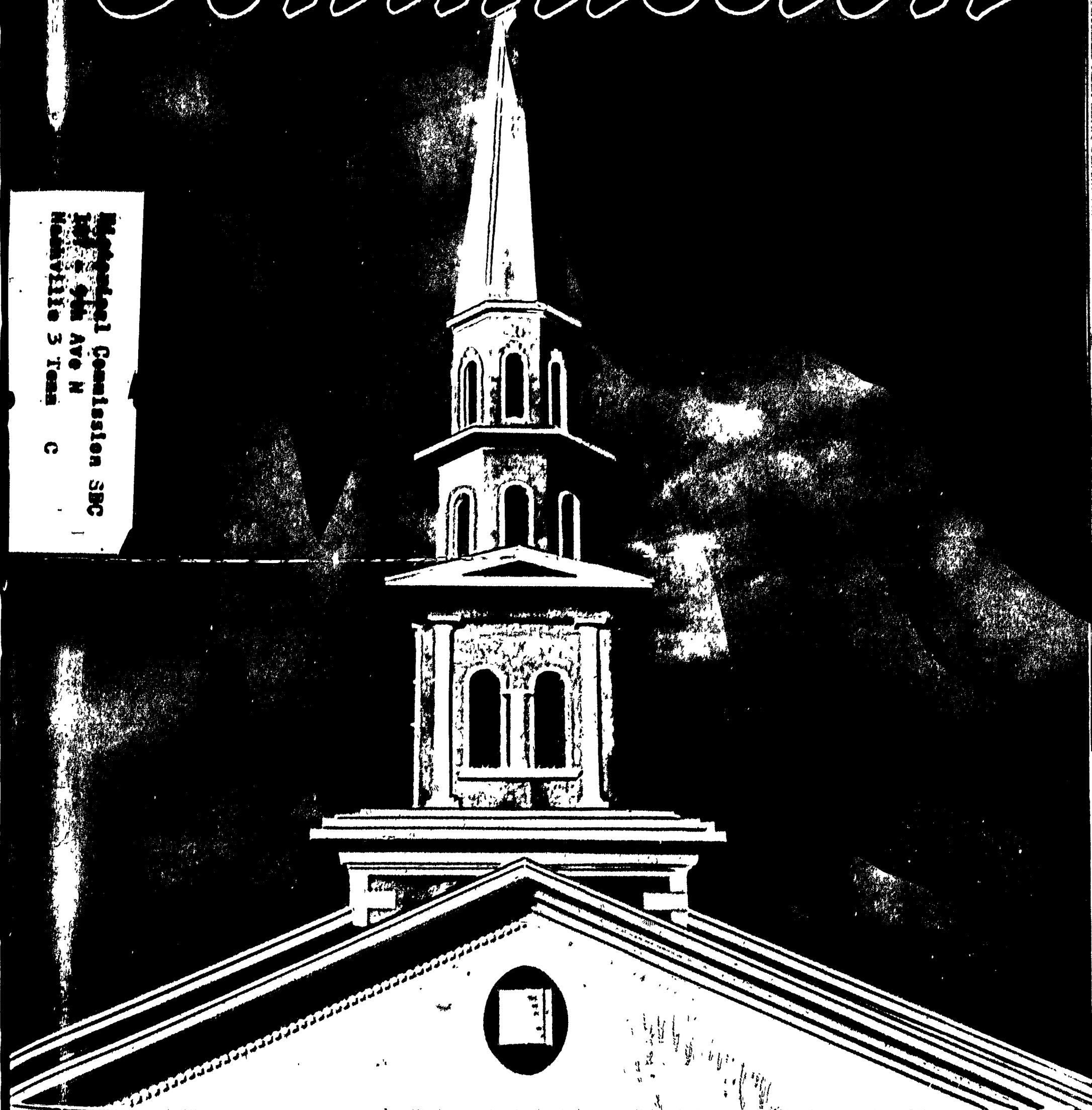


THE

Commission

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By Paul D. Rowden, Jr.

Are You Called to Stay?

I WOULD go to the foreign mission field if God called me!"

Such a statement has been made by students in high school, college, and seminary, by young pastors, and even by men already established in the business world. Why is the call of God such a mystery?

Few persons expect or receive dramatic "calls" to work here in America. Why then should we expect the call to the foreign field to be so different? The call to a church, to a professional field, to a job, to a teaching position in Sunday school, and the like, seems to be reasonably easy to comprehend. Why should the call to a foreign mission field be so complicated?

Could it be that God has called and we, like the Ennaus-bound disciples, have not understood? Have we unintentionally complicated the foreign mission call? Have we made it too subjective a matter, too ethereal?

I would not, under any circumstances, minimize the spiritual and personal aspects of God's call. Yet the fact exists that God has already called! Almost two thousand years have passed since Christ's death, but two thirds of the world's people have never had an adequate opportunity to know how to become Christians. They have never known the meaning of salvation. God's call is plain. In Matthew 28:19 he says, "Go ye." In Acts 1:8 he says, "Unto the uttermost part of the earth." In Romans 10:14 we are asked, "How shall they hear without a preacher?" God's grace is for

"whosoever." Why is it then that two thirds of the whosoevers have not been given an opportunity to hear?

It has become a growing conviction in my heart that every Christian must sincerely face the matter of foreign missions in the light of God's call and in the light of the fact that spiritual darkness yet covers our earth. May I humbly suggest that you honestly consider the following questions:

1. Can I contribute more to the cause of God's kingdom here in America than on a foreign field?

2. Do I occupy such an important place that no other person could adequately carry on if I became a foreign missionary?

3. Am I in good health, mentally and physically?

4. Have I now, or could I get, adequate educational preparation?

5. Have I dared to let my church and my Foreign Mission Board know that I am interested in missions?

6. Have I made an honest effort to be appointed a missionary?

7. Do I not tempt God by asking for a dramatic sign when the Bible plainly says, "Go"?

In summary, it appears that the pertinent question is not, "Am I called to go?" but, "Am I called to stay?" How can we preach missions or teach missions to others until we have settled the matter for ourselves?

Many who read this could go, should go—yes, *must* go!

THE *Commission*

EUGENE L. HILL, Acting Editor
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CONTRIBUTOR Paul D. Rowden, Jr., missionary to Israel.

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A Record of Answered PRAYER

God Gave Peace

One day as my husband lay in the hospital wasting away with that dread disease, cancer, he sought to describe something of his feeling during the times when he had been at his worst, physically speaking, and had had to be kept under heavy sedation. These were his words:

"Sometimes I have felt almost detached from self. How important it is to have people pray for you at times like that—times when your own power of special concentration seems so little."

In the months during his illness and since his death I have come to appreciate the gift of peace that is ours as Christians, the inner peace of which the world knows nothing. I had often wondered what took place in the hearts of those early Christians as they faced death with songs on their lips. I had come to the conclusion that in those moments God must have given them something so far transcending understanding that they themselves must have been awe stricken at the things they were able to undergo for his sake. I wonder now if the secret is not wrapped up in a promise that Christ gave, "My peace I give unto you: not as the world giveth, give I unto you."

The full implication of these words was driven home to me as I sat by my husband's bed. The doctors had already told me that there was no hope for recovery, that it was merely a matter of time. I began to think of the future—a future without him. What lay in the future for me with our four young children? I did not know. It was like a long road stretch-

ing out before me on which I could see nothing. But there was a brightness about it that became glorious.

We Christians have been guilty of saying when we pass through trials and uncertainty that we walk in the dark with Him. But when we walk with Him, His presence dispels the darkness. In that realization I felt a peace sweep over my soul that I had never experienced before, and I knew that whatever might come it was all right. My life and future and that of my children lay in the hands of Him who said, "Let not your heart be troubled, neither let it be afraid . . . My peace I give unto you."—EDNA MAE (MRS. RUBEN L.) FRANKS, *misionary to Chile*

Truth Triumphed

This is the story of how God answered the prayers of Dinha, a young woman who lives in Pocinhos, a village in the state of Paraíba, Brazil.

Dinha's brother, Evaristo, heard the gospel while working in the city of Campina Grande, Paraíba. He became a Christian and immediately began to witness for the Lord. When Dinha went to Campina Grande for a visit, Evaristo told her of his Saviour; and she too accepted Christ.

After she returned to the small farm where her family lives, Dinha had no guidance as she grew in her new-found faith; for she was the only evangelical in her town. But the Word of God had been implanted in her heart, and her life began to shine. She would not participate in the dances and idolatrous festivals which Roman Catholics sponsor in all parts of Brazil. In the midst of unbelief and

sin, she faced much criticism and persecution from family and friends; but her faith did not falter. And she prayed that God would send someone to preach the gospel to her people.

After three years God answered her prayers. Her own brother, Evaristo, was transferred to work in the post office in Piancó, a city near by, and he began to preach the message of peace and salvation through Christ. He even bought a powerful loud-speaking system to use in his ministry.

Angered, the local priest went to the authorities and demanded that they order the rabble-rousing evangelical to quit preaching over the loud-speaker. When he was told that evangelicals have the same right to use a loud-speaker that Catholics have, his reply was characteristic: "They have the same right only when more than 50 per cent of the people are evangelicals."

When the authorities refused to take action, the priest announced that he would personally destroy the loud-speaker, even if he had to kill the officer in charge. But, thanks be unto God who watches over his own! Evaristo decided not to connect the loud-speaker that day and the priest decided that it was better for him to leave the evangelicals alone.

Instead, the priest started a movement to have Evaristo transferred to another city, expecting that this action would do away with the evangelical witness in Piancó. Evaristo was transferred, first to Campina Grande, but then to a city not far from Piancó! Yes, the Lord moves that his truth shall triumph. He answers our prayers as he answered the prayers of

This is a continuation of the record begun in the June issue of "The Commission"

Dinha.—CLAUDE R. BUMFUS, *missionary to North Brazil*

Adjustment Eased

It would be impossible to adequately explain, through the medium of mere words, the effect of prayer in my life. I can tell you that every victory in my life has been a direct result of prayer. Yet, in spite of this I was somewhat astounded to learn, during my first year on a foreign mission field, the tremendous impact that your prayers have on me.

Surely, the first year must be the missionary's hardest because of the adjustments which have to be made—adjustments to another country, to its customs, and, most of all, to its language. Your prayers helped me to the extent that I hardly felt the change. My most difficult adjustment was to inactivity in a church after years of endless activities. Because of the prayers offered in my behalf, I was able to understand and speak the language well enough to start two missionary organizations in my church and to serve as their leader until the end of my language study.—MATTIE LOU BIBLE, *missionary to North Brazil*

Just a Bit of Faith

On a bright July morning thirty young people from our Training Union in Hsinchu, Taiwan (Formosa), set out to bicycle to "Fragrant Mountain" for a retreat. In the village near the mountain we distributed tracts, with a prayer in our hearts that these idol-worshippers might come to know the true God. Along the seashore we looked at the great ex-

panse of water and praised our marvelous God. We climbed the mountain and, sitting under the trees, we sang, studied the Bible, and prayed.

During the afternoon two young men became very ill, with nausea, diarrhea, headaches, and fever. No doctor could be found near by, nor could any medicine be bought. The longer we waited, the sicker they became. All we knew to do was pray and help them get down the mountain so that they might take a bus back to Hsinchu. At the hospital in Hsinchu the doctor gave them medicine, but they seemed to grow worse. They lay on cots at the church, too ill to speak.

When the rest of us returned to the church, we stood beside their cots not knowing what to do. We looked at each other. One by one we involuntarily knelt and prayed. Some young students had never before prayed aloud, but at this time they learned to pray. As they looked at the sick, they couldn't help but pray. "If thou, Lord, dost not answer our prayer, we shall not rise from our knees," we prayed earnestly; and each one confessed his sins.

We forgot time; we forgot our weariness. With one accord we looked to God. We had real faith that he could heal. We knelt before him, so still that we could hear our breathing and the beating of our hearts. Each was listening to hear what God would say. In our spirits we felt him in our midst, ready to answer soon.

In a little while we heard a slight noise from the sickroom and went in to our friends. Wonderful! They could talk. Their strength was returning. One could walk; his fever was gone. The second, too, was better. All of us heard them praise God.

What a wonderful Saviour! We had seen God's marvelous power. We had had just a little bit of faith, but God loved us enough to answer our prayers!—JACK HU, *member of Forest Edge Baptist Church, Hsinchu, Taiwan* (sent by MARY DEMAREST, *missionary to Taiwan*)

Settled in Heaven

At 11:10 p.m., June 15, 1931, a telegram was delivered to me at my home in Waco, Texas. It was not an

ordinary telegram. It was from the late Dr. T. B. Ray, then executive secretary of the Foreign Mission Board, and it said: "I am prostrated over Eugene's death tonight in Raleigh, North Carolina. I suffer with you."

My sister called to me, "What is it, Sister Annie?" I replied, "Mr. Sallee is dead." I had felt perfectly blank when I read the telegram, but hearing myself put it into words was different. I was stunned, dry-eyed and speechless. Mr. Sallee had been attending an assembly for preachers in Raleigh, speaking each day on foreign missions. He had been in perfect health.

He seemed so young to have stopped his wonderful work; the Mission in China had asked him to return as soon as possible, as he was badly needed in Kaifeng, Honan Province. And what of the future for me? God had unmistakably called me to China, but could I bear to return alone? China seemed impossible, and the United States even more impossible, without my husband.

A few days after the funeral I was lying on my bed thinking, meditating, and praying, trying to find the Lord's will, when suddenly I heard a clear, kind voice say, "I called you to China and I have not revoked the call." I was not accustomed to using the word "revoke," but I knew its meaning. With a sense of recognition I said to myself, "It is the Lord!" With a joyful certainty in my heart, I said, "Well, Lord, I will go back to China."

I told no one of this experience, but I treasured it in my heart. Whatever was said against my going back to China, or whatever obstacles were put in my way, counted nothing with me; for I knew the matter had been settled in heaven. I was happy, even though two years elapsed before I could return to China. Regardless of many delays and hindrances I had the quiet confidence that I would soon be in China—and so I was!

On arriving in Kaifeng I was met by friends and taken to the home of one of the missionaries. The next morning I slipped over to our home and unlocked the door. I found things just as we had left them four years before. Did I weep? I had no desire to shed tears, for Mr. Sallee's spirit seemed to pervade the whole house

(Continued on next page)

and I had a sense of exultation in my heart. I was conscious of a deep joy, for I knew I was doing the Lord's will.

It was not long before I was ready for work. With God's help, and that of my friends and co-workers, I enjoyed ten years of good, hard service in Kaifeng. The success with which the Lord crowned my efforts during those years was further evidence that my going back to China, in obedience to his answer to my prayer, was fully justified.—*ANNIE J. (Mrs. W. Eugene) Sallee, emeritus missionary to China*

A Hand Restored

A ricksha puller named Zou came to me with his hand and arm badly infected. His face showed the torture that he was experiencing. He asked me to accompany him to a hospital. The doctor there wanted to amputate three fingers and possibly the entire hand. Zou was afraid that he would starve if he could not pull a ricksha; therefore, he refused amputation and left the hospital.

The pain became so intense that he came again wanting me to go with him to the hospital. Again he was told that the only hope was amputation, and again he left the hospital. We heard that he had gone off somewhere, presumably to die.

The church prayed constantly and earnestly for his recovery. Before long he came to the preaching service—cured!—*LESTER S. (Mrs. P. W.) Hamlett, emeritus missionary to China*

Schooling Provided

Early one afternoon Mrs. Yew, a poor widow, came to my office in Soochow, China. She had been led to Christ by her three children, who had heard the gospel at the Baptist school. Hers was a truly Christian family. The children were all very bright, and each stood at the head of his class. But this day Mrs. Yew seemed distressed; the usual smile that bore silent testimony to her Christian faith was missing.

I asked if I could do something for her, and she opened her heart to me. "Pastor McMillan, you know all

about the economic condition in my home," she said. "You know that my oldest son, Dzung-tsoo, has finished the elementary school and is prepared to enter Yates Academy [Baptist high school for boys in Soochow] this fall. He is a good Christian boy and loves to go to school. I hurt in my heart when I think about this and realize I am not able to help him further."

I knew full well what was troubling her, and yet I was not able to assume financial responsibility for the boy. As I saw the tears trickling down her cheeks, I reminded her that, while neither she nor I was able to solve her problem, our Heavenly Father was able. We bowed our heads in prayer and committed our problem to him.

Late that same afternoon, Rev. Charles G. McDaniel came to see me. He had received a telegram from Dr. and Mrs. John W. Inzer, of Montgomery, Alabama, who were visiting China. Their train would reach Soochow at five o'clock the next morning. Mr. McDaniel wanted me to meet them and bring them to his home. Of course, I was delighted to go.

The alarm clock did not fail me and my bicycle was ready to go. I was right there when the train hurled into the station. The Inzers and I had never met, but we quickly became friends. The streets were not crowded at this early hour; so we talked as we went along together, they in rickshas and I on my bicycle. They asked many questions and I told them a little about Soochow.

Then Dr. Inzer turned to me and asked if there was some special need that he and Mrs. Inzer could meet personally in the Soochow field. I had never dreamed that such a thing was in his mind. It struck me with great surprise. Then I remembered the tears trickling down Mrs. Yew's face as we had prayed together the day before. All other needs passed from my mind.

As briefly as I could, I put this widow's problem before them; and then we arrived at our compound gate. They went to breakfast with the McDaniels and I went to my home. I had done what I could, and I left the results with God. Dr. Inzer had not committed himself one way or the other.

About ten o'clock Dr. Inzer came to my home and asked if he and his wife could meet Mrs. Yew and Dzung-tsoo. I think I created an all-time speed record, riding my bicycle down the crowded, narrow streets of Soochow.

They talked together, and the outcome was that Dzung-tsoo entered Yates Academy that fall. After he finished Yates he graduated from the University of Shanghai with highest honors and returned to be bursar at Yates and to help educate his brother and sister.

John Inzer has recently been called to his eternal reward, but this investment is still working in China. We are sure that if Mrs. Yew and her three children are still living behind the Bamboo Curtain they are remaining true to the Lord.

"If two of you shall agree. . . ."—*H. H. McMillan, emeritus missionary to China and the Bahamas*

A Church Established

One Sunday afternoon some evangelical Christians were holding a service in the town of Amaro, Durango, Mexico, when a group of Catholics, led by the president of Catholic Action, asked that the service cease. When the evangelicals rejected this request, the fanatical leaders went away; but they returned with about three hundred persons as the service was closing.

As they were coming away from the meeting, the evangelical leaders were greeted by the howling mob which followed them for five blocks, hurling many insults and an occasional stone. When they arrived at the home of one of the members they went inside and fell on their knees, giving thanks to God. A frail little woman, about fifty years old, was the first to pray, saying something like this:

"Father, we thank thee for the great blessing just experienced. We pray thy blessings on those who have mistreated us and pray that they shall soon know the peace that we have in our hearts. Father, if it be necessary for someone to die so that thy church may be established in this place, let me be the first."

It wasn't necessary for her to die, but the Lord has answered her prayer.

Soon after this incident a large tract of land was acquired for a church, and almost enough adobe and other materials have been collected to begin construction. May God be praised!—
ERVIN E. HASTEN, *missionary to Mexico*

Return Ticket

During the summer of 1928 we were at Southern Baptist Theological Seminary in Louisville, Kentucky. Our first furlough year was over. Friends kept asking if and when we were going to return to China. Our answer was always the same: "Yes, we are planning to return to China. We will go as soon as the Lord opens the way for us."

At that time the policy of the Foreign Mission Board was that churches or individuals must pledge to pay the missionaries' salaries and travel expenses back to the field. Yet missionaries were not allowed to ask any church or individual to send them. There were two families at the seminary with us who had already been in America for three years without an opportunity to return to the field.

We continued to pray that if it were God's will for us to return to China he would open the way. In the meantime Mr. Johnson got a job helping to paint the seminary buildings, and I continued to wash, iron, cook, and look after our three children and to speak about missions in the churches in and around Louisville. This kept up until August was nearly gone.

One day the late Dr. W. O. Carver called Mr. Johnson into his office. "Do you want to go back to China as a missionary?" he asked. Mr. Johnson replied that he surely did. Dr. Carver then said that he knew a woman, who didn't want her name revealed, who would pay Mr. Johnson's salary if he returned to China.

The following week I was asked the same question by Miss Sallie Priest, another China missionary: "Do you want to go back to China?" She said that a Woman's Missionary Union wanted to pay her salary but that she was not yet ready to return. She would recommend my name to the group.

A few days after that we received

a letter from the late Dr. T. B. Ray, then executive secretary of the Foreign Mission Board. He said that a woman in Illinois wanted to give one thousand dollars to send a missionary family back to China. She had asked that he tell her about five families, the kind of work they did, and the need for their immediate return. From the families Dr. Ray had described for her, she had chosen us.

Within a period of ten days, we had received word of the gifts of these Christian friends in three different localities. The Lord had heard our prayers and had laid it on their hearts to make it possible for us to return to China. We have always felt the Lord used these people to keep us in mission work, for if it hadn't been for them we would probably have settled down in America and never have gone back to the field.—
KATE C. (MRS. W. BUREN) JOHNSON, *missionary to Indonesia, formerly stationed in China*

Bandits Chased Away

When Bible women and preachers traveled between Wuchow and Kwai-Lam, in Kwangsi Province, China, they had to use the Fu River, which ran through an area infested by bandits.

One day when the boat on which two Bible women were riding rounded a bend it came upon a band of robbers with guns in their hands. The engines stopped—the engineers were probably too frightened to know what they were doing—and the current drove the boat straight toward the robbers.

The other passengers screamed in terror, for they knew if they were captured the women would be taken to the robbers' camp, the men would probably be killed, and all would certainly be robbed. The Bible women, however, dropped to their knees and asked God to save them and the others if it were his will. Then they arose with their faces calm.

The others forgot their terror long enough to ask, "Why are you not screaming; why did you kneel?" The Bible women replied that they had asked their Heavenly Father to care for them as he had always done. Then they began to sing.

As the boat neared the shore, the robbers suddenly took to their heels and ran! When the passengers realized that they had really gone, they asked the Bible women to tell them about the Father. The engines were started and the boat continued its journey safely.

Later one of the robbers gave this explanation of the incident: "We thought there must have been soldiers hidden on that boat, for otherwise the captain would never have stopped the engines and come toward us. Therefore, we got away as fast as we could. Many of us would have been executed if we had been captured by soldiers."—MARY B. (MRS. W. H.) TIPTON, *emeritus missionary to China*

Delivered from Death

I grew up during a time of war and tension, and because of the things I had experienced my heart was very hard. Although I had heard the gospel and had known about Jesus for many years, I refused to repent and believe and become God's child. My family, especially my mother, prayed constantly for me. After more than ten years, her faithful prayers were answered.

The Lord began correcting my wickedness by chastening me. A huge sum of money, for which I was partially responsible, was lost. Under the circumstances, the laws of my country allowed me to be put to death for this. I was sentenced and awaited execution.

My family and the church at Kaohsiung, Taiwan, prayed for me. A missionary, Miss Clifford Barratt, also prayed for me and gave me a Bible. I read my Bible from Genesis to Revelation. I wept for my sins and fasted. When I read 1 John 1:7-9, I knew that God had forgiven and saved me. I knew that the blood of Jesus Christ was shed for me.

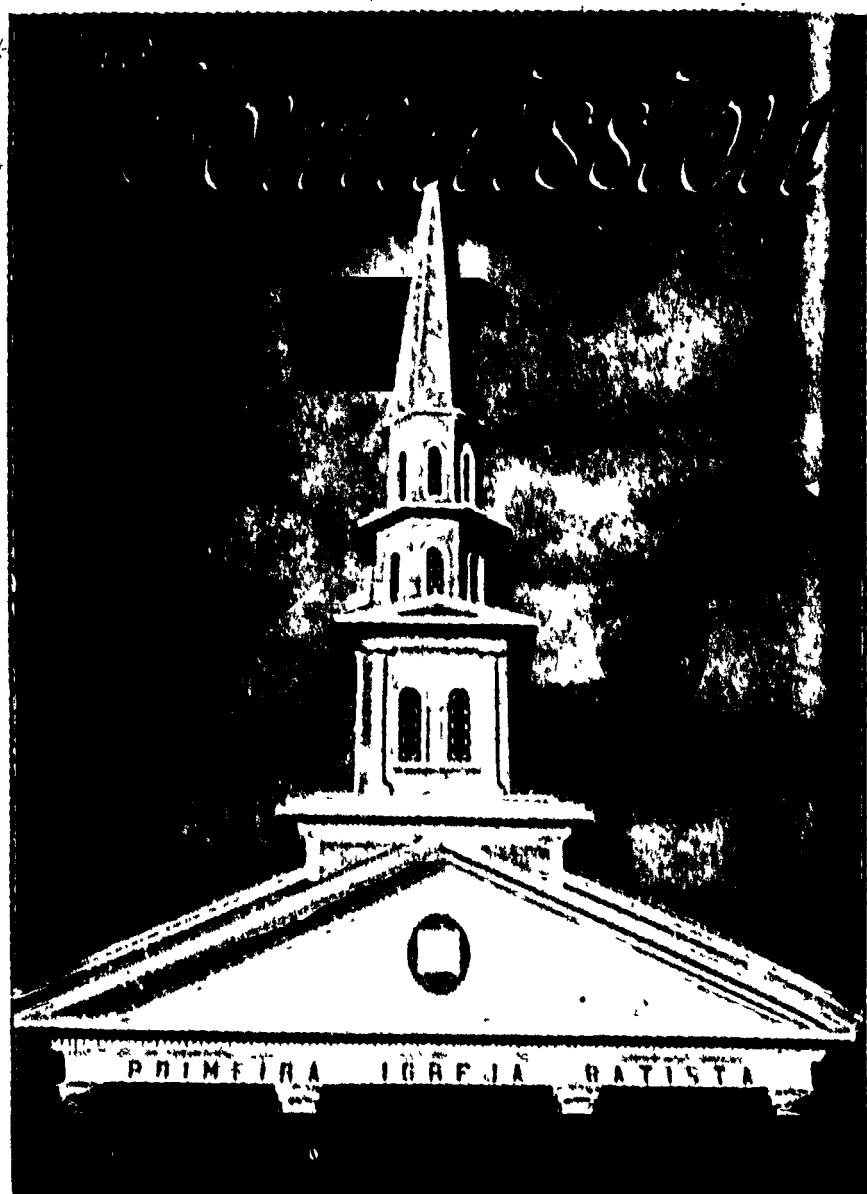
I read the twenty-first chapter of Revelation, where the new heaven and the new earth are described, and I had a great hope that I would reach that place. I paid special attention to Matthew 28:19-20 and knew that God wanted me to witness for him.

Once I dreamed that I was in a guest room. Someone called out,

(Continued on page 32)

*First Baptist Church, João Pessoa,
is one of two institutions
in Brazil dedicated to the memory of
Dr. Everett Gill, Jr.*

*Because
He
Had
a Vision*



RISING above one of the busiest avenues of João Pessoa, Brazil, a stately church spire points the way to salvation for the lost masses of the city. To the members of First Baptist Church this spire is also a reminder of the One who has given them guidance and inspiration through the years as they have toiled, sacrificed, and prayed.

Beneath the spire, in the educational unit of First Church's new building, there is another reminder—this one of the faith, courage, love, and devotion of a man who gave himself for the cause of Christ in Latin America and around the world. At the entrance is a plaque which reads: "To the memory of Dr. Everett Gill, Jr., who served brilliantly from 1942 to the twenty-fifth of April, 1954, as Latin-American secretary of the Foreign Mission Board of the Southern Baptist Convention."

The groundbreaking ceremony for the new building took place on the first Sunday in May, 1954, just a week after the death of the beloved secretary. The sad news was fresh in the minds of the missionaries and church members all during the service, which

represented partial fulfilment of one of Dr. Gill's fondest dreams for Brazil: an adequate Baptist church building in each capital city.

"It seemed then and seems now most appropriate that he be remembered through this structure," says Missionary Charles W. Dickson. "His name on a plaque in the building will be one way of leaving a visible and indelible mark on this country to which he dedicated so nobly the last twelve years of his life. And he will represent for posterity the Southern Baptist Convention which has contributed sacrificially for the spiritual enlightenment of this great land."

Although the ground was broken in 1954, it was nearly four years later before the new building was dedicated. Construction progressed slowly as funds became available. The Foreign Mission Board gave twenty-five thousand dollars toward the cost, but the rest of the more than fifty thousand dollars came from the people of the church.

Finally, on February 24, 1958, an inauguration service was held with about two thousand people present, filling every seat and standing thickly

in all aisles of the auditorium, which had been planned to accommodate about nine hundred. Among those attending were Baptists from all over the state of Paraíba, other evangelicals, and nonbelievers who had watched with interest as the building went up. A representative of the governor of the state and a number of civic and military leaders were also present.

Many other persons heard the service as it was broadcast over the leading radio station in the city. And a station in Campina Grande recorded it for use on a later broadcast.

The Scripture reading and dedicatory prayer were given by pastors of other denominations in João Pessoa; and Dr. David Meir, president of the North Brazil Baptist Theological Seminary, Recife, represented the Foreign Mission Board. The main speaker was a Baptist pastor, Rev. Erodice de Queiroz, from São Paulo, Brazil, who remained throughout the week to conduct a revival.

In presenting the history of the church, which was organized January 19, 1914, with fourteen members, Pastor Firmino Silva told how during the

early days it had many pastors who stayed only a short time. The progress made, he said, was due to the efforts of lay men and women who were dedicated to the task of winning their fellow men to Christ. Pastor Silva has been with the church for more than twenty-five years, and at the time of the dedication there was a membership of 325.

Meanwhile, in Fortaleza, Brazil, another memorial to Dr. Gill was being used to minister to the people for whom he was concerned. The Everett Gill, Jr., Memorial Clinic, the first Baptist institution in Brazil to honor the secretary, was dedicated in the fall of 1956.

It had been started several years before by Missionary Burton de Wolfe Davis and Dr. Silas Munguba, a distinguished young surgeon and son of one of Brazil's outstanding pastors. After coming to the state of Ceará at the invitation of the missionary, Dr. Munguba became a deacon in First Baptist Church, Fortaleza. His personality soon won him a place in the leading Catholic hospitals and nursing homes, in spite of the Catholics' antagonism to evangelicals. He gives his time to the Baptist clinic without charge.

Working at his side in the clinic is Dr. Edil Romalho, also a Baptist and son of a well-known Brazilian pastor. The nurse is Miss Mercedes Parente, a consecrated church worker.

At first the clinic occupied a rented

building in a poor suburb where the need was great. But Catholic influence caused the people to prefer sickness to contact with Baptists. After going to another poor suburb, the clinic again met conditions which made it advisable to move.

This time a site was chosen in the center of the city where the rush and bustle makes it possible for a person to visit the clinic without the knowledge of his neighbors. A very large room was divided into a suite, and the clinic reopened bearing Dr. Gill's name.

Since then the waiting room has been filled with the sick and weary. Hundreds of operations have been performed, babies have been delivered, and many other people have been helped in other ways.

In the waiting room are copies of the national Baptist paper and other denominational literature, as well as the Portuguese Reader's Digest. As the patients leave the clinic, Miss Parente gives them tracts and Gospels. In a file by her desk she keeps a record of the spiritual and physical history of each patient.

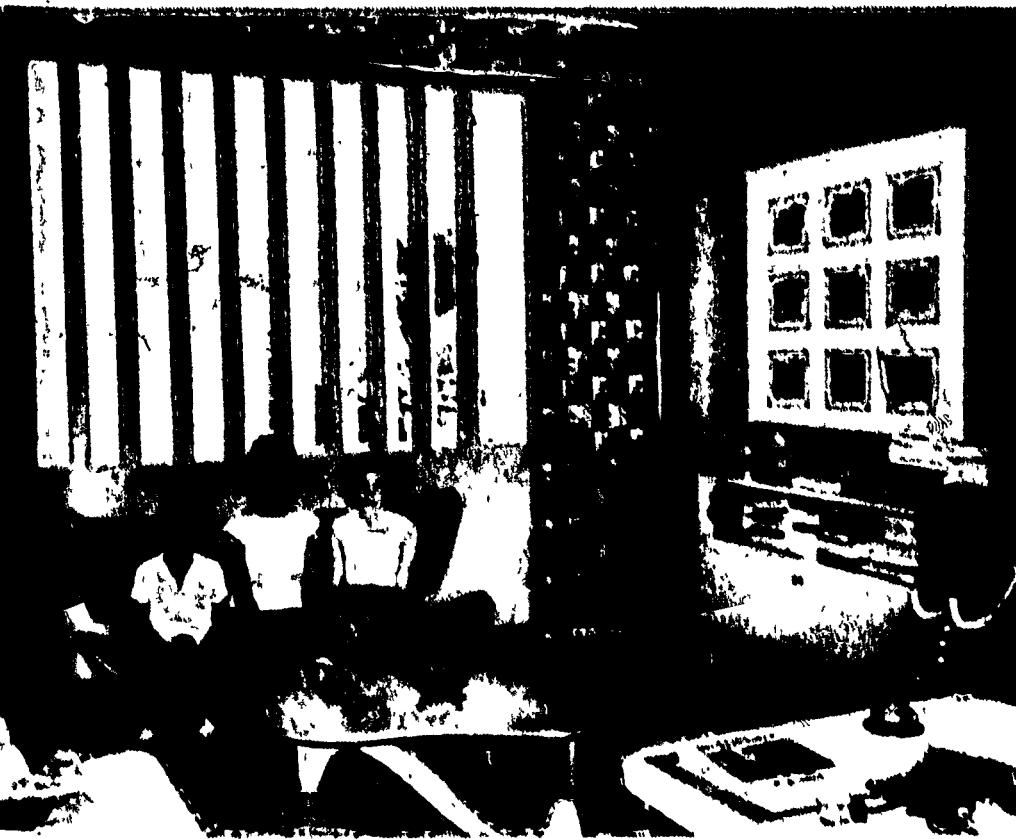
Most of them are Catholics who have not forgotten that they are forbidden to go to the Baptist clinic, even in search of health. The living room atmosphere helps patients at ease as they wait for the doctor to examine them.

The modern furnishings belie the fact that they were produced by the

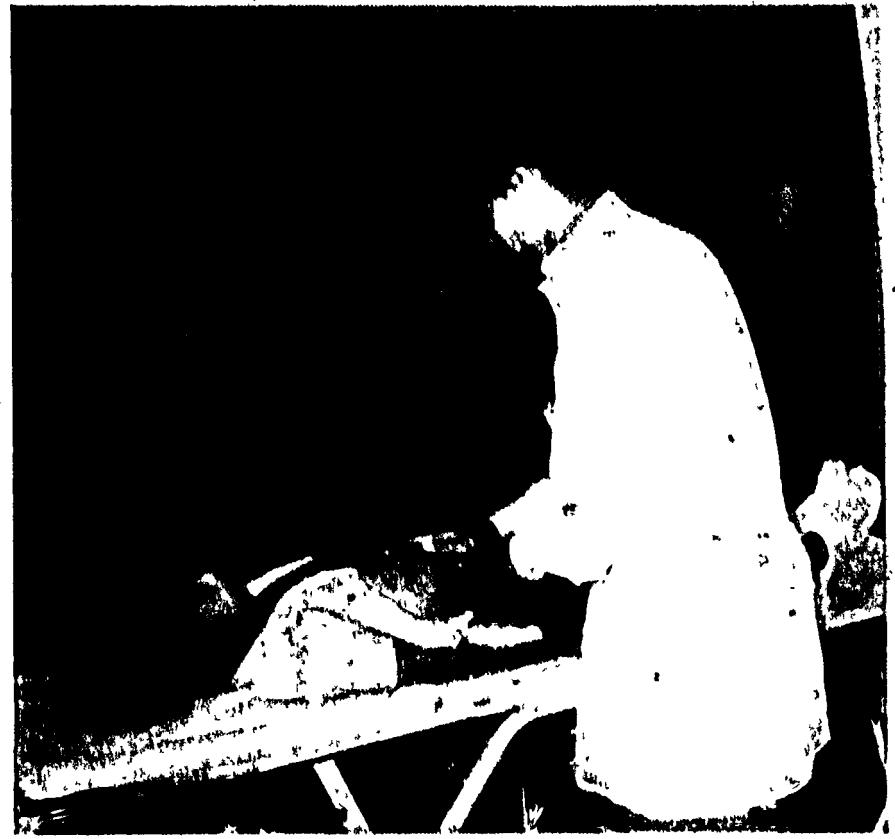
ingenuity of missionaries, workers, and high school students, instead of purchased from furniture dealers. The sofas, covered in red leather, were made in the Baptist high school workshop, as was the doctor's bookcase, a copy of an expensive original. The nurse's desk is a broken typewriter table disguised by decorated and lacquered plywood. The cheerful block-print draperies were made by a missionary and a high school girl.

After the dedication someone remarked that he wished the clinic could have all new furniture and equipment since it is in memory of Dr. Gill. But Mr. Davis replied: "No, it is best this way. Dr. Gill would have liked it as we have done it. He loved to see much accomplished with the little so often available—great fields opened by few missionaries, great churches brought into being where there was little promise, great schools established when little money was available."

Baptists had never had a missionary in Fortaleza, city of more than three hundred thousand people, until Dr. Gill conceived the idea of opening work there. He had the foresight to suggest the erection of a new church building and a handsome school, though there were still only a handful of Christians and no students. As a result of this vision there are now five Baptist churches in the area, four primary schools, a high school, and the clinic.



Patients wait to see the doctor in the Everett Gill, Jr., Memorial Clinic, which is located in the heart of Fortaleza, Ceará, Brazil.



Dr. Edil Romalho, second in charge at the clinic, examines a patient. Dr. Silas Munguba directs the clinic.



The chapel choir, composed of Christian students, presented special music during the spring revival at Seinan Gakuin, Baptist school in Fukuoka City, Japan.



Seinan Gakuin students are shown singing "Only Believe" during a revival service. About six hundred students and teachers attended each morning's session.

Rev. Shuichi Matsumura, evangelist for the revival, also spoke at a retreat following the campaign.



DEFENSE

God Answers Prayer for Revival

"**THERE** are too few to lend the praying," wrote Missionary Frederick M. Horton to Southern Baptists a month before the beginning of a revival in the university division of Seinan Gakuin, Baptist school in Fukuoka City, Japan. "Will you help us pray for a Spirit-inspired revival?"

Now Mr. Horton reports these results: Seventy-three persons accepted Christ as their Saviour and fifty others

indicated a desire to know more about Christianity. Approximately six hundred students and teachers attended the services each morning and about three hundred attended the evening services for night students.

"The revival broke an atmosphere of 'we can't' among the Christian students on the campus," he says, "and a more positive Christian witness was made by more students during this campaign than has been made in the last several years."

After his appeal to Southern Baptists, Mr. Horton received a letter from an Intermediate department of First Baptist Church, Nashville, Ten-

nessee, assuring him of their prayers. "We are grateful," he says. "And we want to thank all Southern Baptists who prayed. God answers prayer."

When Rev. Shuichi Matsumura, the preacher for the campaign, arrived on the campus, he said, "My church is with me; we are evangelizing together here at Seinan." Mr. Matsumura is pastor of Tokiwadai Baptist Church in Tokyo, one of the strongest churches in the Japan Baptist Convention.

Following the revival an overnight retreat was held for those who made professions of faith and for other Christian students at the university.

Missionary Tucker N. Callaway talked to new converts and other Christian students at the post-revival retreat outside Fukuoka City.



FOREIGN MISSION NEWS

General

Lottie Moon Total

Books on the 1957 Lottie Moon Christmas Offering closed May 1 with a total of \$6,111,585.14. This represents an increase of \$880,839.75 over the 1956 total of \$5,240,745.39. States leading in contributions were Texas, with \$1,918,287.39; North Carolina, with \$575,895.60; Georgia, with \$355,341.20; and South Carolina, with \$343,445.24.

1,251 Missionaries

The Southern Baptist Foreign Mission Board appointed 16 young people for overseas mission service at its May meeting, 19 at its full meeting at Ridgecrest (N. C.) Baptist Assembly in June, and 18 at its July meeting. The total number of active Southern Baptist foreign missionaries is now 1,251.

Carey's Cottage Saved

A new road in Leicester, England, was proposed to pass through the spot now occupied by the cottage where William Carey lived during his last pastorate before he went to India as a missionary. However, the Leicester City Council has adopted a revision which takes the road away from the cottage.

This cottage, which has been made into a memorial and a museum, was visited by many Southern Baptists when they were in England for the 1955 meeting of the Baptist World Alliance.

of production at the Baptist publishing house.

First Campaign

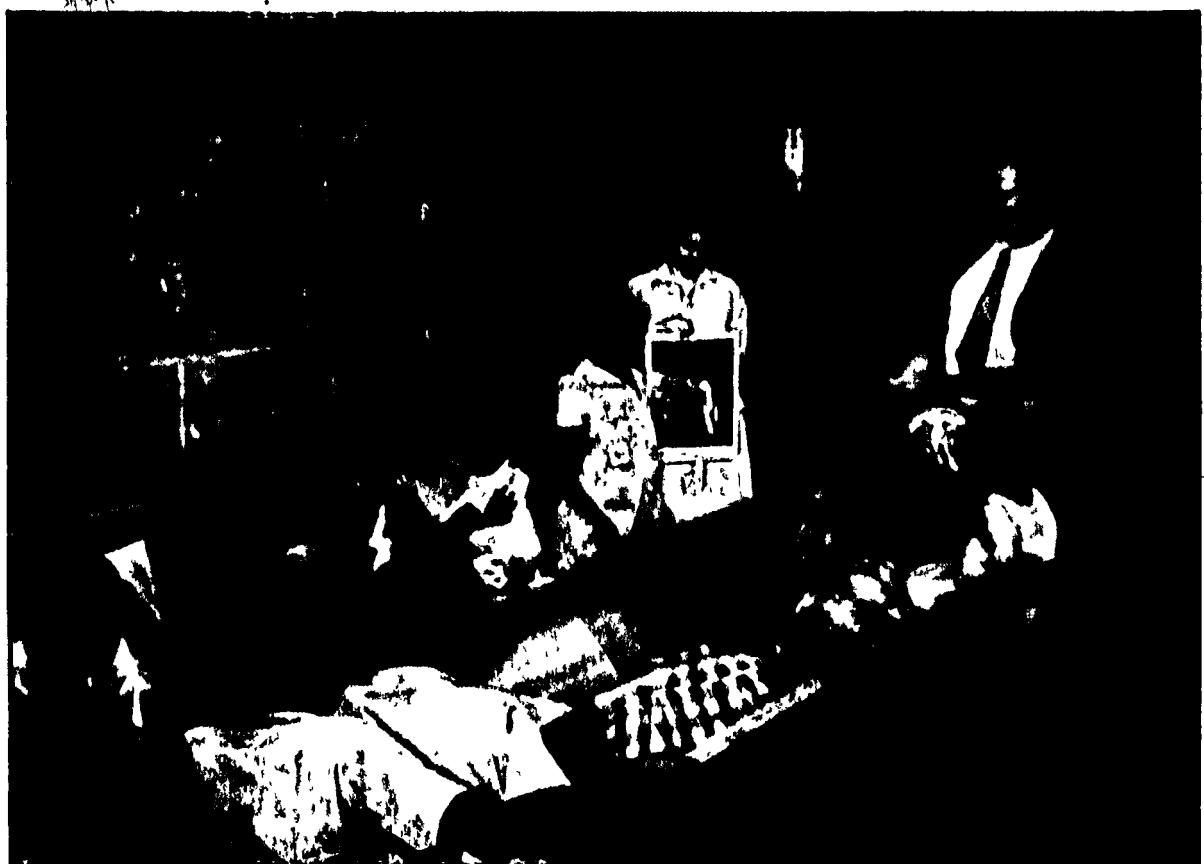
Fifty-eight persons made professions of faith in Christ during the first simultaneous evangelistic campaign in the Baptist churches and missions of the interior of Pernambuco. This part of the state is in the arid area of northeast Brazil, known as the *sertão*.

The 10 churches in the area and four of the larger missions participated in the revival. Missionary H. Barry Mitchell reports that if all of the converts follow Christ in baptism, they will increase the membership of the churches by 10 per cent.

A simultaneous campaign has been conducted among the Baptist churches of Pernambuco every year since 1949, Mr. Mitchell says; but the interior had never participated because of the remoteness of the churches and the lack of pastors. Last fall the state Baptist convention approved plans for a campaign in the *sertão* this spring. Rev. Gerald B. Seright, then field missionary for western Pernambuco, enlisted the co-operation of the churches and pastors, and Dr. Grayson C. Tennison, executive secretary-treasurer of the convention, helped secure the evangelists and promote the campaign.



This Indian Baptist helped with handwork at Vacation Bible school in Nairobi, Kenya.



Mrs. Earl R. Martin and Rev. Davis L. Saunders, missionaries in Nairobi, taught Intermediate boys and girls. (See story in Foreign Mission News.)

The crusade workers met in Serra Talhada, which is called the capital of the *sertão*. Present were Missionaries Mitchell, Seright, and Tennison, four visiting pastors, four third-year students at Baptists' Green Mountain Bible School, a field evangelist, and the pastor of the Serra Talhada Baptist Church. After fellowship, inspiration, and instruction, the workers went to the churches and missions.

Chile

Mission-Minded Church

About a week after its mission in Nogales became an organized Baptist church, the Baptist church in Viña del Mar, Chile, began a new preaching station.

The new mission is meeting in a rented room near the railroad station and the principal plaza of Quillota, a city of 106,000 people. By fall the church hopes to have a piece of property there and to hold a series of revival services, using a tent, reports Missionary James H. Bitner.

East Africa

Another "First"

The little day nursery building in the Shauri Moyo community of Nairobi, Kenya, was more than filled when 65 boys and girls attended the first Vacation Bible school sponsored by Southern Baptist missionaries in East Africa (see photos on page 10).

Sounds of "Baba, Mwana, Roko" ("Father, Son, Spirit"), sung to the tune of "Holy, Holy, Holy," filled the air each morning as the school-age children met for a worship period. Missionary Earl R. Martin reports that the children learned their Scripture verses well. "They hungered to hear the daily stories about Jesus and his love for them," he says. "They thrilled at the simple handwork given to them." Each day closed with the showing of a film on the life of Christ.

One departure from standard Vacation Bible school procedure as known in the States was that the boys and girls taught the faculty how to play their games, instead of the adults leading in the recreation. The girls played singing games, while the boys taught the missionaries to play soccer (similar to football).

The faculty for the school consisted of two Indian girls whose Bap-



LEFT: Rev. Roland Chang, pastor of First Baptist Church, Tainan, Taiwan (Formosa), lays his hands on David Chao as the latter is ordained to the gospel ministry in Chaiyi, Taiwan. (Mr. Chang was the first Chinese Baptist pastor to be ordained as the result of Southern Baptist mission work on the island.) ABOVE: Mr. Chao (third from left) is reviewed by the ordination council, composed of both missionaries and nationals.

tist parents were born in India; the wife of an American technician; David, the missionaries' African helper; and the four missionaries in Nairobi, Mr. and Mrs. Davis L. Saunders and Mr. and Mrs. Martin.

The Answer

"Can I find God in this Mission?" abruptly asked a man who walked into the office of the East African Baptist Mission in Dar es Salaam, Tanganyika.

Missionary G. Webster Carroll says: "Needless to say, it sort of threw me for a moment. Then I tried to tell him that as far as we could understand our purpose that is the only and express reason for our being here in East Africa."

The man then said that he had looked for the answer to his soul's problems in various religions and churches. When he was passing through Morogoro, 123 miles away, he found a mimeographed announcement concerning the beginning of Baptist services in the Magomeni community of Dar es Salaam. "How that announcement ever got to Morogoro, I'll never know," says Mr. Carroll; "but it must have been of the Lord's doing."

After Mr. Carroll talked to him about the love of Christ and about Christ's death on the cross, the man said: "That is the answer to my problem. He died for me."

Mr. Carroll says: "I gave him some (Continued on page 12)

Foreign Mission News

(Continued from page 11)

things to read and study and asked him to come back to the office if he had a chance before leaving Dar es Salaam. I just pray that he will."

Ghana

"Send Us Missionaries"

"In every doorway of the Konkomba has is a shrine where blood of domestic animals is shed to invoke the blessing of Nawuni (god of the hunter)," writes Dr. George M. Faile, Jr. "If only these people might know of the blood that was shed on Calvary! Please send us more missionaries."

Dr. Faile, a Southern Baptist missionary, began medical work in the area around Nalerigu, Ghana, last fall. A small Baptist hospital is nearing completion there. In the meantime he and his African helpers have been holding outpatient clinics with the aid of a mobile dispensary.

The majority of the 83,000 people in the vicinity of Nalerigu are Mamprusis, but Dr. Faile is in charge of three leprosy clinics among the Konkomba people, who, he says, are 100 per cent illiterate. Their worship is connected with their work as farmers and hunters. This explains the shrines in the doorways for protection of the hunters.

An encouraging note also comes out of Nalerigu. The leprosy worker who helps Dr. Faile has made a profession of faith and is now preparing



In a revival in Salvador, Brazil, 480 persons accepted Christ. Sixty-one made their decisions during open-air services, such as the one pictured above. This one was held in the principal park of the city. Fourteen churches took part in the revival campaign.

for baptism. This man, a native of Nalerigu, was formerly a pagan. Dr. Faile also reports an encouraging growth of missionary spirit among the Yoruba Baptists in the vicinity.

Mexico

Convention Meets

A total of 136 messengers from 42 churches attended the annual meeting of the National Baptist Convention of Mexico, in First Baptist Church, Tapachula, Chiapas. (Tapachula is in the southern extreme of Mexico, near the Guatemalan border.)

A high light of the meeting was the announcement that for the first time in many years convention giving went beyond budget requirements.

Missionary Ervin E. Hastey explains that this was a great victory because last year's budget of \$16,000 was the largest in the history of the convention. The churches contributed \$17,360. The budget for the coming year has been set at \$18,960.

More than 60 per cent of the budget will support the domestic mission program of the convention, which mainly serves the Indian population of Mexico. There are 32 workers on the convention's six mission fields.

Peru

Tent Revival

A basketball court was the scene of a two weeks' revival in the Baptist church of Arequipa, Peru, during which more than 40 persons accepted Christ as their personal Saviour.

The five tailors in the church's membership sewed together some tent awning, which was then stretched across the basketball court behind the church building. Sawdust was put on the floor, and benches were moved in for the tent revival.

Rev. Adrian Gonzales, of San José, Costa Rica, preached during the first week, and Missionary M. D. Oates, pastor of the church, concluded the services.

Mr. Oates says: "We had complete religious liberty during the weeks we used the basketball court. Many of our people said they had never seen that many people in an evangelical gathering in Peru. One night we had more than 300 present."



Ground was broken on the new site of the Taiwan Baptist Theological Seminary, on the outskirts of Taipei, May 19.



President Charles L. Culpepper, Sr. (left), and Building Chairman Oswald J. Quick took part in the groundbreaking.

The Philippines

Lesson in Faith

The million-and-one-half dollar fire in Cotabato, a city in the Philippines where there is a strong Baptist church, took all the material possessions of two Baptist families—faithful members of the church. "To see their faith and lack of discouragement when losing all their earthly belongings was a real testimony and inspiration to us," writes Mrs. Walter T. Hunt, Southern Baptist missionary in Cotabato.

While the fire raged through their house, destroying everything but the clothes they had on, the Sim family sat on the plaza and talked about the things which mean more to them than earthly possessions. The father and mother pointed out to the children that the fire was a good lesson concerning the futility of putting hope and trust in things which can be burned up and the importance of looking to God, the source of eternal help.

The greatest loss to Mr. Sim was his chain-reference Bible and a one-volume commentary. Mrs. Sim's greatest concern was the church money that burned.

"It is so often true that we missionaries learn faith—in the implicit stage—from the nationals," says Mrs. Howard D. Olive.

Taiwan (Formosa)

Nine Graduate

Nine young people graduated from the Taiwan Baptist Theological Seminary, Taipei, during commencement exercises May 26. The baccalaureate speaker was Princeton Hsu, of the Baptist Press in Hong Kong.

This year the Taiwan Baptist Convention held a seminary day in all its churches and chapels in order to inform the people of the seminary's work, as well as its needs and its future.

Student Center

Taiwan Baptists dedicated their second religious and recreational center for college students during March. Located in Taichung, it is within easy access of the colleges and universities in and around the city. Missionaries Mary Sampson and Lorene Tilford lead the student work in this section.

(Continued on page 31)



Major William R. Windham teaches an Adult Sunday school class at Calvary Baptist Church, English-speaking church recently organized in Bangkok, Thailand.

New English-Speaking Church Has Chinese and Thai Sisters

CALVARY Baptist Church, Bangkok, Thailand, is another in the succession of English-speaking Baptist churches springing up all over the world. It was organized in February with 23 charter members, three of whom were received by baptism.

This church might be described as one of a set of triplets, for it and two sister churches in Bangkok had their origin in the services begun in 1951 by Southern Baptist missionaries who had come to work in Thailand after Communist occupation made it advisable for them to transfer from China, their former field of service.

In these first services the sermons were preached in English (for the benefit of two English-speaking Indian Baptists who attended regularly) and interpreted into Chinese for the Chinese in attendance. Out of this congregation grew Grace Baptist Church.

Then as the attendance increased and included some Thai people, the church began having two separate services, one in Chinese and one in English and Thai. The latter unit was formed into Immanuel Baptist Church in November, 1953, and Grace Baptist Church continued to minister primarily to Chinese. About a year and a half later the English-speaking persons branched off to hold separate services, finally organizing themselves into Calvary Baptist Church this year.

None of the present membership of

Calvary Church has been in Thailand continuously from the beginning of English-speaking services. "The development into a strong enough body of Baptists to form a New Testament church finds its seed in the faithfulness of Christian people who were willing to serve God even though they were not here more than one or two years," says Missionary Paul C. Mosteller, pastor-adviser.

Many people from all over the world, including military personnel and persons connected with U. S. Government projects of economic aid or education, have worshiped in these English services. Nine persons have been baptized. One young man converted through the ministry of this group is now attending a theological seminary in the States. Another has felt God calling him into special Christian service. Another is planning to enter a Baptist school after his discharge from service to prepare for the ministry.

The church already has Junior Royal Ambassador and Girl's Auxiliary organizations, and a Training Union will be started soon. The average Sunday school attendance is 60, with between 65 and 80 attending morning worship services. Around 25 people attend prayer meeting and Sunday evening services.

The church has voted to give 10 per cent of undesignated gifts for world missions.

The Toronto Youth Conference

The eight thousand young people from sixty-seven countries and entities who attended the Fifth Baptist Youth World Conference in Toronto, Canada, June 27-July 2, have returned to their homes and have shared with their families, friends, and churches their many impressions of this worldwide meeting. The conference is now history and the sessions are recorded for posterity, but that for which this meeting was planned and the history-making impacts there generated are largely yet to be wrought out in the lives and activities of the attendants.

The meetings themselves were superbly conducted. Congratulations are due the youth committee of the Baptist World Alliance, chaired by Joel Sorenson, the general arrangements committee, of which Douglas Gow, of Toronto, was chairman, and Robert S. Denny, Baptist World Alliance youth secretary, who guided the committees. But what transpired will lose its glow if the results of this meeting—some soon to be demonstrated, others to become apparent years in the future—do not transcend anything seen or heard at Toronto.

The conference afforded a once-in-a-lifetime opportunity for most of the young people to meet many outstanding personalities from the East, West, South, and North. "Wonderful" was the word used by many in referring to this opportunity; but that which will mean most to these young people will be their reflection upon the experiences and testimonies of these personalities, recalling their Christian character, in the future when racial antagonisms and ugly prejudices arise. If the Toronto conference does not then have genuine significance, its glory will have faded like a flower that promises much in the early morning but fades as the sun beats upon it.

A second feature of the conference that should take on increased meaning in the years to come was the exchange of ideas provided by the many separate discussion groups. In these groups Indians from North America (red) and from India (brown); Chinese; Indonesians; Burmese; Filipinos; Negroes from Ghana, Nigeria, Belgian Congo, and North America; Israelis; Jordanians; Lebanese; Japanese; representatives from Mexico, Central America, Cuba, Haiti, and South America; and Europeans and white North Americans sat down together and, without frustrating inhibitions, discussed freely and frankly the major problems facing today's world. These young people recognized that in Christ there is no East or West, no North or South, red or yellow or white or brown or black. Unless they forget the principles enunciated and the climate and fellowship which prevailed

in Toronto, they will make significant contributions toward Christian progress tomorrow.

Then again, the messages delivered will surely assume increased influence as the young people review their notes and ponder their meanings. Every speaker, especially the keynoter, Joel Sorenson, pointing up the conference theme, "Christ for the World—Now!" gave emphasis to the urgency of evangelizing the world.

It was great to sit and listen to David Gomes, of Brazil, speak on "The Transforming Power of Christ," Lien Chow, of Taiwan (Formosa), on "Christ Our Hope," Joseph A. Adegbite, of Nigeria, on "Christ in World Missions," Theodore F. Adams, president of the Baptist World Alliance, on "Into All the World"; but it will be far greater if in the course of the years the messages delivered in Toronto find embodiment and expression through the delegates in their respective nations.

Probably the messages that will mean most in the lives of the more thoughtful delegates were the Bible studies, led by W. W. Adams, professor of New Testament interpretation at Southern Baptist Theological Seminary, Louisville, Kentucky. Using as his theme, "The Cosmic Christ," he presented an exegesis of the book of Colossians under four very practical captions: "Christ in the Believer's Knowledge" (1:1-23), "Christ in the Believer's Ministry" (1:24 to 2:7), "Christ in the Believer's Life" (2:8 to 3:4), and "Christ in the Believer's Conduct" (3:5 to 4:6).

Of far-reaching significance—especially to Baptist minorities in persecuting lands—was his treatment of 1:24, in which he said, "A Christian is (1) always working for God, (2) always happy, and (3) always in trouble." One noble young man from a land of signal persecution exclaimed just after this lecture, "Today's Bible study was worth my coming to Toronto." Certainly his returning to his country and sharing this truth will bear fruit and give courage to those who have suffered much.

Dr. Adams' explanation that 3:9-11 means that the new birth demands conduct commensurate with one's new life and that with the "new man" there are no longer racial, religious, cultural, and economic distinctions will long be remembered and put into practice by those who comprehended its deeper meaning.

One of the most significant factors of the Toronto conference was the evidence of the success of foreign missions. One after another, young representatives from faraway lands not only exhibited the fruits of foreign missions, but gave bold testimony of the opportunities afforded them by missionaries. Some related that missionaries had led them to know the Lord; others, moved with deep emotion, expressed gratitude to missionaries and to Southern Baptists, or other Baptist groups, for the schools they attended, the churches in which they worshiped, and for all of the blessings that came their way because of missions.

World Peace and Missions

By Baker J. Cauthen

ONE of the most constructive actions taken at the last meeting of the Southern Baptist Convention was the appointment of the Committee on World Peace. A major objective of Christian labor is to bring peace among men.

This purpose is not understood everywhere. There are still burning memories of crusades launched in the name of Christianity in which people were taught that death in combat would gain instant access into heaven. These memories present a major obstacle to the evangelization of Mohammedan people.

Communist propaganda describes religion as an opiate. It is said to lull people into security, making them content with their lot. Efforts to share Christ with a needy world are said to be expressions of cultural imperialism.

Communism declares "peace" to be one of its chief objectives. To understand what this means, one must remember it calls for bringing the world into absolute Communist control with all life regulated under the dictatorship of the Communist machine. Human liberties, moral and spiritual values, and life itself must be held expendable in order to attain this purpose.

The missionary enterprise is the real hope for world peace. Missionaries do not engage in political activity; but missionary labor creates the conditions without which peace cannot be realized.

Missionaries make known a life-changing message. When Christ is received into the heart one becomes a new person. He approaches all he does on a different basis. International relationships are relationships with people. Our world would be very different today if we were dealing with Christian leaders in Russia and China.

Through world missions, attention is concentrated on human distress. People are made aware of the causes out of which wars arise. In many parts of the world there is amazing lack of public concern for human

misery. The gospel of Christ creates that concern.

The gospel of Christ provides the motive for peace. The love of Christ in the heart removes hatred and causes a person for Christ's sake to forgive those who have wronged him. When one comes to know Christ he believes that he must actively work for reconciliation.

In every land the missionary enterprise is a clear expression of the love of God. Men and women engage in loving service to their fellow men and lay down their lives when necessary in line of duty.

When a government undertakes to extend aid, motives are always open to suspicion. People begin to ask immediately, "What will be demanded of us in return?" But when people see men and women who have left their own country to share Christ without gain for themselves they are impressed. It has been said that the Baptist hospital in Ajloun, Jordan, is responsible for more good will than all our Government aid to that land, because the motives of the men and women who give themselves in that unselfish service cannot be questioned.

The parable of the good Samaritan stands as our example in making known the love of Christ. We must keep in mind that the missionary enterprise offsets grave misinterpretations of events in our own American scene. Whenever any tragic event occurs in America, it is skilfully twisted by Communist propaganda to discredit everything this country stands for. The presence of missionaries among dark-skinned peoples of many lands is their chief means of understanding how Christian people really feel in these days of racial tension.

MISSIONARIES carry a message of hope to people in despair. Communism stands as a real temptation to despairing men who find themselves facing what appear to be hopeless situations. Communism offers terrible, drastic, inhuman means of reaching certain ends. Desperate hu-



Baker J. Cauthen

manity when sufficiently hard pressed is willing to go any length to break out of despair.

The gospel of Christ shows people that faith in God leads out of despair and into fellowship with God and man. The world is not offered a bloody road of tyranny, but a road of love, kindness, and peace.

Through world missions prayer is concentrated for peace. We must come to realize the indispensable nature of prayer. When across the world millions of devoted hearts reach to God in earnest prayer for peace that the world might know the Prince of peace a new day will come in human relations.

In world missions God's call to repentance is proclaimed. It is futile to expect our world to walk in the ways of peace until there is genuine repentance for sin. The nature of evil is such that it will inevitably erupt in hatred, revenge, and war. Man must stand aware of his responsibility to a God of holiness and must repent of his evil ways.

The appointment of the Committee on World Peace is a fresh call to advance in world evangelization. Across the world in great cities and in humble villages, through programs of large-scale evangelism, ministries of love, and mercy, Christ-centered teaching, and development of New Testament churches, missionaries must stand in the midst of hard-pressed, confused, despairing people and point to a living Saviour and say, "This man shall be our peace."

Clip and file in your *Missionary Album*

Appointed April 8, 1958

New Appointees



BOONE, HAL BUCKNER

b. Elm Mott, Tex., Nov. 12, 1923, ed. East Texas State Teachers College, Commerce, 1941-42; Texas Christian University, Ft. Worth, 1944-45; University of Texas, Austin, 1945; Baylor University, Waco, Tex., B.A., 1948; S.W.B.T.S., 1948-51; Arlington (Tex.) State College, 1951-52; Southwestern Medical School of University of Texas, Dallas, M.D., 1956. U. S. Navy, 1943-45; pastor, Flag Branch Church, Iredell, Tex., 1950-52; extern, Beverly Hills Sanitarium, Dallas, 1954-56. St. Paul's Hospital, Dallas, 1955; Intern, St. Joseph's Hospital, Ft. Worth, 1956-57; resident, Austin State Hospital, 1957-58. Appointed for Tanganyika, April, 1958. m. Patricia Held, Jan. 27, 1945. Permanent address: c/o Dr. J. B. Boone, 2601 Oak Drive, Pasadena, Tex.



BOONE, PATRICIA HELD (Mrs. HAL BUCKNER)

b. Owensboro, Ky., Feb. 13, 1927, ed. Texas Christian University, Ft. Worth, 1944-45, 1956-57; University of Texas, Austin, 1945; S.W.B.T.S., 1950-51, Secretary, Owensboro, 1944; clerk, Cameron, Tex., 1945. Appointed for Tanganyika, April, 1958. m. Hal Buckner Boone, Jan. 27, 1945. Children: Hal Browning, 1946; Cathy, 1947; Susan, 1949; Paul Judson, 1951; George Daniel, 1953.

TANGANYIKA



BRYANT, THURMON EARL

b. Claud, Okla., May 25, 1930, ed. Texas Technological College, Lubbock, 1947-49; Baylor University, Waco, Tex., B.A., 1951; S.W.B.T.S., B.D., 1954, expects Th.D., 1958. Music director, Alice Avenue Church, Waco, 1950; pastor, Prairie Point Church, Groesbeck, Tex., 1950-52; Friendship Church, Cleburne, Tex., 1952-56. First Church, Grandview, Tex., 1956-58; teaching fellow, S.W.B.T.S., 1957-58. Appointed for South Brazil, April, 1958. m. Doris Marie Morris, Aug. 8, 1948. Permanent address: c/o Homer Morris, Box 158, Sudan, Tex.



BRYANT, DORIS MORRIS (Mrs. THURMON EARL)

b. Sudan, Tex., Dec. 21, 1929, ed. Texas Technological College, Lubbock, 1947-49; Baylor University, Waco, Tex., B.B.A., 1951; S.W.B.T.S., M.R.E., 1956. Secretary, Ft. Worth, Tex., 1951-54. Appointed for South Brazil, April, 1958. m. Thurmon Earl Bryant, Aug. 8, 1948. Children: Larry Joe, 1956; Danny Earl, 1957.

SOUTH BRAZIL



GIVENS, SISTIE VIRGINIA

b. Greer Co., Okla., July 6, 1932, ed. Oklahoma Agricultural and Mechanical College (now Oklahoma State University), Stillwater, B.S., 1954, further study, 1955; S.W.B.T.S., expects M.R.E., 1958. B.S.U. summer missionary in Jamaica, 1954; assistant home demonstration agent, headquarters in Tulsa, Okla., 1954-56. Appointed for South Brazil, April, 1958. Permanent address: Rte. 1, Mangum, Okla.

SOUTH BRAZIL



GREEN, THOMAS STUART

b. Dallas, Tex., Oct. 24, 1925, ed. University of Houston (Tex.), summers, 1946, 1947; Howard Payne College, Brownwood, Tex., B.A., 1949; East Texas State Teachers College, Commerce, 1950; S.W.B.T.S., B.D., 1953. Pastor, Elwood and Duplex Churches, Franklin Co., Tex., 1948-49; First Church, Dodd City, Tex., 1949-50; Emmanuel Church, Bryan, Tex., 1951-52; Rocky Springs Church, Lisbon, La., 1953-55; First Church, Mont Belvieu, Tex., 1955-58. Appointed for Paraguay, April, 1958. m. Anita Newell, May 24, 1945. Permanent address: 608 E. 25th St., Houston, Tex.

GREEN, ANITA NEWELL
(Mrs. THOMAS STUART)

b. Houston, Tex., Mar. 2, 1926, ed. Mary Hardin Baylor College, Belton, Tex., 1943-45; Howard Payne College, Brownwood, Tex., B.A., 1949; East Texas State Teachers College, Commerce, 1950. Clerk, Houston, 1943, 1944; schoolteacher, Dodd City, Tex., 1949-50. Appointed for Paraguay, April, 1958. m. Thomas Stuart Green, May 24, 1943. Children: Thomas Stuart, Jr., 1946; David Allen, 1947; Jon Dale, 1952; Anesta, 1957.

PARAGUAY

McKINLEY, JAMES FRANK, JR.

b. Nora, Ky., Aug. 5, 1929, ed. University of Kentucky, Lexington, 1946; Campbellsville (Ky.) College, 1950-52; Wayland Baptist College, Plainview, Tex., B.A., 1954; S.B.T.S., B.D., 1958. Revival preacher, California, summer, 1952; Texas, summers, 1954, 1955; B.S.U. summer missionary in Hawaii, 1953; clerk, Baptist Book Store, Louisville, Ky., 1954-56; pastor, Central Grove Church, near Albany, Ky., 1951-52; Mt. Moriah Church, Mt. Eden, Ky., 1955-58. Appointed for East Pakistan, April, 1958. m. Betty Jane Cecil, Aug. 20, 1954. Permanent address: 1824 W. Burnett, Louisville 10, Ky.

McKINLEY, BETTY CECIL
(Mrs. JAMES FRANK, JR.)

b. Louisville, Ky., Jan. 24, 1932, ed. Campbellsville (Ky.) College, 1950-52; University of Louisville division of adult education, 1953-54. Secretary, Louisville, 1952-57. Appointed for East Pakistan, April, 1958. m. James Frank McKinley, Jr., Aug. 20, 1954. Children: Cherie Lynn, 1958.

EAST PAKISTAN

MAIDEN, JOANNA CRANSTON

b. Saltville, Va., June 24, 1929, ed. Virginia Intermont College, Bristol, A.A., 1948; Radford (Va.) College of Virginia Polytechnic Institute, 1949; Westhampton College of the University of Richmond (Va.), B.S., 1950; W.M.U. Training School (now Carver School of Missions and Social Work), 1950-51; Woman's Medical College of Pennsylvania, Philadelphia, M.D., 1955. Intern, Baptist Memorial Hospital, Memphis, Tenn., 1955-56; resident, City Memorial Hospital, Winston-Salem, N. C., 1955-58. Appointed for Nigeria, April, 1958. Permanent address: Meadowview, Va.

NIGERIA

MORRIS, RICHARD EDWARD

b. Memphis, Tenn., Feb. 13, 1928, ed. Duke University, Durham, N. C., 1946-48; William R. Moore School of Technology, Memphis, 1948-49; Union University, Jackson, Tenn., B.S., 1952; S.W.B.T.S., B.D., 1956. U. S. Naval Reserves, 1946-48; pastor, Fellowship Church, Quito, Tenn., 1950-51; Feathers Chapel Church, Somerville, Tenn., 1950-52; Zion Hill Church, Bluff Dale, Tex., 1953-54; Rock Creek Church, Mineral Wells, Tex., 1955-56; First Church, Iron City, Tenn., 1956-58. Appointed for Taiwan, April, 1958. m. Lillian Christena Simmons, June 6, 1950. Permanent address: c/o Mrs. W. C. Crawford, 612 Charleston, Somerville, Tenn.

MORRIS, CHRISTENA SIMMONS
(Mrs. RICHARD EDWARD)

b. Somerville, Tenn., Aug. 23, 1931, ed. Union University, Jackson, Tenn., 1942; S.W.B.T.S., A.R.E., 1956; Alabama State Teachers College, Florence, 1956-57; seminary extension department, Jackson, Miss., 1958. Secretary, Somerville, 1949-50. Appointed for Taiwan, April, 1958. m. Richard Edward Morris, June 6, 1950. Children: Marilyn, 1951; Rozanne, 1953; Melanie, 1955; Beverly, 1957.

TAIWAN

SMITH, LOY CONNELL

b. Chalybeate Springs, N. C., Jan. 18, 1925, ed. Wake Forest (N. C.) College, now located at Winston-Salem, N. C., B.S., 1946; Bowman Gray School of Medicine, Winston-Salem, M.D., 1948. Pastor, mission of Chalybeate Springs Church, Duncan, N. C., 1944-45; intern, Rex Hospital, Raleigh, N. C., 1949; Louisville (Ky.) General Hospital, 1949-50; pathologist, U. S. Army Medical Corps, 1951-53; North Carolina Baptist Hospital, Winston-Salem; assistant resident, 1950-51; resident, 1953-58. Appointed for Nigeria, April, 1958. m. Eunice Melba Andrews, June 11, 1949. Permanent address: Rte. 2, Fuquay Springs, N. C.

(Continued on page 20)

Missionary Family Album

Appointees (May)

BENEFIELD, Leroy, and Nina Lou Mason Benefield, Okla., Philippines.
DORR, David C., Md., and Roberta Kells Dorr, Minn., Gaza.
HODGES, Rufus D., Jr., and Irene Chavous Hodges, Ga., Nigeria.
KIMLER, Eugene B., Jr., Mexico, and Eva Nell Turner Kimler, Tex., Venezuela.
MALONE, William P., Jr., and Janis Metcalf Malone, Tex., Argentina.
MORSE, James O., Okla., and Esther Cowser Morse, Brazil, Colombia.
SEABORN, Miles L., Jr., and Jeanne Hammons Seaborn, Okla., Philippines.
THOMPSON, Davis H., Ala., and Lorene Huffman Thompson, Tenn., Argentina.

Appointees (June)

BRUNSON, J. Ralph, S. C., and Charlotte Hicks Brunson, Tenn., Malaya.
CLENDINNING, B. A. (Pat), Jr., and Monte McMahan Clendinning, Miss., Europe.
GREGORY, L. Laverne, and Betty Goad Gregory, Mo., Chile.
HARRELL, Ralph W., and Rosalind Knott Harrell, N. C., East Africa.
JOHNSON, D. Calhoun, and Sarah Kennedy Johnson, N. C., Chile.
LOVAN, Nadine, Ky., Ghana.
OLIVER, DeVellyn, Ark., Philippines.
PARKER, Wyatt M., and Cosette Carter Parker, Tenn., Equatorial Brazil.
PARKMAN, W. Hugo, and Doris McKoy Parkman, Ala., Philippines.
PERRYMAN, Maurine, N. C., Near East.
SPIEGEL, Donald J., Mo., and Betty Wooton Spiegel, Ohio, Equatorial Brazil.

Arrivals from the Field

BUXIPUS, Rev. and Mrs. Claud R. (North Brazil), 701 S. West Ave., El Dorado, Ark.
CLARK, Dr. and Mrs. Clarence F., Jr. (Japan), c/o T. B. Williams, 106 Britain Drive, Morganton, N. C.
DYSON, Rev. and Mrs. Albert H., Jr. (Nigeria), 1918 Moran Drive, Nashville, Tenn.
GARROTT, Dr. and Mrs. W. Maxfield (Japan), c/o E. P. G. Garrott, 561 E. Main St., Batesville, Ark.
GUILDFORD, Rev. and Mrs. A. L. (Pete) (Japan), c/o Mrs. Osa Boyd, Rte. 2, Springville, Ind.
GREENE, Miss Lydia E. (Malaya), 15 Henrietta St., Asheville, N. C.
HARRISON, Dr. and Mrs. W. C. (South Brazil), Box 1585, Waco, Tex.
HUMPHREY, Mrs. J. Hugh (Hawaii), c/o Mrs. Alice Felkel, Buffalo, Okla.
HUNT, Rev. and Mrs. Walter T. (Philippines), Box 216, Rockwall, Tex.
KOON, Rev. and Mrs. Victor (Hawaii), 214 Davis St., Gainesville, Tex.

MEDLING, Rev. and Mrs. William R. (Japan), 1003 S. Russell St., Jefferson City, Tenn.

MOUNCE, Rev. and Mrs. J. Loyd (Equatorial Brazil), 357 S. Gay, Auburn, Ala.
MOORE, Rev. and Mrs. Elton (Indonesia), Rte. 1, Box 126, Morton, Miss.

MULLINS, Rev. and Mrs. Charles D. (Hawaii), 209 N. 95th St., Birmingham, Ala.
OTTAS, Rev. and Mrs. M. D. (Peru), 9369 Hollywood, La Mesa, Calif.

PARKER, Rev. and Mrs. A. P. (Mexico), c/o Roy E. Childres, Childres Canvas Products Co., 10314 Harry Hines Blvd., Dallas, Tex.

SMYTH, Rev. and Mrs. Jerry P. (North Brazil), c/o Jot Smyth, 713 S.W. 9th, Mineral Wells, Tex.

TALLEY, Miss Frances (Japan), c/o Mrs. C. O. Talley, 702 S. Elam Ave., Greensboro, N. C.

TATUM, Rev. and Mrs. Hubert R. (Hawaii), c/o Dr. E. L. Gasteiger, Jr., 55 Monterey Pkwy., Rochester, N. Y.

TENNISON, Dr. and Mrs. Grayson C. (North Brazil), c/o C. E. Tennison, 3208 Westcliff Rd., Ft. Worth, Tex.

TOPP, Miss Anna Frances (Colombia), Rte. 3, Richmond, Ky.

Births

BELL, Rev. and Mrs. Lester G. (South Brazil), son, Lester Donald.

BIRNER, Rev. and Mrs. James H. (Chile), son, Paul Michael.

BOATWRIGHT, Rev. and Mrs. C. S. (Bob) (Japan), daughter, Judy Beth.

COMPTON, Rev. and Mrs. Charles E., Jr.

(South Brazil), son, Richard Peter.
COWLEY, Mr. and Mrs. William A. (Nigeria), daughter, Karen Ann.
DUVAL, Rev. and Mrs. Wallace L. (Nigeria), son, Stephen Richard.

GOLDEN, Rev. and Mrs. Cecil H. (Honduras), daughter, Linda Kaye.

GRANT, Rev. and Mrs. Worth C. (Japan), daughter, Stephiana Kathryn.

GROVER, Rev. and Mrs. Glendon D. (Equatorial Brazil), son, Stephen Frederick.

HAMPTON, Rev. and Mrs. James E. (Kenya), son, Stephen Carey.

HIGH, Rev. and Mrs. Thomas O. (Nigeria), son, Stephen Andrew.

MCDOWELL, Dr. and Mrs. Donald E. (Paraguay), daughter, Melody Ann.

MOORE, Rev. and Mrs. W. Trueman (East Pakistan), son, Lee Arthur.

OWENS, Rev. and Mrs. Carlos R. (Tanganyika), daughter, Ruth Ellen.

PARKER, Rev. and Mrs. Robert M., Jr. (Nigeria), son, Terry Lamar.

RAY, Rev. and Mrs. Stanley E. (Nigeria), daughter, Frances Noel.

SHELTON, Rev. and Mrs. Ray E. (Uruguay), daughter, Miriam.

SMITH, Dr. and Mrs. Hoke, Jr. (Colombia), son, Hoke, III.

WALWORTH, Rev. and Mrs. E. Harvey (Mexico), twin daughters, Debora Jean and Dorothy Jane.

Deaths

MCINTURFF, Mrs. Ross, mother of Mrs. William R. Medling (Japan), Feb. 28.

PEACOCK, John, father of Rev. H. Earl Peacock (South Brazil), Apr. 30, East Point, Ga.

KERR, Mrs. A. L., mother of Mrs. Jerry P. Smyth (North Brazil), May 17, La Feria, Tex.

SCALF, Mrs. John, mother of Mrs. Alvin E. Spencer, Jr. (Japan), Feb. 9.



Rev. and Mrs. Ted O. Badger, missionaries to the Philippines, are shown with their children: (from left to right) Janet Elaine, Mark Riley, and Robert Allen.

TEEL, Shirley Ann, daughter of Rev. and Mrs. James O. Teel, Jr. (Ecuador), June 25, Guayaquil, Ecuador.

Departures to the Field

BERRY, Rev. and Mrs. William H., Caixa Postal 320, Rio de Janeiro, Brazil.

BRANUM, Irene, Baptist Mission, APO 59, c/o Postmaster, San Francisco, Calif.

CARSON, Mrs. William H., Frances Jones Memorial Home, Ogbomosho, Nigeria, West Africa.

CATHER, Rev. and Mrs. Douglas C., American Baptist Mission, Box 78, Tamale, Ghana.

CONN, Virginia, P. O. Box 2036, Beirut, Lebanon.

DAVIS, Mr. and Mrs. W. Ralph, Box 5, Port Harcourt, Nigeria, West Africa.

DOYLE, Rev. and Mrs. Lonnie A., Caixa Postal 226, Manaus, Amazonas, Brazil.

DUPPER, Rev. and Mrs. Hiram F., Jr., Avenida Insurgentes Sur 2346, Mexico 20, D. F., Mexico.

FIRE, Mr. and Mrs. Horace W., Jr., c/o Rev. James E. Musgrave, Caixa Postal 35, Goiania, Goias, Brazil.

FOON, Ruth, Southern Baptist Mission, P. O. Box 6, Kediri, Indonesia.

FOSTER, Rev. and Mrs. James A., P. O. Box 7, Baguio, Philippines.

FREEMAN, Mrs. Z. Paul, Rivadavia 8572, Piso 5^o, Dpto. S., Buenos Aires, Argentina.

HAGOOD, Dr. Martha, Japan Baptist Hospital, 47 Yama no Moto Cho, Kita Shirakawa, Sakyo-ku, Kyoto, Japan.

HARPER, Rev. and Mrs. Winfred O., Box 2731, Dar es Salaam, Tanganyika, East Africa.

HARRINGTON, Fern, Baguio, Philippines.

HILL, Dr. and Mrs. Patrick H., Box 96, Ogbomosho, Nigeria, West Africa.

HURST, Rev. and Mrs. Harold E., Apartado 279, Tegucigalpa, D. F., Honduras.

KENNEDY, Rev. and Mrs. Thomas J., American Baptist Mission, Kaduna, Northern Nigeria, West Africa.

LYON, Rev. and Mrs. Roy L., Calle 17 Norte #93, Torreón, Coahuila, Mexico.

McMILLAN, Rev. and Mrs. Virgil O., Jr., 9 Daitoku-en, Nagasaki, Japan.

PATTERSON, Dr. and Mrs. John W., Apartado Aereo 1320, Cali, Colombia.

POE, Rev. and Mrs. John A., Caixa Postal 118, Pôrto Alegre, Rio Grande do Sul, Brazil.

ROGERS, Lillie, 33K Chancery Land, Singapore 11, Malaya.

TAYLOR, Fay, P. O. Box 205, Semarang, Indonesia.

VUGHN, Mary Edith, Caixa Postal 1940, Recife, Pernambuco, Brazil.

WEST, Rev. and Mrs. Ralph L., Box 57, Baptist Theological Seminary, Ogbomosho, Nigeria, West Africa.

Language School

BOONE, Dr. and Mrs. Hal B., Box 20529, Dar es Salaam, Tanganyika.



LEFT: When Miss Cecilia Chegwin completes her nurse's training at Enid (Oklahoma) General Hospital, she hopes to return to her home city, Barranquilla, Colombia, to work in the Baptist hospital there. RIGHT: These are the children of Rev. and Mrs. David Gomes of Rio de Janeiro, Brazil. Mr. Gomes is secretary-treasurer of the Brazilian Home Mission Board. The children are: (from oldest to youngest) Ana Maria, Priscila, Marcos David, Sophia Regina, and Esther Ruth.

(Address: Apartado 4035, San José, Costa Rica)

ANDERSON, Rev. and Mrs. Justice C. (Argentina).

DUCK, Rev. and Mrs. Roger G. (Venezuela).

McLVYNE, Rev. and Mrs. John (Chile).

Marriages

BAUSUM, Dorothy Lord, daughter of Rev. and Mrs. Robert L. Bausum (Taiwan), to Rev. Bobby Dale Evans, of Rome, Ga., June 1.

JOHNSON, Ettie Jeanne, daughter of Rev. and Mrs. R. Elton Johnson (Brazil), to Ransome Blaine Harris, of Atlanta, Ga., June 8.

New Addresses

ALEXANDER, Rev. and Mrs. Mark M., Jr., Casilla 33, Parana, Entre Ríos, Argentina.

BELL, Martha, Djalan Tjipaganti 17, Bandung, Indonesia.

BERRY, Mr. and Mrs. Edward G. (Brazil), 320 High St., Maryville, Tenn.

BERRY, Rev. and Mrs. Travis S., Rua Marechal Deodoro, 180, Belo Horizonte, Minas Gerais, Brazil.

BLACKMAN, Rev. and Mrs. L. E. (Hawaii), P. O. Box 26002, New Orleans 27, La.

CAMPBELL, Viola (Mexico), 1205 N. Florence St., El Paso, Tex.

CHEVNE, Rev. and Mrs. John R. (Southern Rhodesia), Box 235, Fort Deposit, Ala.

CLEMENT, Lora, c/o Mrs. E. Burritt, 13 Scott's Road, Singapore 9, Malaya.

CONNER, Marie, 86 Tsui Yang Road, Chiayi, Taiwan.

CRAIBTREE, Dr. and Mrs. A. R. (South Brazil), 1878 Carlton Rd., S.W., Roanoke, Va.

CRAWFORD, Mary K., emeritus (Hawaii), Senoia, Ga.

CROWDER, Rev. and Mrs. C. Ray (Nigeria), 615 Holcombe St., Montgomery, Ala.

DAVIS, Rev. and Mrs. Horace V. (South Brazil), c/o R. A. Davis, Rte. 2, College Park, Ga.

DOTSON, Lolete, Kersey Children's Home, Ogbomosho, Nigeria, West Africa.

DOWELL, Rev. and Mrs. Theodore H. (Korea), Box 774, Guthrie, Okla.

ELLIOTT, Darline (Colombia), 1204 Beryl, San Diego, Calif.

FAILE, Dr. and Mrs. George M., Jr., Baptist Medical Center, Nalerigu, via Gambaga, Ghana.

FOWLER, Dr. and Mrs. Franklin T., Manuel Acuna 1763, Gundalajara, Jalisco, Mexico.

FREEMAN, Mrs. Z. Paul (Argentina), 4110 S. Galvez St., New Orleans 25, La.

GREEN, Dr. and Mrs. George, emeritus (Nigeria), Box 212, Ridgecrest, N. C.

HAMRICK, Rev. and Mrs. Howard (Indonesia), State Line, Miss.

HAYES, Mrs. C. A., emeritus (China), 207 EA 6th, Alhambra, Calif.

HOLLEY, Rev. and Mrs. Herbert H., 11 Barbary Walk, Singapore 3, Malaya.

HOPEWELL, Gladys, 15 Victory Road, Tainan, Taiwan.

HOLLINGSWORTH, Rev. and Mrs. Tom C., Calle 69 N° 758, La Plata, Buenos Aires, Argentina.

JONES, Dr. Kathleen (Indonesia), 1669 Ryan, Murray, Ky.

(Continued on page 24)

New Appointees

(Continued from page 17)



SMITH, EUNICE ANDREWS (Mrs. LOY CONNELL)

b. Chalybeate Springs, N. C., July 4, 1928, ed. Merle-
lith College, Raleigh, N. C., A.B., 1949; Bryant and
Stratton Business College, Louisville, Ky., 1949-50;
W.M.U. Training School (now Carver School of Mis-
sions and Social Work), 1949-50; School of Medical
Technology, Bowman Gray School of Medicine, Win-
ston-Salem, N. C., certificate, 1951. Laboratory techni-
cian, Rex Hospital, Raleigh, 1951-52. Appointed for
Nigeria, April, 1958, m. Loy Connell Smith, June 11,
1949. Children: Melba Claire, 1953; Loy Connell, Jr.,
1955.

NIGERIA



VERNER, WALTER EUGENE

b. Amarillo, Tex., Feb. 16, 1928, ed. Texas Technologi-
cal College, Lubbock, 1948-50; Wayland Baptist College,
Plainview, Tex., B.S., 1952; N.O.B.T.S., B.D., 1955;
M.R.E., 1956. U. S. Navy, 1946-47; pastor, Springville
Church, Livingston, La., 1954-55; Southside Church,
Bay Minette, Ala., 1956-58. Named special appointee
for Ghana, April, 1958, m. Marjorie Juanita Richen,
May 3, 1954. Permanent address: Rte. 1, Farwell, Tex.

VERNER, MARJORIE RICHEN (Mrs. WALTER EUGENE)

b. Bay Minette, Ala., Sept. 6, 1932, ed. Mather School
of Nursing, Southern Baptist Hospital, New Orleans,
La., R.N., 1953; N.O.B.T.S., B.R.E., 1956. Nurse,
Southern Baptist Hospital, 1953-55. Hotel Beau Hos-
pital, New Orleans, 1955. Named special appointee for
Ghana, April, 1958, m. Walter Eugene Verner, May 3,
1954. Child: Robbie Rae, 1956.

GHANA



WARE, JAMES CULLEN

b. Dodson, La., Mar. 3, 1930, ed. Louisiana College,
Pineville, B.A., 1951; N.O.B.T.S., B.D., 1955; South-
eastern Louisiana College, Hammond, 1955-56; University
of Minnesota, Minneapolis, expects M.H.A., 1958.
Summer worker, Southern Baptist Home Mission
Board, Texas, 1950; U.S.U. summer missionary in
Mexico, 1951; pastor, Patton Church, Jonesville, La.,
1951-52; Jerusalem Church, Bush, La., 1954-56; supply
pastor, Juneau, Alaska, 1953; revival worker, Guadalu-
pita, Mexico, 1956; youth revival preacher, Louisiana,
1956; resident in hospital administration, Baptist Mc-
Morial Hospital, Memphis, Tenn., 1957-58. Appointed
for Mexico, April, 1958, m. Susan Ruth Goodwin, Aug.
9, 1952. Permanent address: P. O. Box 66 (or 1211 N.
Trenton), Ruston, La.



WARE, SUSAN GOODWIN (Mrs. JAMES CULLEN)

b. Minden, La., Feb. 17, 1931, ed. Louisiana College,
Pineville, B.S., 1952; N.O.B.T.S., 1953-54. Nurse,
Alexandria, La., 1952. New Orleans, La., 1952-53,
1953-54, 1955, Juneau, Alaska, 1953, Bogalusa, La.,
1954, Covington, La., 1955-56. Minneapolis, Minn.,
1956-57, Memphis, Tenn., 1957. Appointed for Mexico,
April, 1958, m. James Cullen Ware, Aug. 9, 1952.
Children: Ruth Anne, 1955; Mary Ellen, 1958.

MEXICO



BENFIELD, LEROY

b. Cane, Okla., Mar. 21, 1926, ed. Murray State Agri-
cultural College, Tishomingo, Okla., A.A., 1949; Okla-
homa Agricultural and Mechanical College (now Okla-
homa State University), Stillwater, B.S., 1950;
S.W.B.T.S., B.D., 1957. U. S. Army, 1945-46; voca-
tional agriculture teacher, Rattan, Okla., 1950-51;
pastor, Cloudy (Okla.) Church, 1951-54; Sobol (Okla.)
Church, 1954-55; New Hope Church, Cleburne, Tex.,
1955-56; First Church, Rattan, 1956-58. Appointed for
the Philippines, May, 1958, m. Nima Lou Mason, Apr.
8, 1948. Permanent address: Box 352, Rattan, Okla.



BENFIELD, NIMA LOU MASON (Mrs. LEROY)

b. Cane, Okla., Nov. 5, 1930, ed. Murray State Agri-
cultural College, Tishomingo, Okla., 1948-49; Oklahoma
Agricultural and Mechanical College (now Oklahoma
State University), Stillwater, 1949; Southeastern State
College, Durant, Okla., summer, 1951; S.W.B.T.S.,
1955-57. Substitute teacher, Rattan, Okla., 1951-54;
social case worker, Rattan, 1957-58. Appointed for the
Philippines, May, 1958, m. Leroy Benfield, Apr. 8,
1948. Children: Deborah Lee, 1951; David Lynn, 1953.

PHILIPPINES

Appointed May 8, 1958



DORN, DAVID CLARENCE

b. Mt. Rainier, Md., Sept. 13, 1922, ed. Mars Hill (N. C.) College, A.A., 1942; collegiate department of Eastern Baptist Seminary, Philadelphia, Pa., 1942-43; Johns Hopkins University, Baltimore, Md., A.B., 1948; Johns Hopkins University School of Medicine, Baltimore, Md., 1952; U. S. Army Air Forces, 1943-45; White Cross Hospital, Columbus, Ohio; intern, 1952-53; surgical resident, 1953-57; medical examiner, Veterans Administration, Columbus, 1957-58. Named special appointee for Gaza, May, 1958, m. Dorothy Roberta Kells, Sept. 7, 1946. Permanent address: 3808 32nd St., Mt. Rainier, Md.

**DORN, ROBERTA KELLS****(Mrs. DAVID CLARENCE)**

b. Minneapolis, Minn., Mar. 2, 1922, ed. University of Maryland, College Park, A.B., 1944; W.M.U. Training School (now Carver School of Mission and Social Work), 1944-46. Summer worker, Southern Baptist Home Mission Board, Maryland, 1945, 1946; teacher, Southern Junior and Senior-High School, Baltimore, Md., 1946-47; educational director, University Church, Baltimore, 1947-50; author of two manuals for Mt. Vernon Foundation, Brentwood, Md. Named special appointee for Gaza, May, 1958, m. David Clarence Dorn, Sept. 7, 1946. Children: Philip David, 1950; Paul Douglas, 1951; Debra Lee, 1953; John Daniel, 1957.

GAZA**HODGES, RUFUS DEAN, JR.**

b. Wrightsville, Ga., Nov. 5, 1927, ed. Brewton-Parker Junior College, Mt. Vernon, Ga., 1946-48; Mercer University, Macon, Ga., A.B., 1949; M.Ed., 1953; S.E.D., 1956-58. Public school teacher, Brewton, Ga., 1949-50; teacher and assistant principal, Swainsboro, Ga., 1951-52; teacher and principal, Senoia, Ga., 1950-51; Videlie, Ga., 1952-56; pastor, Shady Grove Church, near Adrian, Ga., 1956. Appointed for Nigeria, May, 1958, m. Irene Chavous, June 4, 1950. Permanent address: 311 Arch St., Dublin, Ga.

**HODGES, IRENE CHAVOUS****(Mrs. RUFUS DEAN, JR.)**

b. Dublin, Ga., Apr. 13, 1928, ed. Mars Hill (N. C.) College, A.A., 1947; Agnes Tift College (now Tift College), Forsyth, Ga., A.B., 1949; University of Georgia, Athens, 1950; Mercer University, Macon, Ga., summers, 1950, 1951; S.E.D.T.S., 1956-58. Public school teacher, Brewton, Ga., 1949-50; Senoia, Ga., 1950-51; Swainsboro, Ga., 1951-52; Videlie, Ga., 1952-54, 1955-56. Appointed for Nigeria, May, 1958, m. Rufus Dean Hodges, Jr., June 4, 1950. Children: Carol, 1954.

NIGERIA**KIMLER, EUGENE BROWNIE, JR.**

b. Tampico, Tamaulipas, Mexico, Dec. 18, 1927, ed. Cornell University, Ithaca, N. Y., 1945-46; Oklahoma Agricultural and Mechanical College (now Oklahoma State University), Stillwater, 1947-49; University of Oklahoma, Norman, 1948; Baylor University, Waco, Tex., B.A., 1951; S.W.B.T.S., B.D., M.R.E., 1956. U. S. Army, 1946-47; interim pastor, Goodwill Mexican Church, Ft. Worth, Tex., 1952-54; pastor, Mexican missions, Ranger and Cisco, Tex., 1954-56; Calvary Church, Breckenridge, Tex., 1956-58; Bible teacher, Breckenridge extension of Ranger Junior College, 1956-58. Appointed for Venezuela, May, 1958, m. Eva Nell Turner, May 28, 1955. Permanent address: 503 West Lane, Pasadena, Tex.

**KIMLER, EVA NELL TURNER****(Mrs. EUGENE BROWNIE, JR.)**

b. Edgewood, Tex., Oct. 16, 1931, ed. Howard Payne College, Brownwood, Tex., B.S., 1954; S.W.B.T.S., M.R.E., 1956. Summer worker, Southern Baptist Home Mission Board, Kansas, 1954; assistant secretary, First Church, Brownwood, 1950-55; secretary and youth director, Postepco Heights Church, Ft. Worth, Tex., 1954-55; secretary, First Church, Ranger, Tex., 1956. Appointed for Venezuela, May, 1958, m. Eugene Brownie Kimler, Jr., May 28, 1955. Children: David Eugene, 1956; Mary Faith, 1958.

VE涅ZUELA**MALONE, WILLIAM PATTON, JR.**

b. Jackson Co., Tex., Oct. 27, 1925, ed. Baylor University, Waco, Tex., A.B., 1948; S.W.B.T.S., B.D., 1952. U. S. Navy: aerial gunner, 1944-46; chaplain, 1954-56; pastor, Swansville Church, near Clarksville, Tex., 1949-50; Water Street Chapel, Waco, Tex., 1950-52; Emmanuel Church, The Dalles, Ore., 1952-54; First Church, Bremond, Tex., 1956-58. Appointed for Argentina, May, 1958, m. Mary Janis Metcalf, Aug. 4, 1950. Permanent address: Box 46, Temple, Tex.

*(Continued on page 26)*

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



"Evangelism-Box" Is Effective New Method of Witness in Kobe, Japan

Helen (Mrs. Robert C.) Sherer
Kobe, Japan

A HOME project of ours is a neon-lighted *dendo-bako* (evangelism box) which we've built at our front gate. Homes in Japan are surrounded by high fences built on the property line. While this affords privacy to all, it limits neighborliness. Many passers-by pause and stand on tiptoe to peek into our yard, because an American-style house is such a novelty. We thought a lighted box containing a Christian message, an open Bible, and an invitation to the church would be a witness in the community.

The box is 3 by 3½ feet and is lighted daily from dusk until dawn. At Christmas and Easter large oil-painted flannelgraph scenes are featured. Currently we are presenting a series on the Bible, emphasizing its divine inspiration and the plan of salvation.

The scene is changed each Saturday morning with a fresh reminder of Sunday services. We are amazed at the number of people who stop to read the entire message, and it gives us an excellent opportunity to pass out tracts and get acquainted.

Recently the mother of a large family came to express her appreciation. She cares for four stepchildren, two children of her own, and an unsympathetic husband who would not approve of her going to church. She told us that each night, after the children are in bed, she comes to meditate upon the message in that box. Now as we prepare each new scene we know we are speaking directly to her and to others who faithfully read these few lines, their only Christian influence.



Life In East Pakistan Similar To Life In the Time of Christ

W. Truman Moore
Dacca, East Pakistan

IN MANY WAYS East Pakistan is stranger than we anticipated, though it is less strange in other ways. We often see automobiles in Dacca, but most people travel by foot or ricksha. Freight is usually hauled in carts with wooden wheels and axles, drawn by oxen or men. People often carry heavy loads on their heads.

Most of the women wear about six yards of material draped around their shoulders and hips, while the men drape a lesser amount around their hips. It is not too uncommon to see either wearing nothing at all. Children often do not wear clothes until they are three or four years old. The people are dark skinned, and very few speak English. Many women are in *purdah*, veiled from head to toe with colors from black to bright red.

We have come to realize that it was in this sort of world that Christ lived. The people of his day dressed similar to the people here; the needs of the sick, the hungry, the beggars, and the insane, to whom he ministered, have changed very little. The color of his skin was undoubtedly more nearly their shade than ours. We see in these Pakistani people the ones for whom Christ died, and yet the vast majority of them are lost. We observe them bowing in Moslem worship and burning candles in Hindu worship, but they have a zeal without knowledge.



Young Venezuelan Converts Are Eager to Witness for Their Lord

Charles B. Clark
Maracaibo, Venezuela

LET ME tell you about two young men who were baptized recently. One is Albino Machado who lived a very distorted life until Christ entered his heart. He was invited to revival services by Amando Araugo, in whose home our mission meets, and he made a profession of faith the first night he attended. Some time later he slipped back into his former way of life, but the love of God was more powerful than these habits and he returned to prepare himself for church membership. When he was baptized he testified, "I want to serve God and learn more of his Word and take the gospel to Sinamaica [his home town]."

The other young man is Florencio Leal. He has expressed with deep emotion his gratitude for the guidance of Melchiadez Durán, a young man who witnessed to him when they were working together in a supermarket. Melchiadez is now studying in the theological institute in Caracas. Florencio works during the day and goes to school at night. Although his preparation will be interrupted by compulsory military training, his vision is set on the ministry. He has won his mother to Christ and is patiently working with his brother. Written on a black board in his little home, which is made of crating lumber, are these words, "Be thou faithful unto death, and I will give thee a crown of life."



Missionary's First Field Trip Is Lonely, Rough, and Challenging

W. Harold Matthews
Cotabato, Cotabato, Philippines

ONE BRIGHT and sunny day I stepped out of the Dagupan Baptist Church and realized with a start that I was in a strange and entirely different world from the one I had known. What new things did I encounter? A humid eighty-five degrees, a carabao pulling a cart with wooden wheels, people everywhere and many barefooted, filth on all corners—these and many other things went whirling through my mind as I turned slowly to enter the church for the morning worship hour, during which I preached through an interpreter.

I recall my first field trip out of Cotabato, to Marbel. It was a rough ride; the car bounced from one side of the road to the other. I worried about getting lost while returning to Cotabato by way of M'Lang. My main worry was not how to keep from turning on the wrong road but how to stay on the only road.

The Lord was my only companion on the return trip. Perspiration washed away most of my fears as I hurriedly changed a flat tire out in the middle of Moroland. I gladly waited an hour and a half while they fixed the tire in M'Lang. Although the missionaries, the J. E. Jacksons, were not at home, I felt more secure just to be in a town where the gospel of Christ is known and accepted by some. As the station wagon bounced along the last eighty miles, I prayed I would be able to meet the tremendous challenge before me in my newly adopted country.



Indonesian Student Suffers for His Faith in Christ as Saviour

C. Winfred Applewhite
Kediri, Java, Indonesia

ON THE OPENING night of our city-wide revival here in Kediri a quartet from the Baptist theological seminary sang "Must Jesus Bear the Cross Alone?" Afterwards another student, Katut, gave a personal testimony that made us realize how heavy are the crosses that some of these students have been called upon to bear:

Katut's father is a Hindu official on the island of Bali. Katut came to Java and began attending our church in Surabaya. He was converted and went home to tell his father of the step he had taken. His father disinherited him and ordered his older brother to kill him. Instead, the brother helped Katut escape. He later received a letter from his sister saying that the brother had died. A week later, the sister also died. How they met their deaths is still a mystery to Katut. But his greatest grief is that they died without accepting Christ.

for September 1958

In the face of a testimony such as this, how meager seems the price we paid for our salvation! We in America do not fully realize or appreciate our Christian heritage, nor do we realize the responsibility placed upon us because of this heritage. God has blessed us abundantly and we must not fail to use this blessing to his glory.

We feel that we have a unique opportunity in Indonesia at this time. So far, the political situation has not affected us or our work in any way. Now, more than ever before, we need your prayers. Many young people came forward during the revival. Pray for them. Several patients in the hospital have professed Christ and others have shown a definite interest. Pray for them.



Missionary Describes Impressions From American and Japanese Life

James P. Satterwhite
Kyoto, Japan

HERE are some things that impressed us while we were on furlough:

America in general: The great wealth and the false trust in things; the mushrooming of housing areas; the presence of two cars and a motorboat where one car used to be; the many new and improved appliances (rather taken for granted); the advance in highways; the ease of living and the frantic rush to find time to enjoy it.

Christianity in America: The popularity and, in some cases, the superficiality of Christianity; the lack of a clear-cut stand on moral issues, making it hard to distinguish Christians from non-Christians; the complacency and indifference on the part of some toward the world outside the United States; the growth in size and number of churches, educational plants, and facilities; the sincerity of belief and purpose of many, many Christians as seen in the meetings and services in which we participated; the vital interest and concern on the part of many who are ready to count the cost of really following Christ; the deep yearning for a closer walk with God but, in many cases, the lack of the joy of a prayer fellowship with friends.

Here are some things that have impressed us since we have returned to Japan: the roads as bumpy and crowded as ever; increase in the cost of living as well as in income taxes; a new and thrilling advance in evangelism in our churches and mission points, yet a terrible awareness that we are only scratching the surface of needs in this country (and we do not forget those in other countries as well); the wonderful fellowship within our Mission family and in our relationships to our fellow Christian workers here; the warmth of the welcome we received on our arrival; the feeling that this is "home" and that we belong; the steady, remarkable growth of the hospital work and the maturing of the members of the staff, both professionally and spiritually; the many needs for equipment in the hospital, churches, and mission points.



FOR YOUR INFORMATION

Elizabeth Minshew



Special Tools on Southeast Asia

Specialized materials have been designed by the Foreign Mission Board for use by mission study leaders and circle chairmen as they prepare to teach the Graded Series books on the 1958 foreign mission theme, "Southeast Asia: New Nations of Promise." Condensed, factual information about Southern Baptist mission fields in Southeast Asia is given. The briefly stated historical and religious facts, the pictures, and the geographical presentation recreate the atmosphere of this region and lead to a deeper understanding of the peoples who make up the nations of Southeast Asia. The six items in "Your Mission Study Packet on Southeast Asia" are as follows:

Southeast Asia: New Nations of Promise, by J. Winston Crawley. Today there is new promise for the people and nations of Southeast Asia and for the gospel witness in that area. This eight-page pamphlet helps interpret that promise in the light of the historical background, tracing life in Southeast Asia from prehistoric times to the present.

Southeast Asia: Nations of Many Religions, by J. Glenn Morris and R. Keith Parks. All of the well-known religions of the world are represented among the people of Southeast Asia. This eight-page pamphlet discusses the origins, doctrines, and practices of animism, Hinduism, Buddhism, Islam, Confucianism, and Roman Catholicism and tells how evangelical Christianity is being introduced to and accepted by the people of each of these religions.

Your Picture Poster on Southeast Asia. Sixteen pictures, portraying the people, national life and customs, Southern Baptist work in its various phases, and institutions in which the missionaries serve, have been selected to help introduce the nations presented in the five mission study books. They are printed on a sheet of paper, 22 by 36 inches, that may be used as

a poster for classroom study or for display. Or the pictures may be cut apart and mounted for individual use. A mimeographed list, containing descriptions of the pictures, accompanies the poster.

Your Mission Study Map of Southeast Asia. This map gives an outline of Southeast Asia and the location of the areas of Southern Baptist work there. Enlarged views of these areas—the Philippines, Indonesia, Malaya, and Thailand—show the location of Southern Baptist mission centers. Brief demographic data on each area supplements information contained in

the five age-group books and the teachers' guides.

Your Key to Mission Study on Southeast Asia. This is a four-page compilation of all supplementary materials prepared by the Foreign Mission Board for age-group study of the theme, "Southeast Asia: New Nations of Promise." It explains the materials that are available free upon request to the Board's department of missionary education and promotion and the items on sale through the Baptist Book Stores.

Your Passport to Mission Study. This small folder points mission study leaders to *The Commission* for supplementary material.

Teachers' Guides

For the first time these guides for teachers are on sale for 25 cents each in the Baptist Book Stores. One has been prepared for each age group: Adults, Young People, Intermediates, Juniors, and Primaries.

Missionary Family Album

(Continued from page 19)

LAMBERT, Rebekah D. (Korea), Rte. 3, Lewisburg, Tenn.
 MCCOY, Dr. and Mrs. Donald B. (Brazil), 4010 Nebraska Ave., Nashville, Tenn.
 McDowell, Dr. and Mrs. Donald E. (Paraguay), 111 Runnymede Ave., Wayne, Pa.
 McGEE, Rev. and Mrs. John S. (Nigeria), Kernersville, N. C.
 McGAVOCK, Dr. and Mrs. James W., emeritus (Mexico), 2920 N. Copia St., El Paso, Tex.
 McMURRAY, Rev. and Mrs. J. D. (Uruguay), 2128 Dakota Ave., Chickasha, Okla.
 MARTIN, Rev. and Mrs. Henry D. (Nigeria), 3205 Carrington Rd., Memphis, Tenn.
 MATTHEWS, Rev. and Mrs. Jack B., Casilla 322, Tucumán, Argentina.
 MERRIFORD, Rev. and Mrs. Joseph W., Jr. (Spain), 4321 Seminary Place, New Orleans 26, La.
 MILES, Virginia, Djalan Tjipaganti 17, Bandung, Indonesia.
 MILLS, Rev. E. O., emeritus (Japan), 4504 McCart St., Ft. Worth, Tex.
 MISNER, Mariam, P. O. Box 6, Kediri, Indonesia.
 MOOREHEAD, Rev. and Mrs. Marion F., Seinan Jo Gakuin, Itozu, Kokura, Japan.
 MOSS, Rev. and Mrs. J. Ulman (Venezuela), 2349 Huckleberry Lane, Abilene, Tex.

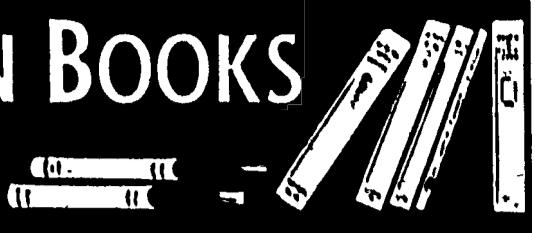
Retirements

BRATCHER, Mrs. L. M. (South Brazil), May 31.
 HAYES, Dr. and Mrs. A. E. (North Brazil), Aug. 1.
 PARKER, Rev. and Mrs. Earl (Korea), July 31.
 TUMBLIN, Rev. and Mrs. John A., Sr. (North Brazil), July 31.



THE WORLD IN BOOKS

Genevieve Green



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

Provincial Spain

In *Silk Hats and No Breakfast* (Random House, \$3.50) Honor Tracy shuns, for the most part, the "silk hats" characteristics of Spain for its "no breakfast" aspect. The journey about which she writes started at Gibraltar and progressed northward, seldom a hundred miles from the country's border with Portugal.

Often infuriated with conditions, Miss Tracy sometimes seems to praise and condemn at the same time. Using her title line, she writes: "No expense is too great, no trouble too much, when it comes to diddling the outside world with a show of efficiency; the motto is: 'Silk hats before breakfast!'"

This is a picture of provincial Spain. The author is not a traveler who mistakes life in cosmopolitan centers for the real thing. She travels on rickety buses, eats at workmen's cafes, stays in small lodgings. The reader who knows Spain mostly through travelogues centered in Madrid, Barcelona, and other tourist cities will gain a new slant on the land of romance.

East Africa in Slave Days

Like to put yourself in the shoes of a slave runner—feel as he felt, think as he thought? The main character in *Kiboko*, by Daniel P. Mannix (Lippincott, \$4.95), is a slave runner named Rutledge, late of South Carolina; the time is shortly after the War Between the States.

The story begins with an exciting scene aboard an English ship when a slaver is sighted. Rutledge is the captain of that slave ship. Before the tale ends he has joined himself to an Arab slave trader, taken control of an African tribe, and married one of two American missionaries among them.

Although it is given a fictitious name, Uganda in East Africa is the locale of most of the story. The novel has some of the objectionable features of most modern fiction, but its author knows how to bring his characters alive and how to make his readers breathe the atmosphere of the times he portrays.

Missionary Family in Japan

Elizabeth P. Fleming, a daughter of missionary parents, knows how to tell the true story of their experiences in real storybook fashion for children. The family in her book, *Gift from the Mikado* (Westminster, \$2.95), consists of

father, mother, two sons, two daughters, and the Chinese helpers in the home. The oldest child is eleven.

Her story is not greatly concerned with missionary work, but rather with the experiences of the children in the foreign country, Japan. The family is stationed in the interior town of Marioka. (The writer was actually the first foreign baby born in this town.)

The "gift of the Mikado" is a small, exquisite Japanese chest presented to the father. It gives the family prestige. The Japanese people who see it accept them as above the ordinary foreigners in their midst.

Incidents in the story include the family's move to Marioka (six days by ricksha), making friends, a walking trip, a marriage, and other experiences.

Friendly Chinese Dragon

So Hi and the White Horse, by Cynon Beaton-Jones (Vanguard, \$3.00), a delightful fantasy, concerns the rescue from the bandit Lee Go of Mandarin Fu-Rec's white horse. He is a remarkable horse because any wish made immediately after he stamps his foot three times will be granted. What if the bandit should wish to become emperor?

Bu Tai, the horse's groom, decides to secure the help of So Hi, who, although he is a small boy, is Lord High Keeper of the Emperor's dragon. They must find the horse before it stamps its foot.

Other characters are Blan Ko the soldier, who is overly concerned about the brightness of his uniform, Sly Mee the rice farmer, Yappa the dog, and, most interesting of all, Dripoff the dragon. Of course, they do find the horse. But you could never, never guess what the wish happened to be when, at last, the horse stamped his foot.

Child of Rural Japan

Eleanor Frances Lattimore, author of so many delightful stories about Chinese children, has written one about the Japanese.

Happiness for Kimi (Morrow, \$2.50) is the story of a little girl who is left in the village with her aunt when the rest of her family moves to the city. Kimi is disappointed and lonely for her family, but she does not make trouble about it. She has adventures even in the small village. And the time comes when she can join her family.

This is a quiet story with its moral beneath the surface but effectively present.

The Mexican War

Sons of Montezuma, by James L. Summers (Westminster, \$2.95), is a story of young men at war a century ago. Texas had been annexed to the United States, and Mexico feared that more of her northern provinces might be lost. Santa Anna marshals his forces—among them young Mexican cadets—to meet General Winfield Scott's United States troops.

A story written for young adults, its hero is Private Jack Ransome, of Boston and points west. His particular friend is a Texan. The action follows the Vera Cruz landing of the United States troops and their route to Mexico City and the "Halls of Montezuma." Keeping his account true to history, but building its interest around fictitious characters, the author lets his readers feel war as it was in those days. The soldiers' attitude toward their leaders (Captain Robert E. Lee, of Virginia, is one of them), the political wrangling about the war, sectional interests, and the plight of youth caught in the web of war are all portrayed.

Middle East Panorama

A concise, lucid account of the so-called Middle East as it was from the days of Abraham—who unknowingly "traversed the heart" of it—until the present time, is found in John S. Badeau's book, *The Lands Between* (Friendship, \$2.95).

The reader can almost feel the heart-throb and the pulse beat of the Moslems in his splendid description of how and why the people of the Arabic-speaking Moslem world think and act as they do. The closing pages challenge Christians, especially missionaries who are living in Middle Eastern lands, to live at their maximum for Christ.

The author, an ordained Presbyterian minister, spent twenty-five years in Christian service in the Middle East. This, coupled with his unusual knowledge of some of the Semitic languages, particularly Arabic, admirably equipped him for writing such an informative book.—ANNIE BELLE SELLERS

Sententia Reviews

Behold God's Love, by Hazel Mason Hadley (John Knox, \$2.50), for young people, has daily meditations, grouped by subject matter, for a whole year; an amazing variety of pertinent thoughts.—J. MARSHALL WALKER

The Holy Spirit in Your Life, by Andrew W. Blackwood, Jr. (Baker, \$2.50), has something to say and is written in a clear style; each chapter brings a different message on the Holy Spirit.—J.M.W.

Relentless Strangers, by Edward W. Warner (Muhlenberg, \$2.50), gives in dramatic form an unusual view of ten biblical episodes involving the teaching and work of Jesus.

New Appointees

(Continued from page 21)



MALONE, JANIS METCALF (Mrs. WILLIAM PATTON, JR.)

b. Ft. Worth, Tex., Oct. 21, 1929, ed. Baylor University, Waco, Tex., B.A., 1950; S.W.B.T.S., 1951. Baylor University; dining room worker, 1947-48; switchboard operator, 1948-49. Appointed for Argentina, May, 1958. m. William Patton Malone, Jr., Aug. 4, 1950. Children: Michael Charles, 1952; Deborah Leigh, 1956.

ARGENTINA



MORSE, JAMES OTTO

b. Calvin, Okla., Sept. 18, 1927, ed. Schreiner Institute, Kerrville, Tex., 1945-46; Agricultural and Mechanical College of Texas, College Station, B.S., 1949; University of Oklahoma School of Medicine, Oklahoma City, M.D., 1953; S.W.B.T.S., summers, 1949, 1950, 1953. Printer, Kerrville, Tex., 1944-46, 1950. Holdenville, Okla., 1946; student aide, Naval Research Laboratory, Washington, D. C., 1948; intern, Los Angeles County (Calif.) General Hospital, 1953-54; medical officer, U. S. Army, 1954-56; resident physician, University Medical Center, Oklahoma City, 1956-58. Appointed for Colombia, May, 1958. m. Esther Ruth Cowert, Oct. 22, 1953. Permanent address: Box 231, Wingate, N. C.

MORSE, ESTHER COWERT (Mrs. JAMES OTTO)

b. Rio de Janeiro, Brazil, Mar. 11, 1922, ed. Holmes Junior College, Goodman, Miss., A.A., 1939; Baylor University, Waco, Tex., A.B., 1941, further study, 1941-42; Tulane University School of Social Work, New Orleans, La., 1942-43; Charlotte (N. C.) Memorial Hospital School of Nursing, R.N., 1947-50; S.W.B.T.S., 1953. Translator, U. S. Office of Censorship, New Orleans, 1943-45; nurse, Charlotte, 1950-53. Ft. Worth, Tex., 1953. Ridgecrest (N. C.) Baptist Assembly, 1953. Los Angeles Co., Calif., 1953-54. Wingate (N. C.) College, 1954-56. Oklahoma City, Okla., 1956-58. Appointed for Colombia, May, 1958. m. James Otto Morse, Oct. 22, 1953. Child: Martha Ruth, 1954.

COLOMBIA



SEABORN, MILES LAFAYETTE, JR.

b. Drumright, Okla., Apr. 3, 1930, ed. Oklahoma Baptist University, Shawnee, B.A., 1953; S.W.B.T.S., B.D., 1957. Water front director, Falls Creek (Okla.) Baptist Assembly, summers, 1947-49; music and youth director, First Church, Wynne Wood, Okla., 1948-50; music and educational director, First Church, Watonga, Okla., 1950-51; associate pastor, Oklahoma Avenue Church, Shawnee, 1951-52; pastor, Seventh Street Church, Wewoka, Okla., 1952-58. Appointed for the Philippines, May, 1958. m. Linda Jeanne Hammons, Jan. 26, 1951. Permanent address: 317 W. Seminole, Seminole, Okla.

SEABORN, JEANNE HAMMONS (Mrs. MILES LAFAYETTE, JR.)

b. Shawnee, Okla., Nov. 26, 1929, ed. Oklahoma Baptist University, Shawnee, B.S., 1951; S.W.B.T.S., 1953-55. Counselor, G.A. camp, Oklahoma, summer, 1949; staff worker, Ridgecrest (N. C.) Baptist Assembly, summer, 1950; assistant, private kindergarten, Shawnee, 1951-52. Appointed for the Philippines, May, 1958. m. Miles Lafayette Seaborn, Jr., Jan. 26, 1951. Children: Miles Lafayette, III, 1952; Ina Jeanne, 1955; Neal Wayne, 1958.

PHILIPPINES



THOMPSON, DAVIS HENRY

b. Florence, Ala., July 14, 1924, ed. Alabama Polytechnic Institute, Auburn, 1946; Howard College, Birmingham, Ala., 1947; Alabama State Teachers College, Florence, B.S., 1949; N.O.B.T.S., B.D., 1952. U. S. Army Air Forces, 1943-45; associate pastor, Third Street Church, New Orleans, La., 1949-51; field worker, Muscle Shoals Association, Moulton, Ala., 1954-55; pastor, Spruce Pine (Ala.) Church, 1948-49, Laton Hill Church, Chatom, Ala., 1951-53, Spring Bank Church, Chatom, 1952-53; Rockwood Church, near Russellville, Ala., 1953-54; First Church, Town Creek, Ala., 1955-58. Appointed for Argentina, May, 1958. m. Thelma Lorene Hussman, Nov. 29, 1948. Permanent address: 3104 Colbert St., Sheffield, Ala.

THOMPSON, LORENE HUFFMAN (Mrs. DAVIS HENRY)

b. Nashville, Tenn., Dec. 29, 1927, ed. Alabama State Teachers College, Florence, B.S., 1949; N.O.B.T.S., 1949-50. Public school teacher, Florence, 1949; Chatom, Ala., 1952-53; secretary, Third Street Church, New Orleans, La., 1949-50. Appointed for Argentina, May, 1958. m. Davis Henry Thompson, Nov. 29, 1948. Children: Dan Edward, 1954; James Wesley, 1956; Kenneth Charles, 1957.

ARGENTINA



Appointed June 19, 1958

BRUNSON, JULIAN RALPH

b. Allendale Co., S. C., Mar. 26, 1926, ed. Providence (R. I.) Bible Institute (now Providence Barrington Bible College), diploma, 1949; Carson-Newman College, Jefferson City, Tenn., A.B., 1951; S.W.B.T.S., B.D., 1955. Staff worker, Ridgcrest (N. C.) Baptist Assembly, summers, 1942-44; U. S. Army Air Forces, 1944-46; director of music, First Church, Crossville, Tenn., 1950-51; missionary, Stone Association, Tenn., 1952; pastor, mission of First Church, Salisbury, N. C., 1949, Springfield (Ga.) Church, 1953-58. Appointed for Malaya, June, 1958, m. Charlotte Adell Hicks, June 7, 1952. Permanent address: P. O. Box 439, Conover, N. C.



BRUNSON, CHARLOTTE HICKS (Mrs. JULIAN RALPH)

b. Hamilton Co., Tenn., Jan. 26, 1930, ed. Carson-Newman College, Jefferson City, Tenn., B.S., 1952; S.W.B.T.S., 1952-53, Secretary, Sarasota (Fla.) Church, 1947; summer worker, Hamilton Co. Association, Chattanooga, Tenn., 1950, 1951. Appointed for Malaya, June, 1958, m. Julian Ralph Brunson, June 7, 1952. Children: James Ralph, 1953; Richard William, 1957.



MALAYA

CLENDINNING, BYRON ARTHUR (PAT), JR.

b. McComb, Miss., May 21, 1926, ed. Millsaps College, Jackson, Miss., B.A., 1948; S.W.B.T.S., M.R.E., 1953, D.R.E. expected, 1958. WJDX, Jackson: staff announcer, assistant program director, 1944-47, program director, 1948, advertising account executive, 1951; youth director, First Church, Jackson, 1952; educational director, First Church, Jackson, 1953-56, Haltom Road Church, Ft. Worth, Tex., 1956-58; teaching fellow, S.W.B.T.S., 1957-58. Appointed for Europe, June, 1958, m. Monte Lee McMahan, July 21, 1957. Permanent address: 4005 Hanging Moss Rd., Jackson, Miss.



CLENDINNING, MONTE McMAHAN (Mrs. BYRON ARTHUR, Jr.)

b. Batesville, Miss., Oct. 19, 1922, ed. Blue Mountain (Miss.) College, B.A., 1944; S.W.B.T.S., M.R.E., 1952; Texas Christian University, Ft. Worth, 1956-57. Business education teacher, Jonesboro, Miss., 1944-45, West Point, Miss., 1946-48; educational secretary, First Church, Philadelphia, Miss., 1945-46, First Church, West Point, 1948; educational director, Northside Church, Jackson, Miss., 1948-50, First Church, Batesville, 1951, First Church, Greenwood, Miss., 1952-55; associate professor of religious education, S.W.B.T.S., 1955-58. Appointed for Europe, June, 1958, m. Byron Arthur (Pat) Clendinning, Jr., July 21, 1957.

EUROPE

GREGORY, LESTER LAVERNE

b. Kirksville, Mo., Sept. 15, 1910, ed. Northeast Missouri State Teachers College, Kirksville, B.A., 1932; Central Baptist Theological Seminary, Kansas City, Kan., B.D., 1936; S.B.T.S., Th.M., 1938. Associate pastor, First Church, Kirksville, 1949-51; pastor, Walsontown Church, Kirksville, 1949-52, First Church, Queen City, Mo., 1951-57, First Church, Green City, Mo., 1953-56; worker, Baptist Book Store, Kansas City, Mo., 1953-56; S.B.T.S., 1957-58. Appointed for Chile, June, 1958, m. Betty Arlene Goad, May 28, 1955. Permanent address: 12-16 N. Green St., Kirksville, Mo.



GREGORY, BETTY GOAD (Mrs. LESTER LAVERNE)

b. St. Louis, Mo., Nov. 23, 1933, ed. Northeast Missouri State Teachers College, Kirksville, B.S., 1955, M.A., 1957; Central Baptist Theological Seminary, Kansas City, Kan., 1955-56; S.B.T.S., M.R.E., 1958. Assistant piano instructor, Hickman School of Music, St. Louis, 1948-50; summer missionary in Seattle, Washington; for Missouri B.S.U., 1954. Appointed for Chile, June, 1958, m. Lester Laverne Gregory, May 28, 1955.

CHILE

HARRELL, RALPH WEBSTER

b. Chowan Co., N. C., Aug. 8, 1939, ed. Wake Forest (N. C.) College (now located in Winston-Salem, N. C.), B.A., 1951; S.B.T.S., B.D., 1957. Student worker, Sunday school department of the North Carolina Baptist Convention, summers, 1949-1950; assistant pastor and educational director, First Church, Hamlet, N. C., 1951-53; pastor, New Liberty Church, Henryville, Ind., 1954-55; Clifton Heights Church, Louisville, Ky.; choir director and youth worker, 1954-55, pastor, 1955-58. Appointed for East Africa, June, 1958, m. Rosalind Knott, July 27, 1952. Permanent address: c/o Mrs. W. W. Harrell, Rte. 3, Edenton, N. C.



(Continued on page 30)

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MING LI (Juniors)

by Harriette King

Intertwined in a natural way in this story about Ming Li are the customs of the people and the products of the country, Communist terrorists and new villages for refugees, Buddhist beliefs and work of Christian missionaries. Ming Li, an eleven-year-old Chinese boy in Malaya, considers his long search for his parents almost futile—then something wonderful happens. **50¢**

Ming Li—Teacher's guides. **25¢**

CARLOS AND THE GREEN CAR (Primaries)

by Fern Harrington

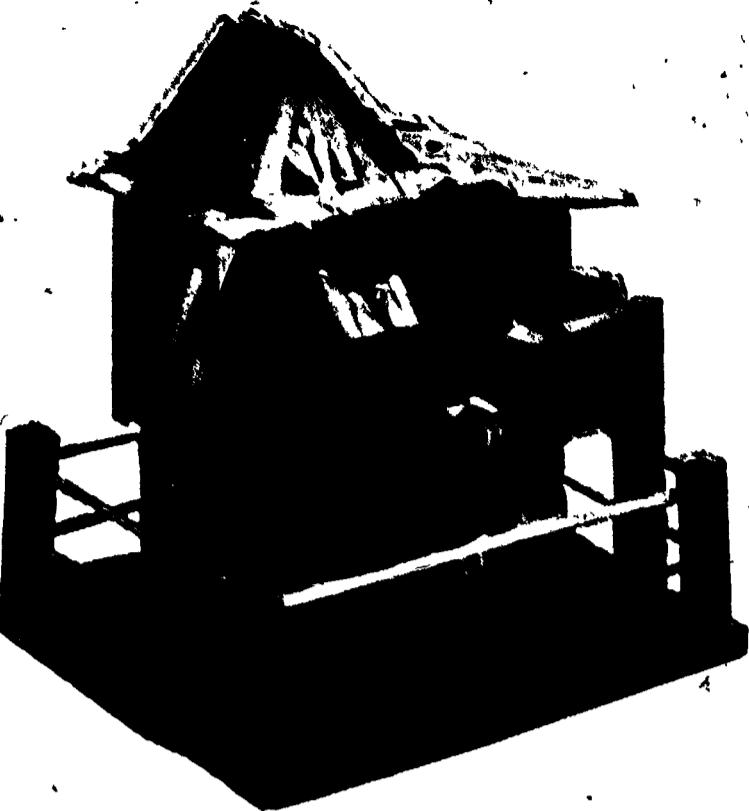
Carlos was afraid of the lady with the green car because he had heard that she took children off. He became frightened again when a "ghost" followed him home. Then he found out about the ghost and later rode in the green car himself. This book tells also about Filipino homes, games, fiestas, food, and clothes. **50¢**

Carlos and The Green Car—Teacher's guides. **25¢**

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Prepared as teaching tools, these slide sets are effective in illustrating the mission study books in the 1958 Foreign Mission Graded Series. Each set has 14 full-color slides and a guide sheet. All the sets are neatly boxed to make them easy to use, file, and store. Order by book title.

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by Eleanor Bridges, mural artist

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No. P-15H-100 Set of four murals in printed envelope, \$1.00



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This item is made of a length of bamboo stick, which is split on one end and has a sound hole in the other end. Devil chaser music is made by hitting the split end on the wrist bone. Imported.

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IGOROT MAN AND WIFE DOLLS

This pair of man and wife cloth dolls features the dress of the Igorot natives. They are wearing colorful hand-woven skirts and heads and are carrying a small hand-woven bamboo basket. Imported.

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CHENILLE KRAFT MISSION KIT

This kit contains a generous supply of cloth-covered, flexible wire pipe cleaners in various colors, thicknesses, and styles. With these, children can create their own native mission villages—huts, trees, boats, and people—as pictured in mission murals (P-15H-100). Comes complete with book of instructions.

No. M-10-100 \$1.00

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New Appointees

(Continued from page 27)



HARRILL, ROSALIND KNOTT (Mrs. RALPH WEBSTER)

b. Granville Co., N. C., May 23, 1929, ed. Meredith College, Raleigh, N. C., A.B., 1951; W.M.U. Training School (now Carver School of Missions and Social Work), 1951-53; S.B.T.S., 1953. Field worker, Sunday school department of the North Carolina Baptist Convention, summers, 1949, 1950; eighth-grade teacher, Rockingham, N. C., 1953-53; substitute teacher, junior and senior high schools, Louisa, Ky., 1954-56. Appointed for East Africa, June, 1958, m. Ralph Webster Marrell, July 27, 1952. Children: Ralph Stephen, 1953; Beverly Jean, 1957.

EAST AFRICA



JOHNSON, DANIEL CALHOUN

b. Sampson Co., N. C., July 29, 1924, ed. Campbell College, Buies Creek, N. C., 1942-43; Furman University, Greenville, S. C., A.B., 1947; S.W.B.T.S., B.D., 1951; S.E.B.T.S., 1954-55. Teacher, Garland (N. C.) High School, 1947-48; interim pastor, Concord Church, Roschill, N. C., 1947-48; supply pastor, Shiloh and Island Creek Churches, near Wallace, N. C., 1955; pastor, Willard and Mt. Holly Churches, Wallace, 1944; Pattonville (Tex.) Church, 1949-51; Powderly (Tex.) Church, 1950-51; Roxton (Tex.) Church, 1951-54; Jackson Park Church, Kannapolis, N. C., 1955-58. Named special appointee for Chile, June, 1958, m. Sarah Lavinia Kennedy, Aug. 12, 1951. Permanent address: c/o Rev. Leonidas L. Johnson, R.F.D., Magnolia, N. C.

JOHNSON, SARAH KENNEDY (Mrs. DANIEL CALHOUN)

b. Clinton, N. C., Mar. 10, 1925, ed. Bob Jones College, Cleveland, Tenn. (now Bob Jones University, Greenville, S. C.), certificate, 1944; Columbia (S. C.) Bible College, B.A., 1948; Woman's College of the University of North Carolina, Greensboro, summers, 1947, 1949. Secretary, Camp Sequoyah, Weaverville, N. C., summers, 1944, 1945; Bible teacher, Old Town School, near Winston-Salem, N. C., 1948-51. Named special appointee for Chile, June, 1958, m. Daniel Calhoun Johnson, Aug. 12, 1951. Children: Mia Gordon, 1952; Amy Carmichael, 1954; Phillip Howard, 1955; Evan Roberts, 1957.

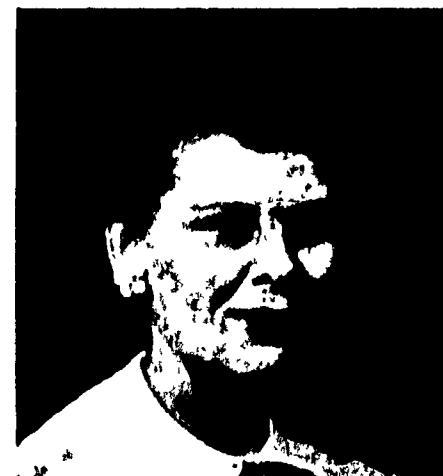
CHILE



LOVAN, NADINE

b. Calhoun, Ky., Feb. 10, 1930, ed. Paducah (Ky.) Junior College, A.A., 1950; Georgetown (Ky.) College, A.B., 1952; N.O.B.T.S., M.R.E., 1956. Teacher, Adairville, Ky., 1953-54; Galt, Calif., 1956-58; secretary, Adairville Church, 1953; summer missionary for the Southern Baptist Home Mission Board, California, 1954, 1956; Arizona, 1955. Appointed for Ghana, June, 1958. Permanent address: c/o Oscar Lovan, P. O. Box 7, Adairville, Ky.

GHANA



OLIVER, DEVELLYN

b. Hampton, Ark., Mar. 29, 1932, ed. Baylor University School of Nursing, Waco, Tex., B.S., 1954; N.O.B.T.S., 1957-1958. Nurse's aide, Hillcrest Memorial Hospital, Waco, 1951; nurse, Hillcrest Hospital, 1953-54; Arkansas Baptist Hospital, Little Rock, 1954-55; Calhoun County Hospital, Hampton, 1955-57; Southern Baptist Hospital, New Orleans, La., 1957-58. Appointed for the Philippines, June, 1958. Permanent address: Hampton, Ark.

PHILIPPINES



PARKER, WYATT MORTIMER

b. Knoxville, Tenn., Mar. 29, 1928, ed. University of Tennessee, Knoxville, 1945-46; Carson-Newman College, Jefferson City, Tenn., B.S., 1949; S.B.T.S., B.D., 1952. Minister of music and pastor's assistant, Lincoln Park Church, Knoxville, 1947-49; minister of music and education, Buccel (Ky.) Church, 1949-50; assistant pastor, Tabernacle Church, Richmond, Va., 1952-53; pastor, Dawson Church, Philpot, Ky., 1951-52; Providence Church, Gloucester Co., Va., 1955-58. Appointed for Equatorial Brazil, June, 1958, m. Cosette Joyce Carter, Dec. 21, 1948. Permanent address: c/o J. C. Parker, 1504 Ault Rd., Knoxville, Tenn.

PARKER, COSETTE CARTER (Mrs. WYATT MORTIMER)

b. Pigeon Forge, Tenn., May 9, 1928, ed. Meredith College, Raleigh, N. C., 1945-46; University of Tennessee, Knoxville, B.S., 1949. Staff worker, Ridgecrest (N. C.) Baptist Assembly, summer, 1946; choir director, Epworth Methodist Church, Knoxville, 1948-49; choral music teacher, junior high school, Louisville, Ky., 1949-51; high school teacher, Bon Air (Va.) School for Girls, 1954-55. Appointed for Equatorial Brazil, June, 1958, m. Wyatt Mortimer Parker, Dec. 21, 1948. Children: Christine Dayle, 1951; Rebecca Joyce, 1953; James Newell, 1956; John Wynt, 1958.

EQUATORIAL BRAZIL

PARKMAN, WILLIAM HUGO

b. Langdale, Ala., Dec. 11, 1919, ed. Alabama Polytechnic Institute, Auburn, B.S., 1942; Alabama State Teachers College, Jacksonville, summer, 1940, U. S. Navy, 1942-46; owner and manager, Parkman Hotel Court, Langdale, 1946-57; business manager, Philippine Baptist Mission, 1958. Named special appointee for the Philippines, to be business manager of the Philippine Mission, June, 1958, m. Doris Ruth McKoy, Dec. 31, 1946. Permanent address: Langdale, Ala.



PARKMAN, Doris McKoy (Mrs. WILLIAM HUGO)

b. Logan, Ala., Apr. 22, 1922, ed. Alabama College, Montevallo, B.S., 1945; W.M.U. Training School (now Carver School of Missions and Social Work), 1945-46. Secretary, Southern Baptist Sunday School Board, Nashville, Tenn., summer, 1945, 1946. Named special appointee for the Philippines, June, 1958, m. William Hugo Parkman, Dec. 31, 1946. Children: Daniel Kirven, 1948; Susan Lydia, 1950; William Henry, II, 1952; Leslie Claire, 1955; Laura Ruth and Olivia Anne (twins), 1957.

PHILIPPINES

PERRYMAN, MAURINE TATE

b. Lexington, N. C., May 22, 1923, ed. Woman's College of the University of North Carolina, Greensboro, A.B., 1944; High Point (N. C.) College, summer, 1945; University of North Carolina, Chapel Hill, summer, 1950; Carver School of Missions and Social Work, M.R.E., 1958. Teacher, Fair Grove, N. C., 1944-48; Kannapolis, N. C., 1948-56. Named special appointee for the Near East, June, 1958. Permanent address: P. O. Box 509, Thomasville, N. C.

NEAR EAST



SPIEGEL, DONALD JAMES

b. St. Louis, Mo., July 25, 1928, ed. Moody Bible Institute, Chicago, Ill., 1946-47; Midwest Bible Institute, St. Louis, certificate, 1949; Wheaton (Ill.) College, B.A., 1953; S.W.B.T.S., B.D., 1958. Pastor, Morgan Mill (Tex.) Church, 1956-58. Appointed for Equatorial Brazil, June, 1958, m. Betty Virginia Wooton, Aug. 13, 1949. Permanent address: 2903 A Harper St., St. Louis, Mo.

SPIEGEL, BETTY WOOTON (Mrs. DONALD JAMES)

b. West Manchester, Ohio, June 7, 1927, ed. Moody Bible Institute, Chicago, Ill., certificate, 1948; S.W.B.T.S., A.R.E., 1956. Telephone operator, Ohio Bell Telephone Co., West Manchester, 1944-45; worker, business concerns, Sidney, Ohio, 1945-46, 1948-49; Lombard, Ill., 1949-53. Appointed for Equatorial Brazil, June, 1958, m. Donald James Spiegel, Aug. 13, 1949. Child: David James, 1953.

EQUATORIAL BRAZIL



Foreign Mission News

(Continued from page 13)

The first Baptist student center in Taiwan was opened last year in Tainan. It is under the direction of Miss Gladys Hopewell. These centers minister to students who are seeking Christ and those who are already Christians.

Reaching Taiwanese

Baptist work among the Taiwanese got under way early this year with the official opening of a chapel in the heart of the Taiwanese section of

Taipei. This new venture was ignited by Taiwanese students at the Baptist theological seminary who have a zeal to reach their own people in their own language. They were backed by the Taiwan Baptist Convention.

Formerly Southern Baptist missionaries worked only with Mandarin-speaking Chinese who came to Taiwan from the mainland of China. None of the missionaries can speak Taiwanese. Yet, of the 10,000,000 people on Taiwan, 6,000,000 are Taiwanese.

"As Christ's message is spread across this vast island, may it go in all the

tongues of all the people that these people may know the power and love of God's salvation," says Missionary Britt E. Tillery, Jr.

Results

More than 425 decisions for Christ were registered during the simultaneous revival crusade in the 10 Baptist churches of northern Taiwan last spring.

The chapels in the north sponsored a similar campaign in June, and the churches and chapels in the central and southern section of the island will have their revivals in September.



YOU AND YOUR MISSIONARIES

Rogers M. Smith

A "Missionary" Baptist Church

THE 1958 *Southern Baptist Handbook* states that there are 31,297 churches affiliated with the Southern Baptist Convention. Of these, 15,064 are in open country, 4,777 in villages, 3,838 in towns, and 7,618 in cities. Their total membership is 8,966,255.

How many of these churches are truly missionary in spirit? Do the pastors preach on missions? Is there a missionary concern and compassion among the members? Are there active Woman's Missionary Unions, Brotherhoods, and Training Unions in these churches? Are missionary programs conducted regularly? Are outside speakers invited into the churches to inform the people about missionary work at home and around the world? Is there a real prayer concern for missions?

Are there mission volunteers among the young people of these churches? How many? As of July 29, 1958, there were 1,251 missionaries under appointment by the Foreign Mission Board. There were about an equal number of home missionaries. At the same time there were approximately 28,000 pastors here in the homeland, plus many preachers in denominational work of one kind or another.

A recent visitor from Norway stated that Baptists there have one foreign missionary for every 300 church members. A visitor from New Zealand said that Baptists there have one missionary for every 500 church members. As stated above, there are nearly 9,000,000 church members here in the homeland with 1,251 missionaries abroad. This means that Southern Baptists have approximately one foreign missionary for every 7,300 church members. Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board, says that we should have a minimum of 2,500 foreign missionaries. This goal is certainly attainable if our churches will help challenge young people to missionary service around the world.

Are we missionary in our stewardship? In 1957 Southern Baptists gave \$397,550,347 for all causes. Of this

amount, approximately \$70,000,000 went for missionary work. A fraction over \$14,000,000 went for foreign missions. This means that the per capita gift for foreign missions is approximately \$1.56, or, stated in another way, it means that out of each *collection plate* dollar approximately three and one half cents goes for foreign missions. Do you really believe that we can call ourselves "missionary" when we give only three cents out of the dollar to send the gospel to the multitudes around the world who sit in darkness waiting for the light of Jesus?

The two primary sources of financial support for the foreign mission program are the Cooperative Program and the Lottie Moon Christmas Offering. Many of our churches are increasing their percentage of gifts through the Cooperative Program, and they are thereby having a larger share in the total mission program of Southern Baptists. The churches are being challenged to increase their portion to the Cooperative Program by 2 per cent or more each year for the next few years. As your church comes to adopt its 1959 budget, will you not do your best to see that a larger share of its income goes through the Cooperative Program?

Yes, a "missionary" Baptist church is one that studies missions, practices missions, prays for missions, and supports missions with men and money. Let's make every Southern Baptist church really missionary.

Answered Prayer

(Continued from page 5)

"Jesus is come!" I went to greet him but the little door was fastened so that I could not go out. I could see out, however, and I saw the Lord Jesus, dressed in a blue garment with black shoes on his feet, descending a big stairway just opposite the little door of the guest room. I could not see his whole person but only the lower half of his body and the very

large feet. To me this meant, "Go witness for me."

In August, 1952, my case was dismissed and I was freed. Evidence had come that the loss of the money was not my responsibility. I wanted to be a real Christian but did not know just how to do that. The Lord opened the way for me to attend a Bible school.

In the Bible school we had a time for individual prayer. I knew that I needed constantly to pray. The Lord answered many of my prayers. I will mention a few of them.

I needed to pray about the love of money. I read 1 Timothy 6:7-12, where we are reminded that we brought nothing into the world and can carry nothing out and where we are admonished to "follow after righteousness, godliness, faith, love, patience, meekness;" that we may "lay hold on eternal life." I was delivered from the bondage of the love of money.

I needed to pray about the love of the world. I read Matthew 4:8-11, where Jesus' temptation is recounted, and also 1 John 2:15-17. These Scripture passages helped deliver me from the love of the world.

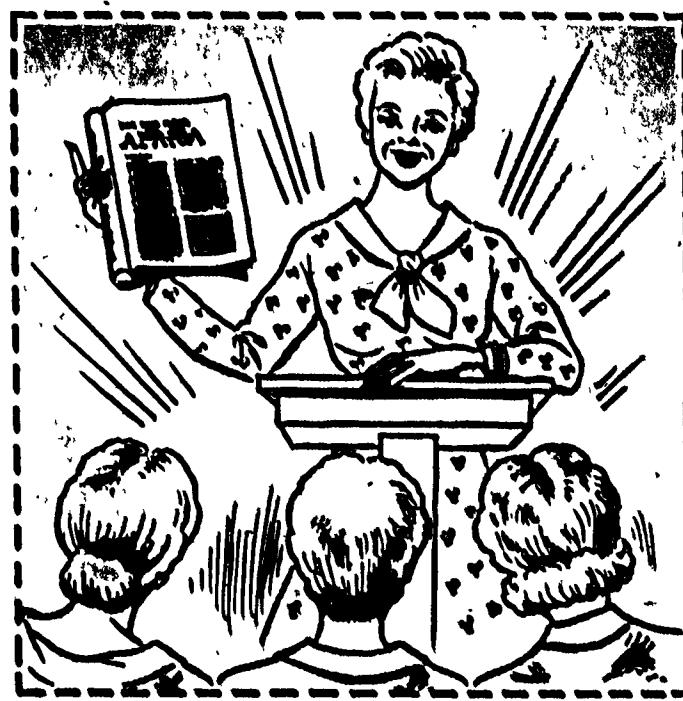
I needed to pray about having wrong thoughts. Galatians 5:24 gave me relief: "And they that are Christ's have crucified the flesh with the affections and lusts." I needed to pray for holiness in living. Second Timothy 2:21 helped me.

I needed to pray for more love to Christ. I was reminded that Jesus said, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." I read also Luke 9:23: "And he said to them all; If any man will come after me, let him deny himself, and take up his cross daily, and follow me." By reading God's Word and by the leading of the Holy Spirit I resolved to always love the Lord.

I needed to pray about the future. The assurances of Romans 8:35-39 were brought to my attention. These truths and many others became written upon my heart.

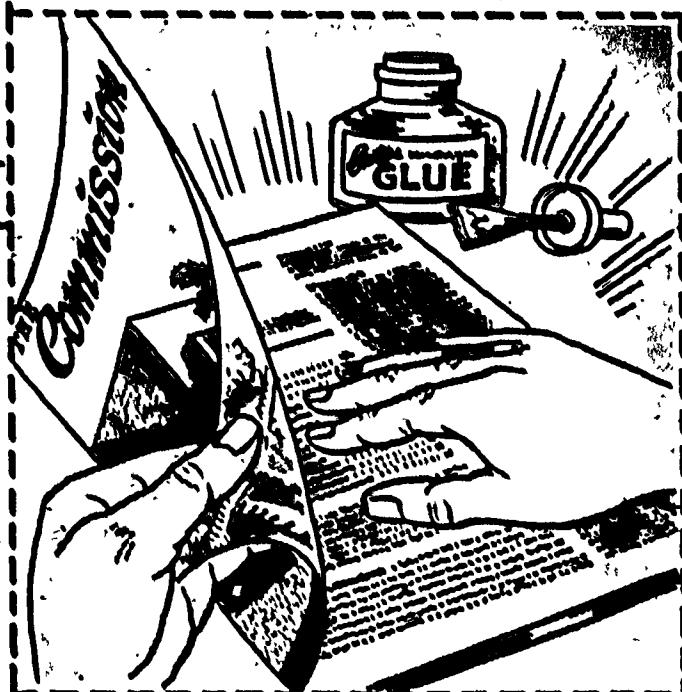
Since finishing school, I have been busy helping in the work of the Lord. I still need to pray the Holy Spirit to fill and use me. May the Lord bless all who hear or read this testimony.—Liu Hou Cui, Christian in Taiwan (sent by Clifford Barratt, missionary to Taiwan)

THE READERS SPEAK . . .



I am sure I could not be a chairman of a business women's circle or teacher of an Adult Bible class without *The Commission*.—Mrs. Peggy Kirk, Paintsville, Kentucky

What a glorious achievement the May number is. Just got the cover glued back yesterday.—J. W. Rigney, Mesilla Park, New Mexico



My parents subscribed for the forerunner of *The Commission* in their effort to keep good reading material before their children. At the age of twelve I was led through reading this magazine to feel that God could best use my life on the mission field.—I. N. Patterson, missionary to Nigeria



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