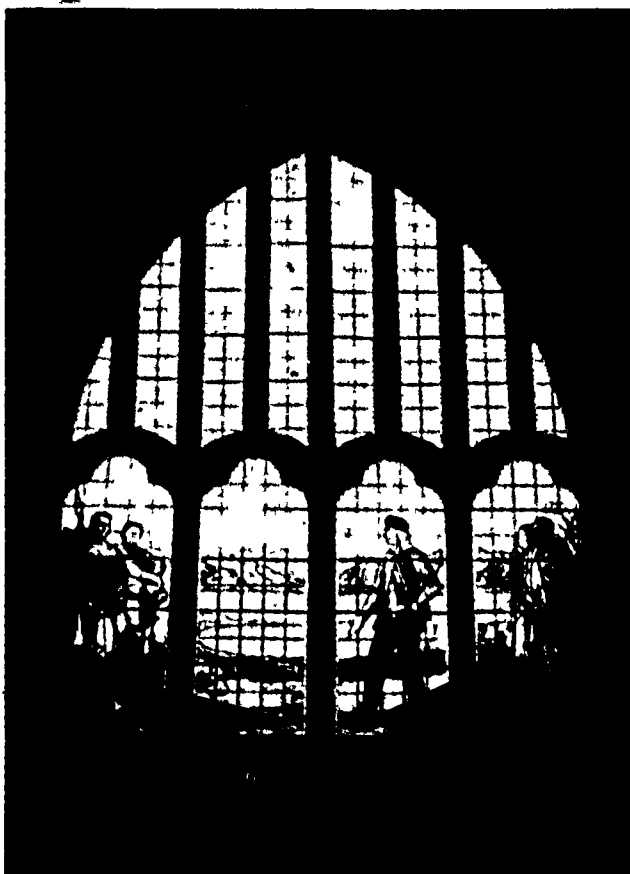
Although complaints and symptoms are written down by the nurses, Dr. Rankin personally examines each patient on each visit, except for those with tuberculosis whom he checks periodically or re-examines if there is a new complaint.

Many of the patients are small children.

Nigeria

Made Honorary Britisher

Miss May Perry, Southern Baptist



missionary to Nigeria, has been made an Officer of the Order of the British Empire by Her Majesty Queen Elizabeth II. (See photo on page 12.) This award, the highest that has been conferred upon a Southern Baptist missionary by the British Crown, is given to persons who have served with distinction in the British Empire.

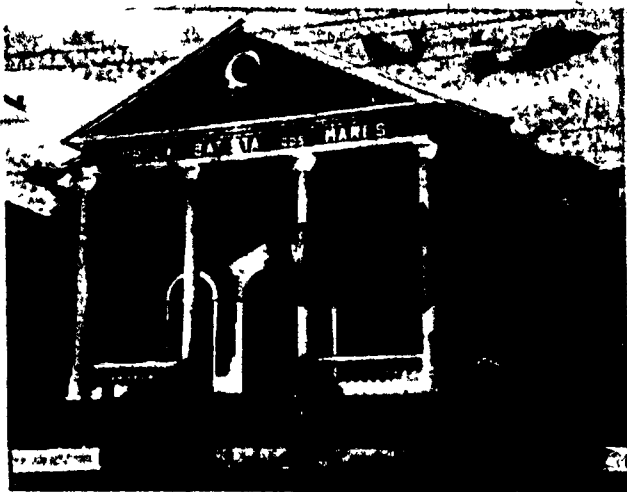
Miss Perry is the second Southern Baptist missionary in Nigeria to receive the award, Dr. I. N. Patterson, field secretary for the Nigerian Baptist Mission, having been so honored on New Year's Day, 1952.

Another award, the Member of the Order of the British Empire, has been bestowed on three Southern Baptist missionaries to Nigeria; and medals for outstanding service were given to three others in 1935 in connection with the Silver Anniversary of King George V's accession to the throne.

Since Miss Perry arrived in Nigeria in 1921, most of her time has been spent in teaching at Idi-Aba, the Baptist Girls' School in Abeokuta, where she was principal from 1928 until 1952 when she requested that one of the younger missionaries assume that position. She has continued to teach at the school and to be principal of the secondary division.

Idi-Aba specializes in training both higher and lower elementary teachers and maintains its own elementary school for practice purposes.

It has been said that this school, along with the Woman's Missionary Union of Nigeria, has done much to change the very nature of woman-



Kate (Mrs. Maxcy G.) White says of the new Mares Baptist Church building in Salvador, Bahia, Brazil (left), which was dedicated in March: "The first night we had over 2,000 in the auditorium. Next January we will entertain the Brazilian Baptist Convention, the first time Bahia has entertained a convention in an adequate building." This church was built with Lottie Moon Christmas Offering funds.

hood in that area. Many of the girls who come to Idi-Aba become Christians and go out to establish homes that are on a little higher plane than those from which they came.

Receives Degree

Rev. Emanuel Ajayi Dahunsi was presented the doctor of theology degree by the Nigerian Baptist Theological Seminary, Ogbomoso, Nigeria, in May, at the request of Southern Baptist Theological Seminary, Louisville, Ky., with which it is affiliated. (See photo on page 15.)

Dr. Dahunsi completed the work for the doctor's degree at Southern Seminary before he and his wife returned to Nigeria May 1, after almost seven years of study in the States. He will teach in the Nigerian seminary.

Arriving in the States in 1950, Dr. and Mrs. Dahunsi entered Virginia Union University, Richmond, from which Dr. Dahunsi received the bachelor of science degree in mathematics in 1952.

Dr. Dahunsi received the bachelor of divinity degree from Southern Seminary in 1954. From 1954-56 he was a fellow in the New Testament department of the seminary, and in the fall of 1956 he became an instructor in Greek.

Mrs. Dahunsi received the bachelor of arts degree in English from the University of Louisville and the master of religious education degree in social work from Carver School of Missions and Social Work, Louisville. She will probably teach in one of the Baptist day schools in Nigeria.

Spain

Encouragement

The Spanish Baptist Union will hold its annual meeting in September, at which time four new churches will apply for acceptance into the Union.

Missionary Nella Dean (Mrs. Charles W.) Whitten writes: "Nationals and missionaries are encouraged. Religious liberty has not come to Spain, but concessions have been made by the Spanish Government in some areas. Despite limitations, the work is on a firm foundation with self-support among the churches as one of the goals."

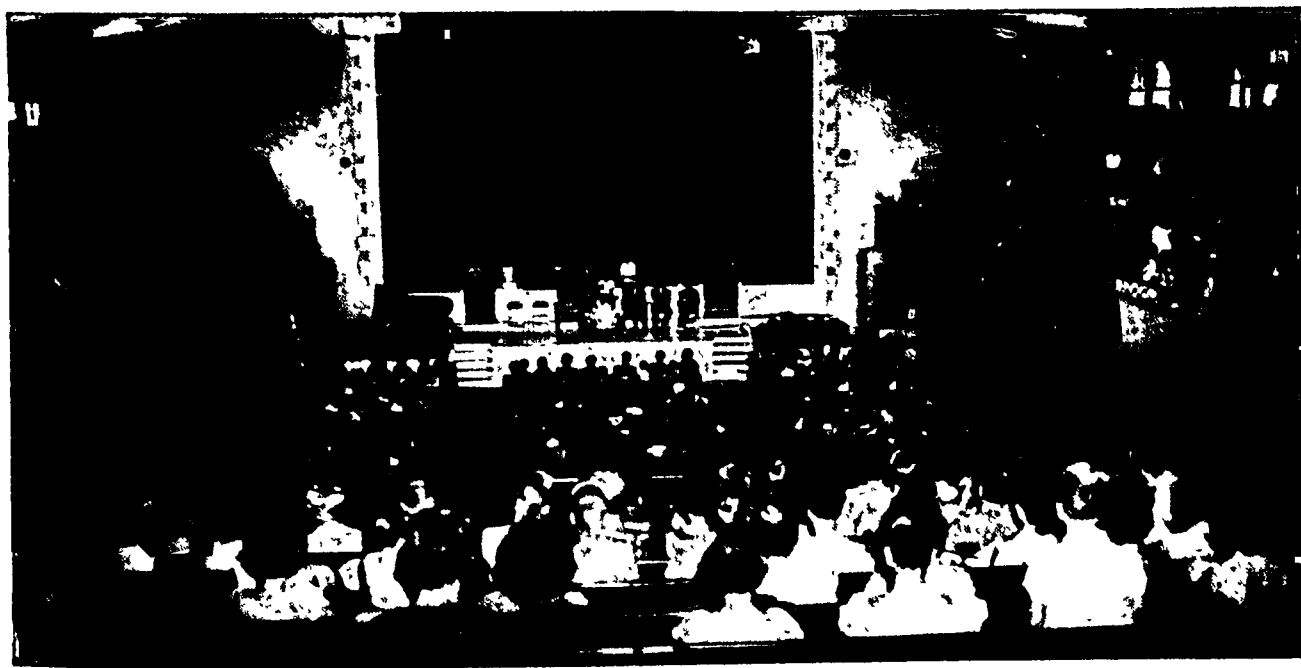
Taiwan

First Missionary

The 16 churches of the Taiwan Baptist Convention have sent out their first missionary. More than a year ago Mr. Yu, a seminary student, volunteered to go to Green Island, 18 miles from Taiwan, where there was no Christian worker.

Miss Katie Murray, Southern Baptist missionary, reports that the way has finally been opened, a permit has been secured, and the people have given generously for the work.

One old grandmother sold the gold filling that fell out of her tooth and gave the money from it for missions.



The Ridgecrest auditorium was full when 16 missionaries were appointed during the opening session of the Foreign Missions Conference held on the Baptist assembly grounds in North Carolina in June. Registration for the combined Foreign Missions, Brotherhood, and Writers' Conferences reached 2,244.



At the dedication service, February 28, the Indonesians were told that the Baptist Hospital, Kediri, expresses the desire of Southern Baptists to provide healing for the

An Expression of Love for Indonesia



An avenue of coconut trees leads to the nurses' home. Missionary nurses are Everley Hayes and Ruth Ford.



Student nurses sing at the dedication service.



Doctors from in and around Kediri attended the meeting.



Arriving from Surabaya, Indonesia, for the dedication is Mrs. Paul C. Domke (center), wife of the American consul.



Representing the Ministry of Health for East Java, Dr. Saiful Anwar, a Moslem, tells of his negotiations with the Baptists.



Mohammed Saheh, here with Missionary W. Buren Johnson, told of the good name the missionaries have.



Standing in front of additional buildings being erected are the missionary doctors: (from left) C. Winfield Applewhite (still in language school), Kathleen Jones, and Frank B. Owen.

EDITORIALS

The Commission Must Pay Its Way

In order to make *The Commission* available at the lowest possible rate the Foreign Mission Board originally set the subscription rates very low; and, all along the way, it has been most reluctant to raise them. However, in 1949, after losing \$25,000 on *The Commission* the previous year due to rising costs of paper and production, the Board was faced with no other alternative but to raise the subscription rates.

Despite the fact that paper and printing costs have continued to rise since that date, the Board has not increased subscription rates on *The Commission* during these nearly nine years! In fact, rates were reduced in 1954 when the new Church Family Budget Plan was inaugurated at the rate of 55 cents per annual subscription. Prior to that time the cheapest rate was 66 cents per year for orders of ten or more subscriptions from the churches.

Before the Church Family Budget Plan was inaugurated most of *The Commission's* income had been produced by individual subscriptions, the rate of which was considerably higher than the new rate adopted for the budget subscriptions.

It was the purpose and hope of the Board that the Church Budget Plan would prove to be very popular and that, as a result, additional thousands of people would become readers of *The Commission*. That hope soon became a reality for the total number of subscriptions increased 37 per cent from late 1954 to December, 1956.

The higher-income-producing individual subscriptions dropped appreciably as churches absorbed these by placing *The Commission* in their budgets. Furthermore, the rate set for the Church Budget Plan was so low that its popularity, which eliminated many of the more expensive subscriptions and thereby reduced the income formerly received from them, would have caused a loss had the cost of paper and production not gone up at all. With these factors to contend with and with the rapid switch from individual subscriptions to the Church Budget Plan, the Board had to subsidize *The Commission's* operating budget to the extent of \$49,000 last year.

The net gain of 20,181 in circulation during 1956, along with the many encouraging expressions of appreciation, leads us to believe *The Commission* is meeting the strategic need for which it is published by the Board. But to produce a magazine of the present quality of *The Commission* costs a lot of money. Most publications raised their subscription rates long ago.

After careful study and because of the large dif-

ference of expenditure over income, the Board's committee on missionary education and promotion recommended to the Foreign Mission Board at its June meeting that the subscription rates be increased. It was the unanimous feeling of members of the Board that Southern Baptists do not want mission money used to underwrite this loss. They believe Southern Baptists prefer to pay substantial rates that will enable *The Commission* to pay its own way.

By vote of the Foreign Mission Board, therefore, the following subscription rates on all renewals and new subscriptions will become effective October 1, 1957:

1. *Church Budget Plan*: By this plan a church may put *The Commission* in its budget and send it to every family for 8 cents per copy, or 88 cents per year.

2. *Club Plan*: Through this plan a church, or a group, may send a "club" list of ten or more subscriptions and receive *The Commission* for 10 cents per copy, or \$1.10 per year.

3. *Single Subscriptions*: Individuals utilizing this plan may subscribe at the rate of \$1.50 per year, or \$3.00 for three years.

All subscriptions now in force will be honored until they expire.

We are confident you will understand the Board's action. Furthermore, we think you will agree that *The Commission* is worth these rates and we believe you will not only continue your subscription but that you will encourage others to subscribe.

Called to Prayer

What could be the most far-reaching action of the recent meeting of the Southern Baptist Convention in Chicago was the adoption of a resolution calling upon every Southern Baptist for intercessory prayer.

The resolution lists three undisputed reasons for concerted prayer:

1. Southern Baptists will soon launch the encompassing program of Baptist Jubilee Advance. The keynote of advance for the years 1959-63 will be evangelism. The five annual emphases to guide the work of the Baptist Jubilee Advance will be:

1959—Evangelism through Co-operative Witness

1960—Evangelism through Bible Teaching and Training

1961—Evangelism through Stewardship and Enrollment

1962—Evangelism through Church Extension

1963—Evangelism through World Missions

Plans include the setting aside of 1964 as the year for appropriate celebration of the third jubilee of the organization in 1814 of American Baptists on a national scale.

2. The second and more convincing reason given was that "some three fourths of the people of the world are still without God and without hope." This fact alone should bring cutting conviction to the hearts of every one of us and provoke us to persistent prayer and immediate action.

3. Another reason is the desperate need of our day for consecrated followers of Christ, fully dedicated in Christian commitment.

The resolution, as adopted by the Convention, says in part:

"Be it, therefore, resolved: That we call the membership of our churches to united, intercessory prayer, that we as followers of Christ may renew our vows before God and dedicate our lives and our possessions to Christ-like living in every area of our daily existence, to the end (1) that the Holy Spirit may call forth the needed volunteers for life service from all of our more than thirty thousand churches, (2) that each of our churches may share in the united effort to establish thirty thousand new churches and missions by 1964, and (3) that all of our churches may give themselves over to prayerful preparation for the evangelistic campaign of 1959.

"Be it further resolved: That we call upon all of our Baptist agencies and committees, including the state conventions and denominational press, to begin at the earliest moment to seek to implement this call to prayer."

Already 1958 had been designated as a year of preparation. Therefore, what better preparation could we make than to give ourselves to soul searching and agonizing prayer along the lines and for the reasons set forth in this resolution?

Immediately following the Convention's adoption of the above resolution, the Southern Baptist Jubilee Advance Committee asked its subcommittee responsible for program, goals, co-ordination, and finance to study all possible means for implementing this resolution and report the following recommendations:

1. That 1958 be referred to as the Year of Prayer for World Evangelization.

2. That consideration be given to the preparation of a suitable symbol to be used in giving publicity to this emphasis and for enlisting church members in this prayer crusade.

3. That definite periods of prayer be observed regularly during 1958 as follows: by churches at one midweek prayer service each month; by churches at worship services one Sunday each month; by families in family worship periods once each week; and by church members in private prayer periods once each week.

4. That special seasons of prayer for world evangelization be encouraged in such meetings as (1) Woman's Missionary Union weeks of prayer, (2) Baptist Student Union campus prayer meetings, (3) regular Brotherhood meetings, (4) Sunday school assembly programs and weekly officers' and teachers' meetings, (5) Training Union assembly programs and monthly officers' councils, (6) Ridgecrest and Glorieta assembly programs, and (7) churchwide prayer service, December 31, 1958.

5. That the committees on order of business for the 1958 state conventions and the Southern Baptist Convention be requested to plan for definite periods of prayer for the year of Evangelism through Co-operative Witness (1959) in their programs.

6. That articles regarding the year of prayer be carried regularly in church bulletins, state papers, and the publications of the various boards, agencies, and institutions of the Convention.

7. That a special committee be chosen to suggest monthly prayer objects for 1958.

The above resolution and the recommendations of this subcommittee of the Southern Baptist Jubilee Advance Committee give us the reasons for this year of prayer, its dimensions, and plans by which every agency, institution, church, and individual throughout our Convention can engage in it.

Now let us, one and all, decide, determine, and begin to pray as never before in our lives. Let us not forget the command of our Lord, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," and the promise he gave all of us, "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

Then again, may we be encouraged to dynamic, daring prayer by these other words from our Saviour's lips, "Ye have not chosen me, but I have chosen you . . . that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you." Through genuine, believing prayer we can do all; without it we can do nothing.

A Heritage Set Forth

On January 20, 1958, the *Encyclopedia of Southern Baptists* will be released. This work, one of the most significant encyclopedias ever compiled about a major denomination, was begun in 1954 as a co-operative effort on the part of Southern Baptists.

Materials assembled under fifty-seven "area" categories such as theology, church music, Bible, history, and work of Convention agencies and state conventions present more information about Southern Baptists than has ever been compiled before. The 1,544 pages of 1,400,000 words and 90 pages of pictures are contained in a two-volume set.

By Eloise Glass Cauthen

African Diary

EDITORS' NOTE: This is the last instalment of the travel diary of Mrs. Baker James Cauthen. Other instalments appeared in the May and July issues of The Commission; and a picture feature, "A Day in Ogbomosho," was in the June issue. Save this material to supplement your study of Africa in this year's Graded Series.

March 2

IBADAN (capital of Western Nigeria) is the largest Negro city on the continent of Africa. Its magnificent new University College and hospital are for the Africans. There is no separate society for whites in Nigeria.

The Baptist Building of Ibadan is an attractive landmark and the hub of the Nigerian Baptist Convention work. Its book store furnishes texts and supplies for the seventy-five thousand students in Baptist schools all over the country. Here, too, is the dental clinic that does a great deal for public relations as well as for dental care. The two young men assisting in the clinic were saved by the Kersey Children's Home, formerly the Home for Motherless Children, when they were infants.

At a lovely reception in the home of Dr. and Mrs. I. N. Patterson we savor the fine fellowship of missionaries, British Government officials, and Africans. The king of Ibadan is among the guests. His brother, an Anglican bishop, says the king is the better Christian. The political leadership of Nigeria has been 90 per cent trained in mission schools.

March 3

Sunday morning the large Baptist church is crowded. Its pastor, Rev. S. A. Lawoyin, is now president of the Nigerian Baptist Convention. As everywhere, we are given a royal welcome. My husband tells the Africans that Nigeria should become a base for Baptist witness to the entire continent.

Into it go Southern Baptists' largest expenditures of mission funds and the largest number of Southern Baptist missionaries for any country.

March 4

Ogbomosho is our largest mission station. Here is the theological seminary with new adequate buildings. It trains preachers for down east, up north, and over in Ghana, as well as for here in Yorubaland. The preachers' wives are requested to come, too; and many an illiterate woman has learned to read the Bible in Yoruba and English while her husband attended the seminary.



A sight to remember are the eighty-three motherless babies in the Kersey Children's Home, and we are impressed with the devotion of Ruth Womack and the staff.

The hospital people are excited over the prospect of new buildings. They now have patients in the halls, on the porches, and getting dressings out under the trees. One large crib is divided by boards to accommodate three infants.

At the leprosy settlement there is new hope for all. No longer is there any incurable case. We meet five to six hundred in the large tabernacle. Many are school boys and girls.

As the patients come forward one by one, the attendant throws two sulfone pills into each opened mouth. Amazed, we learn that this is the only insurance that *both* pills will be taken. I think of God's prescription against the dread sin disease in human hearts. How many of us are ready to trust but not to obey!

March 5

The teachers' training college in Iwo presents a thrilling sight of young African manhood (shining black limbs in snowy white shirts and trousers) dedicating itself to serving Christ in educating the next generation.

We see the construction crew directed by Missionary Buford E. Cockrum, Jr., and a national foreman, at work on the new dormitory. Of over

At Kaduna, in Northern Nigeria, Dr. Baker James Cauthen gets a haircut (left) and is interviewed by a reporter (below).





The crowd gathers for the dedication of the new Senga Baptist Church, the second Baptist church in Gwelo, Southern Rhodesia.



Children fill the aisles as Dr. Cauthen gives the dedicatory address for the new church. Pastor Gibson Magaranombe is interpreting.



Football hero becomes preacher. Lazarus Green, pastor of the Baptist church in Shabani, Southern Rhodesia, is shown with his family.



Formerly a missionary to China, Dr. Cauthen teaches Southern Rhodesian seminary students an Oriental greeting. Mrs. Cauthen and Rev. and Mrs. Ralph T. Bowlin look on.

one hundred builders who have chosen to follow Christ, one half are former Moslems. Taking time out from work, they hear Dr. Cauthen.

The Karl J. Myerses (husband-and-wife doctor team) come over every two weeks to treat patients at the clinic where Nurse Hazel Moon ministers to all sorts of cases. Smallpox and tetanus have been prevalent.

One of the most remarkable churches we touch is in a near-by village. With only one-twentieth of the funds provided by the Foreign Mission Board, they have built a sanctuary to seat one thousand. The village has only four thousand people, but

one out of four will be in the Baptist church on Sunday morning. Moreover, this church conducts two missions! The pastor is an African.

At Oyo, besides the boys' school, there is the language school for the new missionaries. We have lunch with them in the larger classroom. How grateful we are to God for all the training and ability and spirit they have. We try to encourage them to learn to use the language—a thing so needful to most effective missionary service.

By evening we are in Shaki, eighty-five miles farther north. We have a picnic supper on the great rocks of

the hilltop. As we descend we light fire to pockets of grass among the huge stones. While one after another flares up, we wish we may so light the souls of men till all the land will blaze with love and service to Christ our Lord.

March 7

Back at Ibadan we take a plane for Northern Nigeria. There are Baptist church leaders to meet us at Jos, center for large-scale mining operations. As the welcome meeting moves along, scores and scores of school children file in. The people are a constantly in-

(Continued on page 34)

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



**Mother and Brother Beat Girl,
But She Remains True to Christ**

**Daniel B. Ray
Taejon, Korea**

KOREA is a nation where there are many Christians and where the Christian message is more acceptable to the people than in any other Asian nation; yet even here the forces of evil and darkness have a strangling hold upon the hearts and minds of the people.

Several months ago one of the preachers in our association came to me greatly disturbed. He had received word that one of his church members, a Sunday school teacher, had been badly beaten, and the first report was that her head had been cut off. We later learned it was her hair that had been cut off.

My assistant and I immediately drove with the pastor to the village some fifteen miles from Taejon. And there we heard the story of ultimate faith and testimony for Jesus.

Myung Hi was a faithful daughter in Korean tradition. Her father had become interested in Christianity and started attending our Baptist mission in the village of Tae Pyung. There he professed faith in Jesus as Saviour and led his family into church attendance. Myung Hi also professed faith and was baptized. Then she became a Sunday school teacher.

Not long afterwards, her father became ill and died. Her mother and brother immediately stopped going to church, but Myung Hi remained true in the faith.

Then her mother became sick and began consulting the local witch doctors and medicine men, who are, of course, very much opposed to Christianity. They told the mother that she would soon die if her daughter continued attending the Christian church.

The mother turned her ire upon her Christian daughter, telling her that she must recant her faith in Jesus. But Myung Hi continued to attend church, teach Sunday school, and trust Jesus.

One day her mother and brother told her that if she did not do as they said they would throw her out of the family and would kill her if they ever saw her again.

Still Myung Hi would not recant; so they beat her, cut off her long, plaited hair which is the pride of Korean country girls, and cast her from the house with nothing but the bloody clothes she had on. Myung Hi made her way to the house of the Baptist preacher, whose wife washed her wounds.

Since her brother had threatened to kill her, I took her back to Taejon with me. She stayed with the women

in the seminary until she recovered from her bruises and could work for a family in the town. My wife trimmed her hacked hair.

God said we should forgive those who despitely use us, and the day came when Myung Hi was asked to do just that. Her mother finally died, and the two younger children and the brother were left with no one to keep house for them.

At the funeral the apologetic brother asked Myung Hi to come back and take care of the motherless family. This she did, giving up her opportunity for independence and the chance to go to school in order to help the brother who had once tried to kill her.



**Visitors, Laymen, School Boys
Help Bring a Revival to Mexico**

**A. P. Pierson
Chihuahua, Chihuahua, Mexico**

WE find ourselves in a real revival here in our state of Mexico.

A visiting pastor from New Mexico picked up a young man along the highway and told him of Christ's message of love. The young man invited the pastor to his home to tell his family about the Saviour.

In the village, the father, a retired teacher, listened attentively. Then he went out and invited all his neighbors and the rest of his family to hear the story. This experience resulted in the salvation of some fifty people!

Today in that little village of El Aguaje, 50 per cent of the people are either Christians or are attending the regular services as "listeners." A church in New Mexico helped the people construct a little chapel of mud brick, which is being used to glorify Christ's name in that region of Chihuahua.

All who visit this village and attend the services come away spiritually recharged. It is such an inspiration to see and feel the changes in the lives of the new believers. Their hunger for the gospel is contagious.

But this is just one of many, many places all over the state. The others are still waiting for workers and messengers to come along with that wonderful story of Christ, our Saviour.

There is a new awakening, even in the little mission points of the local churches of Mexico, to the opportunities of witnessing in an intense effort. Different lay members are preaching for the first time and realizing the great joy in seeing souls brought to Christ!

Listen as one of the boys in our student home tells me of his Sunday afternoon experience at one of the mis-

sions. "Why, when I saw those new ones that I had gone out to invite, then persuaded to come inside to hear the sermon—why, when I saw those same ones stand up when the invitation was made, then go right on down to the front to make public their professions of faith—well, I was so happy. I can't explain my joy, but I forgot all about eating my supper afterwards!

"When it was 'lights-out' time back here (in the dormitory), I still couldn't close my eyes. I just wanted to laugh and cry all at the same time, I was so happy. Just think, they accepted Christ as their Saviour last night!"

You keep praying, and together we will have Mexico for Christ.



Pastor Urges His Congregation To Give Up Their Juju Worship

Dale Moore
Joinkruma, Nigeria, West Africa

PASTOR Sunday Elijah is one of Okarki's own sons and the people of Okarki asked that he come as their pastor.

When he started his assignment he found that there is a town juju in Okarki to which everyone makes offerings and participates in a big feast from time to time. Though juju is a heathen religion, Christians are encouraged to participate and some of the Baptists were doing so—with the idea, I suppose, that they had rather be sure than sorry.

This way they felt assured of protection from the living God, the God of love, whom they worshiped and praised in the church on Sundays, and they felt assured of the protection from the juju gods which they had been taught are responsible for many evils being brought upon people who do not follow them.

Recently, Pastor Elijah decided to do something about this practice. After preaching on the evil and sin of such worship for several Sundays, he presented the facts he knew concerning the disobedience of the people to the teachings of God's Word.

At the close he gave an invitation for all who had not had anything to do with the town juju or who would promise to have nothing more to do with it to come to the front.

About fifty of the more than two hundred members came forward. All kinds of threats were made and the pastor's relatives begged him to leave before something serious happened to him, but he had a conviction and he stood firm.

Not long afterwards, this pastor preached the Sunday morning message at the associational meeting. He stood in fear and trembling before his Lord and his fellow men and preached on sin within the Christian church. He mentioned several sins that many of our church people are guilty of, and then he told of his recent experience in Okarki.

He challenged the pastors at that meeting to preach against sin in their churches, whether it be worshipping other gods, polygamy or adultery, failing to bring the tithe into the church, or whatever it might be.

The platform on which he stood was at least four feet high with a rickety railing around it. The pulpit stand was attached to the railing and wobbled every time he touched it, making him more nervous. But he had the courage to preach the message of God; and I'm sure God added his blessings.



Mexican Responds to Authority of The Word and Personal Experience

Marian Sanders
Torreón, Coahuila, Mexico

TORREÓN, with a population of nearly 150,000, is the largest city in the state of Coahuila and is a center of the cotton industry. Since it seldom rains here, any form of agriculture is possible only by irrigation. Many miles of barren countryside dotted with occasional groups of adobe huts and stray burros are the sight that greets the traveler on his way to this city from any direction. Thousands of families within the city limits live crowded together in the same type of adobe dwelling.

But I want to tell you about an experience I had several weeks ago. It happened on the way to the meeting of the National Baptist Convention of Mexico. Though I enjoyed all of the trip, the thing I shall remember longest is the conversation I had on the bus with a very intelligent seventeen-year-old boy.

He was explaining to me the doctrine of his church about purgatory, and I was just ready to give him the biblical arguments which refute the existence of such a place when I remembered that my job as a Christian missionary is to present Jesus Christ rather than to engage in unnecessary and futile theological discussions.

Quietly I asked him, "Why then did Jesus come to earth to die and live again if his death does not pay the sin debt of those who believe in him?"

He was silent for a moment as he grasped the significance of the question, and finally he said very earnestly and humbly, "You make me think."

From then on he was ready to read what the New Testament says about Jesus and was obviously under deep conviction by the time we came to the end of our ride together. I gave him a New Testament and he asked me to pray for him to make the right decision, for it would not be easy for him.

I shall never forget him, and I am convinced that there are many more like him in Mexico, Latin America, the United States, and in all parts of our world—individuals waiting for contact with someone who can speak of Jesus Christ with authority, the authority of the Word of God and the authority of personal experience of salvation through faith in him.

Clip and file in your *Missionary Album*.

New Appointees

Appointed May 9, 1957



BELL, SARAH MARTHA

b. Crystal Springs, Miss., June 8, 1930. ed. Copiah-Lincoln Junior College, Wesson, Miss., 1948-50; Baptist Memorial Hospital School of Nursing, Memphis, Tenn., R.N., 1953; Mississippi College, Clinton, B.A., 1956; N.O.B.T.S., 1956-57. Staff nurse, Veterans Administration Hospital, Jackson, Miss., 1953-56; campus nurse, N.O.B.T.S., 1957. Appointed for Indonesia, May, 1957. Permanent address: Harmony Rd., Crystal Springs, Miss.

INDONESIA

GILES, JAMES EDWIN

b. Bailey Co., Tex., Apr. 7, 1931. ed. Hardin-Simmons University, Abilene, Tex., 1948-50; New Mexico Western College, Silver City, B.S., 1952; S.W.B.T.S., B.D., 1954, Th.D., 1957. B.S.U. secretary at New Mexico Western College for Baptist Convention of New Mexico, 1950-51; pastor, Pleasant Mound Church, Grandfield, Okla., 1952-54, Dewey Avenue Mission of First Church, Sherman, Tex., 1954-57. Appointed for Colombia, May, 1957. m. Mary Nell Morrison, July 30, 1954. Permanent address: 1305 Ross St., Clovis, N. M.



GILES, MARY NELL MORRISON
(Mrs. James Edwin)

b. Gruver, Tex., July 31, 1930. ed. Hardin-Simmons University, Abilene, Tex., B.A., 1951; S.W.B.T.S., M.R.E., 1954. Vacation Bible school worker, Baptist General Convention of Texas, 1951, 1953; teacher, third grade, Dalhart, Tex., 1951-52, day school, First Church, Sherman, Tex., 1954-55; substitute teacher, public schools, Ft. Worth, Tex., 1955-56. Appointed for Colombia, May, 1957. m. James Edwin Giles, July 30, 1954. Children: David Wayne, 1955; Karen Ruth, 1957.

COLOMBIA



HOBBS, JERRY

b. Rocky, Okla., Feb. 6, 1929. ed. Panhandle Agricultural and Mechanical College, Goodwell, Okla., 1947-48; Oklahoma Baptist University, Shawnee, A.B., 1954; S.W.B.T.S., B.D., 1957. Pastor, Meridian Church, Sweetwater, Okla., 1949-50, Riverview Church, Waurika, Okla., 1950-51, Mt. Zion Church, Vernon, Tex., 1953-55, Irving Church, Ryan, Okla., 1955-57. Appointed for Thailand, May, 1957. m. Jimmie Darline Anderson, Aug. 21, 1950. Permanent address: 208 S. Market, Cordell, Okla.



HOBBS, DARLINE ANDERSON
(Mrs. Jerry)

b. Weatherford, Okla., Dec. 8, 1930. ed. University of Tulsa (Okla.), 1948-49; Oklahoma College for Women, Chickasha, 1949-50; Oklahoma Baptist University, Shawnee, 1950-51; S.W.B.T.S., 1952-53. Private piano teacher, Irving community, Ryan, Okla., 1956-57. Appointed for Thailand, May, 1957. m. Jerry Hobbs, Aug. 21, 1950. Children: Jeanette Lorraine, 1951; Mark, 1953; Judith Ann, 1955.

THAILAND



LAMBRIGHT, ROBERT LAMAR

b. Louisville, Ky., Nov. 28, 1926. ed. Tulane University, New Orleans, La., 1944-45; University of Mississippi, Oxford, B.S., 1947; University of Mississippi School of Medicine, Oxford, 1946-48, 1954; Vanderbilt University Medical School, Nashville, Tenn., M.D., 1950; S.B.T.S., 1956-57. Intern, Vanderbilt University Hospital, Nashville, 1950-51; resident, Vicksburg (Miss.) Hospital, 1954-55, Washington-St. Tammany Charity Hospital, Bogalusa, La., 1955-56; physician, U. S. Air Force, 1951-53, S.B.T.S., 1956-57. Appointed for Indonesia, May, 1957. m. Ann Nelson (Pat) Patrick, June 5, 1948. Permanent address: 1317 Webster St., Corinth, Miss.



LAMBRIGHT, ANN (PAT) PATRICK
(MRS. ROBERT LAMAR)

b. Booneville, Miss., May 8, 1928. ed. Blue Mountain (Miss.) College, 1946-48; George Peabody College, Nashville, Tenn., B.A., 1950; St. Thomas Hospital School of Medical Technology, Nashville, diploma, 1951; S.B.T.S., 1956-57. Medical technologist, Corinth (Miss.) Hospital, 1952. Appointed for Indonesia, May, 1957. m. Robert Lamar Lambright, June 5, 1948. Children: Patrick Burford, 1952; Christian Patrick, 1954; Linda Patrick, 1956.

INDONESIA



MCNEELY, GERALD ALBERT

b. Louisville, Ky., Dec. 14, 1924. ed. Alfred (N. Y.) University, 1943-44; U. S. Naval Academy, Annapolis, Md., 1945-46; Georgetown (Ky.) College, A.B., 1948; S.B.T.S., B.D., 1951. Th.M., 1953. U. S. Army, 1943-46; pastor, Ewing (Ky.) Church, 1947-50; Mt. Zion Church, near Dry Ridge, Ky., 1950-53, Carlisle (Ky.) Church, 1953-57. Named special appointee for Spain, May, 1957. m. Beverly June Hall, Dec. 22, 1947. Permanent address: c/o C. C. McNeely, Fisherville, Ky.

MCNEELY, JUNE HALL
(MRS. GERALD ALBERT)

b. Pikeville, Ky., Dec. 20, 1924. ed. Virginia Intermont College, Bristol, 1943-44; Georgetown (Ky.) College, 1944-45, summers, 1946, 1947; W.M.U. Training School (now Carver School of Missions and Social Work), 1947-48, 1950-51. Teacher, Lincoln Co. public schools, Stanford, Ky., 1945-47, Western Pennsylvania School for Deaf, Pittsburgh, 1947, Great Crossings School, Scott Co., Ky., 1948, Simpsonville public school, Shelby Co., Ky., 1949-50. Named special appointee for Spain, May, 1957. m. Gerald Albert McNeely, Dec. 22, 1947. Children: Linda Susan, 1951; Marsha Ellen, 1955.

SPAIN



MATTHEWS, WILLIAM HAROLD

b. Ohio Co., Ky., Sept. 7, 1928. ed. Western Kentucky State College, Bowling Green, A.B., 1950; S.B.T.S., B.D., 1953. Vacation Bible school worker, Kentucky, summers, 1947-51; teacher, public schools, Smiths Grove, Ky., 1953-54; pastor, Barnetts Creek Church, near Hartford, Ky., 1949-50, Jackson Grove Church, near Bowling Green, 1949-50, Greenwood Church, near Bowling Green, 1950-53, Smiths Grove Church, 1953-55, Temple Church, Owensboro, Ky., 1955-57. Appointed for the Philippines, May, 1957. m. Clara Elizabeth Lee, Sept. 25, 1952. Permanent address: Rte. 2, Falls of Rough, Ky.

MATTHEWS, CLARA LEE
(MRS. WILLIAM HAROLD)

b. Georgetown, Ky., June 5, 1929. ed. Georgetown College, A.B., 1950; W.M.U. Training School (now Carver School of Missions and Social Work), M.R.E., 1952. Vacation Bible school worker, Kentucky, 1946; youth revival worker, Kentucky, 1947; student worker for the Southern Baptist Home Mission Board, New Mexico, 1950; California, 1951; minister of music and education, Norview Church, Norfolk, Va., 1952; teacher, elementary grades, Leatherwood High School, near Hazard, Ky., 1948-49, public school music, Smiths Grove (Ky.) High School, 1953-54. Appointed for the Philippines, May, 1957. m. William Harold Matthews, Sept. 25, 1952. Child: Timothy Harold, 1954.

PHILIPPINES



OWENS, NANNIE BELLE

b. Union Co., Ark., Nov. 29, 1929. ed. Henderson State Teachers College, Arkadelphia, Ark., B.A., 1952; S.W.-B.T.S., M.R.E., 1957. Teacher, Dierks, Ark., 1948-49, Grapevine, Ark., 1949-51, Altheimer, Ark., 1952-54, Huttig, Ark., 1954-55; G.A. camp worker, Mississippi and Arkansas, 1955, Mississippi, 1956. Named special appointee for Nigeria, May, 1957. Permanent address: Rte. 2, Box 109, Junction City, Ark.

NIGERIA

WALKER, ELBERT HENRY

b. Flagler, Colo., Feb. 11, 1919. ed. Bethel College, St. Paul, Minn., A.A., 1943; University of Minnesota, Minneapolis, B.A., 1945; S.B.T.S., B.D., 1946, Th.M., 1947, Th.D., 1949. House detective, department store, St. Paul, 1940-44; youth director, YMCA, Louisville, Ky., 1944-49; pastor, New Salem Church, near Paragon, Ind., 1944-45, Union Church, near Greensburg, Ind., 1945-49, Calvary Church, Florence, S. C., 1949-57. Named special appointee for the Philippines, May, 1957. m. Dorothy Maurice Mathews, Aug. 19, 1947. Permanent address: c/o Mrs. Lloyd Johnson, Versailles, Mo.



(Continued on page 30)

Missionary Family Album

Appointees (June)

DAVIS, Charles W., Ala., and Frances Hughen Davis, Fla., Venezuela.
DICKMAN, Jean, Fla., Nigeria.
GAMMAGE, Albert W., Jr., Fla., and Nettie Oldham Gammage, Tenn., Korea.
HODGES, Betty, Miss., Chile.
HOOPER, Frank A., III, Ga., and Marjorie Foster Hooper, Tex., Israel.
LAMBERT, Rebekah, Tenn., Korea.
MARSHALL, Bertha, Ind., Japan.
PLAMPIN, Richard T., and Carolyn Goodman Plampin, Ga., South Brazil.
STURGEON, H. Eldon, and Jo Ann Ferguson Sturgeon, Ky., Mexico.
TABOR, Charles G., N. C., and Ellen Dennis Tabor, S. C., Korea.

Arrivals from the Field

ALLEN, Olive (Hawaii), Elizabethton, Tenn.
BELOTE, Dr. and Mrs. James D. (Hong Kong), c/o C. S. Bigham, Blue Mountain, Miss.
BROTHERS, Rev. and Mrs. L. Raymon (Nigeria), 1010 N. Pine St., De Land, Fla.
BROWN, Dr. and Mrs. Lorne E. (Jordan), c/o R. T. Allen, 125-18th St., Cleveland, Tenn.
COBB, Virginia (Lebanon), 312 Park Ave., Statesboro, Ga.
COLLINS, Margaret (Philippines), c/o Miss Ruth Parks, 108 Henry Ave., Anderson, S. C.
CRAWFORD, Frances (Colombia), R.R. #1, Farmington, Mo.
CULPEPPER, Dr. and Mrs. Charles L., Jr. (Taiwan), c/o E. B. Jones, Rte. 1, Box 127, Denham Springs, La.
DAVIS, Mr. and Mrs. W. Ralph (Nigeria), 314 S. 23rd St., Hattiesburg, Miss.
DICKSON, Rev. and Mrs. Charles W. (North Brazil), 1413 Payne Ave., Austin, Tex.
FORD, Ruth (Indonesia), 2080 Jackson Ave., Memphis, Tenn.
FRANKS, Rev. and Mrs. Ruben I. (Chile), Southern Baptist Hospital, New Orleans, La.
GRIFFIN, Rev. and Mrs. Bennie T. (Nigeria), 1303 E. 25th St., Bryan, Tex.
HARPER, Rev. and Mrs. Winfred O. (Tanganyika), 126 Clemmer St., Corpus Christi, Tex.
HAVERFIELD, Mrs. William M. (Mexico), 710 Ave. D., Kingsville, Tex.
HICKS, Rev. and Mrs. Marlin R. (Chile), c/o Southern Baptist Hospital, New Orleans, La.
HUGHEY, Dr. and Mrs. John D., Jr. (Ruschlikon-Zurich, Switzerland), c/o Mrs. J. D. Hughey, Sr., 905 West Ave., North Augusta, S. C.

HUNDLEY, Lillie Mae (Hawaii), c/o Virgil Hundley, Box 691, Claude, Tex.
HURST, Rev. and Mrs. Harold E. (Honduras), Southeastern Baptist Theological Seminary, Wake Forest, N. C.
JOHNSON, Rev. and Mrs. R. Elton (North Brazil), c/o Miss Ettie Jeanne Johnson, 291 Peachtree St., N.E., Atlanta 3, Ga.
JOWERS, Rev. S. Clyde (Philippines), 3939 Gentilly Blvd., Box 133, New Orleans, La.
JOWERS, Mrs. S. Clyde (Philippines), 1038 St. Joseph St., Pineville, La.
KELLEY, Dr. and Mrs. Page H. (South Brazil), Southern Baptist Theological Seminary, Louisville, Ky.
LINGERFELT, Rev. and Mrs. James E. (North Brazil), Seymour, Tenn.
LYON, Rev. and Mrs. Roy L. (Mexico), 2821 Fuller, Ft. Worth, Tex.
MAYHALL, Rev. and Mrs. David N. (Nigeria), Magee, Miss.
MOSS, Rev. and Mrs. J. Ulman (Venezuela), c/o Mrs. Wilson Wall, 524 Crescent Ridge Road, Tuscaloosa, Ala.
MURPHEY, Mr. and Mrs. Milton (Israel), 364 E. 323rd St., Willoughby, Ohio.
RIDDELL, Rev. and Mrs. Gerald (Colombia), 2816 Bay Springs Drive, Laurel, Miss.
ROGERS, Lillie (Malaya), 6810 Eastwood St., Houston 21, Tex.
SHUMATE, Margie (Thailand), 12 Phlegar St., Christiansburg, Va.
SMITH, Cathryn (North Brazil), 310 E. Ogechee St., Sylvania, Ga.
SMITH, Rev. and Mrs. Hoke, Jr. (Colom-

bia), P. O. Box 164, Longview, Tex.
SWENSON, Rev. and Mrs. Erhardt S. (Argentina), 630 Vanderbilt Ave., Brooklyn 38, N. Y.
TAYLOR, Fay (Indonesia), 245 S.W. 63rd Ave., Miami, Fla.
TOLBERT, Rev. and Mrs. Malcolm O. (South Brazil), c/o D. M. Tolbert, 5905 McClellan Drive, Baton Rouge, La.
VAUGHN, Mary Edith (North Brazil), Big Island, Va.
WASSON, Rev. and Mrs. Melvin K. (Nigeria), 1716 W. 14th St., Sedalia, Mo.
WHITTEN, Rev. and Mrs. Charles W. (Spain), Box 135, Weir, Miss.
WOODWARD, Dr. and Mrs. Frank T. N. (Hawaii), c/o Mrs. Nathan A. Byrd, 1723 Lake Drive, Lake City, Fla.

Births

BELL, Rev. and Mrs. Paul C., Jr. (Guatemala), daughter, Edith Susan.
BREEDEN, Dr. and Mrs. L. Glynn (Colombia), son, Terry Glynn.
KENDALL, Rev. and Mrs. Douglas E. (Indonesia), son, Guy Douglas.
LOCKE, Rev. and Mrs. Russell L. (Nigeria), son, Stephen Russell.
MARLER, Rev. and Mrs. L. Parkes (Korea), son, Marcus Parkes.
MARTIN, Rev. and Mrs. Glen R. (Malaya), son, Kevin Robert.
MASAKI, Rev. and Mrs. Tomoki (Tom), (Japan), daughter, Jaynealyce Tomoko.
SHEPARD, Dr. and Mrs. John W., Jr. (Japan), son, Douglas Kane.
SPRINKLE, Rev. and Mrs. S. Dan, Jr. (Argentina), daughter, Laura Lee.
TURNER, Rev. and Mrs. John W. (Lebanon), son, Alan Carlton.

Death

COOPER, Mrs. Cora Caudle (former mis-



This picture of Kevin Robert Martin was taken less than a month after he was born on May 14. He is the son of Rev. and Mrs. Glen R. Martin, of Malaya.

sionary to Nigeria), April 24, Yadkinville, N. C.

Departures to the Field

BARLOW, Hannah, 35-1177 Yoyogi Uehara, Shibuya-ku, Tokyo, Japan.
 BEDFORD, Rev. and Mrs. A. Benjamin, LaPaz 1833, Rosario, Sante Fe, Argentina.
 BROWN, Rev. and Mrs. Homer A., Jr., Baptist Boys' High School, Oyo, Nigeria, West Africa.
 CALCOTE, Rev. and Mrs. Ralph, 36-8 Narumizo Machi, Yahata, Japan.
 CLARK, Mrs. Clyde E., Apartado 5152 Este, Caracas, D. F., Venezuela.
 CLARK, Rev. and Mrs. Gene A., 352 2-Chome, Nishi Okubo, Shinjuku-ku, Tokyo, Japan.
 CLINTON, Rev. and Mrs. William L., Caixa Postal, 237, São José de Rio Preto, São Paulo, Brazil.
 CRAIGHEAD, Rev. and Mrs. Albert B., Via Colla 6, Rivoli (Turino), Italy.
 CULPEPPER, Rev. and Mrs. Robert H., Seinan Gakuin, Fukuoka, Japan.
 FAILE, Dr. and Mrs. George M., Jr., American Baptist Mission, Box 78, Tamale, Ghana, West Africa.
 FOWLER, Dr. and Mrs. Franklin T., Casilla 31, Asunción, Paraguay.
 FRANKS, Martha, P. O. Box 427, Taipei, Taiwan.
 GORDON, Rev. and Mrs. R. Edward, Southern Baptist Mission, Dagupan City, Luzon, Philippines.
 HALE, Elizabeth, Route 36, House 1, Petaling Jaya, Kuala Lumpur, Malaya.
 HOPEWELL, Gladys, 10 Way Men Street, Tainan, Taiwan.
 HUNKER, Dr. and Mrs. W. Carl, P. O. Box 427, Taipei, Taiwan.
 LAMBERTH, Margaret, Baptist Girls' School, Agbor, Nigeria, West Africa.
 LANE, Dorothea (Dottie), Seinan Jo Gakuin, Itozu, Kokura, Japan.
 LITTLETON, Rev. and Mrs. Homer R., American Baptist Mission, P. O. Box 118, Kumasi, Ghana, West Africa.
 LOCKARD, Rev. and Mrs. W. David, Post Restante, Box 657, Gwelo, Southern Rhodesia.
 MIDDLETON, Rev. and Mrs. Hubert K., Casilla 9796, Santiago, Chile.
 PARIHAM, Rev. and Mrs. Robert M., Jr., Baptist Mission, Kaduna, Nigeria, West Africa.
 PARKER, Rev. and Mrs. F. Calvin, Togashi-Machi, Kanazawa City, Japan.
 PEMBLE, Marguerite Joyce (Peggy), Caixa Postal, 102, Teresina, Piauí, Brazil.
 PLOWDEN, Hannah, 1414 Heulu Street, Honolulu 14, Hawaii.
 QUALIS, Rev. and Mrs. Samuel A., Caixa Postal, 758, Campinas, São Paulo, Brazil.
 ROBISON, Rev. and Mrs. Oren C., American Baptist Mission, P. O. Box 48, Benin City, Nigeria, West Africa.
 ROWDEN, Rev. and Mrs. Paul D., Jr., P. O. Box 6096, Haifa, Israel.



Dr. and Mrs. George M. Faile, Jr., and family left the States in July, after a year's furlough, for Nalerigu, Ghana, where Dr. Faile will open medical work. Children are (left to right) George, Cheryl, Laurel Ann, and David. The Failes were formerly in Nigeria.

SOLESBEE, Rev. and Mrs. W. A., c/o Miss Cleo Morrison, 284 Gov. Chavez Street, Davao City, Davao, Philippines.
 SPENCER, Rev. and Mrs. Alvin E., Jr., P. O. Box 25, Matsue City, Shimane-ken, Japan.
 THARPE, Rev. and Mrs. E. J., P. O. Box 979, Kaneohe, Oahu, Hawaii.
 WALDEN, Ruth, Baptist Mission, Asagba, via Sapele, Nigeria, West Africa.
 WARD, Josephine, 88 South New Life Road, Section 3, Taipei, Taiwan.

Marriages

JOHNSON, Ernest, son of Rev. and Mrs. R. Elton Johnson (North Brazil), Aug. 13, Jackson, Miss.
 MASSENGILL, Mary Lou (Japan), to Wayne Eugene Emanuel, June 2, Middlesboro, Ky.
 REID, Roderick Allen, son of Rev. and Mrs. Orvil W. Reid (Mexico), to Mary Lou Fields, May 25.
 SHIVER, Mavis (Japan), to Bob Hardy, June 6.

New Addresses

BERRY, Rev. and Mrs. Travis S., Caixa Postal, 679, Campinas, São Paulo, Brazil.
 COBB, Rev. and Mrs. Daniel R., Ban Suan, Chonburi, Thailand.
 COWHERD, Rev. and Mrs. Charles P., 111 Robinson Road, Hong Kong.
 DEBORD, Rev. and Mrs. Samuel A., Baptist Tuberculosis Hospital, P. O. Box 94, Mbeya, Tanganyika, East Africa.
 FORD, Mr. and Mrs. Charles S., Baptist Mission, Ogoja via Enugu, Nigeria, West Africa.
 FORT, Doctors M. Giles, Jr., and Wana Ann (Southern Rhodesia), Box 427, Harrisonburg, La.

HAGOOD, Martha (Japan), Floyd Noland Hospital, Fairfield, Birmingham, Ala.
 HAMPTON, Rev. and Mrs. James E., P. O. Box 2948, Mombasa, Kenya, East Africa.
 HARDY, Mavis Shiver (Mrs. Bob), (Japan), Rte. 2, Adairville, Ky.
 HARPER, Rev. and Mrs. Leland J., Casilla 972, Asunción, Paraguay.
 HARRINGTON, Rev. and Mrs. J. A. (South Brazil), 109 S. Boston, Tulsa, Okla.
 HASTEV, Rev. and Mrs. Ervin E., Helio-tropos #344, Torreón, Coahuila, Mexico.
 HILL, Rev. and Mrs. Ronald C. (Thailand), Box 132, Whitakers, N. C.
 KENDALL, Rev. and Mrs. Douglas E., Djalan Ir Anwari 12A, Bandung, Indonesia.
 LIND, Mary (Paraguay), 3409 Linda Drive, Amarillo, Tex.
 LOCKHART, Maxine, Baptist Women's E. T. C., Ile-Ife, Nigeria, West Africa.
 MAJOR, Rev. and Mrs. Alfred R. (South Brazil), Rte. 1, Box 198, Clarendon, Ark.
 MCNEALY, Rev. and Mrs. Walter B. (South Brazil), 216 Winchester Ave., Ashland, Ky.
 MITCHELL, Rev. and Mrs. H. Barry, Caixa Postal, 95, Caruarú, Pernambuco, Brazil.
 MOORE, Dr. and Mrs. John A., Gheistrasse 1, Ruschlikon-Zurich, Switzerland.
 PATTERSON, Dr. and Mrs. Frank W. (Spanish Baptist Publishing House), P. O. Box 4255, El Paso, Tex.
 PHILLIPS, Rev. and Mrs. Gene D., Baptist Mission, Box 31, Shabani, Southern Rhodesia.
 PORTER, Rev. and Mrs. Paul C. (South Brazil), 3216 Windsor Ave., Waco, Tex.
 ROPER, Doctors John A., Jr., and Ruth, Baptist Hospital, Ajloun, Jordan.
 ROSS, Rev. and Mrs. J. Wilson (Spanish Baptist Publishing House), P. O. Box 4255, El Paso, Tex.
 SATTERWHITE, Dr. and Mrs. James P. (Japan), Box 454, Stanley, N. C.
 SAUNDERS, LETHA, Caixa Postal, 572, São Paulo, Brazil.
 SPRINKLE, Rev. and Mrs. S. Dan, Jr., Vicente Lopex 280, La Lucila, F.C.M., Provincia de Buenos Aires, Argentina.
 STOVER, Rev. and Mrs. S. S. (South Brazil), 2309 Southside Drive, Brownwood, Tex.
 TISDALE, Rev. and Mrs. Billy B., Baptist Center, 1315 M. H. del Pilar, Manila, Philippines.
 TOWERY, Rev. and Mrs. Britt E., Jr., 88 South Hsin Sheng Road, Section 3, Taipei, Taiwan.

Retirements

BRYAN, Dr. and Mrs. N. A. (Korea), July 1.
 LASETER, Anne (Chile), June 30.
 STROTHER, Dr. and Mrs. Greene W. (Malaya), Sept. 1.

New Appointees

(Continued from page 27)

Appointed June 20, 1957

WALKER, DOROTHY MATHEWS (Mrs. ELBERT HENRY)

b. Ft. Valley, Ga., Dec. 29, 1921. ed. Bob Jones College, Cleveland, Tenn. (now Bob Jones University, Greenville, S. C.), B.S., 1944. Nursery school director, rescue mission, St. Paul, Minn., 1944-47; second-grade teacher, Great House School, Louisville, Ky., 1947-49. Named special appointee for the Philippines, May, 1957. m. Elbert Henry Walker, Aug. 19, 1947. Children: Robert Scott, 1950; Donna Elaine, 1954.

PHILIPPINES



DAVIS, CHARLES WYNN

b. Rock Run, Ala., Sept. 14, 1930. ed. Howard College, Birmingham, Ala., B.A., 1952, additional study, 1952-53; S.B.T.S., B.D., 1957. Associate pastor, Mignon Church, Sylacauga, Ala., 1951; associate pastor and minister of music, Virginia Avenue Church, Louisville, Ky., 1953-54; pastor, Cash Creek Church, Hebbardsville, Ky., 1955-57. Appointed for Venezuela, June, 1957. m. Frances Elizabeth Hughen, Aug. 28, 1953. Permanent address: Centre, Ala.



DAVIS, FRANCES HUGHEN (Mrs. CHARLES WYNN)

b. Pensacola, Fla., Nov. 27, 1930. ed. Georgetown (Ky.) College, 1948-49, 1950-51; Howard College, Birmingham, Ala., B.M.E., 1954. Soloist and Intermediate choir director, Southside Church, Birmingham, 1952; secretary, S.B.T.S., 1954-55; Appointed for Venezuela, June, 1957. m. Charles Wynn Davis, Aug. 28, 1953. Child: Charles Paul, 1956.

VENEZUELA



DICKMAN, JEAN FRANCETTA

b. Daytona Beach, Fla., Sept. 29, 1927. ed. Mars Hill (N. C.) College, A.A., 1947; Gordon College of Theology and Missions, Boston, Mass., 1947-48; Stetson University, De Land, Fla., B.S., 1950; Woman's Medical College of Pennsylvania, Philadelphia, M.D., 1954. Vacation Bible school worker, Florida Baptist Sunday school department, 1948, 1949; Louisville (Ky.) General Hospital; rotating intern, 1954-55, resident in surgery, 1955-56; assistant resident in surgery, Strong Memorial Hospital, Rochester, N. Y., 1956-57. Appointed for Nigeria, June, 1957. Permanent address: 17 S. Peninsula Drive, Daytona Beach, Fla.

NIGERIA



GAMMAGE, ALBERT WALTER, JR.

b. Miami, Fla., Sept. 3, 1929. ed. University of Florida, Gainesville, B.A., 1951; S.W.B.T.S., 1951-52; G.G.B.T.S., B.D., 1955, work toward Th.M., 1955-57. Summer missionary in Texas for the Southern Baptist Home Mission Board, 1949; youth revival worker, Florida, summers, 1950, 1951; music director, Central Church, Ft. Worth, Tex., 1951-52; pastor, El Camino Church, San Bruno, Calif., 1953-56; assistant teacher of Christian doctrine, G.G.B.T.S., 1956-57. Appointed for Korea, June, 1957. m. Nettie Lee Oldham, Dec. 15, 1956. Permanent address: 1718 S.W. 18th St., Miami, Fla.



GAMMAGE, NETTIE OLDHAM (Mrs. ALBERT WALTER, JR.)

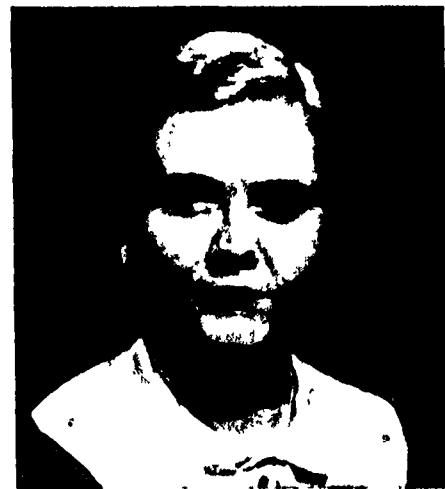
b. Dixon Springs, Tenn., July 14, 1928. ed. Baptist Memorial Hospital School of Nursing, Memphis, Tenn., R.N., 1954; Oklahoma Baptist University, Shawnee, 1955-56; Nurse, Oklahoma Baptist University, 1955-56, Shawnee City Hospital, 1955, Brookside Hospital, San Pablo, Calif., 1956. Herrick Memorial Hospital, Berkeley, Calif., 1956-57. Appointed for Korea, June, 1957. m. Albert Walter Gammage, Jr., Dec. 15, 1956.

KOREA



HODGES, BETTY CLAUDINE

b. Sallis, Miss., Oct. 20, 1929. ed. Clarke College, Newton, Miss., 1948-50; Wayland Baptist College, Plainview, Tex., 1950-51; Huntingdon College, Montgomery, Ala., 1951; William Carey College, Hattiesburg, Miss., B.S., 1952; N.O.B.T.S., M.R.E., 1956. Teacher, McCool (Miss.) High School, 1952-54; educational director, Chapel Hill (N. C.) Church, 1956-57. Appointed for Chile, June, 1957. Permanent address: McAdams, Miss.

CHILE**HOOPER, FRANK ARTHUR, III**

b. Atlanta, Ga., Apr. 17, 1927. ed. Davidson (N. C.) College, B.S., 1950; S.B.T.S., B. D., 1954. U. S. Navy, 1945-46; summer worker in Washington-Oregon for the Southern Baptist Home Mission Board, 1951, 1952; interim assistant pastor, Second Ponce de Leon Church, Atlanta, 1956; pastor, Corinth (Ky.) Church, 1953-56, Mt. Vernon Chapel of Second Ponce de Leon Church, Atlanta, 1956-57. Appointed for Israel, June, 1957. m. Marjorie Ann Foster, Dec. 20, 1953. Permanent address: 3303 Habersham Rd., N.W., Atlanta, Ga.

**HOOPER, MARJORIE FOSTER
(MRS. FRANK ARTHUR, III)**

b. Ft. Worth, Tex., Feb. 19, 1932. ed. Hannibal-La-Grange College, Hannibal, Mo., A.A., 1952; William Jewell College, Liberty, Mo., B.A., 1954; Carver School of Missions and Social Work, 1954. Staffer, Ridgecrest (N. C.) Baptist Assembly, 1951; summer worker in Washington-Oregon for the Southern Baptist Home Mission Board, 1952; teacher, Mason, Ky., 1954-55. Appointed for Israel, June, 1957. m. Frank Arthur Hooper, III, Dec. 20, 1953. Children: Frank Arthur, IV, 1956; Elizabeth Anne, 1957; Carolyn Janelle, 1957.

ISRAEL**LAMBERT, REBEKAH DANCE**

b. Lewisburg, Tenn., Oct. 30, 1927. ed. Baylor University, Waco, Tex., B.A., 1949; School of Laboratory Technology of the University of Tennessee, Memphis, B.S., 1951; Carver School of Missions and Social Work, 1956-57. Laboratory instructor, University of Tennessee, Memphis, 1951-52; medical technician and general laboratory worker, Oak Ridge (Tenn.) Hospital, 1952-55, Maury County Hospital, Columbia, Tenn., 1955-56, doctor's office, Lewisburg, 1956, Kentucky Baptist Hospital, Louisville, 1956-57. Named special appointee for Korea, June, 1957. Permanent address: Rte. 3, Lewisburg, Tenn.

KOREA**MARSHALL, BERTHA JANE**

b. Evansville, Ind., Nov. 27, 1931. ed. Protestant Deaconess Hospital School of Nursing, Evansville, R.N., 1954; Georgetown (Ky.) College, A.B., 1956; S.B.T.S., 1956-57. Psychiatric aide, Evansville State Hospital, summers, 1949, 1950; summer missionary in Texas for the Southern Baptist Home Mission Board, 1951; nurse, Protestant Deaconess Hospital, 1954-55, 1956, John Graves Ford Memorial Hospital, Georgetown, 1955-56, Kentucky Baptist Hospital, Louisville, 1956-57. Appointed for Japan, June, 1957. Permanent address: 216 W. Indiana St., Evansville, Ind.

JAPAN**PLAMPIN, RICHARD THOMAS**

b. Atlanta, Ga., Nov. 29, 1926. ed. Georgia Institute of Technology, Atlanta, 1943-44; University of Georgia, Athens, B.B.A., 1949; Golden Gate College, San Francisco, Calif., 1950-52; G.G.B.T.S., B.D., 1956, work toward Th.M., 1956-57. U. S. Navy, 1944-46; underwriter, insurance company, Atlanta and San Francisco, 1949-52; auditor, dairy, Oakland, Calif., 1952-54; pastor, Immanuel Church, Richmond, Calif., 1953-56; worker, insurance company, Berkeley, Calif., 1956-57. Appointed for South Brazil, June, 1957. m. Carolyn Ellen Goodman, Nov. 28, 1947. Permanent address: 1931 Memorial Drive, S.E., Atlanta, Ga.

**PLAMPIN, CAROLYN GOODMAN
(MRS. RICHARD THOMAS)**

b. Atlanta, Ga., Nov. 27, 1929. ed. University of Georgia, Athens, 1946-48; Golden Gate College, San Francisco, Calif., 1950. Secretary, First Southern Church, Richmond, Calif., 1952-53; typist, insurance company, San Francisco, 1949-51, research corporation, Richmond, 1953-57. Appointed for South Brazil, June, 1957. m. Richard Thomas Plampin, Nov. 28, 1947. Child: Randy Kent, 1951.

SOUTH BRAZIL*(Continued on page 33)*



THE WORLD IN BOOKS

Genevieve Greer

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

A Study Series on Japan

A new series of mission books on Japan, prepared by the National Council of the Churches of Christ in the United States of America, has been released by Friendship Press.

The book for adult study, *Cross and Crisis in Japan*, by Charles W. Iglehart (\$2.50 and \$1.25), covers the whole field of Christianity in Japan since the war years. The difficulties are seen, and the Christian response to them. For so small a book (148 pages), it is amazingly comprehensive in its scope.

The author, who has been a missionary in Japan, includes a survey of the churches, with an insight into the way they witness in Japan and the background against which they work. He also discusses other faiths, including the new religions. In a final chapter, "Facing Tomorrow," he points out that the crises faced by Japanese Christians are our crises, also. He reminds the reader of the economic problem that still must be solved in Japan.

The book has an index, statistics on Christian work in Japan, a reading list, and a map. An accompanying guide for adult study of Japan has been prepared by Ada P. Stearns (50 cents).

This Is Japan, by William Axling (50 cents), is an illustrated booklet which has six brief chapters: "The Land and Its People," "Education," "Industrialization," "Postwar Trends and Gains," "The Christian Saga," "Japan's Role in an Awakened Asia."

Dr. Axling, an American missionary to Japan, has been associated with the Japanese people for fifty years. He knows his subject so well that he has been able to present salient facts about the Japanese and their country in concentrated form. It is an ideal source book for mission leaders who feel that they must read hurriedly.

Protestant missions in Japan will be one hundred years old in 1959. *Ten Against the Storm*, a book for young people by Marianna and Norman Prichard (\$2.50 and \$1.25), commemorates the century of progress. Following the introduction, which tells of the first Protestant baptized in Japan, there are biographies of ten Japanese Protestant Christian leaders—eight men and two women. The authors drew information from diaries, letters, newspaper clippings, articles, and books. The last chapter projects the reader into tomorrow with

Japanese Christians who are building on the work of these ten and others.

A guide for study of Japan by young people was prepared by Marianna Prichard (50 cents).

With Pen and Brush, compiled by Margery L. Mayer (\$2.50 and \$1.25), is made up of brief essays, a few poems, and twenty-eight drawings—all by Japanese high school students. The essays are divided into four parts: "The World We See," "Every Day in our World," "Our World and Others," "Our World and God." Two background articles by adults are included.

Through this book, Japanese young people speak to American youth of their problems and their dreams. The essays, poems, and drawings were chosen through a contest. About a third of them came from students in public schools, the others from students in mission schools.

The book for teen-age readers, *The Full Circle* (\$2.50 and \$1.25), written by Yoshiko Uchida, a Japanese-American, is a fictionized biography of Umeko, daughter of Toyohiko Kagawa, the well-known Japanese Christian. All characters except the Kagawa family are fictional. The author interviewed Miss Kagawa at her school in the States and also spent two years in Japan.

The story follows the experiences of the Japanese during the war years and the reaction to the American occupation afterward. Problems of teen-agers in Japan are emphasized through Umeko and her friends and family.

In *Kenji* (\$2.50 and \$1.25), the junior book in this study series, Gertrude Jenness Rinden tells the story of an eleven-year-old boy faced with the problem of staying in school and at the same time helping his widowed mother support the family of three—Kenji, his mother, and his younger sister. In spite of many difficulties, he solves his problem with the help of friends. Boys and girls who read the story will learn a great deal about life and customs in Japan today.

The primary book in the series, *Hana's New Home*, by Lois Eddy McDonnell, was reviewed in the June issue of *The Commission*.

Martyrs in Ecuador

Through Gates of Splendor (Harper and Brothers, \$3.75) is a firsthand account of the work and martyrdom in 1956 of five American missionaries in the Ecuador jungle. Written by Elisabeth

Elliot, in collaboration with the other four widows, the book incorporates much of the diary records and photographs which survived.

The book is a moving, factual account of the crashing of one of the last geographical frontiers of the world—the Auca Indian country of Ecuador—with the message of Christ's redemption. Written with restraint and good taste, the narrative moves forward to a tremendously moving climax. Transcending the tragedy of the five who lost their lives is their and their widows' faith in the ultimate purposes of God. The book is a missionary classic.—I.G.

Small Woman in China

The Small Woman, by Alan Burgess (E. P. Dutton, \$3.95), is the true story of a remarkable woman who might have spent her life as a colorless parlormaid except for her compelling call and response to mission work in China.

Anyone who is interested in missionaries and their work anywhere in the world will want to read this excellently told account of the experiences of Gladys Aylward, an independent English missionary to inland China during its struggle with the Japanese just before the world conflict. The author has told the stranger-than-fiction story simply and yet dramatically.

Running a Chinese inn for muleteers, eluding the Japanese army with a hundred children on a journey to an orphanage, engagement to a Nationalist soldier, spying for the Nationalist army—these are some of the high points in the life of the small English woman. She became a Chinese citizen and only returned to England when her health demanded it and an American gift made it possible.

Sentence Reviews

With *The Book of Revelation* (Macmillan, \$2.00), J. B. Phillips completes his translations of the New Testament; a most readable account in a vivid and clear style.—J. MARSHALL WALKER.

In *Advancing the Smaller Local Church* (Light and Life Press, \$3.00), W. Curry Mavis gives a host of workable suggestions to help smaller churches prosper in their efforts to serve in Christ's name.—J.M.W.

One of the books in the "World Christian Series" written around the thesis that we must understand what we believe. *Who Is Jesus Christ?* (Association Press, \$1.25), by Stephen Neill, has six chapters which help toward gaining an understanding of the Christian faith.—J.M.W.

First published in 1949, *The Christian Ethos* (Muhlenberg Press, \$6.00), by Werner Elbert, a German Lutheran theologian, is a study of divine law and grace and how they apply to individual and church.—J.M.W.

New Appointees

(Continued from page 31)



STURGEON, JO ANN FERGUSON
(Mrs. Howard Eldon)

b. Sonora, Ky., Sept. 29, 1931. ed. Mars Hill (N. C.) College, A.A., 1951; Mather School of Nursing, New Orleans, La., 1951-52; Tulane University, New Orleans, B.A., 1954; S.B.T.S., 1954-56. Summer missionary in Louisiana for the Southern Baptist Home Mission Board, 1951. Appointed for Mexico, June, 1957. m. Howard Eldon Sturgeon, July 1, 1952. Children: Fay Ann, 1955; Ruth Alice, 1957.

MEXICO

TABOR, CHARLES GORDON

b. High Point, N. C., Aug. 31, 1925. ed. High Point College, B.S., 1950; Bowman Gray School of Medicine, Winston-Salem, N. C., M.D., 1954; S.E.B.T.S., 1956-57. U. S. Navy, 1944-46; choir director, Lexington Avenue Church, High Point, 1947-50; summer missionary in Oklahoma for the Southern Baptist Home Mission Board, 1951; intern, City Hospital, Winston-Salem, 1954-55; resident, Newell Hospital, Chattanooga, Tenn., 1955-56; general practitioner, Youngsville, N. C., 1956-57. Appointed for Korea, June, 1957. m. Myrtle Ellen Dennis, March 28, 1948. Permanent address: c/o Mrs. C. H. Frick, 1606 Johnson St., High Point, N. C.



TABOR, ELLEN DENNIS
(Mrs. Charles Gordon)

b. Calhoun Co., S. C., Oct. 28, 1928. ed. Mars Hill (N. C.) College, A.A., 1947; High Point (N. C.) College, B.S., 1949; North Carolina Baptist Hospital School of Nursing, Winston-Salem, R.N., 1955; S.E.B.T.S., 1956-57. Summer missionary for the Southern Baptist Home Mission Board, North Carolina, 1947, Oklahoma, 1951; Vacation Bible school worker in North Carolina, 1950; teacher, Trinity, N. C., 1949-50; Wallburg, N. C., 1950-52; nurse, North Carolina Baptist Hospital, 1955; office nurse for husband, Youngsville, N. C., 1956-57. Appointed for Korea, June, 1957. m. Charles Gordon Tabor, Mar. 28, 1948. Child: Charles David, 1955.

KOREA



Breaking Chains of Illiteracy

(Continued from page 2)

The church has another pastor now. He, too, is limited in weekly activities because he attends the boys' high school. But when I left he was teaching the reading class.

The Nigerian Government is also doing much along the line of adult education. In 1956 fifty thousand adult pupils were enrolled in Government education classes in the Western Region. These were held in 1,994 centers and reached ten language groups: Yoruba, Edo, Ibo, Ijaw, Itsekiri, Urhobo, Ishan, Ika, Isoko, and Etsako. A small enrolment fee is charged for these classes and each adult is given a reader and other materials.

The people attending these classes should be able to read in four months. Those who complete a reading and writing course and pass a test receive

a certificate. They are not only taught to read and write, but they are also instructed in parenthood, health, the home, et cetera. In some places village libraries are set up.

There were 644 pupils and 24 teachers in 15 classes of an adult improvement school held five nights a week in one small town, an education officer reported at a meeting of Government adult education organizers last year.

The chief instructor in the school was the pastor of the Baptist church. At the beginning of the sessions the school band played and the pupils marched around for several minutes before the pastor stepped forward. When the music stopped, there was silence and then prayer. After this the monitors picked up the thirteen kerosene lamps and the pupils went to the various classrooms.

In one class which this instructor visited a tailor and his wife were busy at a lesson of dictation. In another, a woman was counting the tile on the roof in an arithmetic lesson.

How true is the statement made by the premier of the Western Region of Nigeria several years ago to a group of adult education organizers: "An illiterate person is at the mercy of the man who can read and write." Last year the king of Ibadan said that in some towns one literate man leads one thousand illiterates.

"A Reading Class in Every Church" could well be the aim of the Nigerian W.M.U. for the years ahead. Will you who can read your Bibles, your letters, your missionary periodicals, and your newspapers pray for reading classes around the world, that more and more will be organized and that through them many people may be loosed from the chains of illiteracy.

African Diary

(Continued from page 23)

creasing colony of Yorubas who have moved here in trading. Most of them were Ogbomosho Baptists. They founded church and school to sustain their faith in the midst of Moslems. No missionary has been available to live here to help them.

To reach Keffi we traverse some of the roughest, dustiest roads we've seen. One afternoon whips us down. But C. Ray Crowder travels constantly over these and worse roads, serving a territory where his closest church is 150 miles away. We see people in most primitive conditions. One tribe wears only leaves in the back like tail feathers. Men still hunt with bows and arrows.

That night the Yorubas have a service; in the morning there is one with the Hausa people, whose language is different. Here very few are educated and English is scarcely spoken. In the market there are Fulani cattlemen and their women and children, adorned with many beads and speaking still another tongue.

We are flown over to Kaduna in a small plane belonging to the Sudan Interior Mission. This vast northern region of Nigeria has seventeen million people. Its leaders are Moslem, but some people say 50 per cent of its tribes are still pagan. Womanhood has no honor here. The palatial homes of Government ministers that line the road to the airport have walled compounds at the back for the harems.

The Bible school at Kaduna began its work in thatch shelters, but a permanent building is going up now. The men being trained are Hausa. Near by is the first Hausa church. The students' families are housed in small round huts like their own homes in the bush. While we are looking the place over, a reporter from the Information Service comes out from town for an interview with my husband.

Following a hamburger supper at the Farrell E. Runyans' outdoor grill, the missionaries hang a map on a tree and impress us with their concern for fellow laborers to come help man this

enormous field. Yoruba Baptists began the witness to the Hausa, and the Nigerian convention looks upon the Kafanchan area as their home mission field. In addition, ten or a dozen missionary couples should be located in strategic places to spearhead evangelism and guide church development.

On the way to Kano, great market of the north of cotton, peanuts, hides, et cetera, we pass through Zaria where the Thomas J. Kennedys hope to work. An interview with the Moslem



Mrs. Cauthen visits the fifth-grade handwork class at Mzilikazi Baptist school in Bulawayo, Southern Rhodesia. With her is the teacher, Mrs. Kamazangaza, whose husband is a student in the Baptist seminary near Gwelo.

chief has been arranged, and we meet two gentlemen who will introduce us. One of the Africans is from the Adult Education Service and is our interpreter.

Our arrival is announced on a horn, and a bevy of courtiers in red and white finery greet us. Then we are ushered into the audience room which is adorned only by a picture of England's Queen and Prince Philip and the presence of the chief himself. Whether our call is of any value for the future we do not know, but the proud-looking ruler allows us to take his picture afterwards. We hope he allows the missionary freedom to work.

March 11

Flying out of Kano about 2:00 a.m., we travel down Africa for several thousand miles to Johannesburg. It is like an American city with British ac-

cents. We have no opportunity to visit the gold mines but enjoy a whole evening's rest before our next visit—a week with our Mission in Southern Rhodesia.

How different Central Africa is from West Africa! The choice land is owned by white settlers. The cities are European. Africans live in reserves to which they have been moved or in locations surrounding the towns where they come to work for wages. No white person is allowed on a location except with police permit. Missionaries are admitted freely. At Salisbury, Gatooma, Shabani, and Bulawayo we have churches and schools on the locations. The African here is loose from his tribal moorings. A Christian Mission may render a great service through an organized church program.

At Gwelo we find a seminary to be proud of. Beautifully designed buildings and good equipment facilitate the training. The students are active pastors and their wives. They attend classes three and a half days and spend the rest of the week on their church fields.

They have a tea to welcome us, and they carry it out beautifully. Among the ladies is Mrs. Tabitha Ndhlovu who went to Nigeria last summer to represent Southern Rhodesia at the organization of the African Baptist Women's Union.

Before our Baptist witness started in the cities, the work began on Sanyati Reserve, home of about five thousand Africans. It is several hours over rough road from Gatooma. Kraal schools and a central boarding school for boys and girls are conducted. Southern Baptists have a well-equipped hospital, a nice church building, and several mission homes here now—a far cry from the mud house in which the Ralph T. Bowlins lived when they first arrived.

During the evening the school choir serenades. The harmony and quality of the voices are remarkable. How I wish for a recorder that I might take this lovely music back to America! Most moving of all is the singing of "Ishe Komberera Africa" ("God Bless Africa"), which was composed by an African.

At Shabani we see the great asbestos

mines, among the richest in the world. The African population is constantly shifting, as men complete their service at the mines and return to Portuguese East Africa or Nyasaland.

The Sunday program is interesting. At the Baptist church adults gather at seven thirty. Since they thought Sunday school was for children only, they used to have "prayer meeting." When the missionary arrived and introduced Bible lessons, they liked them. By the time they discovered they were having Sunday school, too, they had already lost their prejudice against it.

Children meet at eight-thirty when the adults are through with the building. The worship service is at two in the afternoon. The seats in the church are low walls of concrete eight inches wide.

Pastor Lazarus Green was converted two or three years ago while captain of Rhodesia's national football team. He gave up a job at eleven pounds (about \$30.75) per month for an evangelist's pay of seven pounds (about \$19.60). With a winning personality, and well-known everywhere, he is an ardent soul-winner. He speaks half a dozen languages and uses English well.

Brought up under mission influence, he had given his heart completely to sport. An important match was being closely contended. His team was losing when the whistle blew for the end of the game. It made him think: What if life's final whistle should blow for me and I should be on the losing side? He chose to serve Christ.

March 19

Now we are in East Africa. The East African Mission has already entered three points. While five couples study Swahili with an Anglican sister in Dar es Salaam, Tanganyika, Dr. and Mrs. Jack E. Walker are in the Southern Highlands Province of Tanganyika, at Mbeya, preparing to establish a tuberculosis hospital, and the Davis L. Saunderses have moved on from Tanganyika to Kenya and will soon open a good will center in Nairobi. The American consul spoke very highly of the whole group and the approach with which they have entered this new field for Southern Baptists.

Dar es Salaam is a lovely little city, though hot the year round. As we drive through coconut palm groves and past the red-tiled houses of Euro-

peans and Asians to reach the African parts of town, we see a new mosque, a Buddhist temple, and Indian shops. The Aga Khan has a huge boys' school here and a palatial home of his own. Many women are wearing the black veil of Islam.

At the market we see some Masai tribesmen from the cattle ranges. Their red-plastered hair, quantities of metal bracelets and neck rings, and elongated ear lobes adorned with bells and bead rings make them unusually picturesque.

Viewing Mount Kilimanjaro from our plane, driving out to the game reserve just beyond the Nairobi airport, and coming upon zebras, giraffes, gazelles, lions, wildebeests, hartebeests, ostriches, wart hogs, and jackals in abundance—all this makes us feel we have really seen Africa.

But it is the people who linger in our hearts. Eager, expectant, hungry

for education and a better life, they crowd forward into the new experiences of the twentieth century. Will they be disillusioned and rebuffed by those who should help them upward? Will they become frustrated and angry until violence explodes elsewhere as it did with the Mau Mau?

Missions must work not only for the Africans but with them. More and more, their own leaders need to be developed and to assume responsibility. Our aim is to help bring into being national Baptist conventions that will be increasingly self-supporting, self-governing, and self-propagating.

As we leave Africa, we fly northward along the Nile Valley. The barren lands stretch away from either side, but where the river flows all is verdant. So may the gospel bring beauty and fruitfulness to all of African life.

Surgeon's Record Book

(Continued from page 5)

We drained this abscess and collapsed its walls so that it would not form again. He is now back at his little farm where he has formed a nucleus for the gospel work at this river-boat stopping point.

Case No. 11: Luis B., brought to us by a desperate unwed mother, was premature and weighed only three and one-quarter pounds. He was nothing but skin and bones, but worse than this he had a bilateral harelip and a completely cleft palate. Some nurses who attended him said he looked like an ugly beetle and they even hoped he might die.

Luis was fed by a tube in his stomach. The ugly double harelip was repaired and finally the cleft in the palate was closed with several operations.

The mother who brought little Luis probably thought he would never be normal; so she did not come back to see him. After our visiting nurse failed to find her, we gave Luis to a Christian couple in the country who had no children, and there he is developing into a normal, healthy child.

Case No. 12: J. B. is an evangelical from one of the Russian colonies. One of the valves of his heart was almost closed by disease, and his heart beat

with an irregular rhythm. Although he had a family to support, he could no longer work.

We told him we could open the valve that disease had closed and enable him to work again; but he had great fear of any operation. Through prayer and God's Word, translated through two of our Russian nursing students, that fear was overcome. When we arose from the side of his bed after prayer he was resolved to have the heart operation.

We opened the closed valve, and within ten days he was back at his farm in the colony beginning to work in gradually increasing degrees. He now proudly tells his friends of how the Lord used the Baptist Hospital staff to heal his heart.

It is difficult to elect a few cases from the many as illustrations of those whom we are reaching through surgery, but perhaps these will give you some idea of our work and will stimulate you to pray that God will use the hospital, the instruments, and our hands to heal bodies and our lives to heal souls through the power of the gospel of Christ.

Our greatest need is spiritual power. As God guides us in the solution of daily problems, you will have part in our work if you are praying for us.—EDGAR F. HALLOCK, JR., missionary to South Brazil



YOU AND YOUR MISSIONARIES

Rogers M. Smith

The Sunday School Teacher and Missions

IN 1780 when Robert Raikes organized the first Sunday school in England, he set in motion one of the greatest Christian movements of all time. The progress of Christianity is directly connected with the improvement and enlargement of this program. Southern Baptists have come to recognize the importance of teaching and training for all ages.

Sunday school teachers and officers have a vital part in this program. In Southern Baptist churches these people are volunteer workers. They are men, women, and young people who love the Lord and his church and want to see his kingdom spread throughout the world.

Some teachers are well educated, while others have very little formal training. Some teach in very modern educational buildings with all of the latest equipment. Others teach in one-room church buildings where the classes are divided by curtains, or maybe not at all. The common purpose, regardless of training or setting, is to unfold the eternal truths of God's Word.

An article in a national magazine a few months ago questioned the value of the modern Sunday school. The Sunday school is not a perfect program, but it has been a great blessing to untold millions. It has led many to accept Jesus as Saviour. It has helped many to love and appreciate the Bible and its timeless message. It has helped to enlist many in the service of the church.

The 1957 *Southern Baptist Handbook* reveals that 6,823,713 people are enrolled in the Sunday schools of our 30,834 churches. There are approximately 450,000 teachers and officers working in these schools. Eternity alone will be able to measure the contribution made by these loyal, faithful, and consecrated church members.

The cause of foreign missions is deeply indebted to many of these workers. Below are quotations from the testimonies of a few recently appointed missionaries that show the in-

fluence of the Sunday school in their lives. These should be a challenge and an inspiration to all who work with children and young people in the Sunday school.

"I attended Sunday school from the time I could walk."

"When I was nine years old, through the influence of my mother and Sunday school teacher, I confessed Christ as my Saviour."

"The Lord does work in wonderful ways! He worked through a Sunday school teacher to lead me into foreign mission work."

"My Sunday school teacher had a great deal of influence on my life. He taught me about the Bible and the Christian life. I tried to pattern my life after his."

"I entered the nine-year class of a red-headed grocer. He loved his boys and he faithfully taught the Sunday school lesson, presenting always the plan of salvation."

"My Sunday school teacher, I am sure, had an important part in my interest in the Lord. She was a large woman, a happy soul, and a radiant Christian teacher for Primary boys."

"A Christian home and the example of Christian Sunday school teachers began to have their effect in my life!"

Dead Custom

(Continued from page 11)

On the morning of the funeral there was more activity than ever. The family were happy for me to take pictures and offered to pose. The bigger show they put on at a funeral, the more prestige they gain. So, although they treated the old man terribly during his lifetime, they spent more than four thousand dollars (which they had to borrow) on his funeral!

This ancestor worship, which is a mixture of Buddhism, Taoism, and Confucianism, makes the spread of Christianity most difficult. Many times young people accept Christ, but their parents refuse to let them be baptized

because if the children become Christians there will be no one to worship at the ancestral shrine or to feed and provide for their spirits when they go into the other world.

However, there is hope. One of Mr. Chan's sons-in-law commented to a Christian friend, "You don't believe all this, do you?" She replied, "Of course not." Then he said: "I don't either. We are just following custom."

Two of the grandchildren of Mr. Chan have attended the Baptist Sunday school at Sennett Estate. Pray that they will come to know Jesus Christ as Saviour, and that through them the rest of the family will follow the living Christ rather than dead customs of the past!

Revival in Taiwan

(Continued from page 13)

Rains hit the island during the second week when the meetings were held in seven churches in the southern and central part and in a school auditorium in Taipei, but 680 people made professions of faith in Christ.

Although the scheduled campaign closed on May 19, meetings continued in the church in Taichung through the following Wednesday; and final results from that meeting have not been reported.

In connection with the revivals 20 preaching bands conducted services in 20 chapels during the first two weeks in June, with the hope that the total decisions for both campaigns would exceed 2,500. And a united conservation drive was planned for the following few weeks in an effort to get the people making decisions lined up with the Baptist churches of Taiwan.

Preparation for the campaign was made by committees from the Taiwan Baptist Convention and the Taiwan Baptist Mission (organization of Southern Baptist missionaries). During the two weeks personal work was done by students of the Taiwan Baptist Theological Seminary and by church members.

A new Christian prayed, "Father, forgive me because I didn't know about you before"; and my heart cried out, "Father, forgive me because I did not tell him about you before."—MARY NEAL MORGAN, missionary to Japan

THE *Commission*



Subscription Rates Are Going Up (effective October 1, 1957)

because

In order to produce *The Commission* at its present low subscription rates the Foreign Mission Board has had to subsidize its operating budget. The rising costs of paper and production, plus the low subscription rates which actually increased the loss as subscriptions grew in number, have increased this subsidy considerably during the past two or three years.

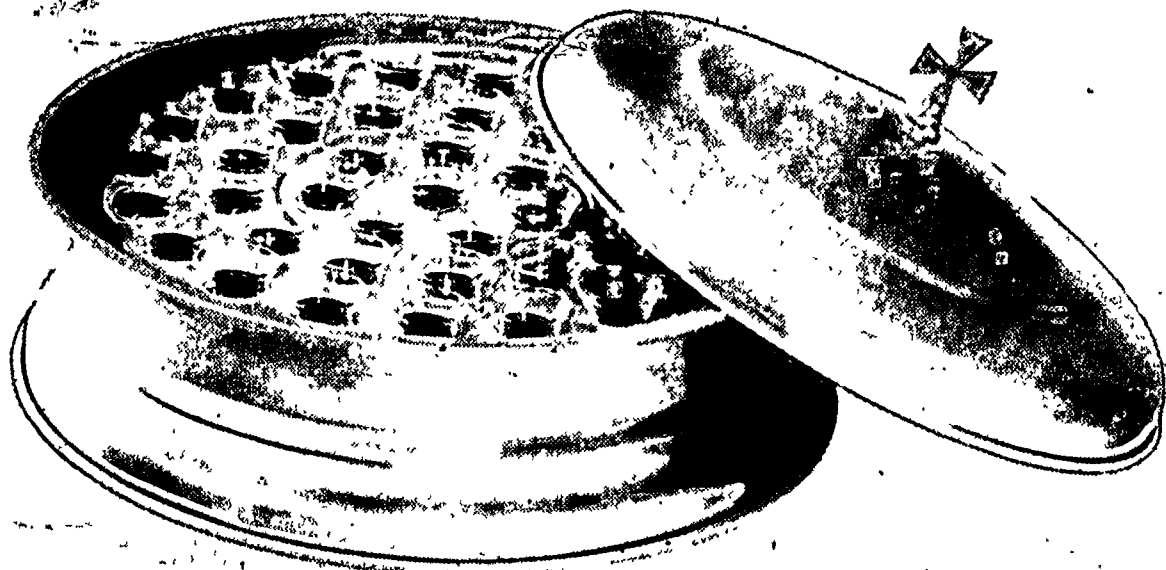
At its June meeting, the Foreign Mission Board said: "We feel that Southern Baptists do not want us to take mission money to underwrite this loss. We believe they prefer to pay subscription rates that will enable *The Commission* to pay its own way."

Therefore, in order to make unnecessary the current subsidy from Foreign Mission Board funds, the Board voted to revise subscription rates on all renewals and new subscriptions, effective October 1, 1957. Subscription plans and new rates are as follows:

1. The magazine may be put in the church budget and sent to every home at the rate of 88 cents per subscription per year.
2. The church may send a "club" list of 10 or more subscriptions at the rate of \$1.10 per name.
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