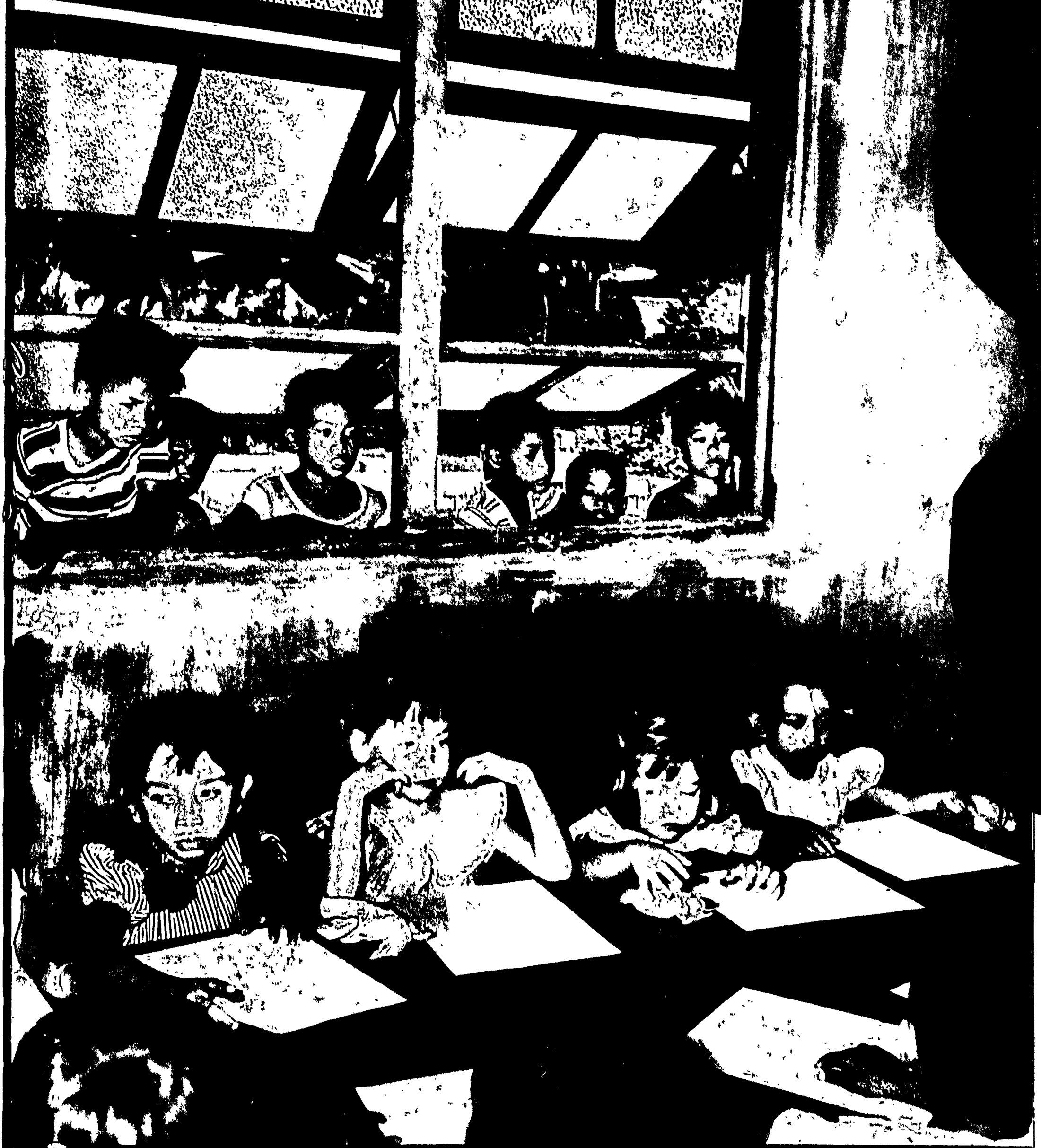


THE

Commission



No Beauty Here?



No beauty here. What mortals these whose children play
the dusty streets
With no clothes save those that God endows to all from
birth?

They pick their playthings from that rubbish piled by
neighbors in the street
And share with vultures what they both may find of worth.

What dim prospect, think we, there is that these may
ever come to know

The blessings of a Christian home, or be the channel of
His grace.

Yet, we chance a word for Him who died for such as these
—and then we wait.

As if in unbelief, there is a stare—a gaze—and then a
smile comes on the little face.

Time goes by. Almost a year it's been since first we met
that sultry day.

But Sunday last, I thought as I beheld him singing in the
cherub choir,

His new-found way of life reflecting sunshine through his
tiny, sun-browned face—

What fools we be who think that God can't fashion angels
from the mire.

Vanish! Vanish! Vanish, thought that comes from
Satan's pit!

Beauty, though it be disguised in hellish forms, is always
near.

Forbid it, God, no matter what might be the casement of
thy mortal creatures seen,

That these foul lips should e'er utter such a curst refrain,
“There is no beauty here.”

—James O. Teel, Jr.

THE *Commission*

EUGENE L. HILL, Acting Editor

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EVANGELISM

in Argentina

By Charles W. Campbell

THERE is growing concern among the Baptists of Argentina that the people of their country experience a great revival. Baptist churches in Argentina baptized one person for each sixteen members during 1958. Some pastors say that the average ought to be one baptism for each ten church members, and others even dare believe that one for each six members is possible. Two outstanding churches in this respect are the First Baptist Churches of Mendoza and Paraná where an aggressive educational program is preparing and using new converts.

This concern for a revival is leading an increasing number of Baptists in Argentina to strive for better evangelism methods. Their efforts were given a boost last September by the visit of Dr. Leonard Sanderson, secretary of evangelism for the Southern Baptist Home Mission Board, and Rev. G. B. (Jack) Stanton, evangelism secretary for the Colorado Baptist Convention. While in Argentina these men helped conduct associational clinics in preparation for the emphasis being given to evangelism during 1959. In previous years Dr. Roland Q. Leavell and Dr. C. Y. Dossy helped prepare the way for a perennial program of evangelism in the local churches.

Last October the evangelism board of the Argentine Baptist Convention made two far-reaching actions in accordance with the convention's decision to join Baptists around the world in observing special emphases during the next few years. First, it named a promoter of evangelism to direct the 1959 evangelistic emphasis. There is every reason to believe that this will become a permanent position with the board as the value of such a person is recognized.

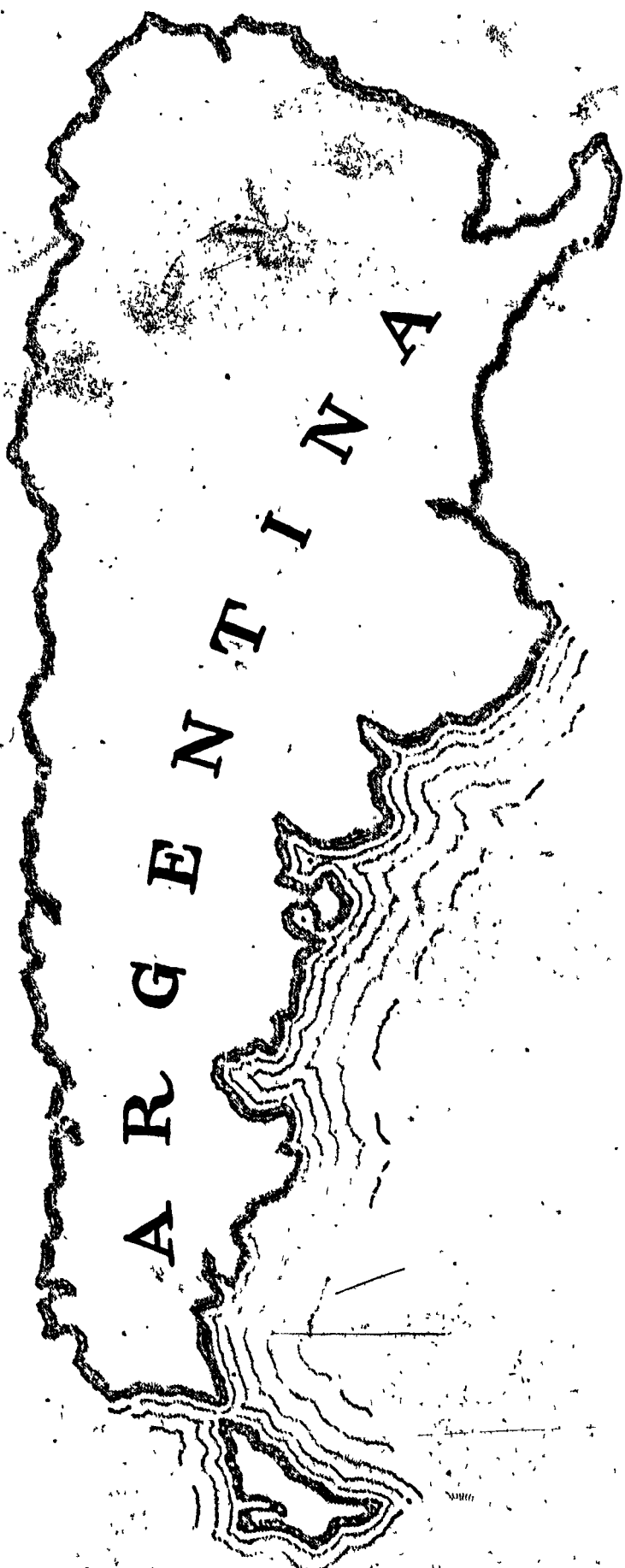
Second, the board adopted a program of evangelism for 1959, asking the 170 Baptist churches in 11 associations to co-operate in 16 steps leading

up to, including, and following up simultaneous campaigns in four zones. These steps, similar to those being used by churches in the Southern Baptist Convention during this year of evangelism, were outlined as follows:

1. Day of prayer—December 31, 1958.
2. Soul-winning commitment day—January 4.
3. National evangelistic conference—March 4-5.
4. Revival meetings in local churches with pastors preaching—March 22-29 (during Holy Week holidays in South America).
5. Argentine Baptist Convention meeting—April 24-26.
6. Associational evangelism clinics—May.
7. Bible study week—June 1-5.
8. Thirteen weeks of special radio programs.
9. Sunday school preparation week (study course and census)—August 17-23.
10. Soul-winning study course—September 7-11.
11. Intensive program of visitation to begin two weeks before each simultaneous campaign.
12. Preparation in prayer for three days during the week before each campaign.
13. Simultaneous campaigns by zones: North Argentina, September 13-27; North Central Argentina, October 4-18; Greater Buenos Aires, October 25-November 8; and South and West Argentina, November 15-29.
14. High attendance day in the Sunday school—middle Sunday during the campaign.
15. High attendance day in the Training Union—last Sunday during the campaign.
16. Month of follow-up emphasis—December.

Helping to pave the way for a program that emphasizes the importance of simultaneous campaigns in every Baptist church were revivals conducted in strategically located Argentine churches in 1957 by nineteen Baptist preachers and one layman from Mississippi. These revivals, held in 65 churches over a period of eight

(Continued on page 31)



Missionaries for Vietnam

By Winston Crawley

IN OCTOBER, 1958, the Foreign Mission Board gave approval in principle to the beginning of Southern Baptist mission work in Vietnam. This beginning was made dependent on the availability of enough candidates for missionary appointment to enable us to enter this new field and at the same time reinforce needy places in our already established Orient fields.

The spiritual situation in Vietnam exerts a tremendous pull on our hearts. There is still no major denominational mission board at work among the more than twelve million people in South Vietnam. A recent visitor to the country has written of the urgent need for evangelism: "The church there is very small. A new generation is growing up with absolutely no witness.

"When I was last there, there was not one single American or national worker spending full time seeking to reach the high schools or colleges in that great teeming city of Saigon! In the country Catholic churches are prominent every place, but one drives for miles and miles without finding one Protestant testimony. My heart is greatly burdened about the situation."

Available figures lead us to believe that, at the most, not more than one person out of six hundred in Vietnam is a communicant member of an evangelical church; and most of those who are, are in the hill villages where the greatest amount of evangelical mission work has been done, rather than among the Vietnamese majority population in the lowlands.

Vietnam is new to the list of the world's nations—so new, in fact, that it is hard to get a good map of East or Southeast Asia showing the country. Full independence came only in 1954. Prior to that time Vietnam was part of the area known for many years as French Indochina.

Although new as an independent

NEWS BULLETIN

RICHMOND, Va., April 7—Rev. and Mrs. Herman P. Hayes, natives of Louisiana, were appointed missionaries to Vietnam today by the Southern Baptist Foreign Mission Board.

nation, Vietnam is old in race and culture. The title of a fine recent history of the country describes it as *The Smaller Dragon*. The idea in this phrase is that the Vietnamese Empire existed for centuries alongside the larger Chinese Empire. The distinctive history of the Vietnamese people can be traced back to before the time of Christ.

During succeeding centuries they had to struggle always against subjugation and absorption by the stronger Chinese Empire to the north. For much of the time they were not able to retain political independence; but they did succeed in maintaining their distinctive race, culture, and language. In all these respects they show kinship with and influence by the Chinese.

From the earliest days of their recorded history, the Vietnamese people have lived in the Red River Valley in what is now North Vietnam. About the tenth century A.D. they began to spread southward. Over a period of some centuries, ending about 1750, they gradually occupied also the area which is now South Vietnam.

France conquered Vietnam through a series of bloody wars against stubborn resistance, beginning in 1858 and ending in 1883. This and the course of subsequent events are typical of the rise and fall of colonialism throughout Asia.

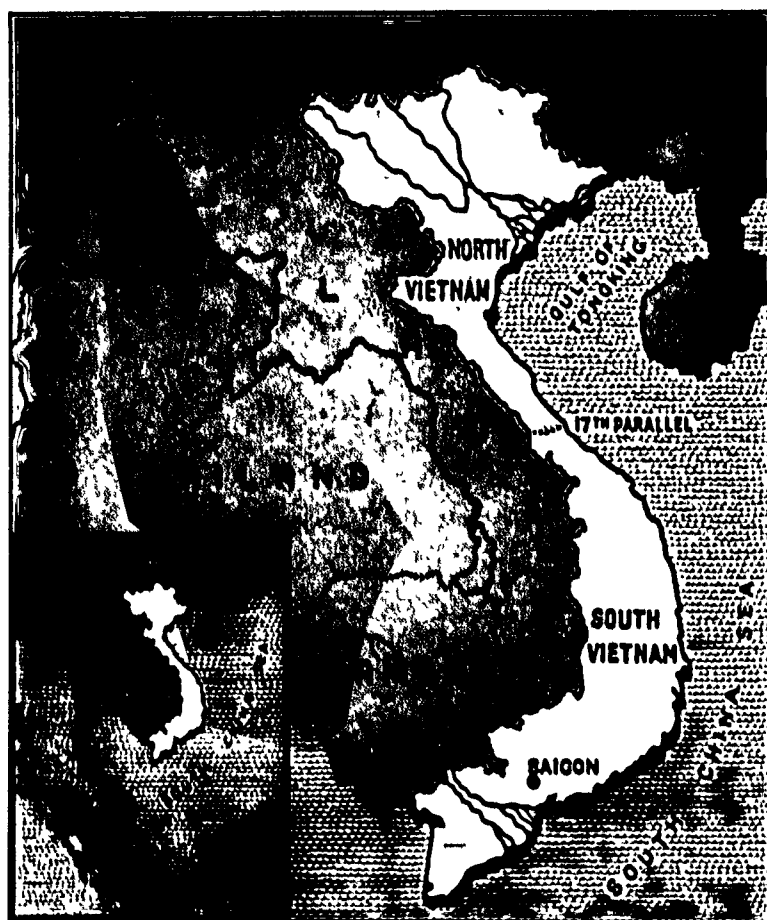
After World War II the an-

tical struggle in Indochina was complicated by Communism, leading eventually to civil strife and the partition of the country. Vietnam today, like Korea, is a divided land, with North Vietnam under Communist control and South Vietnam free.

The basic religion of Indochina is Buddhist, but the underlying animism is still quite evident and even predominant in the tribal areas. There are also large and strong modern syncretistic religious movements. And Roman Catholicism claims about 10 per cent of the people.

During the period of French rule any mission work by non-Catholic groups was seriously restricted or even well nigh impossible. The major exception was the work of the Christian and Missionary Alliance, which had its greatest strength in the hill provinces. Since Vietnam gained its independence, the restrictions on mission activities which had been applied by the French are no longer effective. The country wishes to maintain re-

(Continued on page 32)



Our New Church Building:

Factor in Evangelism

By John A. Parker

A PASTOR, an associate pastor, and 236 members, working in an old building on a back street in Santiago, Chile, won a total of 45 new members in 1955, 19 of whom were by baptism. The total offerings were \$2,000.

Last year a pastor, an associate pastor, and 224 members, working in a new building on a main street of the city, won a total of 89 new members, 72 of whom were by baptism. The offerings totaled \$3,500. (There were less members at the beginning of last year than there were three years before because some had left to help organize a new church from a mission group meeting in the old building.)

What made the difference in the number of new members? It is a clear case of God's honoring the stewardship of money. Funds from the Jarman Foundation and Southern Baptists made it possible for the church to move into its beautiful new building in the fall of 1955. Here are some of the factors which have made the difference.

The location of the building has been an important factor. First Baptist Church of Santiago is now on one of the main streets which leads to the main square, only seven blocks away. As they pass walking, on buses, or in their cars, thousands of people have turned their heads to admire the new building with its huge stone Bible and cross. Many have come to see what the building is like inside, and have stayed to hear the gospel.

Let me tell you of one case. The driver of one of the large city buses saw the building as it was going up. When it was dedicated he came with his family and told his story.

"I said to myself," he told us, "That is going to be my church when it is finished." It is. He and his wife have been baptized. He was among the laymen who attended night classes offered by the Baptist theological seminary and received certificates during the closing exercises last year.

This young man is one of hundreds who have come because of the location of the new building. God has honored the stewardship of money which made possible the purchase of this strategic lot.

The architecture of the building is attractive and unique. Pictures cannot fully reveal the experience one feels as he contemplates the entrance where the cross stands against the

Bible. An ex-president of Chile, stepping out of his car at a store across the street, turned his head to look, as have many other people.

The facilities of the building are another factor. As one goes into the auditorium he is aware of an atmosphere of worship. The floors don't squeak, for simple rugs are in the aisles. The benches are comfortable. The electronic organ fills the air with music before the service and later is joined by a well-disciplined choir.

The same preachers bring the messages as in the old building; but, in this atmosphere where they are challenged by the influx of so many persons brought by the new building, they are inspired to meet the occasion with a message that will satisfy the seeking souls.

The pastor's office, located at the entrance to the building, is an invitation to personal counsel; and hun-

The Bible and cross at the entrance have led many people to attend First Baptist Church, Santiago, Chile.

Music is furnished by a choir and an electronic organ.



dress have responded. One night, as they were leaving the service, a husband and wife asked the pastor if they might talk with him. Going into the privacy of his office, they told him that they had been attending the church for more than a year and now they wished to be baptized. And they, like many others, were told the steps they should take.

Having a heated church building has also helped with worship and evangelism. Many people from the United States who have visited churches in Chile in winter have gone home telling how they almost froze. But this building has a modern heating system.



Tito Moya, a city bus driver, saw the church under construction and brought his family to the dedication. Here he is baptized while his wife watches.

The biggest blessing in this connection is a heated baptistry. With it we were able to have seven baptismal services last year, instead of the one a year which we had in the old building with no heat. This has been a key to our perennial evangelism.

Three years of experience in the new building led us to completely reorganize our method of work, another factor in our evangelism advance. I have already pointed out that the building has attracted a tremendous number of new people. We have in our files more than a thousand cards of one type or another which have been signed during the past three years by people who have not yet

become members of the church. You can imagine how many others have come without leaving their names.

We provide cards for visitors, for those who make professions of faith, and for those who wish to join by letter. When we found so many making professions in almost every service, our consciences would not let us ask all those people to wait a whole year to be baptized.

We secured a tract, *Useful Advice for Those Who Have Made Public Professions of Faith in Christ*; and when a person fills out a card after making a profession he receives this tract. A few days later he receives a letter from the pastor congratulating him on his decision and inviting him to join a class for candidates for baptism.

One class was started at the Sunday school hour. Meeting in the pastor's study, it is taught by the pastor. Soon a second class was started on Wednesday nights. It is held in the study before the prayer meeting hour and is taught by the assistant pastor.

We now have a seven-lesson course. Two lessons deal with conversion and baptism; two with the church covenant; one with the church and its organizations, associations, conventions, and the Baptist World Alliance; one with stewardship; and one with advice about what to do after baptism. When one course ends, another begins for people who have made decisions in the meantime. Thus a person who makes a profession of faith begins almost immediately to prepare for baptism.

With this way of working we have baptisms about every two months, instead of once a year. The very fact that these services are more frequent is a stimulus to have more persons coming for baptism. Those who have believed but have not been baptized

decide to take that step when they see others doing what they know they should do. Often after a baptismal service we give a call for others who have believed to come forward asking for baptism.

This influence of the new building has also been felt in regard to perennial evangelism in the Sunday school and other organizations. When the teachers and leaders realize that there are two classes going on all the time to prepare candidates for baptism they are more conscious of their evangelistic task. It is not unusual for a teacher to come to the pastor's office on Sunday morning with one, two, or three pupils who have asked for baptism.

The new building has also stimulated a new emphasis on *special efforts in evangelism*. With all the facilities that have been put at our disposal, we have sought the best evangelists in South America and the United States to lead revivals.

Among those who have responded have been Rev. Alfonso Olmedo, of Argentina; Rev. Phillip Saint, a painter-evangelist from Argentina, who was accompanied by an expert organist and singer; Dr. Walter L. Moore, of the United States; and Rev. Salomón Mussi, of Chile. We are looking forward to having one of an evangelistic team from the States to lead our revival this October.

This story would perhaps be different in other countries or other cities. But here in Santiago, Chile, we are happily working after three years in a new building provided for First Baptist Church by the Jarman Foundation and the Southern Baptist Foreign Mission Board. And we are grateful because God has honored the stewardship of money and made the building an important factor in evangelism.

These are most of the seventy-two persons who were baptized into the church last year.

The two pastors, John A. Parker and Gustavo Lopez, are in front.



SISTERS of BETHANY

JUST INSIDE the building of Armstrong Memorial Training School in Rome, Italy, hang two large pictures. One is a beautiful portrait of Mrs. F. W. Armstrong, former president of Woman's Missionary Union, auxiliary to the Southern Baptist Convention, for whom the school is named.

The other, a painting by a well-known Italian Baptist artist, shows a woman representing qualities of spiritual insight and practical service—ideals of the school. This picture led Italian Baptists to give the school a special name, *Instituto Betania*; for its symbolic figure seems to be a composite of the personalities of Mary and Martha, the sisters of Bethany.

Armstrong School's primary task is to prepare Italian Baptist young women for willing, intelligent, consecrated service in their home churches as unpaid volunteers. The seventy-four Italian Baptist churches and fifty-one preaching stations, with less than five thousand baptized believers and about an equal number of "sympathizers," cannot support staffs of paid workers. Therefore, their

educational and evangelistic work depends on volunteers.

However, the school also trains young women for service in the, as yet few fields of full-time, paid Christian work open to women in the Italian Baptist Union. As graduates of the school demonstrate the effectiveness of such work, they help to bring about the opening of new full-time fields.

Of the approximately sixty young women who have studied at the school for one or more years since its beginning in 1950, five are employed by the Italian Baptist Union as assistants to pastors who are responsible for several mission stations or as missionaries in communities which have no resident pastor. Two are on the staff of Armstrong School, directing the running of the house and the students' domestic work, and two work at the Italian Baptist orphanage in Rome.

One is a nurse in a non-Catholic hospital in Spain; one is a student at the international Baptist theological seminary in Ruschlikon-Zurich, Switzerland; and two are taking further

study in England. A number are married or engaged to Baptist pastors or theological students, and one is the wife of a professor at the Baptist theological seminary in Rivoli-Turin, Italy.

Most of the other former students work in their home churches. "When letters come from pastors telling of the good work some former student is doing in leading the Girl's Auxiliary or teaching Sunday school, when we hear of a girl who has organized or revived a Woman's Missionary Society, or when we learn that a girl has begun a Bible class in her home for children who have had no Sunday school, then the work of Armstrong School seems more worth while than ever before," writes Miss Virginia Wingo, missionary directress.

The training given by the school comes under several categories. First there is a special, one-year course designed for girls who have completed fifth grade. (In Italy only an average of fifty out of a hundred students who enter the first grade finish the five-year elementary course and only

This building, three and a half stories high, houses Armstrong Memorial Training School, of Rome, Italy.



Miss Virginia Wingo, Southern Baptist missionary directress, looks out from one of the school's balconies.





Seventeen of the nineteen students enrolled in the training school for the 1958-59 term are shown with Miss Wingo and Miss Concetta Cerreta (standing second and third from right, respectively). Miss Cerreta, one of the first graduates, is on the school's staff. She was a home mission worker for four and a half years.

an average of sixteen finish high school, Miss Wingo reports.)

These girls spend eight class hours weekly in simple survey courses in Old and New Testament. In addition they study music, geography, hygiene and first aid, an intensive course in Italian, and Sunday school and Woman's Missionary Union methods, with detailed guidance in work with children. This year there are six students enrolled in this course.

Outstanding students from this special course—those who show special aptitude and willingness to work—are given the opportunity to live at the training school and attend a private day school in Rome. There, with energy and perseverance, they can complete the three-year junior high school course in one year. These girls attend classes in the morning and study all afternoon and evening.

Though they participate in church activities, they are relieved of domestic duties during this year. After completing this course they are allowed to enter the training school's regular two-year course if they desire. Three girls are taking the accelerated study this year.

The regular course which leads toward a diploma is open to girls with junior high or superior education. During the two years they study church history, doctrine, missions, religious education, W.M.U. methods, religious drama, English, philosophy, hygiene, and music in addition to the eight class hours of Bible study each week. Six students expect to graduate in June, and four others are enrolled

in the first year of the regular course.

One of the second-year students came to the school last year as an auditor. She had not attended any school since she had finished the fifth grade at the age of eleven, nineteen years before. However, she insisted on doing all the written work assigned and taking examinations—though these are not required of auditors. She even tied with another student for top grade in a class whose teacher is considered the hardest grader in the school. She participated in the various activities with girls little more than half her age and taught Sunday school in her home church every Sunday. "We were glad to be practically obliged to let her return for a second year!" says Miss Wingo.

During summers Armstrong School offers two-week courses for girls and women whose ages, work, family responsibilities, or lack of sufficient schooling prevents their attending the full courses. Since 1951, 248 girls and women between the ages of 14 and 68 have participated in this period of fellowship, inspiration, and study.

Students get practical experience along with their classroom training. They take turns leading the brief chapel service held each morning. And they have charge of Sunday school and young people's organizations in the Monte Sacro Baptist Church, which meets in the school chapel.

Two of the girls work with the Girl's Auxiliary and Royal Ambassador Chapter at the Baptist orphanage each Sunday afternoon, and three help

with Sunday schools in other Baptist churches of Rome. One afternoon a week is devoted to planned visitation in homes of church members and sympathizers or of others in the neighborhood who might be interested in the church.

Girls at the training school pay no fees. Most of them could not pay more than a fraction of the cost and some couldn't even pay that. But they share willingly in housework and other responsibilities, thus keeping personnel costs at a minimum and learning to work together. They even do all the cooking, under capable supervision. A garden in the back yard provides most of the vegetables used by the school.

Working with Miss Wingo on the faculty are seven Italian Baptists who teach for from two to ten hours a week. Among these are Dr. Manfredi Ronchi, president of the Italian Baptist Union, and Mrs. Lydia Schiro, executive secretary of the Italian



Miss Wingo and Mrs. Lydia Schiro (left) are the only persons who have taught at the school for the entire time since it was opened in 1950.

W.M.U. The school is directed by a committee composed of one Italian teacher, two Italian Baptist leaders, two pastors and four lay members of Rome churches, and the Southern Baptist missionary women living in Rome (four when they are all on the field).

EXPANSION *In Taiwan*

SOUTHERN BAPTIST mission work in Taiwan (Formosa) is in a period of expansion, with old areas of witness being strengthened and new ones being assumed. Just a little more than ten years ago, in 1948, Miss Bertha Smith arrived in the island to begin Southern Baptist mission work there. Other missionary women joined her in 1950, and the first male missionary, Oswald J. Quick, arrived in 1951.

Today the thirty-seven Southern Baptist missionaries under appointment for Taiwan are stationed in seven cities up and down the western part of the island. Related to their work are nineteen Baptist churches and

thirty-four chapels, with more than seven thousand members. The outstanding need of Baptist work in Taiwan now is for preachers and evangelists, both national and missionary. More of the chapels could become churches if leaders were available.

It is estimated that more than 60 per cent of the evangelical Christians in Taiwan are Chinese who came to the island in the past few years after being forced out of the mainland by the Communists. Southern Baptist missionaries have worked primarily with these mainland Chinese.

There has been a growing awareness of the need for



preaching the gospel to the seven million Taiwanese-speaking people of the island. Of Chinese stock, these are descendants of immigrants who came to the island from China over a period of many centuries. One missionary couple, the Richard E. Morris, are studying the Taiwanese language in order to work with them.

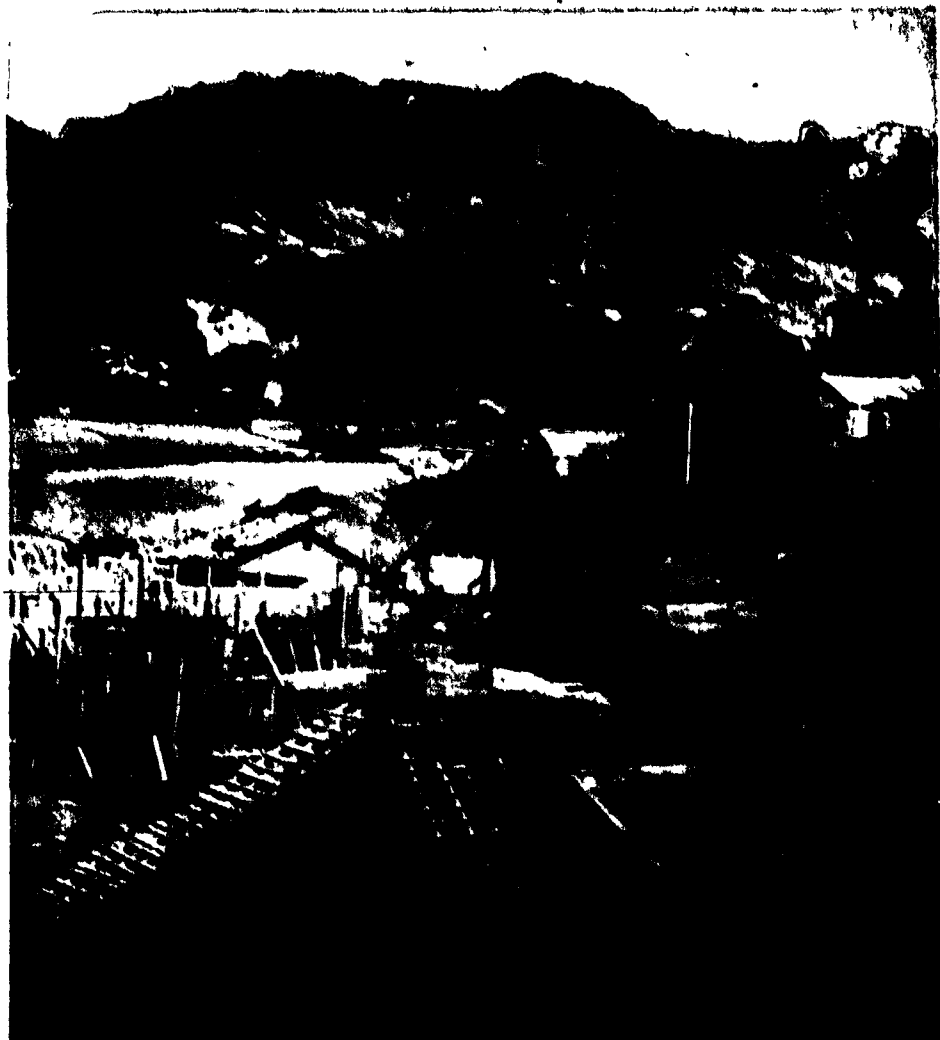
Another phase of the mission work is with English-speaking people. Several of the Chinese churches have English-speaking services, and many missionaries add a ministry to American military personnel to their regular duties.

In addition to the primary task of evangelism, South-

ern Baptist work in Taiwan includes several special features. The Baptist assembly on beautiful Grass Mountain near Taipei is the scene of five conferences each summer and many other retreats and special meetings the year round. Student centers in Taipei, Taichung, and Tainan minister to college and university students; and five missionaries teach in Government schools in order to have further contact with students. A Baptist book store in Taipei serves the Baptist churches and chapels throughout the island, as well as Christians of other denominations. Grace Baptist Church in Taipei operates a small medical center.

The outstanding need of Baptist work in Taiwan today is for preachers and evangelists. The Taiwan Baptist Theological Seminary is helping to meet that need as it trains young men and women.

(Continued on next page)



The Taiwan Baptist Theological Seminary opened its 1958-59 school year on its new campus in the outskirts of Taipei, using two newly constructed dormitories for classroom and office space as well as for housing for single students. An older building was used for dining hall and music department. The girls' dormitory is shown in the center of the photo above. The other two buildings are living quarters for the faculty. In the picture at right, Dr. W. Carl Hunker (left) shows Rev. Glenn L. Hix the construction work being done on the chapel and administration building.



Missionaries who were in Taiwan last November came together for a conference with Dr. Winston Crawley (back row, bow tie), secretary for the Orient for the Foreign Mission Board. All but three are pictured here. First row (left to right): Miss Mary Demarest, Mrs. Britt E. Towery, Jr., Mrs. W. Carl Hunker, Miss Mary Sampson, Mrs. Richard E. Morris, Mrs. Charles L. Culpepper, Sr., Miss Marie Conner, Miss Lois Glass, Miss Bertha Smith (pioneer Southern Baptist missionary in Taiwan). Second row: Mrs. L. Bynum Akins, Miss Irene Jeffers, Miss Lorene Tilford, Miss Martha Franks, Mrs. Harlan E. Spurgeon, Mrs. Charles L. Culpepper, Jr., Mrs. J. Alexander Herring, Miss Gladys Hopewell, Miss Josephine Ward, Miss Katie Murray. Back row: Dr. Hunker, Glenn L. Hix, Harry L. Raley, Mr. Akins, Mr. Towery, Dr. Culpepper, Sr., Dr. Crawley, Dr. Culpepper, Jr., Mr. Morris, Mr. Spurgeon, and Mr. Herring.

Expansion In Taiwan

Continued

Li Pin Shan, a first-year student preparing for the ministry, studies in the seminary library.



Fellowship, Bible classes, and English-speaking services—side lines of Baptist work in Taiwan—help American military personnel serve God in a foreign land.



Apartments are provided for married students. Here Kang Wu Chang leaves his apartment for work after seminary classes are over for the day. Bidding him good-by are his wife and son. Many students work after school hours.



On Friday nights Rev. and Mrs. Glenn L. Hix open their home to servicemen for Bible study and fellowship. This picture shows Mr. Hix (left) discussing a point with Guy P. Marchant, of the U. S. Air Force.



Air Force boys harmonize around the organ in the Hix home. Cecil L. Carnes, of Florida, plays while (left to right) Guy P. Marchant, of Missouri, James W. Luder, of Tennessee, John F. Godfrey, of Oklahoma, and David S. Gammelgard, of California, sing. As many as fifteen boys from all over the States gather for the weekly Bible study.



Following the morning English-language worship service held at Grace Baptist Church, in Taipeh, Pastor Lien H. Chow greets David S. Gammelgard, Air Force sergeant.

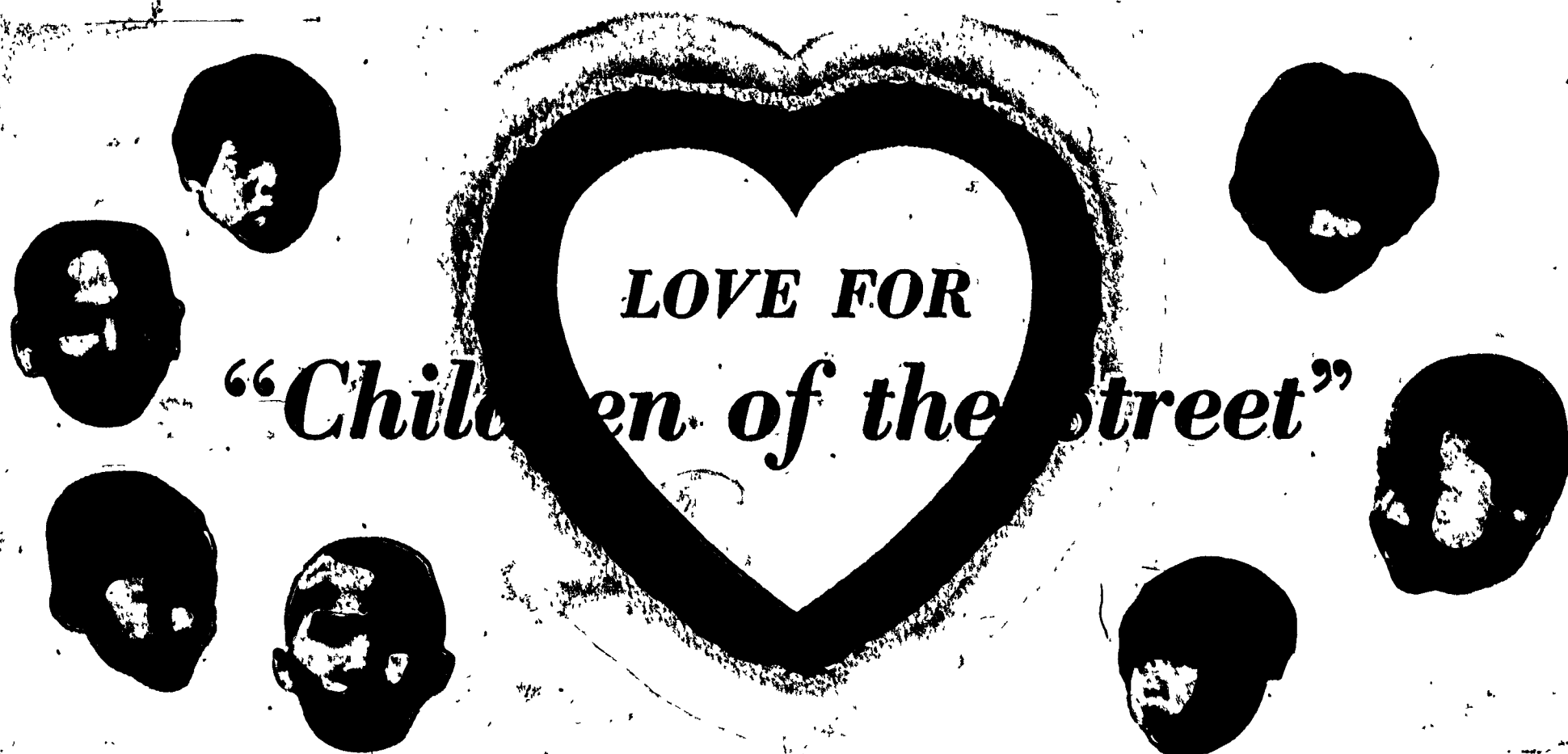
Photographs on these pages were taken by Harold E. Moore, of North Carolina, who was in Taiwan with an Army Signal Corps photo team.

(Continued on next page)



On Sunday evenings Mr. Hix conducts an English-language service here in the auditorium of "Little Ridgecrest," the Taiwan Baptist assembly located on Grass Mountain near Taipeh. Approximately thirty-five persons attend this service each week. The assembly is also used for summer conferences and for retreats and other meetings the year round.

Missionaries are reaching out from work with refugees from the China mainland to take the gospel to the Taiwanese. On the next page the first missionary to this group tells of early experiences.



By Richard E. Morris

POINTED nose!" they called, pointing their little fingers at me. "Fat man!" others called. The words came from what seemed like throngs of children who crowded around the strange foreigner—but not too close. When I would walk toward them they would run away. These were the "children of the street" in a heavily populated section of Taipei where Baptists have a new chapel for Taiwanese-speaking people.

I was in the area for a series of evangelistic services in the chapel. Over the children's voices the national Christian who is evangelist there, using a loud-speaker, announced the service that was to begin shortly. He called out my name and said that the sermon would be given in English and interpreted into Taiwanese.

As these words found their way into the streets and narrow alleys, people began to come. And on the streets my language teacher and several students from the Baptist theological seminary passed out tracts and invited others to come.

I sought a quiet place where I might be alone to pray for the service. The Lord had given me a burden for these people who are so steeped in idol and devil worship, and I needed his wisdom and love for this first message. But that quiet place could not be found. Children kept peeping at me, even when I sought the privacy of the small room the evangelist uses as a study.

When time for the service came every seat was filled—with children. There was no room for the adults who were beginning to crowd into the hallway. Finally one of the women told the children that this service was for the adults or, as the Taiwanese word says, "big men." Reluctantly, some went out; yet at least a third remained. The vacated seats began to be filled.

As the children left I spoke to the evangelist of Jesus' love for little children and of our opportunity to witness to them of that love. He was aware of this and embarrassed because of the lack of space. We decided that the next night we would meet with the children before the regular service.

They came back every night, some of the young girls with little brothers and sisters tied to their backs. The children, especially the little boys, sang the songs with all their hearts, quickly catching the tunes and reading the words from Chinese characters hung before them. Each night someone told them a story, and on the last night I told the Christmas story.

When I left the chapel after the last service of the revival, a service in which twenty-one had made decisions for Christ in response to our first invitation, the children again crowded around me. But this time they shook my hand just as I had shaken hands on previous nights.

No longer did I hear the words, "pointed nose," which had been their epithet for the foreigner who had ventured into their neighborhood. Now their faces were covered with smiles. Some of the boys gave smart salutes, characteristic of the armed forces here and of their training in school. Many called out good-bye in their best English.

I wanted to stay behind, for in my heart there was no limit to what I wanted to do for them. I had to go. But now there is a chapel on their street. It would stay. The warm-hearted evangelist and the few Sunday school teachers, too, would stay.

I drove away thankful for this chapel, for its God-called evangelist, for its eight baptized members, for the twenty-one who that night had made professions. And I was thankful, too, that we had added a bit of joy and love to the "children of the street."

FOREIGN MISSION NEWS

General

Dedication and Expansion

The semiannual full meeting of the Southern Baptist Foreign Mission Board, April 7-8, was a time of dedication—dedication of 16 new missionaries to overseas service and dedication of a new headquarters building as a place where careful planning and efficient work may make possible Southern Baptists' response to the urgency of taking the gospel to the entire world.

Several actions of the Board will make possible immediate and future expansion and advance overseas. Two of the new missionaries, Rev. and Mrs. Herman P. Hayes, were appointed for service in Vietnam, a new Southeast Asian country where Southern Baptists expect to begin work within the near future. The opening of that new field was presented as an urgent matter of prayer. Vietnam brings to 39 the number of countries to which Southern Baptist missionaries are under appointment.

In accepting recommendations of its committee on Africa, Europe, and the Near East, the Board authorized the appointment of a couple for the development of English-speaking work in Europe and another for service in Portugal.

The first assignment of the couple for English-speaking work will probably be assisting a congregation at Orléans, France, which is composed largely of American service personnel from the Southern states. This congregation has constructed a building on the outskirts of Orléans and called a young pastor, who has had no theological training and whose ministry will come to an end in September when his term of military enlistment is terminated.

On a recent trip to France Dr. H. Cornell Goerner, the Board's secretary for Africa, Europe, and the Near East, discovered that there are approximately 40,000 Americans in France, with approximately 10,000 of them within a radius of 100 miles of Orléans, the transportation and communications center for American military personnel in all of Western Europe.

The couple to be appointed will seek to begin other English-speaking Baptist work among American service personnel. They will also study the French language and attempt to bring any Baptist groups resulting from their work into co-operation with the French Baptist churches.

Although Southern Baptists have no missionaries under appointment to Portugal at present, Dr. and Mrs. A. R. Crabtree, veteran missionaries of the Brazil staff, are now in that country as fraternal representatives to Portuguese Baptists.

Another action of the Board authorized a survey of French-speaking territories in Africa with a view to the possibility of opening Southern Baptist work in some of these countries. Dr. Baker J. Cauthen, executive secretary, and Dr. Goerner will make this survey in July.

Dr. Goerner reported on the plans already under way for missionaries to begin work in Nyasaland and Northern Rhodesia. Rev. and Mrs. LeRoy Albright, new missionaries in South-

ern Rhodesia, have felt impressed that they should go to Nyasaland to begin work, and they have changed their language study from Shona to Cinyanja in preparation for this step.

The Central African Mission hopes that another experienced couple will also feel impressed to go to Nyasaland so that a strong team may pioneer for Southern Baptists there. The time of the move to Nyasaland has not yet been determined. The Mission is also hoping that one of the missionary couples now on furlough will feel led to begin work in Northern Rhodesia upon their return to the field.

1,307 Missionaries

The 16 appointments made at the April meeting of the Board brought the total number of active Southern Baptist foreign missionaries to 1,307. (*For names of new missionaries and their fields of service see page 26.*)

Among the 16 is Dr. Ernest L. King, Jr., the first dentist to be appointed by the Board in seven years. Southern Baptists now have three dentists under appointment as missionaries. Two are in Nigeria, and Dr. King and his wife will go to Indonesia.

Debt Free

In his report to the Board, Dr. Cauthen reviewed the growth in foreign mission work which made the construction of the new headquarters building imperative. "God has wrought mightily in Southern Baptist life and has carried us much further in the work of his kingdom than many dared hope," he said.

"In 1933, when he became executive secretary, Dr. Charles E. Maddry found himself facing a grave task. For seven years there had been a steady decline in income with a net loss of missionaries in those years totaling 147. There were only 398 missionaries under appointment and a debt of \$1,115,177 rested as a heavy burden upon the Board.

"The income of the Board during the first year of Dr. Maddry's administration was only \$600,630.94. It was necessary for missionaries at home on
(Continued on next page)



THE COVER: A Sunday school teacher in the Philippines often has a double-decker class as curious youngsters climb up on boxes and boards to lean through the windows and listen to the stories of Jesus. Miss Mary Lucile Saunders, Southern Baptist missionary to the Philippines, took the picture.

Foreign Mission News

(Continued from page 13)

furlough to be retained in this country, and it was necessary for those on the fields to delay furloughs in order to avoid payment of travel expenses.

"God graciously answered prayer and led toward a new day. At the end of 1944 when Dr. Maddry laid down the responsibility of the executive secretaryship, there were 504 missionaries serving in 19 countries and the income of the Board had risen to \$2,747,207.

"The ministry of Dr. M. Theron Rankin as executive secretary was a call to advance. By the end of 1953, the year in which he was called to be with his Lord, a net gain of 404 missionaries had been added in nine years; and the income of the Board had risen to \$8,759,948.87.

"During the past five years we have seen a net gain of another 400 missionaries, bringing our total to 1,307 under appointment to 39 countries. The income of the Board reached \$15,549,177.20 last year.

"This great growth in mission work brings multiplied responsibilities to the Foreign Mission Board. The administration of such responsibilities is endangered when it becomes impossible to strengthen organization and staff. Further strengthening was impossible in the former location.

"Through careful planning over a period of several years it became possible to lay aside funds for the construction of the building without seriously retarding the work abroad. The result is that the building is free of debt. The total cost of the new headquarters building of the Foreign Mission Board, including land, construction of building, and furnishings, is \$1,445,887.02.

"By constructing this building the Foreign Mission Board says to Southern Baptists that regardless of how large the foreign mission enterprise may become we will give to it the same thorough, careful administrative leadership as has characterized this Board since it was founded.

"We present this building to Southern Baptists as part of the basic equipment of every church co-operating with our Convention. The essential task of every New Testament church is witness on a world scale. More than 31,000 churches co-operating with the Southern Baptist Convention channel

their missionary efforts through the Foreign Mission Board. This building, therefore, is part of the basic equipment of each one of these New Testament churches. It stands as the achievement of millions of Baptists who by their prayers, gifts, and love have shared in the task of world missions."

Luke Smith Joins Staff

Rev. Luke B. Smith, former pastor of Highland Hills Baptist Church, Macon, Ga., was elected assistant secretary for missionary personnel for the Southern Baptist Foreign Mission Board at its April meeting (see photo below). He assumed his new duties May 11.

A native of Carrollton, Ga., Mr. Smith moved with his family to La Grange, Ga., when he was six years of age. Two years later the family moved to Athens, Ga., where he lived until he had graduated from college.

He attended Clemson (S. C.) Agricultural College for one year and then transferred to the University of Georgia, Athens, from which he graduated with the bachelor of science degree in chemistry. He prepared for the ministry at Southern Baptist Theological Seminary, Louisville, Ky., graduating with the bachelor of divinity degree.

Mr. Smith chose chemistry as his



Rev. Luke B. Smith has been elected the Foreign Mission Board's assistant secretary for missionary personnel.

college major because he had plans for becoming a medical doctor. He explains his call to the ministry as follows: "One day, as I was thinking about the amoeba which we were studying, it suddenly dawned upon me with a startling quickness that our God is a magnificent Creator. All that I had learned in the sciences began to fit together and I could see that the great wisdom of God was responsible for the harmony and the unity of the universe. It was then that I knew that I must serve God as a preacher."

While in the seminary Mr. Smith served as pastor of the Gilead Baptist Church, Cottonburg, Ky. After graduation in 1952 he became assistant pastor of First Baptist Church, Rome, Ga., where he served until called to the Highland Hills Baptist Church in Macon in July, 1953.

At that time the Macon church, which had been started by a small group of people who wanted a church in their community, was only three months old. Now, with 450 resident members, it has completed two of four units of a building program. The two units are valued at \$375,000.

Mr. Smith and his wife, the former Janie Willoughby, a native of Macon, were seeking missionary appointment when it was discovered that a borderline health problem in the family made the advisability of foreign service questionable.

In an effort to increase its missionary staff from the current 1,307 to 2,000 by the end of 1964, the Foreign Mission Board has been confronted with the necessity of enlarging its personnel department. While working with Mr. Smith on appointment procedure the Board discovered that he is eminently qualified for the position on the headquarters staff.

The Foreign Mission Board appointed 137 missionaries last year and has a goal of 140 for 1959. It is expected that the number of appointments will increase year by year. In the new position Mr. Smith will work closely with young people seeking appointment for missionary service.

Mr. and Mrs. Smith have two children, Mark Willoughby, almost four, and Cherry Ellen, almost one.

Brazil

Ads Effective

The Baptist headquarters in Rio de Janeiro, Brazil, has received more



Charter members of Hu Wei Baptist Church, near Chiayi, Taiwan (Formosa) sign their names on silk with a Chinese brush. (See story in Foreign Mission News.)

than 800 letters, almost all from non-believers, in response to Baptist ads placed in a Sunday magazine which is distributed all over Brazil. The ads, prepared by Missionary Gene H. Wise, presented brief evangelistic messages and offered a free copy of a Gospel to all persons writing in their request. This is the first time such a plan has been tried in Brazil.

According to Mr. Wise, head of the journalism and visual aids department of the South Brazil Mission, a large percentage of the letters were written on business stationery and sent by airmail—proof that they were not written by people too poor to buy a Gospel or Bible. "This experiment shows that the Brazilian people want to read God's Word but don't know where to obtain Bibles," he said.

In addition to the Gospels, Mr. Wise sends evangelistic and doctrinal tracts to each person writing in. He said only two letters of complaint have been received, whereas a number of people have returned decision cards indicating their acceptance of Christ as Saviour and others have requested further information about the gospel.

New Officers

Dr. David Mein, a second-genera-

tion missionary, is the newly elected president of the Brazilian Baptist Convention. Dr. Lester C. Bell, another missionary, has been invited to become the first executive secretary of the Brazilian convention's executive committee. He has announced his acceptance.

Central Africa

Unaffected by Uprising

The current political uprising in the Federation of Central Africa is having very little effect on Southern Baptist mission work in that area, according to Dr. Ralph T. Bowlin, chairman of the Baptist Mission of Central Africa.

Dr. Bowlin has sent words of reassurance regarding the welfare of the missionaries to Southern Baptists through a letter to Dr. Goerner.

"When the government placed a ban on public meetings, we were able to continue our services in most areas," he wrote. "Our position of separation of church and state has helped us to be identified as a non-political body. And we feel that the tie of Christian love and fellowship between missionaries and African Christians has been strengthened in many cases."

"I know that people in the States are conscious that colonialism is dying in Africa and that nationalism is emerging in all parts of the continent. However, when they hear news broadcasts and read about violence and uprisings in areas where missionary friends are serving they become concerned."

"Our friends in America would be encouraged to know the concern of the American Consul General for our welfare. The Consulate General is keeping constantly in touch with developments in the Federation, particularly in so far as they might affect American citizens, and maintaining close contact with the various governments. The territorial governments are responsible for law and order in territories. They have assured the Consulate General that they are taking all appropriate precautions for the protection of American persons and property."

Hong Kong

First English Camp

Thirteen professions of faith and 52 decisions for mission service or for rededication of life were made this spring at the first Baptist youth camp to be held in Hong Kong for English-speaking people.

Open to young people between the ages of nine and 24, the camp was attended by 79 persons, including counselors. The young people were divided into three age groups. Activities of the week included morning watch, Bible study, mission study, handcrafts, nature study, recreation, dramatics, evening worship, and campfire service.

The camp was sponsored by the Kowloon English-speaking Baptist chapel, with Missionary Ronald W. Fuller as pastor, and the Hong Kong English-speaking Baptist church, with Missionary Charles P. Cowherd as pastor. Other missionaries who assisted with the activities were Miss Mildred Lovegren, Rev. James D. Hollis, and Mr. and Mrs. Thomas S. Adkins. Several other adults served as counselors.

Israel

Healthy Progress

After a long legal struggle, Baptists in Tel Aviv, Israel, have secured permission from city housing authorities
(Continued on page 23)



Tan Joe Hok on a badminton court.

His Baptism Made the Sports Page

IN THE SPORTS section of newspapers in Indonesia—and the front page of some papers—one day in February was the story of Tan Joe Hok's being baptized by a Southern Baptist missionary into the membership of a Baptist church in Bandung. What brought about this unusual and significant publicity in Indonesia, a country that is 90 per cent Moslem?

Tan Joe Hok, Indonesia's young badminton star, almost singlehandedly won the Thomas Cup and the unofficial world team championship for his country during matches in Singapore in 1958. Though few people outside Indonesia had heard of him before, he has since achieved international recognition.

In winning the championship he defeated such opponents as the Danish star unofficially recognized as the world's best player, the former Malayan world champion, and the winner of the all-England championship matches. His determination to win, coupled with his ready smile or praise for opponents' good shots, has made him a crowd pleaser.

Tan Joe Hok's outstanding performance in the Thomas Cup matches won him an invitation to play in the all-England matches held at Wimbledon in March. These are considered the unofficial world championship matches because the world's strongest players compete there.

American and Canadian badminton associations also invited him to play in tournaments in America. After these matches he plans to accept a scholarship from Baylor University, Waco, Texas, with a view toward studying medicine.

NEWS BULLETINS

WEMBLEY, England, March 21 (UPI)—In the all-England badminton championships . . . the men's singles title went to Tan Joe Hok of Indonesia.

DETROIT, Mich., April 4—Tan Joe Hok won the men's singles title in the U. S. open championships.

According to custom, as winner of last year's tournament the Indonesian badminton team brings the Thomas Cup matches to its country this year; and Tan will be on hand in Djakarta to defend his championship.

The son of Chinese parents, Tan Joe Hok attended a Chinese school in Bandung. During a recent revival in the Baptist church in Bandung

Missionary Ross C. Coggins, pastor, and Missionary W. Bryant Hicks, visiting evangelist from the Philippines, went to see Tan Joe Hok and witnessed to him of God's love. Tan was greatly moved.

The next night he attended the service and made a public profession of faith in Christ. After receiving training for new Christians, he gave his testimony before the church, saying that Jesus had come into his heart.

When he was baptized by Mr. Coggins in February, the church was overflowing with photographers. "Seldom have so many flash bulbs blinded the congregation, pastor, and candidate during a baptismal service," says Missionary Howard Hanrick. "But the inconvenience was made well worth while by the newspaper stories of the local hero and his baptism."



Rev. Ross C. Coggins presents Tan to the church as a candidate for baptism.



The story of Tan's baptism was carried in papers of Moslem Indonesia.



The new seminary chapel building with its separate bell tower on the left.

A Place of Prayer, of Confession, of Missionary Witness

THE NEW CHAPEL building of the Baptist Theological Seminary in Ruschlikon-Zurich, Switzerland, was dedicated on March 18 in a service attended by two hundred people from twenty nations. Guest of honor and one of the principal speakers was Mrs. George R. Martin, of Norfolk, Virginia, who served as president of Woman's Missionary Union, auxiliary to the Southern Baptist Convention, from 1945 to 1956. Funds for the chapel, erected in memory of the service of Mrs. Martin, were provided by Woman's Missionary Union through the Lottie Moon Christmas Offering.

Dr. Josef Nordenhaug, president of the seminary, presided at the service. In the dedication sermon, Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East for the Southern Baptist Foreign Mission Board, urged that the chapel be made a place of prayer, a place of confession, and a place of worldwide missionary witness.

The chapel is built of concrete and stone in semimodernistic design. The walls, in the form of an octagon, are surmounted by a sloping slate roof which symbolizes a tent or tabernacle. The pews, seating 223 persons, are arranged in a semicircle around the pul-

pit, allowing the members of the congregation to face each other as well as the speaker, thus reminding themselves that they are a part of a Christian fellowship gathered about the Word of God as the source of its life.

The chapel is equipped with four soundproof translation booths which make it possible for any address to be interpreted simultaneously into as many as four additional languages. A headphone may be plugged in at each seat. This translation system will be of particular value during the many international Baptist conferences held on the seminary grounds.

The chapel building also has facilities for film projection, recording, and radio broadcasting. Near by is a separate bell tower.

Located on one of the highest points on the campus, the chapel has two entrances, one facing the seminary administration building and the other opening upon the street. This provides for the use of the building as a meeting place for the Ruschlikon Baptist Church as well as for the seminary chapel.

The Ruschlikon Church, serving
(Continued on page 32)

Those Behind the Curtains

A number of veteran missionaries, now retired, came to Richmond, Virginia, to attend the spring meeting of the Southern Baptist Foreign Mission Board and to be present for the dedication of the Board's new headquarters building.

While here these soldiers of the cross enjoyed fellowship among themselves and with the new appointees, as well as with other friends. But not all the conversation was joyous. For a number of them, the conversation was about particular friends and all persons in general who live in Communist lands.

One day one of these dear emeritus missionaries who spent forty-four years in China and was among the last to come from behind the Bamboo Curtain, called the writer aside and, with deep anguish of soul and tears in her eyes, asked beseechingly: "Are we praying for those behind the Communist curtains? Can't Southern Baptists be called upon to pray for those in China who suffer so much?" Why was it that this missionary was so concerned and so moved as to make such a request?

For one reason, she had given many years of her life to serve those for whom she made this legitimate appeal for prayer. She had left America, friends and loved ones, and teaching in the homeland to go to China to teach and render genuine service in so many ways. As it was true of Lottie Moon that her home was in China because her heart was there, so is it with this veteran who through the years learned to be at home in China.

Then, too, she made this appeal because she loves not only friends and Christians but all those who live behind the Bamboo Curtain. Years of association with people of genuine character, unparalleled need, and pathetic misfortune, provoke in a missionary a love rarely found in any other type of sojourner in foreign lands.

Furthermore, her anguish of heart and pleading appeal for Southern Baptists to pray for those in Communist China were based upon the extreme need which exists in that land just now.

The lot of the people in China since the Communists took over has never been an easy one, but at present it seems to be at its worse. From authentic reports it appears quite evident that the people are now suffering beyond anything they have experienced in the past. The establishment of communes and the resulting destruction—in some instances gradual but in others precipitous—of family life has struck a blow at the institution which has been the backbone and nerve center of Chinese civilization. And, as if to add insult to injury, the Peiping Government is utilizing every medium to charge that the family was a social unit of capitalism and that in the

periods of slavery and feudalism the family was a productive unit, but that now communes are the units that will ensure progress for China.

The Communist magazine, *Chinese Youth*, recently carried an article entitled "Family Life in a Communist Society," which sums up both the Chinese philosophy and program: "Both in the country and in the city, life has become centralized, eating communized, the aged put in happy institutions, children put in nurseries, household work and young people's education socialized." The writer continues, "This development moves a step toward striking down the family as an economic unit and frees people from a narrow family life so that there is a new relation of person with person, a relation which is more favorable to the Communist idea."

Moreover, the Government's program to obliterate Christianity in China seems to have attained its greatest success yet. Many churches are being closed even in the largest cities where they were least disturbed for years after the Communist rule began in China. Pastors have been through brainwashing schools, and the Communists are placing requirements or conditions on worship and other Christian activities.

Surely we do believe that "the effectual fervent prayer of a righteous man availeth much"; therefore, let us as Southern Baptists give ourselves to fervent and continuous prayer for those behind the curtains.

We Must "Hold the Ropes"

Right now the Foreign Mission Board has in hand requests from the Missions around the world for seven hundred new missionaries who are urgently needed. But if that number were ready to go, would Southern Baptists be ready and willing to "hold the ropes"?

Last year Southern Baptists gave for all their work—local, associational, state, nation-wide, and foreign—\$419,619,438. Taking the personal income figures released by the U. S. Department of Commerce for 1958 and deducting \$250 from the U. S. average, we find that Southern Baptists had a total income in 1958 of approximately \$17,000,000,000. Our tithe of this was, therefore, about \$1,700,000,000. Tragic indeed it is that Southern Baptists gave only about 2½ per cent of their income and one fourth of their tithe in 1958.

But of that which we did give, \$344,868,739, or 82.2 per cent, was used by the churches to meet local expenses of one type or another. A total of \$74,750,699, or 17.8 per cent, was given for all missions beyond the churches' local programs. And of this amount \$15,334,738.58, or \$1.67 per member, represents Southern Baptists' gifts for foreign missions. What the Lord could do with the portion of the tithes withheld by us staggers even the largest of our imaginations.

If we are to please our Lord, we must send more missionaries to lands beyond our shores. But if more missionaries go, we must "hold the ropes."

Inflation and Foreign Missions

By Baker J. Cauthen

THE AMERICAN public is daily becoming more conscious of the meaning of inflation. Newspapers and magazines are carrying many articles seeking to inform people of the seriousness of this trend in our nation's life.

When it is recognized that a dollar is now worth only half as much as it was in 1940, the serious problems which are created for people on fixed incomes and retirement allowances immediately become apparent.

We have been dealing with the problems of inflation across the world for many years. When I went to China twenty years ago an American dollar exchanged for eight Chinese dollars. During the war years China experienced great economic disaster. Its military expenditures were enormous. It was impossible to balance the nation's budget. Vast quantities of paper money were in circulation, and limited amounts of commodities were available for purchase.

The result was inevitable. Inflation began to move forward in steady strides, until finally an American dollar could be exchanged for a million Chinese dollars. The runaway inflation was one of the most serious causes of discouragement among the Chinese people. Their morale sank and their will to resist was broken. Had there been no runaway inflation it is very doubtful that the Communists would have succeeded in taking over China.

The story of inflation has not been limited to China. In almost every country in which we do mission work there has been an inflationary spiral, although in most cases it has never reached the disastrous proportions known in China.

In foreign mission service we have to deal with a dual inflationary problem. We are having inflation in our own country, and there is inflation in other countries. This inflationary spiral has much bearing upon foreign mission work.

For one thing, more money is required to do the same amount of work. When we remember that a dollar is worth only half as much now as it was in 1940, we are reminded that although the distance from our country to mission fields remains the same the cost of getting missionaries there has grown enormously.

The basic salaries of missionaries have remained at the same figure during this inflationary spiral, but it has been necessary in every country to add cost-of-living supplements, which in some cases equal or exceed the basic salary. The construction of a church building in a foreign country is much more expensive now than it was several years ago.

In the midst of this inflationary trend we are experiencing the greatest advance in mission work we have known in our history. More missionaries are being appointed and more fields are being entered.

When we consider that more money is needed to do the same work and greatly increased amounts are needed in order to enable advance to continue, we recognize that a constantly increasing income at the Foreign Mission Board is essential to sustained advance in foreign missions.

The income of the Foreign Mission Board always is inadequate to meet even the most pressing needs. Across the world missionaries annually in business session cut out every possible item that they feel they can spare from their requests for appropriations. Even so we find ourselves each year unable to provide at least three million dollars of the requests.

ANOTHER effect of inflation upon foreign missions is that it becomes necessary to retain funds in banks in America until they are ready to be put to use on mission fields. Many times transactions in foreign countries move much more slowly than they do in our land.

It would be disastrous to hold large sums of money in foreign currencies for a number of months before those funds would be disbursed. During



Baker J. Cauthen

that period inflationary trends would bring alteration in exchange rates which might mean the loss of thousands of dollars.

It is necessary, therefore, as an act of Christian stewardship to retain the funds at the Foreign Mission Board until they are actually ready to be utilized.

Friends of foreign missions will remember that funds at the Foreign Mission Board which are already appropriated for purposes on mission fields are not available for any other use. The fact that there are such funds in hand should never cause people to feel that there is an abundance of money available to the Foreign Mission Board. It merely means that the funds are being wisely protected from inflationary loss.

Another bearing of the inflationary trend upon foreign missions is that funds held in Richmond until they are used on mission fields must be in the form of Government bonds. The interest earned on Government bonds is approximately equal to the amount that is lost annually by the dollar through inflation. This means that as the money is held in Government bonds its true value is retained, while at the same time the money is available immediately for release upon call from the mission fields.

We are grateful to God that Southern Baptists are responding to our day with increasing missionary conviction and growing stewardship so that advance will continue.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



Work and Witness in Homeland
Vitality Affect That in Mexico

Barbara Wensel
Chihuahua, Chihuahua, Mexico

ONE AFTERNOON Mrs. Gomez, the Woman's Missionary Union president, and I visited in homes of Chihuahua. As Mrs. Gomez explained the free salvation available in Christ, one woman shook her head and said: "It's so beautiful, but it's not for me. My husband is working over there in Texas, and if he heard that I was accepting what you are saying he wouldn't come back to me." And she walked sadly into her house.

I thought, Oh, God, what is that husband seeing and hearing in Texas that might lead him to Christ? What witness is there for the Lord in the town where he is working? If his boss is a Christian, will he have enough concern to try to win that lost soul? And then I thought *how vitally the work and witness in the homeland affect what we do here.*



St. John's Day Is June Festival
Time in Rural Section of Brazil

Shirley Jackson
Rio de Janeiro, Brazil

ST. JOHN'S DAY in June is a very-festive occasion for many Brazilians. Although it began as a religious holiday, today it is mostly an occasion for a festival.

The day is celebrated chiefly on the farms. The large, flat place in front of the house, which is used for drying coffee, is decorated with colored banners; and a large bonfire is built. There is singing and dancing around the fire. The most popular dance for the occasion is the square dance, and some of the folk wear straw hats, long skirts, and other costumes connected with a square dance.

The fire is also used for popping corn and roasting peanuts and potatoes. Balloons and fireworks aid the celebration.

Many of the young people get married, become engaged, or meet their future husbands or wives on this night. The girls have many ways of telling their fortune, especially as to whether or not they will get married and to whom.

A girl sticks a knife in a banana tree. During the night the sap runs out, and the initial it forms is the initial of the man she will marry. She breaks an egg in a glass of water and the form of the white tells her fortune. If it is a

church, she is going to get married; if it is a ship, she will take a trip.

A group will take a dozen lemons, six green and six ripe, and place them on the ground. Then the girls are blindfolded and allowed to select from the lemons. If a girl selects a green one, she will be married young. A ripe lemon means she will be married when she is older.

A rooster is placed in the center of a group of girls, each of whom has grains of corn in her hand. The one from whose hand the rooster eats first will be the first to marry.



Baptists Encounter Opposition
From Moslems in North Nigeria

Robert M. Parham, Jr.
Koffi, Nigeria, West Africa

THE WATER was cold and swift as I walked into it to baptize eleven recently converted men, women, boys, and girls. But satisfaction warmed my heart as I saw these new Christians follow Christ in baptism. Each of these had attended inquirers' class to gain a better understanding of the plan of salvation and the meaning of baptism and church membership.

Prior to bringing people into full church membership through baptism, we also talk with each one individually and question him as to his experience with Christ. During this period I was seeking to help one man understand the necessity of tithing.

He told me that he harvests two crops a year and usually sells each for approximately twelve dollars. Can you imagine a man and his family living on twenty-four dollars a year?

Of course, he raises his food, but how pitifully poor this is. He has none of the things which we consider the bare necessities of life: running water, electricity, refrigeration, radio, daily newspaper, window screens, or elementary sanitation. As we see these people with so few of the world's goods, we realize anew how richly God has blessed Americans, both in the States and abroad.

In 1960 Nigeria will gain her independence. We are fervently praying that religious freedom will be included in the constitution. In the northern region of Nigeria Moslem opposition is felt, and the need for freedom of worship is vital.

We have been trying for more than a year to secure a plot of land in Sokoto on which to build a church and school. We have a congregation of fifty there who are now meeting in a home. The rejection of our last application means that for the present at least there will still

be no church building or school for them. This is evidence of a definite lack of religious freedom.

Pray with us that this decision will be changed so that the Baptist people of Sokoto may have their church and Moslems will come to know Christ.



**Depressed by Korea's Poverty,
Cheered by Christians' Faith**

Ellen (Mrs. Charles G.) Tabor
Pusan, Korea

LAST winter we attended the funeral of a young Christian girl who had died from a serious heart condition. We had become rather close to the family during the girl's critical last days.

As we stood in the yard in zero weather for the funeral service, I looked at the little, two-room, windowless, mud house, typical for the average Korean family. Then I looked at the casket made from four crude boards. As I glanced a short distance away I saw a care-laden woman washing clothes in the ice water of an open well because she could not afford to heat the water.

At first a great sense of rebellion filled me. Why do people have to spend their lives with barely enough food and shelter to survive? I thought. A whole economy must be changed to help them. What can a few missionaries do?

While I was pondering this weighty problem, I noticed members of the deceased's family open their hymnals and begin to sing with the other Christians. What a marvelous testimony to the nonbelieving onlookers!

As the service continued I began to realize that it is true we cannot dent the surface of Korea materially. However, if we can win others who develop a singing faith even in the shadow of death we are fulfilling our primary purpose.



**Old Man Hears of Christ, Walks
Eleven Miles to Profess Faith**

A. Ray Milligan
Dar es Salaam, Tanganyika, East Africa

WE TOOK an orientation trip to the mission station at Mbeya, which is six hundred miles inland from Dar

Unusual but Right

IT WAS a clear, hot, sunshiny afternoon in Dar es Salaam, Tanganyika. Missionary Lorne E. Brown and I went with two African Christians to hold an unusual service out in the countryside.

The unusual thing about this service was not that it was held on Sunday afternoon; for this is a most natural time for Christians to be engaged in the service of the Lord. Neither was it unusual because it was held out in the open air. What a lovely cathedral we had! We met in the thick shade of a flamboyant tree, with breezes coming up from the hills around us.

Though a somewhat out-of-the-ordinary call to worship, the beating of drums to summon the people to the service did not make this an unusual meeting for those of us who often hear the sound of drums. The people themselves were not too different to us. We are used to having in our services men and women of dark skins, pierced ears, and tribal marks. We are used to women squatting on the ground with babies slung over their backs.

All these things are usual here in Africa,

rather than out of the ordinary. But the thing that made this an unusual meeting was the fact that it was begun by a newly converted Christian. In fact, he had been a Christian less than two months. But already he had caught the spirit of New Testament Christianity.

After his conversion he had gone back to his home and village and begun to talk to his family and friends about Jesus. Living some distance from Dar es Salaam, they were unable to attend services at the Baptist center there. Therefore, the week before our trip this man had begun services near their homes. We were few in number that second Sunday—only eleven in all—but we felt the presence of God's Holy Spirit in our midst.

What a thrill to think that it may become the usual rather than the unusual for Christians to be concerned enough for their neighbors and friends to do something about their salvation! Yes, it is unusual but right that such should be. In this year of world evangelism, let us pledge ourselves to a more consecrated witness than we have experienced before.—

Ralph W. Harrell, missionary to East Africa

es Salaam. While there I preached in a small mud church building. At the close of the service a young mother made public her decision for Christ and her willingness to join an inquirers' class as a candidate for church membership.

At the same time, our host missionary, Carlos R. Owens, preached about thirty miles out in the bush. Just as he was about to close the service an aged man walked into the building and announced that he had come in order to take his stand for Christ.

This old man, having heard of Christ through a national Christian, had resolved he would give his life to God. He had never heard a sermon or been in church; he had no idea concerning the order of worship. All he knew was that at the Baptist preaching station—a structure built of mud and straw by the Africans—he could publicly profess his faith in Christ as Saviour. The old man left home that morning when “the roosters started crowing” and walked about eleven miles to make that commitment.

Not all men out here are as fortunate as he, because many will never hear of Christ.

We traveled mile after mile over dusty African roads, passing through several towns and numerous villages and realizing that the vast majority of the occupants of the mud-and-thatch huts have never heard the good news of redemption through Christ. Try to imagine six hundred miles of territory from where you live being without a Baptist church or witness.

Then imagine that you live within that six-hundred-mile span and no one has ever witnessed to you about the Lord. This is only supposition for you and me; however, it is a reality for the countless Africans we saw on this trip.

These people have been waiting—and dying while they wait—for the message of salvation which Christians possess. I believe we as Christians will share in their judgment when they stand before God to give an account of what they did with the Christ of whom they never heard.

The power of Christianity is the only hope of Africa. Africa is a superb challenge to twentieth-century Christians. Its doors are more widely open than ever before. The people of Africa are an insistent call to Southern Baptists.

Tanganyika is larger than Texas, and Baptists have only two mission stations, Mbeya and Dar es Salaam, in the entire area. To make matters worse, no other major denomination—apart from the Catholic Church and the Church of England—carries on a much more extensive work here.

Our work desperately needs more missionaries and more missionary dollars channeled through the Foreign Mission Board in order that people might be reached for Christ.

My wife and I also request your prayers as we study the language, for a working knowledge of the language is a must if our witness is to be effective.



Young Man Must Fight Poverty And Buddhism to Attend Church

Evelyn Owen
Fukuoka City, Japan

I SAW Mr. Hisano for the first time when he and a friend appeared at our house one Saturday morning. It was a busy day during a city-wide revival conducted by one of Billy Graham's team members.

Over Japanese tea and American cookies, Mr. Hisano told me his story. He had been a law student in a Government university when he realized his need of English and transferred to Seinan Gakuin, Baptist university in Fukuoka City. His home is in a little farming village near Yawata, an industrial city with the largest steel mill in Japan. There he and his mother operate a small wheat farm. Each day Mr. Hisano commutes two hours each way by train to Seinan.

“I used to think that I could settle everything by reason,” he told me. “I did not believe in God. I have never been to church or to a Bible class. But I have heard the gospel in the daily chapel service at Seinan. Now I know there is a God. I want to know how to enter the faith.”

He was very much in earnest. For two and a half hours we searched the Scriptures together to see what they say about God's salvation. Time ran out and I had to leave to play the cello for a wedding. But that night Mr. Hisano and his friend came to the revival service. At the close Mr. Hisano went forward publicly confessing his faith in Christ. A week later he came to tell me that he had never known such joy. He began to attend services at a little Baptist mission in a village next to his own.

But there are many difficulties. Later Mr. Hisano came calling again. “I do want to go to church,” he said, “but my father is dead. We are poor. I must keep up our farm. In Japan, people do not always go to church on Sunday. Sometimes I must work in the farm on that day. What shall I do?”

Later he came again to say: “I do want to be a good Christian. But my mother is a Buddhist. She says that at our home it is the custom to worship Buddha each morning. My father is dead, and I respect my father. My mother says we must remember to worship the spirit of my father. What can I do?”

Mr. Hisano is still going to church. He is still eagerly seeking to know how he can be true to Christ. From his story I believe you can see how God is answering your prayers—and also why you must continue to pray!

There are yet thousands who would respond to God's love if they but knew. Pray that they may hear. There are others who have responded but, like Mr. Hisano, fight with poverty and Buddhism to find a way to live the Christian life. Pray that God will give them strength and courage.

Foreign Mission News

(Continued from page 15)

to remodel the interior of a first-floor flat for use as a Baptist book store and information center. Four years ago the interior was demolished on the charge that it violated the building code. "Patience and perseverance have paid off, and Baptists should soon have an important point of witness near the heart of the largest city in Israel," comments Dr. Goerner.

A Baptist congregation recently organized at Petah Tiqva, Israel, meets every other Sunday in the chapel of the school. A choice plot of land has been secured on the main highway, and the group is dreaming of the time when an attractive Baptist chapel can be placed there, inviting all in the neighborhood to drop in and see what happens inside a Baptist church.

At Haifa, Israel, a vigorous group is meeting regularly and promises soon to be ready for organization as a church.

Fuad Sakhnini was ordained as pastor of the Nazareth Baptist Church on March 12. He had been assisting Missionary Dwight L. Baker for some time.

Italy

Victory in Courts

The Baptist church of Sant'Angelo in Villa, Italy, where some months ago the mayor and town officials, under instigation of the local Catholic priest, interfered with the construction of a chapel, has won a resounding victory in the Italian Court of Appeals.

After months of litigation, not only have all the charges of illegal procedure against the Baptist pastor and congregation been found to be false, but the courts have imposed fines against the mayor and the town council for unwarranted interference with the construction of the new Baptist church.

"This signal victory for religious liberty in Italy further underscores the opportunity for open evangelism in that country," says Dr. Goerner.

Mexico

Learning about Baptists

The North Central Association of Mexico held a simultaneous crusade in March with 34 Baptist churches

and missions co-operating. Although final reports had not been tabulated at press time, 880 professions had been counted.

The closing rally, held in Calvary Baptist Church, Torreón, was attended by approximately 1,000 people. There were 61 professions of faith and 25 rededications, and four young men dedicated their lives to the ministry.

"Our newspaper advertising and radio programs have left an impression on the whole area," says Missionary Ervin E. Hastey. "The revival choir has been invited to present a weekly program over the same radio station.

"Half-page advertisements in the papers have called forth more comments than I have heard about our work here. Most of them are favorable. A series of eight articles on the Baptist message for the world, which we are publishing in the papers, is being well received. We feel that for the first time the middle and upper classes of people are learning who we are and what we believe."

Nigeria

New Hausa Work

Three missionary couples have just completed six months of formal Hausa-language classes in Kaduna, Northern Nigeria.

Rev. and Mrs. Thomas J. Kennedy will soon open a new station in Zaria. Dr. and Mrs. J. Edwin Low expect to move to Kontagora in June or July to open the new Baptist hospital now under construction there. And Rev. and Mrs. Robert M. Parham, Jr., hope to open a new agricultural station this year.

Growth

Sixty-five persons from the preaching station at Obiaruku, Nigeria, were baptized into the fellowship of the sponsoring church in Umutu on the first Sunday in February. This made a total of 87 baptized believers worshipping in Obiaruku.

Already in the process of erecting a church building, the Obiaruku Baptists have called a pastor. The work was begun there in July, 1958.

Orient

Growing in Strength

Reports from the Baptist churches

in the Orient fields reveal an increase of 10 per cent in baptisms in 1958, a ratio better than one baptism for every eight church members, and a net gain of 10 per cent in church membership. The number of churches increased 8 per cent, and at the same time the number of mission chapels also increased. The Orient fields reported an increase of 27 per cent in national pastors and an increase of 14 per cent in self-supporting churches.

"It is encouraging to note the number of national pastors and of self-supporting churches increasing more rapidly than the number of churches," says Dr. Winston Crawley, secretary for the Orient. "These are certainly two very fine signs that the churches are growing in strength."

Three Orient fields—Japan, Korea, and Hong Kong—are planning evangelistic crusades for this coming fall, in keeping with the 1959 emphasis on evangelism. Outstanding Baptist leaders from the States are scheduled to take part in those crusades.

Malaya: There was a 55 per cent gain in church membership in Malaya, which was also one of the countries with the greatest number of new churches. The other country in this category was the Philippines.

Taiwan (Formosa): The Baptist churches of Taiwan baptized a total of 1,100 persons during 1958, or one for every five church members. For the second straight year the churches showed a membership gain of 24 per cent, this time without the special evangelistic crusade which marked the previous year.

Thailand: In Thailand, the slowest of Southern Baptists' Orient fields, 1958 brought one baptism for each six church members, and a net gain of 7 per cent in membership. Dr. Crawley also reports that there is a pressing need for medical mission work in Thailand, and the opening of that work is awaiting availability of nurses for missionary service.

Spain

Change for the Better

There have been no new instances of outright persecution in recent months in Spain, reports Dr. Goerner. Rather, several Baptist couples who had been seeking marriage licenses for many months have recently been granted permission to marry.

(Continued on page 32)

New Appointees

Appointed March 12, 1959



BAUGH, JOSEPH FRANKLIN, JR.

b. London, Ky., Nov. 23, 1926. ed. Indiana University, Bloomington, 1944; Oregon State College, Corvallis, 1945; University of Kentucky, Lexington, B.S.M.E., 1949; S.B.T.S., 1958-59. U. S. Army, 1944-46; special apprentice, railroad repair shops, Louisville, Ky., 1949-50; design engineer, Columbus, Ohio, 1950-52; personnel worker, Columbus, 1952-58; real estate salesman, Columbus, 1955-58. Named special appointee for East Pakistan, March, 1959. m. Mildred Jean Amis, July 15, 1950. Permanent address: 190 N. Ashland Ave., Lexington, Ky.

BAUGH, JEAN AMIS

(Mrs. JOSEPH FRANKLIN, JR.)

b. Hilyar, Ky., Oct. 3, 1927. ed. University of Kentucky, Lexington, B.S., 1949. Associate home demonstration agent, Fayette Co., Ky., 1949-50; home economics teacher, Grandview Heights High School, Columbus, Ohio, 1951-53. Named special appointee for East Pakistan, March, 1959. m. Joseph Franklin Baugh, Jr., July 15, 1950. Children: David Franklin, 1953; Barbara Lee, 1956; Susan Lynn, 1958.

EAST PAKISTAN



Box, PAUL

b. Oklahoma City, Okla., May 29, 1931. ed. East Central State College, Ada, Okla., B.A., 1953; S.W.B.T.S., B.D., 1958. B.S.U. summer missionary, Hawaii, 1952; pastor, Centrahoma (Okla.) Church, 1953-54, Caney (Okla.) Church, 1954-55, Little City Church, Madill, Okla., 1957-59. Appointed for Indonesia, March, 1959. m. Pattye Joyce Norwood, Dec. 19, 1952. Permanent address: 623 N. Fourth, Durant, Okla.

Box, PATTYK NORWOOD

(Mrs. PAUL)

b. Durant, Okla., Mar. 18, 1932. ed. Oklahoma Baptist University, Shawnee, 1949-50; East Central State College, Ada, Okla., B.A.Ed., 1951. Youth director, First Church, Ada, 1951-52; summer worker, Southern Baptist Home Mission Board, Illinois, 1951; substitute B.S.U. secretary, East Central State College, 1952; worker, Southern Baptist Radio Commission, Ft. Worth, Tex., 1953-56; teacher, high school English, Allen, Okla., 1951-52, Caney, Okla., 1954-55; sixth-grade teacher, Ft. Worth, 1956-57. Appointed for Indonesia, March, 1959. m. Paul Box, Dec. 19, 1952. Children: Paula Jean, 1953; Pamela Joyce, 1954; Phillip Norwood, 1957.

INDONESIA



CLARK, ERIC HERSCHEL

b. London, England, May 4, 1919. ed. Campbellsville (Ky.) College, 1953-55; Georgetown (Ky.) College, B.A., 1956; S.B.T.S., B.D., expected, May, 1959. Royal Army Service Corps, 1939-41, 1945-47; engineer, Union of South Africa and Southern Rhodesia, 1947-51; owner, transport business, Gatooma, Southern Rhodesia, 1951-53; pastor, Unity Church, Pendleton, Ky., 1953-56, Harmony Church, Beechwood, Ky., 1956-59. Named special appointee for East Africa, March, 1959. m. Phyllis Maud Hope, Sept. 7, 1940. Permanent address: c/o James Arthur, Dyke, Ky.

CLARK, PHYLLIS HOPE

(Mrs. ERIC HERSCHEL)

b. Cheltenham, England, Aug. 20, 1920. ed. Campbellsville (Ky.) College, 1953-55; Georgetown (Ky.) College, 1955-56; Carver School of Missions and Social Work, 1956-57. Lathe operator, tank components plant, Twickenham, Middlesex, England, 1942-43; fitter, aircraft factory, Middlesex, England, 1943-45. Named special appointee for East Africa, March, 1959. m. Eric Herschel Clark, Sept. 7, 1940. Child: Valerie, 1946.

EAST AFRICA



FENNER, CHARLIE WORDEN

b. Freeport, Tex., Nov. 28, 1929. ed. Stephen F. Austin State College, Nacogdoches, Tex., B.A., 1951. M.Ed., 1954; S.W.B.T.S., M.R.E., 1958, B.D. expected, May, 1959. U. S. Army, 1952-53; music-education director, Ames Road Mission of Ramona Avenue Church, Dallas, Tex., 1954-55, First Church, Allen, Okla., 1955-56; pastor's assistant, First Church, Dainersfield, Tex., 1956-59. Appointed for Japan, March, 1959. Permanent address: 411 Traylor St., Lufkin, Tex.

JAPAN**MOBLEY, HARRIS WITSEL**

b. Liberty Co., Ga., June 19, 1929. ed. Armstrong Junior College, Savannah, Ga., A.A., 1953; Mercer University, Macon, Ga., B.A., 1955; Columbia Theological Seminary, Decatur, Ga., 1956; S.E.B.T.S., B.D. expected, May, 1959. U. S. Marine Corps, 1946-48, 1950-51; pastor, Ochopee Church, Lyons, Ga., 1953-56, Trinity Church, Goldsboro, N. C., 1956-59. Appointed for Ghana, March, 1959. m. Vivian Anderson, June 25, 1950. Permanent address: c/o C. B. Mobley, 109 W. 31st St., Savannah, Ga.

**MOBLEY, VIVIAN ANDERSON
(Mrs. HARRIS WITSEL)**

b. Bullock Co., Ga., Oct. 12, 1930. ed. Mercer University, Macon, Ga., 1953-55; S.E.B.T.S., certificate expected, May, 1959. Dental assistant, Savannah, Ga., 1951-53. Appointed for Ghana, March, 1959. m. Harris Witsel Mobley, June 25, 1950. Children: Stephen, 1953; Laura Jane, 1954; John Mark, 1956.

GHANA**PAYNE, JAMES BOLLING**

b. Scottsville, Va., Apr. 30, 1930. ed. University of Virginia, Charlottesville, B.S., 1951; S.E.B.T.S., 1958-59. U. S. Army, 1951-53; draftsman, Charlottesville, 1950, 1953-54. Bristol, Tenn., 1955; architect, Bristol, Va., 1955-58. Raleigh, N. C., 1958-59. Named special appointee for Nigeria, March, 1959. Permanent address: Scottsville, Va.

NIGERIA**SANDERS, EDWARD OWEN**

b. Cleveland, Okla., Oct. 17, 1930. ed. Oklahoma Baptist University, Shawnee, B.A., 1953; Moody Bible Institute, Chicago, Ill., 1952; S.W.B.T.S., B.D., 1956, work toward Th.M., 1956-57. Pastor, Woodford (Okla.) Church, 1951-54, Valley View Church, Nocona, Tex., 1955-57, Denman Avenue Church, Lufkin, Tex., 1957-59. Appointed for Indonesia, March, 1959. m. Jaletta Joyce Davis, Mar. 23, 1951. Permanent address: 1127 S. Richmond, Tulsa, Okla.

**SANDERS, JALETTA DAVIS
(Mrs. EDWARD OWEN)**

b. Newcastle, Okla., May 7, 1930. ed. Oklahoma Baptist University, Shawnee, B.S., 1953; University of Oklahoma, Norman (by correspondence), 1953; S.W.B.T.S., 1953, 1955. Secretary, Midwest City, Okla., 1947-48, Shawnee, 1948-51, Ft. Worth, Tex., 1953-55; high school teacher, Nocona, Tex., 1955-57. Appointed for Indonesia, March, 1959. m. Edward Owen Sanders, Mar. 23, 1951. Child: Jennifer Joyce, 1957.

INDONESIA**SMITH, LEWIS RUII**

b. Eatonton, Ga., Dec. 15, 1928. ed. Mercer University, Macon, Ga., B.A., 1948; S.B.T.S., 1948-49; Medical College of Georgia, Augusta, M.D., 1953; S.E.B.T.S., 1958-59. Minister of music, Beechel (Ky.) Church, 1948-49; youth and music director, First Church, Cairo, Ga., 1948, 1949; nurse, University Hospital, Augusta, 1951-53; Macon Hospital; intern, 1953-54, resident, 1956-58; medical officer, U. S. Air Force, 1954-56; staff physician, State Hospital, Raleigh, N. C., 1958-59; seminary physician, S.E.B.T.S., 1958-59. Appointed for Hong Kong, March, 1959. m. Shirley Ann Gibbs, July 1, 1954. Permanent address: c/o Rull Smith, Eatonton, Ga.

*(Continued on page 28)*

Missionary Family Album

Appointees (April)

BRIDGES, Julian C., Fla., and Charlotte Martin Bridges, Ga., Mexico.
CANNON, Mary, N. C., Japan.
CUMMINS, Harold T., Ark., and Betty Noe Cummins, Mo., East Pakistan.
HAYES, Herman P., and Dottie Primeaux Hayes, La., Vietnam.
HOOPER, Dale G., N. C., and Beulah Johnson Hooper, Va., East Africa.
KEY, Jerry S., Okla., and Johnnie Johnson Key, Tex., South Brazil.
KING, Ernest L., Jr., Va., and Dorothea DeWitt King, Iowa, Indonesia.
KING, Wyona, Ky., Nigeria.
LEWIS, Wilbur C., and Gladys Sherman Lewis, Okla., Paraguay.

Arrivals from the Field

CARLISLE, Rev. and Mrs. Robert L., Jr., (Uruguay), Rte. 4, Box 283, Wesson, Miss.
COCKRUM, Mr. and Mrs. Buford E., Jr., (Nigeria), Box 145, Cowan, Tenn.
CROWELL, Elaine (Philippines), 1615 Berkley Ave., Bessemer, Ala.
ERNEST, Mary Lee (Malaya), 500 Fort Dale St., Greenville, Ala.
HICKMAN, Rev. and Mrs. William A., Jr., (Paraguay), 1417 Woodward Ave., Orlando, Fla.
JACKSON, Pauline (Southern Rhodesia), c/o W. W. Jackson, Rte. 1, Deatsville, Ala.
JONES, Rev. and Mrs. Samuel L. (Southern Rhodesia), c/o J. E. Knight, Sr., Rte. 2, Box 325, Palestine, Tex.
KIRK, Mr. and Mrs. James P. (South Brazil), Rte. 2, New London, N. C.
LIMBERT, Rosemary (Japan), Box 73, Grubbs, Ark.
MORRISON, Cleo (Philippines), Telephone, Tex.
MORRISON, Martha (Malaya), 4245 S. 38th St., St. Louis, Mo.
MUSGRAVE, Rev. and Mrs. James E., Jr., (South Brazil), 4305 Wayside Drive, Ft. Worth, Tex.
OWEN, Dr. and Mrs. Frank B. (Indonesia), c/o J. O. Humberson, Rte. 3, Huntsville, Tex.
PARSONS, Victoria (Philippines), c/o Mrs. J. T. Ware, Jr., 8 Brookview Drive, Savannah, Ga.
PORTER, Ruth (Paraguay), c/o Mrs. William L. Porter, 3425 Gibsondell Ave., Dallas 11, Tex.

Births

ANDERSON, Rev. and Mrs. Justice C. (Argentina), son, Bradley Pryse.
HILLIARD, Mr. and Mrs. Russell B. (Spain), daughter, Elizabeth Ruth.
MILLS, Rev. and Mrs. Dottson L. (Argentina), daughter, Linda Jeanne.



Mildred Ruth Cather rocks her baby sister Anita Sue while Daddy Douglas C. Cather lends a helping hand. The picture was made on Millie's second birthday; Anita Sue was two months old. The Cathers serve in Ghana.

ROWDEN, Rev. and Mrs. Paul D., Jr., (Israel), daughter, Paige Allison.
SHORT, Mr. and Mrs. James M., Jr., (Mexico), daughter, Martha Elizabeth.

Deaths

WALDIN, Mrs. Minnie, mother of Mrs. B. Terry Thorpe (Southern Rhodesia), Jan. 30, Miami, Fla.

Departures to the Field

CRAUTREE, Mildred, Baptist Girls' School, Agbor, Nigeria, West Africa.



Dottie and Debbie, twin daughters of Rev. and Mrs. E. Harvey Walworth, missionaries to Mexico, were born in June, 1958. The Walworths, who live in Hermosillo, Sonora, Mexico, have three other children, two girls and a boy.

FAVELL, Rev. and Mrs. C. Hudson, Baptist Mission, Box 1933, Kumasi, Ghana.
LOCHRIDGE, Rev. and Mrs. James T., Southern Baptist College, M'lang, Cotabato, Philippines.
MOORE, Rev. and Mrs. Elton, Box 6, Kediri, Java, Indonesia.
RAY, Rev. and Mrs. Daniel B. (Korea), APO 31, San Francisco, Calif.
VAN LEAR, Marie, Reagan Memorial School, Box 83, Yaba, Lagos, Nigeria, West Africa.

Marriage

PATTERSON, William Andrew, son of Dr. and Mrs. I. N. Patterson (Nigeria), to Evelyn Sue Norris, Feb. 28, Albuquerque, N. M.

New Addresses

ALDERMAN, Jennie, 88 South New Life Road, Section 3, Taipei, Taiwan.
ANDERSON, Mrs. P. H., emeritus (China), c/o Miss Ollie Barton, Rte. 6, Greer, S. C.
BEATY, Rev. and Mrs. Robert E., 22 Ellington Ave., Kumalo, Bulawayo, Southern Rhodesia.
BLAIR, Rev. and Mrs. Martin S., emeritus (Argentina), P. O. Box 2252, Lakeland, Fla.
BRASINGTON, Rev. and Mrs. J. Bryan, Apartado 3177, Lima, Peru.
BROOKS, Ernelle, Baptist Woman's Training College, Box 84, Abokuta, Nigeria, West Africa.
CANNATA, Dr. and Mrs. Samuel R. J., Jr., Rhodesian Baptist Mission, Private Mail Bag 35, Gatooma, Southern Rhodesia.
CARROLL, Rev. and Mrs. G. Webster (East Africa), 2712 Clovis St., Bluefield, W. Va.

COCCH, Rev. and Mrs. John R., Box 28, Irbid, Jordan.

CRANN, Rev. and Mrs. Stanley, Jr., 43M Via Dei Filosofi, Perugia, Italy.

CUNNINGHAM, Rev. and Mrs. Milton E., Jr., 15 David Carnegie Rd., North End, Bulawayo, Southern Rhodesia.

DOTSON, Lolote, Box 166, Ogbomoshio, Nigeria, West Africa.

EWEN, Bettye Jane (Nigeria), Rte. 4, Box 330, Neosho, Mo.

FREELAND, Estelle, Box 114, Oyo, Nigeria, West Africa.

HARDY, Rev. and Mrs. Clemmie D. (Equatorial Brazil), 2104 N. 33rd St., Waco, Tex.

HARRIS, Rev. and Mrs. Robert L., Apartado 783, Arequipa, Peru.

HIGHILL, Virginia, 352 2-chome, Nishi Okubo, Shinjuku-ku, Tokyo, Japan.

HORTON, Frances, 2325 5-chome, Kami-Meguro, Meguro-ku, Tokyo, Japan.

HUMPHREY, Mrs. J. Hugh, 1711 Clark St., Honolulu, Hawaii.

KNOX, Martha, Seinan Jo Gakuin, Stozu, Kokura, Japan.

LEAGUE, Mrs. T. J., emeritus (China), 435 E. Main St., Forest City, N. C.

LOVEGREN, Dr. and Mrs. L. August, Baptist Hospital, Gaza, via Egypt.

McCoy, Dr. and Mrs. Donald B. (North Brazil), c/o Mrs. Brady Dyer, 109 General Ave., Centerville, Tenn.

O'NEAL, Rev. and Mrs. Boyd A. (North Brazil), 2000 Broadus, Ft. Worth, Tex.

SANDERS, Marian, Miraflores 1849, Guadalajara, Jalisco, Mexico.

SKINNER, Dr. and Mrs. William, Casilla 1171, Asunción, Paraguay.

SMITH, Lucy, 35/1177 Yoyogi Uchara, Shibuya-ku, Tokyo, Japan.

SPEAR, Rev. and Mrs. Bobby L. (Thailand), 926 W. Franklin, Shawnee, Okla.

STROTHER, Dr. and Mrs. Greene W., emeritus (Malaya), P. O. Box 292, Ashton, Md.

TANOR, Dr. and Mrs. Charles G. (Korea), Baptist Mission, APO-59, San Francisco, Calif.

TEEL, Rev. and Mrs. James O., Jr., (Ecuador), 4120 Baldwin, Ft. Worth, Tex.

TRULY, Elizabeth, Baptist Woman's Training College, Box 84, Abeokuta, Nigeria, West Africa.

WESTER, Rev. and Mrs. William S. (Southern Rhodesia), 1315 N. Franklin St., Tampa 27, Fla.

It is truly an answer to prayer that our children have such a beautiful home and school away from home. The buildings, which are evidence that the school was planned and erected with loving care, are set on a gently rising hill among palm and fruit trees. The grassy carpet calls young and old to play.

Those of us whose children lacked contacts with other children their own age say a special thank you as we see them enjoying the fellowship of others. This school also extends from two to three years their time

with us on the field. And it provides opportunities for them to be a part of unit organizations such as are found in First Church, U.S.A.

As you at home have given according to His will, so we pray that the training of our boys and girls will result in service to men and the glory of God. Please believe me, though the house is cold when the children are away, we humbly thank you for providing for their every need through Newton Memorial School.—CHARLEAN (Mrs. WALTER M.) MOORE, missionary to Nigeria

For Busy Missionaries

EDITORS' NOTE: One week when Zelma (Mrs. James A.) Foster was just too busy, she resorted to this medium for a letter home. "My conscience demands that I tell the truth," she says. "I'm having a hundred copies run off on the mimeograph!"

DEAR FOLKS,

1. We are all (doing pretty well, not so well, sick).
2. We remain (busy, not so busy, snowed under) in our work.
3. The children are (cute, sweet, well, sick, ornerly, some of each alternately).
4. The weather is (rainy, dry).
5. Our flowers are (weak, dying, dead). We haven't time to water them!
6. Each night we sleep (six, four, three) hours.
7. We are (preparing, giving, grading) test papers for the theological seminary.
8. I broke a (toe, ankle, leg) this week rushing to and from classes.
9. This week we had a (birth, wedding, funeral) in our church family.
10. (Vacation Bible school, Youth conference, Mission meeting, Executive committee meeting, A revival in our church) begins next week.
11. This week we had three night meetings which lasted until (11:00, 12:00, too late) p.m.
12. John Earl (fell down the terraces in the yard, cut his finger, says the cutest things).
13. Sandra is (doing well in, recently had a recital in, refuses to practice) piano.
14. We had (two, four, six, eight) guests for dinner today.

I trust that I have informed you of all the important features of this week.

With love,
ZELMA

For Our Children

This is a note of thanks for Newton Memorial School, Oshogbo, Nigeria, a boarding school for children of missionaries. As our people here in Nigeria say it, "Please help me to thank those Southern Baptists who made possible this wonderful school."

New Appointees (Continued from page 25)

SMITH, SHIRLEY GIBBS (Mrs. LEWIS RUIL)

b. St. Augustine, Fla., Sept. 19, 1932. ed. Macon (Ga.) Hospital School of Nursing, R.N., 1954; Mercer University, Macon, 1951-52, 1957-58. Nurse, Brunswick (Ga.) Memorial Hospital, 1954. Appointed for Hong Kong, March, 1959. m. Lewis Ruil Smith, July 1, 1954. Children: Karen Elizabeth, 1956; Catherine Susan, 1958.

HONG KONG



THURMAN, CLARENCE, JR.

b. Louisville, Ky., Dec. 20, 1922. ed. Baylor University, Waco, Tex., B.B.A., 1952; S.W.B.T.S., 1952-56; S.B.T.S., B.D., 1959. U. S. Army Air Forces, 1943-45; pastor, Victory Church, Cox, Tex., 1954-56; minister of education, Hazelwood Church, Louisville, 1957-59. Named special appointee for Malaya, March, 1959. m. Eddie Lee Tilden, July 29, 1947. Permanent address: 1241 Belmar Drive, Louisville, Ky.

THURMAN, EDDIE TILDEN (Mrs. CLARENCE, JR.)

b. Louisville, Ky., Sept. 1, 1926. ed. Kentucky Baptist Hospital School of Nursing, Louisville, R.N., 1947; S.W.B.T.S., 1953; S.B.T.S., 1958-59. Nurse, Kentucky Baptist Hospital, 1947-48, Hillcrest Hospital, Waco, Tex., 1950, Harris Hospital, Ft. Worth, Tex., 1953; office nurse, Waco, 1951-52, Ft. Worth, 1953-54. Named special appointee for Malaya, March, 1959. m. Clarence Thurman, Jr., July 29, 1947. Children: Cheryl Lynn, 1948; Charles Douglas, 1950; Marsha Lee, 1955.

MALAYA



TIPTON, SHIRLEY THOMAS

b. Louisville, Ky., Mar. 14, 1930. ed. Ashland (Ky.) Junior College, 1947-48; Georgetown (Ky.) College, B.A., 1951; S.B.T.S., 1952-54; G.G.B.T.S., B.D., 1956. Summer missionary, Southern Baptist Home Mission Board, Oklahoma, 1949; assistant pastor, Calvary Church, Bristol, Tenn., 1954-55, Twin Peaks Church, San Francisco, Calif., 1955-56; pastor, Clear Creek Church, Versailles, Ky., 1950-54, Hillcrest Church, Stillwater, Okla., 1956-59. Appointed for East Africa, March, 1959. m. Virginia Rae Dixon, June 17, 1951. Permanent address: c/o Rev. L. H. Tipton, Rte. 5, Lexington, Ky.

TIPTON, VIRGINIA DIXON (Mrs. SHIRLEY THOMAS)

b. Ashland, Ky., Oct. 27, 1930. ed. Georgetown (Ky.) College, B.A., 1952; Carver School of Missions and Social Work, 1952-54. Sixth-grade teacher, Bristol, Tenn., 1954-55; secretary, publicity office, G.G.B.T.S., 1955-56; substitute teacher, public schools, Stillwater, Okla., 1956-57. Appointed for East Africa, March, 1959. m. Shirley Thomas Tipton, June 17, 1951. Child: Timothy Craig, 1958.

EAST AFRICA



VIERTEL, WELDON ERNEST

b. Stamford, Tex., Dec. 4, 1930. ed. Texas Technological College, Lubbock, 1948-51; Hardin-Simmons University, Abilene, Tex., B.A., 1952, further study, 1954; Texas Christian University, Ft. Worth, 1954-55; S.W.B.T.S., B.D., 1957. Pastor, Prairie View Church, near Chillicothe, Tex., 1952-55, Redland Church, near Lufkin, Tex., 1955-57, First Church, Kountz, Tex., 1957-59. Named special appointee for the Bahama Islands, March, 1959. m. Mary Joyce Garrett, Aug. 21, 1954. Permanent address: c/o Rev. C. L. Garrett, Box 564, Lufkin, Tex.

VIERTEL, JOYCE GARRETT (Mrs. WELDON ERNEST)

b. Arp, Tex., Nov. 3, 1932. ed. East Texas Baptist College, Marshall, B. S., 1952; S.W.B.T.S., M.R.E., 1955. Secretary, First Church, Marshall, 1950-53; teacher, Pineywood Business College, Lufkin, Tex., 1954. Named special appointee for the Bahama Islands, March, 1959. m. Weldon Ernest Viertel, Aug. 21, 1954. Children: Connie Lynn, 1956; Timothy Weldon, 1958.

BAHAMA ISLANDS



"Because You Bear the Name of Christ"

EDITORS' NOTE: After the people pictured on pages 24, 25, and 28 were accepted as Southern Baptist missionaries by vote of the Foreign Mission Board, Dr. Baker J. Cauthen, executive secretary, gave them a charge. Excerpts of that charge are printed here.

JESUS said, "Whoever gives you a cup of water to drink because you bear the name of Christ, will by no means lose his reward" (Mark 9:41 RSV). It is because you bear the name of Christ that you have a light to share in the world. You really couldn't do anything else, because, as you have said one by one, the Lord Jesus has come into your heart and he is real and he is living. Because you understand how much the world needs him you realize that you live in order that you may bear a witness in his name to the world. You have a light to share and a message to bear because you bear the name of Christ.

But because you bear the name of Christ you are going to stand under very great pressure. Satan will do everything he can to frustrate your sharing that light and bearing that message, not primarily because he is interested in you, but primarily because he is the enemy of our Lord.

You have known pressures from the evil one before. You have known spiritual battling before. You are just now going into the real arena.

Discouragements, hardships, personal weaknesses you hardly know that you have, prejudices you thought you had outgrown years ago, little things you didn't know would give you any difficulty, Satan will lay hold of to frustrate your message. He'll bring you back if he can.

But because you bear the name of Christ you are surrounded with eternal and immeasurable resources. The promises of Almighty God and heaven and earth shall pass away ere one of them shall fail.

There is inside your heart the presence of a living Lord who said, "Lo, I am with you alway, even unto the end of the world." You have the gospel, which is the power of God unto salvation, and the Holy Spirit of God, which is able to convict and to change the hardest heart and revolutionize

the most sin-stained life. You have the examples of men and women who have gone before you, worthy servants of God who have laid their lives down in the service of the Master, to stimulate and inspire you.

You stand this day in a place that any angel in heaven would gladly exchange his exalted position to occupy, a place of opportunity to witness of the wonderful love of Almighty God in this unbelieving and needy world. But no angel can do what you are going to do; for you've got to be a sinner saved by grace, touched by the Lord's wonderful redeeming hand, ere this message can be told.

— That privilege is not an angel's privilege; it's yours. It's yours to go; it's yours to suffer; it's yours to brave the danger; it's yours to look Satan in the face and win a victory because you bear the name of Christ.

It is because you bear that name that the Foreign Mission Board of the Southern Baptist Convention, believing in the genuineness of the testimony of your conviction of divine call and witnessing the preparation you have made across the years for implementing that call, has elected you this day as missionaries to represent Southern Baptists in a world mission outreach.

Prayer of Dedication

EDITORS' NOTE: Following the charge to the new missionaries, Rev. Paul E. Crandall, executive secretary of the Richmond (Virginia) Baptist Association, offered the prayer of dedication, portions of which appear here.

ETHERNAL GOD, our Heavenly Father, how grateful we are for the marvelous working of thy providence which fits together the seemingly unrelated until we see thy loving, tender, disciplining hand bringing about thy glorious will. We thank thee for the eager expectations we have of what will happen in the kingdom of God because of this moment.

We are grateful, our Father, for all of those who, through their prayers and their giving and their vision, have made possible this fellowship of which we are a part. We are grateful that there are rising up out of thy churches, out of Christian homes, out of communities, such as these to be ambassadors of Jesus Christ to all the world.

It is hard for us to understand how thou wouldst deem to put into human hands and human hearts the holy task of God. But it is thy will. Thus, we take up the task and pray that we shall be worthy partakers of thy grace

and worthy partners in spreading thy gospel.

We ask thy blessings upon each of these new missionaries. Bless the homes from which they come—the homes they will be leaving. Bless their dear ones. We know that nothing—even miles and miles of distance—shall separate us from the love of God. And we trust thy Spirit to hold us together wherever we are.

In the hours and experiences of the future, as these called ones of thine go to serve in the places appointed unto them, make them strong in the Lord. In the hours of difficulty and trials, in the hours of decision, in the times of personal crisis, may they find thy grace all sufficient.

We again thank thee, our Father, for all that this particular hour will mean in the lives of many, many people in many, many lands and for what it will mean in the continued ongoing of thy glorious kingdom, till more shall come to know him whom to know is life eternal. Bless all the other missionaries out there and bless all those who have been out there and are now back home.

As we lift to thee this prayer of our hearts we give ourselves once more to the glorious love of God through Jesus Christ our Saviour. Amen.



THE WORLD IN BOOKS

Genevieve Greer



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

Negro Slavery

In *Negro Slavery in Arkansas* (Duke University, \$6.00), Orville W. Taylor, Southern Baptist missionary who has served for the past four years as professor of history at a Baptist college in Nigeria, has made a valuable contribution toward a better understanding of a problem now in process of solution.

The story of slavery in Arkansas is traced only down to 1863, and it would be most unfortunate for anyone to attempt to understand the contemporary situation in Arkansas by reading this record without giving careful attention to many new factors introduced in the past century. Yet, the current situation cannot be understood without accurate knowledge of the early historical background, and for the first time the record is available.

From the arrival in 1720 of Negro slaves in territory that was later to become the state of Arkansas, the development of the institution of slavery in that state is traced in accurate detail with the unbiased objectivity of a trained historian. Attention is given to such details as food, housing, medical care, education, and religious instruction of slaves. The picture is neither as dark as it has sometimes been painted nor as bright as could be desired.

Africa

In her book, *Jungles Ahead!* (Friendship, \$2.95 and \$1.50, revised edition), Esther D. Horner, a former Presbyterian missionary in French West Africa, tells six stories of Africans who determined to clear from the heart of their continent the intangible but very real jungle of prejudice, intolerance, ignorance, and hatred. The six Africans dared to break away from their pagan beliefs and ceremonial customs when they saw the penetrating light of the gospel. Each was a missionary in his own way, "according to his talent."

The final chapter in this edition is new. It emphasizes the "universal brotherhood" theme characteristic of most current publications produced by Friendship Press.

Christian History for Children

The seven stories in *Brave Boys and Girls of Long Ago* (Baker Book House, \$1.50), by Dorothy C. Haskin, are based on the lives of persons who really lived. The main characters in the stories are Junior-age boys and girls who were

brave enough to help even when it was dangerous to do so.

There is the story of a boy who helped the Venerable Bede in his work of translating the Gospel of John from Latin; that of a girl who managed to buy two chapters from the Wycliffe translation of the Bible; that of Martin Luther's children and a Christmas tree; that of a girl who slipped verses of the Bible to her father in prison; that of a girl who managed to get an important message to a man imprisoned because of his belief in religious freedom; that of a boy who attended Robert Raikes's Sunday school; and that of a girl whose desire for a Welsh Bible led to the organization of a Bible society.

The stories are designed to teach children about the growth of the Christian cause. They will help children to know about the difficult time when Christian leaders fought for freedom of worship.

Banquets

Four missionary banquet plans are included among the thirty-four plans in *Banquets Plus!* (Broadman, \$3.00), by Mabel King Becker.

"Mexican Supper" and "Tour of the World in Eighty Minutes" are particularly suitable for foreign mission emphases, while the other two mission banquets, "Totem Pole" and "Your State Birthday," have home mission motifs.

The other plans consist of ten banquets for special seasons and twenty for general promotion and fellowship. The plans include suggestions for invitations, decorations, programs, menus, and activities. The "Plus" in the title refers to activities for fellowship periods.

An introduction to the book explains how to get a banquet under way and how to ensure its successful progress.

"Wherever He Leads"

Eyes That See (\$2.00), by Durward V. Cason, Sr., secretary for Negro work for the Georgia Baptist Convention, is a father's tribute to his son, who was a mission volunteer for service overseas.

Durward Cason, Jr., was making preparation to enter school for special training for mission service when he drowned. This account of his life was written, his father states, because "in him were found traits of character that the world needs to remember."

Although the book is called a biography, the major part of it concerns the last years of life when the young man

and his wife were making their decision about Christian service and preparing to follow God's guidance. It is the author's hope that this account, tracing as it does the turning of a young couple from a promising career and successful lay service as Christians in the homeland to special Christian service among more needy people abroad, may lead other young couples to answer the call to Christian service abroad.

Sentence Reviews

A Prayer Companion (Abingdon, \$1.00), compiled by Hazel T. Wilson, is a small but durably bound pocket book of prayers, some old, some new—by St. Augustine, Elton Trueblood, John Baillie, Toyohiko Kagawa, and E. Stanley Jones, for example; arranged under fourteen headings, such as praise, petition, times of sadness, the aging, peace.

New Prayers for a Woman's Day (Abingdon, \$1.00), by Josephine Robertson, is a book of seventy-two prayers related to such subjects as a child's first day in school, for a teacher, for a widow, to mend a broken friendship, and when the mailbox is empty.

The Sufferings and the Glory of the Lord's Righteous Servant (Christian Service Foundation, \$2.50), by Robert D. Culver, is made up of six studies based on the fifty-third chapter of Isaiah—the mystery, rejection, atonement, submission, exaltation, and identity of the Servant of the Lord.

Seven Spiritual Ships (Exposition, \$2.00), by Barney Walker, Sr., has six messages based on the seven phases of stewardship mentioned in Revelation 1:3: love, suffering, doctrines, leadership, name, opportunity, and concern.

Preaching, the Art of Communication (Oxford University, \$2.25), by Leslie J. Tizard, a book that will help all ministers to pursue their calling with greater wisdom, has chapters that discuss what preaching at its best is, the personality of the preacher, the art of communication, and the pastoral aspects of preaching.

Mountaintop Summer (Broadman, \$2.50), by Eleanor Noyes Johnson, is a story about the amusing adventures of a family that spends a summer in a broken-down cabin atop an icy mountain; the mother's application of her practical sermonettes on faith help keep the family in good spirits.

The Amplified New Testament (Zondervan, \$3.95) introduces into text the various shades of meaning necessary to convey to the lay reader the sense of the original thought so that he gets something of the richness that the scholar does when he reads from the original Greek; designed to supplement other editions or translations of the New Testament.

Evangelism in Argentina

(Continued from page 2)

days, resulted in 501 conversions—a greater result than was produced by a big, interdenominational campaign held the same month in a large sports arena.

Revivals in individual churches throughout Argentina in recent months have been producing similarly impressive results. In First Baptist Church, Bahía Blanca, people began leaving their seats and going forward before the evangelist could give the invitation. The pastor's wife said: "I have never been in a service where I felt more evident the power of the Holy Spirit working in the hearts of our people. Among the twenty converted in that service there were a number we had tried to win across the years."

In the Baptist church of Punta Alta there was a similar experience. The chief of police and the mayor of the city attended services the first night of the revival. A woman who had been afraid to lead in public prayer until she was enlisted by the Training Union rejoiced to bring five people to the services; and one of the five was converted.

An outstanding fifteen-year-old girl made a decision for full-time Christian service. Her experience was considered the high point in the revival meeting. This church will average one baptism for every three members.

Members of Central Baptist Church in Buenos Aires have developed an ingenious method of taking a census. They go from door to door taking the names of persons interested in receiving New Testaments. Many people do not respond the first time; but when they see others being given New Testaments they readily give their names and other pertinent information. In a special one-month effort this church had close to one hundred manifestations of faith.

Similar reports are coming in from other parts of Argentina. The outstanding results seem to stem from the adequate preparation before a revival and the serious effort to enlist the new converts after the special effort.

The most evident characteristic in the Baptist work in Argentina has been an evangelistic fervor; however, the ratio of baptisms to conversions

is extremely low. As more churches are equipped to enlist the converts, this ratio will undoubtedly improve from year to year. Already reports of revivals and baptisms are more encouraging than in recent years.

This could very well be "the sound of a going in the tops of the mulberry trees" (2 Samuel 5:24). During 1959 the Baptist churches of Argentina are decidedly determined to "bestir" themselves for the Lord.

Neale Young Honored

Miss Neale Young, Southern Baptist missionary who directs the Nigerian Baptist Woman's Missionary Union, has received the honorary title of *Iyalode Onigbagbo* ("Leader of the Christians") from the Timi (king) of Ede, Nigeria, according to the *Daily Times* of Lagos, Nigeria.

An announcement from the Timi's palace said that the title was being conferred on Miss Young in appreciation of her twenty-two years of devoted service to the people of Ede.

Born Again — at Seventy-Seven

"I AM born again today," Mrs. Oda read as she made her profession of faith before a Baptist church in Fukuoka, Japan. "As a new man I follow the God's conduct, entrust everything with God, and submit all of myself to God. I will exert myself to walk on the road of faith with my son, his wife, and their son to whom I would like to tell the gospel of God."

After reading her profession, Mrs. Oda was baptized into the church. The pastor asked, "Do you believe Jesus Christ is the Son of God and your Saviour?" She answered joyously, "Hi," which is yes in Japanese. As he pronounced the words, "I baptize you in the name of the Father, Son, and Holy Ghost," she thought he wanted her to respond. She said *hi* again. As she was lifted out of the water she laughed a happy little chuckle, then turned, bowed, and said, "Thank you so much," in Japanese before she left the pool.

Mrs. Oda had heard the gospel at a church near her home in Kobe, Japan. Then she came to Fukuoka to visit her daughter, a loyal Christian and member of the Fukuoka church. "I was impressed with the great blessing of God," Mrs. Oda explains, "I felt conscious of sin in my mind. In such a time I was encouraged to be baptized. I could not keep down my happy feeling."

Thus Mrs. Oda was baptized before she returned to her home in Kobe, a little old lady of seventy-seven, but a new creature.



Mrs. Oda

News

(Continued from page 23)

And there has been an intangible, yet noticeable, change of attitude on the part of many Catholics toward evangelicals in Spain.

"This change seemed to coincide closely with the Pope's announcement of an ecumenical council to be held next year for the purpose of seeking the reunion of Christendom," Dr. Goerner explains. "This call for an ecumenical council seems to have been interpreted by some Catholics in Spain as an indication on the part of the Pope that he desires more friendly relations between Catholics and Protestants. It remains to be seen how long this improved state of affairs will last and whether or not it will result in the opening of any closed church buildings."

Switzerland

Correlation of Study

A two-day conference of Baptist theological teachers in Europe was held at the Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland, in March. Participating were 40 instructors representing 15 theological schools in 14 countries.

"Significant progress was made toward further correlation of the courses of study in the various national Baptist seminaries of Europe with the curriculum of Ruschlikon," reports Dr. Goerner. "Almost all of the national seminaries now recognize the distinctive contribution of the international seminary at Ruschlikon and plan deliberately to send many of their graduates there for from one to three years of supplementary training. President Josef Nordenhaug and his faculty are to be congratulated upon an academic achievement which would hardly have seemed possible 10 years ago."

The conference, held every two years, is sponsored by the European section of the Baptist World Alliance's committee on theological education.

Taiwan (Formosa)

19th Church

Hu Wei Baptist Church, near Chiayi in south-central Taiwan, was organized January 4 with 73 charter members. (See photo on page 15.)

It is Taiwan's 19th church related to Southern Baptist mission work.

Peter Li, a 1957 graduate of the Taiwan Baptist Theological Seminary, and his wife have been leading the work of the church. Missionaries Marie Conner and Olive Lawton helped begin the work at Hu Wei; and Pastor David Chao, of the Chiayi church, and Rev. and Mrs. L. Bynum Akins have been strengthening forces during the past year.

Briefly

Ecuador: Missionary Howard L. Shoemaker reports on evangelistic efforts in Guayaquil, Ecuador, as follows: "Last week we saw more people crammed into a building in La Tola per square meter than I have ever seen attend church anywhere. We had 500 sitting, standing, and stooping in an auditorium built to hold only 200. God blessed our efforts with 35 professions of faith in eight days." In another center, five boys who had been influenced by a son of Mr. Shoemaker made professions of faith.

Lebanon: Clear title has been received to the large plot overlooking the city of Beirut, Lebanon, which will be the home of the proposed Baptist theological seminary for the Arabic-speaking world. Although buildings on the new site cannot be ready before 1961, tentative plans have been made for beginning seminary instruction in a temporary location near downtown Beirut as early as September, 1960.

Tanganyika: The 104-bed Baptist tuberculosis hospital is nearing completion in Mbeya, Tanganyika, and plans are being made for the dedication to be held sometime in June.

Yugoslavia: Fourteen students—eight men and six women—are enrolled in the Baptist theological school at Novi Sad, Yugoslavia. Rev. Adolph Lehecki is president.

Vietnam

(Continued from page 3)

ligious freedom. This new day should mean an open door for evangelical missions, and Southern Baptists now hope to enter that door.

After an initial survey trip was

made in May, 1958, the Foreign Mission Board began to publicize the needs of Vietnam. A number of potential pioneer missionaries have offered themselves.

But the arrival of missionaries on the field will be only the beginning of a preparatory process. First will come the necessary details of living arrangements. Then will follow language study for a year or two. During the language study period surveys will be made to determine exactly when, where, and how it seems best to begin work. Obviously these are crucial times in the launching of a new mission program.

As we stand hopefully at the threshold we yearn for the prayer support of all Southern Baptists, both for the Board and for the devoted young missionaries who will soon be following our Lord on into the new land of Vietnam.

Place of Prayer

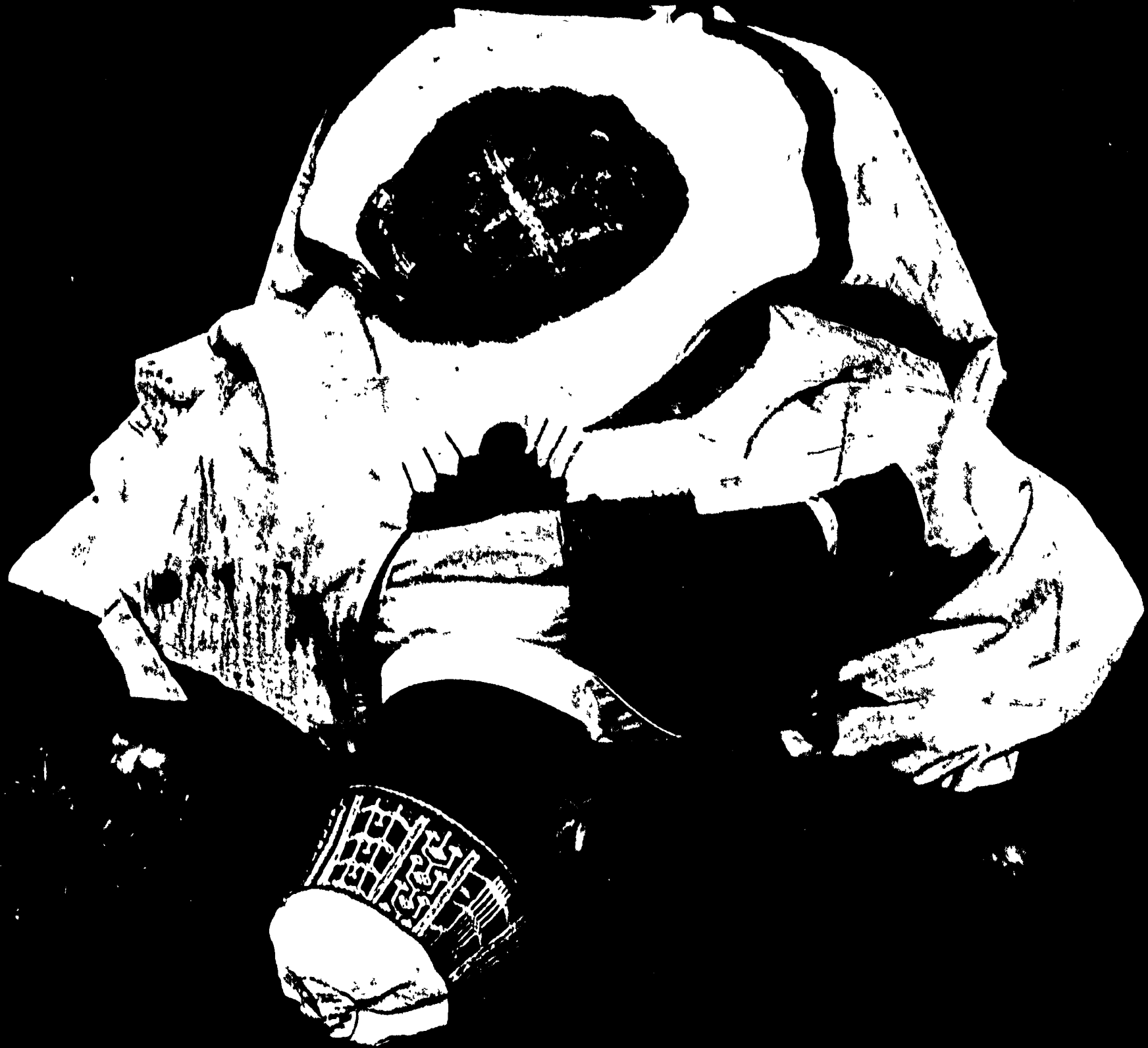
(Continued from page 17)

the local community, was organized January 11, with fifty-three charter members. Services are conducted alternately in German and English, with simultaneous interpretation into the second language. The chapel was dedicated as a church building in a series of services on Sunday, March 22, with Dr. Johannes Arndt, pastor, as featured speaker.

In connection with the chapel dedication a special service was held for all people in Ruschlikon on Saturday night, March 21. The bells of the Reformed Church in the village pealed out the announcement of the service for fifteen minutes beforehand.

The building was packed with people from the town. Words of greeting and congratulations were brought by the architect who designed the building, the foreman of the workers who built it, the district superintendent of the Reformed Church, the Methodist bishop of Europe, the president of the town council, and the principal of the local school.

"It was a remarkable demonstration of the fact that Baptists, who number only about fourteen hundred in all of Switzerland and have long been a despised 'sect,' have been accepted as a respected and welcome group in the Ruschlikon community," says Dr. Goerner.



A missionary portrays a Moslem at prayer at a lawn party during Foreign Missions Conference at Glorieta.

The international lawn party will be just one of the opportunities you will have for getting to know your foreign missionaries and the customs of the lands in which they serve when you attend the Foreign Missions Conference at Glorieta Baptist Assembly in New Mexico. Each day missionaries will share with you testimonies of their experiences with God. Conferences for all ages—from the four-year-olds through the oldest adults—will feature missionaries and the Southern Baptist mission program around the world. (Nursery facilities will be available in the mornings for younger children.) And for seven days you and your family will eat with missionaries and chat with missionaries. Plan to bring your entire family to the

1959 Foreign Missions Conference

Glorieta Baptist Assembly, August 13-19

For reservations write: E. A. Herron, Manager, Glorieta Baptist Assembly, Glorieta, New Mexico.

(The Foreign Missions Conference at Ridgecrest [North Carolina] Baptist Assembly will be held June 18-24.)

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