

Historical Commission (SBC)
127 - 9th Ave. N.
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Altered by Prayer

"For this cause we also, since the day we heard it, do not cease to pray for you" (Colossians 1:9a).

I COUNT myself fortunate to have been the object of the prayers of Mother (Mrs. C. K.) Dozier. About fifteen years ago this lovely missionary and two other Christian workers poured themselves out in prayer to God for a lonely soldier boy. He soon found Christ as his Saviour. That young man was I. From that day to this Mother Dozier has exerted a major influence in my life. But little did I realize that what I believed to be God's plan for my life could be altered by the power of her earnest prayer. In 1950 my wife and I came to Japan as missionaries. On completing our language study, we felt that we should devote our efforts to general evangelistic work; and we went to Yokohama, where we stayed for two years. During our furlough year the call came for us to give ourselves to teaching in Seinan Gakuin, Baptist university in Fukuoka City.

Convinced of our call, we decided to go to the school. Upon returning to Japan, I talked with Mother Dozier and told her of our decision. Her eyes twinkled as she listened. Then she said, "I knew all along you belonged there." She had been praying for me to go there! God had told her before he had told me. And I considered again the great privilege of prayer—to walk into the presence of the King and beseech his help on behalf of someone who, without our prayer, might never find him. I resolved to give my life to Seinan and the students as a witness for Christ and to pray for others as Mother Dozier has prayed for me. "We . . . do not cease to pray for you."

—FREDERICK M. HORTON



THE *Commission*

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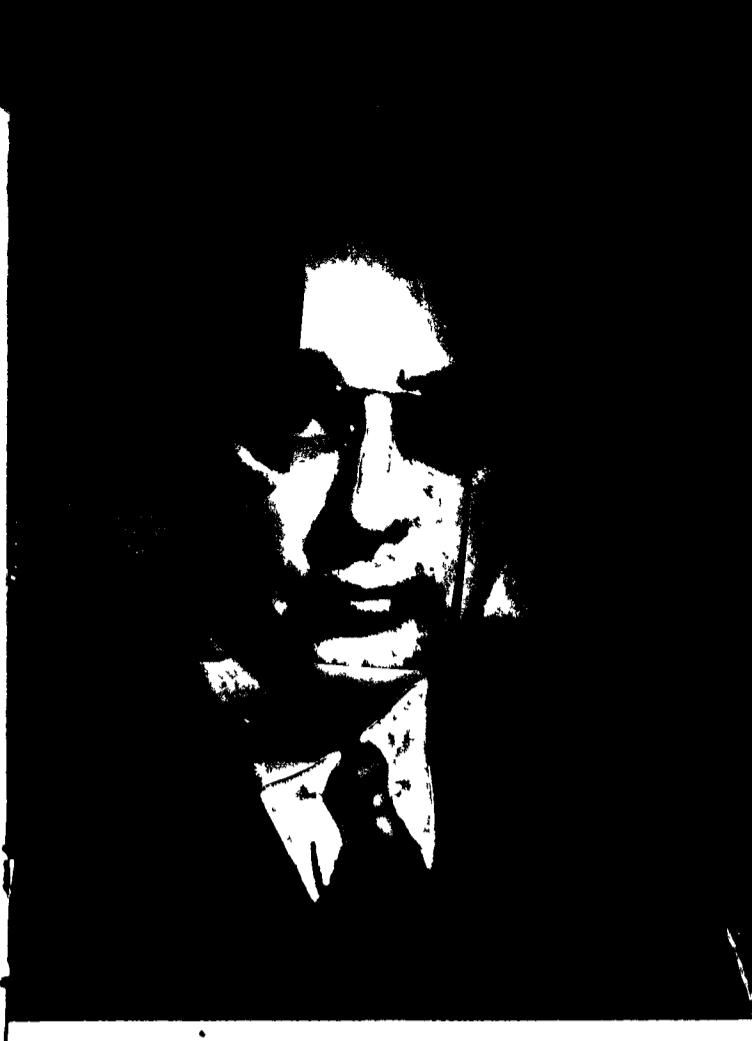
Prayer of Dedication

OUR LORD, we dedicate this building to making known the name of him who wore a crown of thorns upon a cross and who broke the shackles of death and lives forevermore. We dedicate this building that the peoples of the world may know him in whom alone is their salvation. We dedicate this building to the end that Southern Baptists may keep their eyes turned out across the world and upon the needs of their fellow man with an understanding of the meaning of their own redemption and of the stewardship thou hast put upon them. We dedicate this building to the service of the men and women whom thou hast called to labor across the world. We dedicate this building to their reinforcement and their undergirding, that every man or woman who crosses the world carrying the message of light may know that the Foreign Mission Board is committed, with everything that God entrusts to it, to the reinforcing, the supporting, the undergirding of these men and women who go as servants of the Lord Jesus Christ. We pray, our Father, not only for these who now today serve around the world, but we would in this moment dedicate to thee the hundreds, and we believe the thousands, of men and women who will stand here upon this platform and give their testimony as the months and the years unfold. We dedicate to thee ourselves, O Lord.



Whatever be the measure of the years thou hast for us yet, we would in this moment of dedicating a building dedicate ourselves unto thee, that everything in us may be given to Jesus Christ, our Lord, and that as long as we live in this world we may live for no purpose but to do that which our Master has commanded. Thou hast given this building to us. We put it back in the hands of him whom we love and serve. Thine be the glory forever and forever, we pray in Jesus' name. Amen.

—BAKER J. CAUTHEN



Reminiscences

By L. Howard Jenkins

THE DEDICATION committee of the new headquarters building of the Foreign Mission Board suggested that I relate some personal experiences associated with the previous quarters of the Board. This is the eighth location, and the fifth in which I have served as a member of the Board.

Just in passing let me say that in 1847 the Board moved to its first permanent quarters in the basement of the old First Baptist Church building at Twelfth and Broad Streets in Richmond, Virginia, where it remained until 1872. Incidentally, the first president of the Board, Dr. Jeremiah B. Jeter, performed the wedding ceremony when my mother and father married.

In 1872 the Board moved its offices to an upstairs room over Ellyson's Store adjoining the present Travellers Building on Main Street. The next location was Wilkerson's Hall at Ninth and Franklin Streets.

In 1888 the Board moved its headquarters to what was then known as the Merchants National Bank Building on Main Street, where it remained until 1918. This is where I came in. The first Board meeting I attended was held in this building.

Dr. Henry Allen Tupper, corresponding secretary of the Board when space in this building was acquired, referred to the offices as "spacious quarters." They were anything but that. Though divided into three small rooms, there was, in reality, only one room. The space was occupied by the corresponding secretary, assistant secretary, and a clerk. At that time the treasurer of the Board was not a full-time officer. He carried on his own business on the first floor of the same building and from

time to time did the work required of him as treasurer.

To "personalize" this office, I might say that the purpose of the first Board meeting I attended (a called meeting) was to plan for the funeral of our beloved secretary, Dr. Robert Josiah Willingham. That day was the first day of limited parking on Main Street. When I came out there was a ticket on my car, much to my distress. In court the next morning I was held up as a horrible example. It seemed to me that the judge, a member of my church, took particular delight in fining me—if I may judge from the smile on his face when he rendered the verdict. That is the way Baptists treat each other sometimes!

These quarters having become too cramped, the Board moved to the Presbyterian Building on Sixth Street, where we occupied all of one floor. By permission of the Presbyterians, the chapel in this building was used for meetings of the Board. The Presbyterians were very kind in their attitude; and, in spite of our good influence, they still were Presbyterians when we moved.

Many things come to mind as I think of what occurred in this building. Only eight people were employed by the Board at that time. To "personalize" again, I will mention that it was here in 1932 that I was elected president of the Board. I was so stunned that it was only after ten hours of prayer and deliberation and conferences with my predecessor, Dr. R. E. Gaines, my wife, and others that I accepted. I left the morning session about ten o'clock and did not return until the night session. Then I told them of my acceptance, although I had told them at the morning session that I would not accept if elected.

The late Dr. T. W. Ayers, who served long in China as a missionary of this Board, told me the following story once when I called on him at his home in Atlanta, Georgia. When my election was announced, a Richmond brother, who was not a member of the Board, turned to Dr. Ayers and said, "This is a great mistake." I did not often find myself in agreement with this

(Continued on page 28)

EDITORS' NOTE: Above are excerpts of the speech made by Dr. L. Howard Jenkins, president of the Southern Baptist Foreign Mission Board, during the dedication service for the Board's new headquarters building, held April 8. On the opposite page are excerpts from the prayer of dedication offered by Executive Secretary Baker J. Cauthen.



Contrasting MY TWO HOMES

By **ROBERT L. COOPER**



IHAVE BEEN thinking about the spiritual contrasts between my new home, Thailand, and my home state, Alabama.

Since arriving in Bangkok, Thailand, I have been giving out gospel tracts along the streets and in the busy market areas, thus gaining an eyewitness knowledge of the lost multitudes. We missionaries have resolved to give out at least a thousand tracts per week, in addition to our other responsibilities.

To the average Southern Baptist this may sound like a big undertaking, and it would have sounded so to me a few months ago. But in some of the market areas here there are so many people that a thousand tracts can be given out in two hours or less. As we do this each week we do so with the challenging realization that many are receiving the gospel message for the first time. This is an opportunity we cannot let pass.

Of the twenty-one hundred people who received tracts today, one person stopped, and told me, that he is a Christian. He was the fifth person to so identify himself out of eleven thousand to whom we have given tracts.

Perhaps some Christians did not take the time or trouble to stop and speak to us—although this is doubtful when I think of how happy those five were to see a fellow Christian. But the point is that there is tremendous spiritual need here in Thailand. Reliable statistics report only one evangelical Christian in every thirteen hundred people.

This percentage is even smaller in Bangkok and Central Thailand where

Southern Baptist missionaries are working. Most of our present or projected work outside of Bangkok is in areas where no missionaries have ever lived. In this section of more than three million lost people, many of whom have never heard the gospel, there are only thirteen Southern Baptist missionary preachers.

As you see, each week we are taking a long, disturbing, but challenging look at the spiritual opportunities and needs in Thailand. A few nights ago I took a mental look at my former church fields. They were all in Alabama, a state with about the same number of people as central Thailand and with twenty-five hundred Southern Baptist pastors—instead of thirteen.

In every one of my former church fields the people were within easy access of the gospel through the church, radio, television, and other opportunities. The unaffiliated families were contacted many times by the churches; they were visited, invited to services, witnessed to, and prayed for. In my last church field, in a suburban community of several thousand people, there were nine Southern Baptist pastors plus several more preachers—at least as many in that one community as in all of Thailand!

Summing up my thoughts of the past few days, I noted three inescapable contrasts between Thailand, a typical foreign mission field, and Alabama, a typical Southern state.

1. Need: There are three million lost people in central Thailand, many of whom have never had an opportunity to hear the gospel, in contrast to a much smaller number in Alabama

who have every opportunity to hear of God's love.

2. Opportunity: In Thailand, millions—many for the first time—can be contacted for Christ on street corners, in markets, and in the villages, whereas in Alabama most lost people have been contacted many times with the gospel.

3. Stewardship: Thirteen Southern Baptist preachers are trying to minister to three million people in Thailand, in contrast to twenty-five hundred witnessing to the same number in Alabama.

In light of the above contrasts I would like to direct several questions to Southern Baptists: Do you think that God, who loved the whole world and died for the sins of the whole world, is pleased for so many people to be denied the opportunity to know of the salvation he died to provide?

Do you think that the Lord Jesus, who commissioned his disciples to go into all the world, is pleased to have only thirteen Southern Baptist preachers in Thailand?

If your answer is no, then what are you willing to do to help share the desperately needed message with the people of Thailand and the other spiritually neglected areas of the world? I challenge you to be willing to come to Thailand or any other foreign field if God calls.

If every one of you will take this step of commitment, then I know God will speak to the hearts of those whom he would have come. And our missionary force will grow rapidly and many lost souls on the mission fields who might otherwise never be reached will hear the gospel and be saved.

A WAVE of concern about

prolonged spiritual babyhood is stirring now in Baptist hearts the world around. We have chalked up impressive records of baptisms but so few have developed into mature workers and not a few seem to have died in the very process of being born.

Some of the losses seem unavoidable. Jesus himself reminded us that some seed shows great promise but withers. Many of the so-called converts do not grow because they are not alive in Christ—they have not experienced the new birth. All the training in the world cannot educate unregenerate hearts in the things of the spirit.

But there are many others who have been newborn, yet are not growing. Someone has outlined the Great Commission: (1) Make disciples. (2) Mark disciples. (3) Mature disciples.

Some groups have largely ignored the problem of growth after salvation, content to register decisions and baptisms and move on. Paul was not of that school. He did about as much moving on as anyone, but he did an enormous amount of *looking back*, too. His letters are full of counsel and concern for Christian growth. He says he travailed in prayer until Christ was formed in his converts. His letter to Colosse indicates he felt a responsibility to God to not only win men but to present them "perfect" (or mature) in Christ.

In Japan we have a tendency to develop *reibai kyokai* (worshiping churches). Certainly the church needs to worship, but worship should never become an end in itself. Matthew 4:10 says, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Mark 3:14, "He ordained twelve, that they should be with him, and that he might send them forth to preach." These passages and others remind us that worship and work are linked together.

Worship that does not lead men to work is not true worship of the true God. It may be form and ceremony, perhaps; it may be creed and ritual; but it is not the worship our God seeks. When we really worship we are stirred to work. This is because we approach God and see a lost world through his eyes.

Men who mumble their memorized

rituals and gaze dry eyed and unseeing at a world bound for hell are not worshiping!

God wants the whole world to repent. He wants the gospel preached to every creature. We cannot draw near to him without sharing this concern and being stirred to work to bring it to pass. This being so, we *must* develop mature workers—churches that work, that reproduce, that win others, and yet others.

As we move on and on—establishing churches—we must keep looking back, travailing for those we have won until the very heart and spirit of Christ is developed in them and they *can* and *do* win others.

S

HE question is not "Can I do anything?" but "Can you believe?" Jesus reminded the distraught father (Mark 9:22-23).

We talk a lot about how difficult the task is, about all the reasons why churches don't grow strong and multiply in Japan; but does Satan's power ever limit God? Is it ever a question of whether God can work? Isn't it always a question of whether we believe?

But what is it to believe? It is to attempt the utterly foolish—the absolutely impossible. Pentecostal power is for those who attempt the Pentecostal task. A man stretching out a withered hand, a paralytic rising to his feet, walking, leaping, running, Peter stepping out upon the waves to walk on the water—each one simply undertook to do the thing Jesus had commanded though it seemed utterly impossible.

What of our plans and programs? If they are tiny, man made, scaled to our puny strength, then, of course,

we will have plodding. Why do we count our money and plan evangelism accordingly? Why not make our plans big? Why not undertake something so big we can't hope to do it unless God works? What are we trying to do that we simply can't do unless God works in supernatural power? James said, "Show me your faith" (Moffatt). We can't just have faith in our hearts—it must be demonstrated.

The children of Israel were to demonstrate their faith by marching seven times around Jericho. They were commanded not to speak as they marched. Why? Very likely because God knew they would discuss how foolish it was to just march instead of ramming the wall or building ladders. Practicality and logic would, thus, defeat them. David demonstrated his faith with his sling. He might have just trusted God to remove the giant, but a demonstration of his trust in God seemed to be essential to the victory.

If and when we will demonstrate a quality of faith that depends on God instead of man we will see God work! So long as we do not demonstrate that quality of faith we will go on with little man-sized programs accomplishing little man-sized achievements with little man-sized power.

S

IN THE parable of the sower, the seed that fell on stony soil and the plant that withered for lack of rootage suggest the soil was not ready for the seed. In many cases it may be that the sower can do little or nothing about this; surely we should continue to sow anywhere and everywhere, knowing that some

(Continued on page 22)

Meditations of a missionary

By B. P. (Bill) Emanuel



One ordinary Sunday, Stockwell B. Sears, Southern Baptist missionary pastor in Surabaya, Indonesia, and his wife Darlyne kept a record of their activities for the day. Their schedule is presented as typical of



A Sears S...ya Sunday



1



6:30

Stockwell B. and Darlyne Sears spend time in prayer and meditation at the day's beginning.

6:45

Darlyne dresses while Stockwell has his morning coffee (photo 1). Watching Stockwell drink his coffee is a daily ritual for Max, one of the Searses' two gray Angoras.

7:00

Stockwell dresses while Darlyne prepares breakfast and mixes a cake for dinner (photo 2).



2



3

7:30

As the Searses settle down for breakfast (photo 3), Darlyne reads from a bound volume of *Home Life* and from the prayer calendar. "Our *Home Life* comes too late for us to be current," she says, "so we just read a year behind." The extra plate is for Photographer Everley Hayes.

7:50

Ten minutes are allowed for travel to the near-by chapel.

8:00

The first meeting of the day is the Indonesian Sunday school at the chapel. (Photo 4—The chapel pastor's wife



4

is teacher of these Junior girls. Darlyne is Sunday school superintendent.)

9:05

After Sunday school the children wave good-by to the Searses who head toward Immanuel Baptist Church in a *berjak*, three-wheeled taxi (photos 5 and 6).

9:30

Darlyne teaches a Young People's Sunday school class at Immanuel, while Stockwell teaches the English-speaking Adult class.

11:00

Stockwell preaches at the English worship service, and Darlyne sings in the choir (photo 7).

12:15

Stockwell greets people after the service (photo 8).

12:40

After collecting records and tending to other church matters, the Searses travel home.

1:00

Darlyne ices the cake and puts the finishing touches on the dinner prepared by an Indonesian helper.

1:15

The Searses and their guests—six this Sunday—have dinner (photo 9).

1:45

A record concert, including songs by Frank Boggs, follows dinner (photo 10).

2:15

Training Union parts are prepared and articles collected for a Japanese exhibit at Training Union.

3:00

Forty minutes are allowed for relaxation (photo 11), writing in autograph albums (a favorite hobby in Surabaya), and dressing.

(Continued on next page)



5



6



7



8



9



10



11



13



15

3:40

The Seares set out for the mission Sunday school. (The *betjak* in which they were riding this time had a flat tire en route; but there wasn't time for Miss Hayes to set up the photographic equipment and make a picture.)

4:00

They participate in opening assembly—in Indonesian—at the mission (*photo 12*).

4:20

After opening assembly they hurry to Immanuel Church.



12

4:30

Darlyne attends a Chinese Sunday school teachers' meeting (*photo 13*).

5:00

Darlyne participates in the English-speaking Young People's Training Union, with fifty-nine persons present (*photo 14*), while Stockwell teaches a class for candidates for baptism (*photo 15*).



14

6:10

This time the Seares travel to different destinations.

6:30

Darlyne participates in the Indonesian Young People's Training Union at the chapel (*photo 16*), while Stockwell preaches at the Anglican church (*photo 17*), a once-a-month service for the English community.



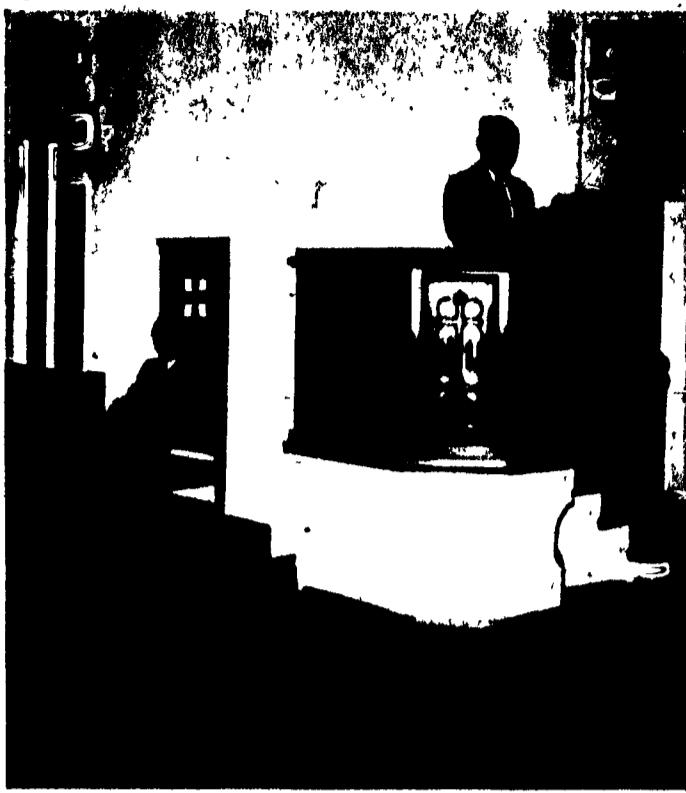
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7:30

The Seares join the congregation at the chapel to hear Pastor P. F. Wattimury preach (*photo 18*). This is one of the rare occasions when they can be just listeners.

8:45

After the worship service is over the Seares stay around the church for a while visiting with members and other friends (*photo 19*).



17



19



21

9:00
Darlyne stops at a "traveling kitchen" which sells good Chinese food to buy supper to take home (*photo 20*).

9:30
It's been a long time since dinner, but it's suppertime at last!

10:00
Darlyne and Stockwell relax with the newspaper from home—Waco, Texas (*photo 21*). "The fact that the paper is two months old doesn't bother us a bit!" they say.

10:30
Stockwell goes to bed because he has to arise early the next morning to pack for a journey to a committee meeting, but Darlyne writes a letter and makes notes on the happenings of the day (*photo 22*).

11:30
Darlyne spends some time in Bible study (*photo 23*).

12:30
The Sears Surabaya Sunday comes to an end as Darlyne gets to bed. The Searses say that only two things made this Sunday different from usual. One was the absence of their associate pastor. The other was that their car was being repaired so they did their traveling by *betjak*.



18



20



22



23

FLASHES

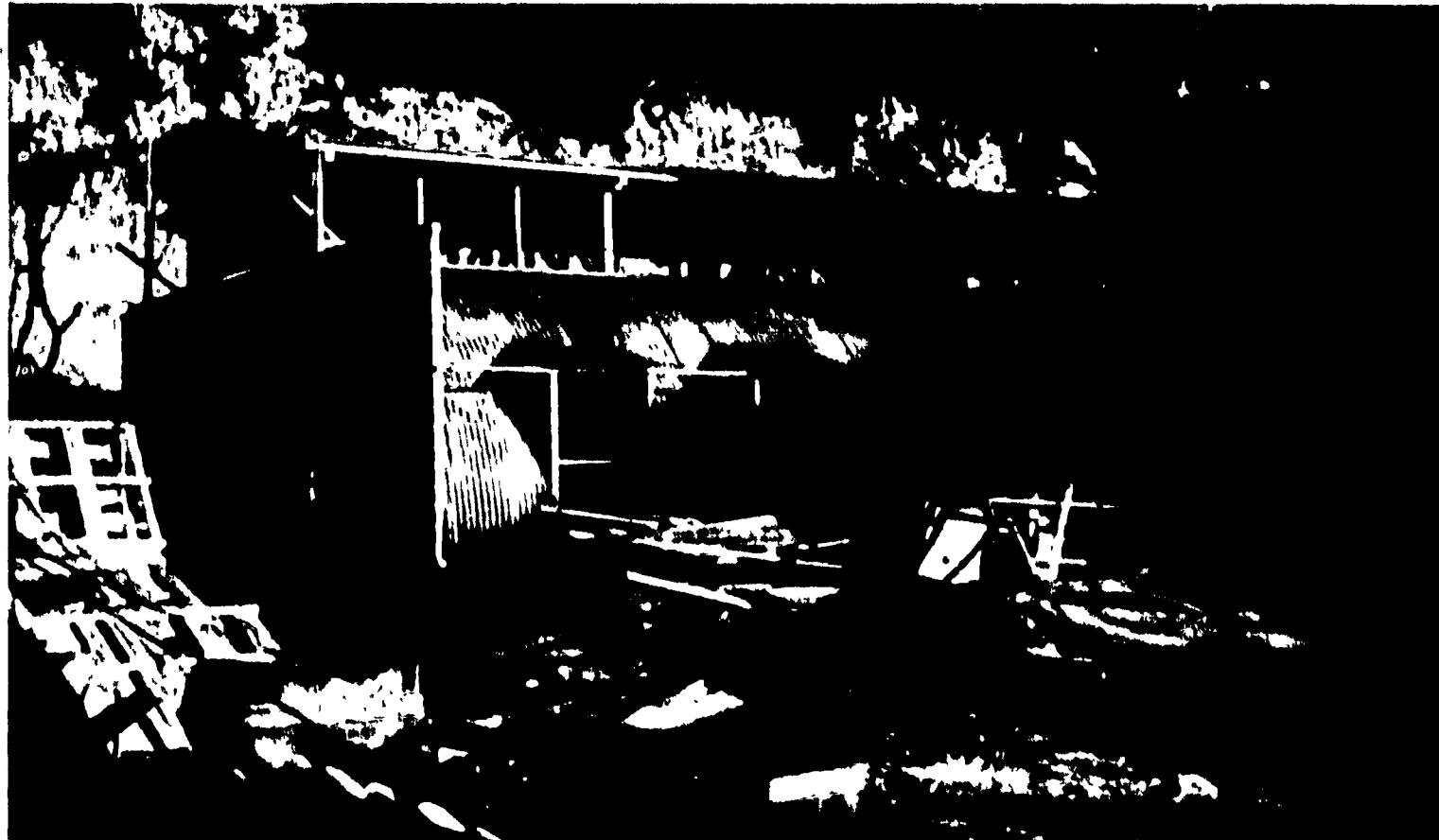
KYOTO

*from the
Japan Baptist
Hospital*



FLASH I

Because of over-and-above contributions to the Lottie Moon Christmas Offering the Japan Baptist Hospital, in Kyoto, was able to buy a Quonset hut and equipment from army surplus and to set up a laundry. "This laundry will save us hundreds of dollars each year," says Dr. James P. Satterwhite, Southern Baptist missionary, "and make it possible for us to keep this the cleanest hospital in the city." Pictures on this page show the Quonset hut being converted into the laundry building and equipment being installed by the head of the hospital's maintenance department.





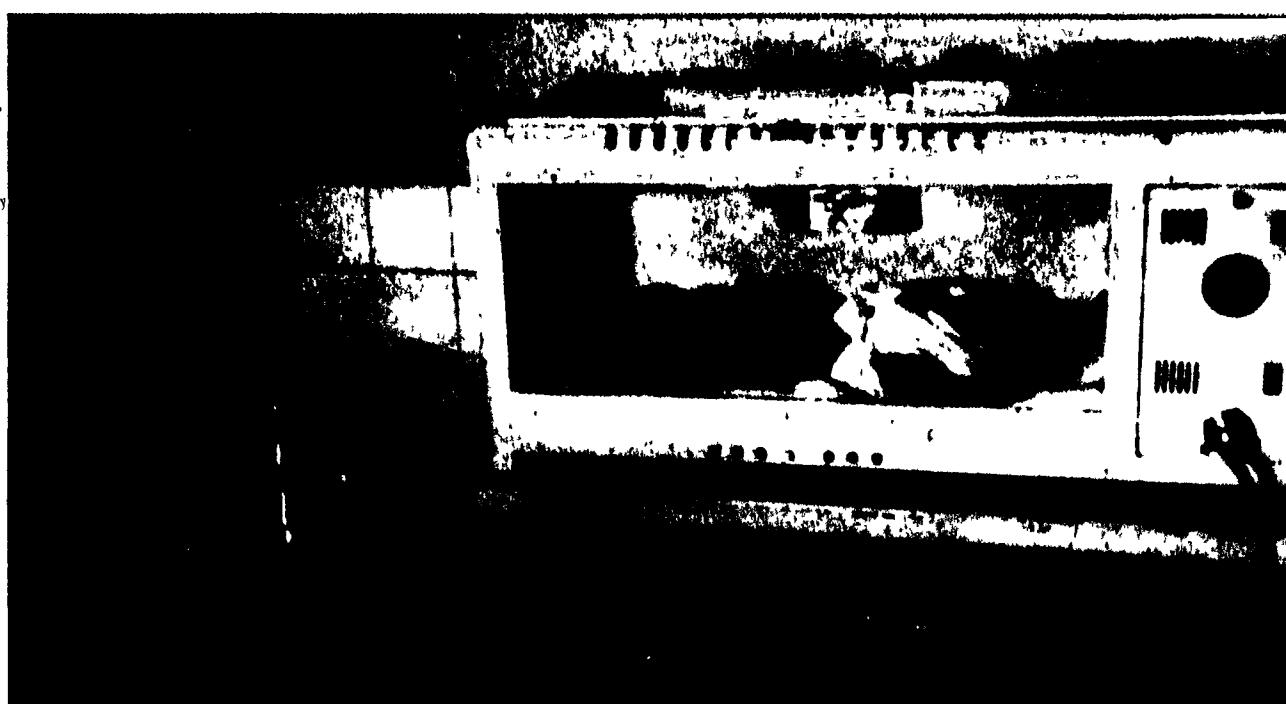
FLASH II

The health department of the city of Kyoto honored the Japan Baptist Hospital's dietary department (above) for its high standards of cleanliness and care. Mrs. Takahashi (white uniform), dietician, and her staff are able to reach these standards with less equipment than most American kitchens have!



FLASH III

The Baptist hospital is one of sixty-six hospitals in all Japan which have been approved as premature baby centers. At right a nurse feeds a premature baby who is nearly ready to go home, and another baby sleeps in an incubator. Working with the pediatrics department are Dr. Clarence F. Clark, Jr., who has an American Board of Pediatrics degree, and a growing staff of national pediatricians and nurses. "Dr. Audrey Fontnote and Dr. Martha Hagood are making our obstetrics and gynecology department the safest in Japan," says Dr. Satterwhite.



FOREIGN MISSION NEWS

Argentina

Growth in Training Union

Of the 167 churches affiliated with the Argentine Baptist Convention, 67 ordered Training Union literature for one or more age-groups during 1958, reports the Baptist publishing house in Buenos Aires. This represents an increase of 10 per cent over 1957.

Though half of the churches got literature for only certain groups, the religious education committee of the Argentine Baptist Mission reports that a number of the churches in Argentina have fully graded Training Unions, some of them being close to reaching the Standard of Excellence.

This rapid growth in Training Union work in Argentina began in January, 1953, when the first fully graded Union in the republic was organized in the First Baptist Church of Mendoza. There had formerly been a Training Union in a church in Rosario, and two or three unions were functioning in First Baptist Church of Paraná.

But a few months later South District Church of Rosario followed Mendoza's example and organized a fully graded Union. And within a couple of years 12 or 15 churches had set up at least one or two unions. Today this organization is found in 67 churches.

Italy

Religious Liberty Gains

Rain failed to dampen rejoicing in the little town of Sant'Angelo in Villa, Italy, on April 21, 1959. Members of the Baptist church and curious townspeople stood under dripping umbrellas to watch workers resume the task of building the house of the Lord, a task interrupted a year before by an administrative order. (See page 2 of *The Commission*, January, 1959.)

This order, issued by the mayor of the municipality of which Sant'Angelo in Villa is a part, had called for suspension of work on the new church building and demolition of the part already constructed. Italian Baptists appealed the case to a higher court, and on February 28, 1959, the administrative order was annulled.

In addition, the superior court directed the municipality to pay damages incurred by the Baptist community as a result of the illegal suspension. The court cited the mayor as exceeding the limits of his authority on several counts.

The mayor had refused to issue a building permit to the Baptist group even though the blueprints had been officially approved by the building code authorities. He claimed the permit could not be issued because the pastor had not shown proof that he had been regularly approved as a minister of religion by the Ministry of the Interior and also because the Baptist group had not obtained authorization to open a place of worship.

The high court ruled that the request should have been considered and approved or disapproved solely on the basis of the provisions of the building code. The questions of whether the pastor was authorized or

whether a permit to open a place of worship had been obtained did not fall within limits of the authority of the mayor and, therefore, had no bearing on the matter of the building permit, it said.

Incidentally, the law requiring that a permit to open a place of worship be obtained was abrogated by the Constitutional Court of Italy in December, 1958.

The pastor of the Baptist church in Sant'Angelo in Villa claims that the construction was stopped as a result of ecclesiastical authority working through the local municipal government. He cites as a further example of religious intolerance the fact that a request for city water has never been granted to the church although other people in the same vicinity have made requests later and have obtained the water.

"The case of Sant'Angelo in Villa marks another milestone in the acquisition of the right to worship God according to the dictates of conscience by the evangelicals of Italy," says Missionary Roy F. Starmer. "Oftentimes evangelicals win their cases in the higher courts only to find them denied locally. In this particular case, however, it appears that for the time being no further obstruction will be placed in the way of the development of the young Baptist community."

Charged with Contempt

Donato Cretarolo, 80, member of the Baptist church of San Benedetto dei Marsi, Italy, was sentenced to 15 days in jail by a local court for contempt of the "religion of the State," the Roman Catholic Church.

He was charged with having printed and publicly displayed on Good Friday handbills offensive to the Catholic Church. These commented upon certain ceremonies and practices of the Catholic Church which, according to Mr. Cretarolo, find no support in the Scriptures. Though the court placed emphasis on the fact that the handbills were displayed on Good Friday, Mr. Cretarolo claimed that this was a coincidence, that they were ordered long before Easter but delivery was delayed by the print shop.

The case has been appealed to the Constitutional Court of Italy.



Hsich Pao-Wu (right), new Chinese pastor of Taichung Baptist Church in Taiwan (Formosa), poses with Missionary Oswald J. Quick, former pastor. (See story in Foreign Mission News.)

Lebanon

Second Church

The Ras Beirut Baptist Church, the second Baptist church in the city of Beirut, Lebanon, was organized March 22 with 23 charter members and several persons awaiting baptism. At least one person has since requested baptism. There were 195 people present for the organizational meeting.

Ras Beirut is a residential area in the vicinity of the American university in Beirut. The church now meets on the second floor of an office building, but it is anticipated that it will soon outgrow these quarters. Because persons of many nationalities reside in the area, services are held in both English and Arabic.

Rev. Joseph Costa has been called as pastor of the Ras Beirut Church. Rev. and Mrs. Russell R. Morris, Southern Baptist missionaries who are studying Arabic in Beirut, have been working with the church, holding services and teaching Bible classes in English.

The church recently sent to the Foreign Mission Board \$53.00 for the Lottie Moon Christmas Offering. "Even though we are paying high rent on the meeting place, I feel sure it will not be long until the church will

Lottie Moon Total

Books on the 1958 Lottie Moon Christmas Offering closed May 1 with a total of \$6,762,448.63. This represents an increase of \$640,863.49 over the 1957 total of \$6,121,585.14.

be self-supporting," says Mr. Morris.

Peru Answer to Prayer

The Peruvian Baptist Theological Institute was opened in Lima on April 6 with eight students enrolled in the first class (see photo on page 14). The majority of the students had felt the Lord's call to full-time Christian service for more than a year, but they had had no opportunity for training before the institute opened, reports Mrs. J. Bryan Brasington, Southern Baptist missionary.

Typical of the students is Orestes Borda, from Arequipa, in southern Peru. Converted in 1953, Orestes felt during a revival in his church in 1957 that the Lord was calling him to preach.

He would like to have entered a seminary immediately to prepare himself for this task, but there was none available in Peru and he did not have the funds to attend an international seminary in another country. The opening of the Baptist institute in Lima is the answer to his prayers and to those of many others who want to study and prepare to be Christian workers.

"It would be hard to say whether at the inaugural service more joy was reflected in the faces of the students so anxious to prepare themselves for the Lord's work or in the faces of the missionaries who had hoped, prayed, and planned for such a school almost since the beginning of Baptist work in Peru in 1950," Mrs. Brasington says. "For all present, the service was an hour of high inspiration as each person thought again on the New Testament basis for theological education."

Peru's need for trained national leadership is critical. In this country of more than 9,000,000 inhabitants there are only two trained national couples working, and these have been serving only since the beginning of this year.

Dr. Randall D. Sledge is president of the institute and professor of New

(Continued on next page)

Joint Celebration

During 1959 Japanese Baptists are celebrating the 70th anniversary of the arrival of the first Southern Baptist missionaries in their land. This same year Drusilla Collins (Mrs. J. W.) McCollum, one of those first missionaries, celebrated her 90th birthday, on January 14.

In November, 1889, Mrs. McCollum, a 20-year-old bride of a few months, landed with her husband in Japan to begin 20 years of outstanding service which helped lay the foundations for the present Japan Baptist Convention. They returned to the States in 1909 because of Mr. McCollum's health. After his death in 1910, Mrs. McCollum became associated with Judson College, in Marion, Ala., where she served until she was 85.

The picture at right shows Mrs. McCollum discussing the Japanese Baptists' plans for celebrating their anniversary with Dr. W. Maxfield Garrott, a "youngster" who went to Japan as a missionary 25 years ago. "Physically weak but mentally alert, Mrs. McCollum was simply sparkling when I called on her," Dr. Garrott says. "She sent her greetings to the Japan Baptist Convention." The picture was taken at the home of Mrs. McCollum's daughter in Newport, Ark.





This is the first student body of the Peruvian Baptist Theological Institute, which was opened in Lima on April 6. (See story in Foreign Mission News.)

Foreign Mission News

(Continued from page 13)

Testament. Other professors are: Rev. Lowell E. Ledford, Old Testament; Rev. Charles W. Bryan, evangelism; Rev. J. Bryan Brasington, church history; Mrs. Sledge, speech; and Mrs. Brasington, music and piano.

Finding the Rainbow

First Baptist Church, Lima, Peru, has rented a new and more appropriate place of worship. (See photo on page 15.) "For the church, the dedication of its new building was like finding God's rainbow after a long, long search," says Mrs. Robert L. Harris, Southern Baptist missionary who with her husband helped begin the church in 1952.

During the first three years the group seemed to have the blessings of the Lord, with endless possibilities for witnessing in the city, Mrs. Harris explains. But then the people were tried for many long months in nearly every imaginable way.

"In the midst of their despair Rev. Charles W. Bryan came as pastor," Mrs. Harris continues. "As he led the members to be patient and faithful, they attained a spiritual depth and oneness that only those who have ex-

perienced deep trial can understand."

When the new building, with its simple, attractive decorations, was dedicated, it was filled with Christians and nonbelievers who were interested in knowing more about the gospel. Dr. Frank K. Means, secretary for Latin America for the Southern Baptist Foreign Mission Board, in his address challenged the church members with their task and assured them of the love of all Baptists.

Philippines

New Association

Representatives of Baptist churches on the island of Luzon, in the Philippines, met March 31 and organized the Luzon Association of Baptist Churches. This association is composed of Baptist churches, chapels, and mission points related to Southern Baptist mission work.

At the organizational meeting national and missionary messengers adopted a constitution and by-laws. The keynote speakers were two pastors, one a graduate of the Philippine Baptist Theological Seminary in Baguio and the other a second-year student at the seminary. Pastor Gonzalo Mamaril, a member of the seminary's first Filipino graduating class,

was elected moderator of the association.

There are now seven organized Baptist churches on the island of Luzon. Four of these have national pastors. In all of the Philippines there are 36 Baptist churches related to Southern Baptist mission work.

"It is interesting to note that the growth of Southern Baptist mission work on Luzon is commensurate with the increasing number of capable young people training themselves in the seminary," says Mrs. J. Earl Posey, Jr., Southern Baptist missionary.

Spain

Seven Graduates

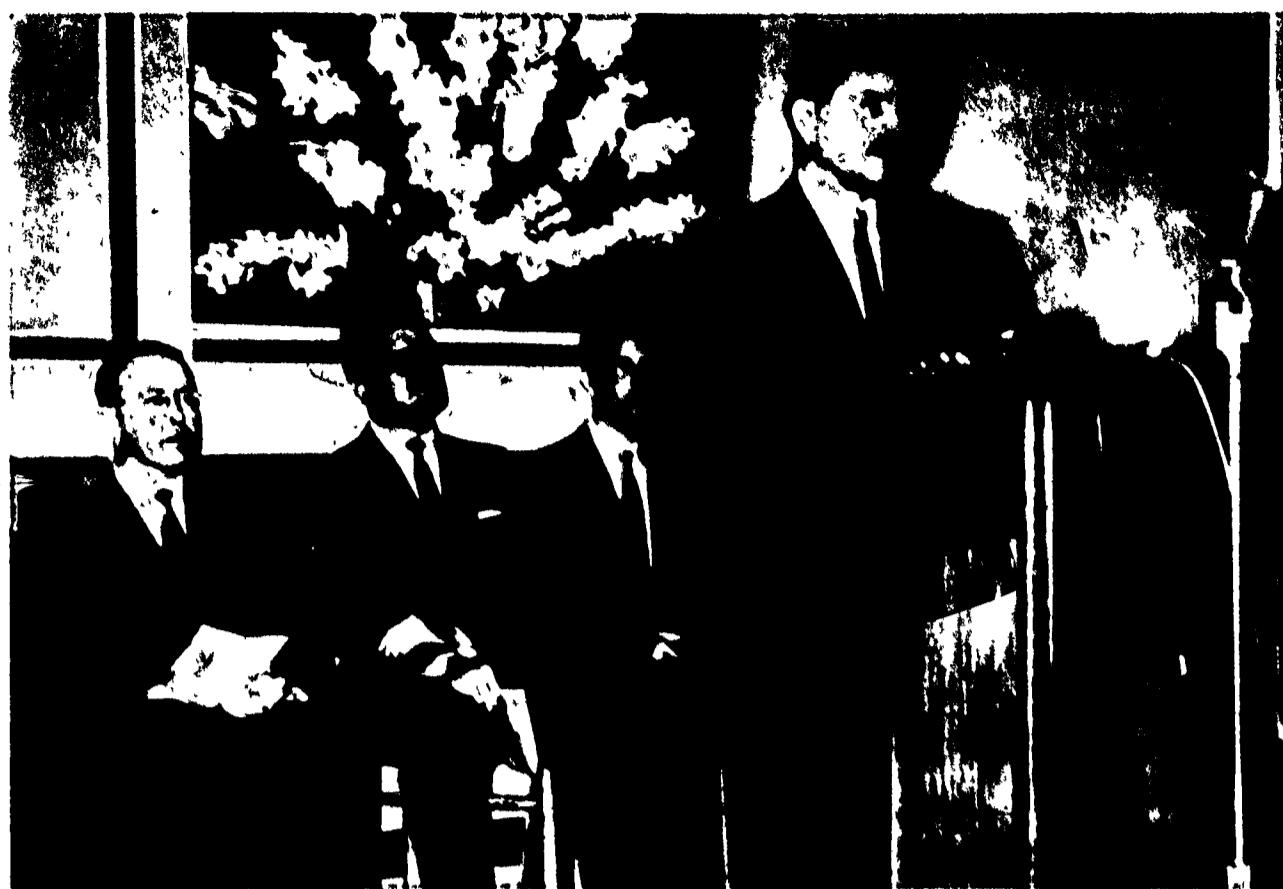
The Spanish Baptist Theological Seminary in Barcelona awarded diplomas to seven students at graduation exercises held May 9. Six other students were given recognition upon completion of special courses.

Principal speaker for the occasion was Dr. A. R. Crabtree, former president of the South Brazil Baptist Theological Seminary, Rio de Janeiro, who is now serving as a fraternal representative from the Southern Baptist Foreign Mission Board to the Baptists of Portugal.

Four of the graduates will continue their preparation at the Baptist Theo-



THE COVER: A patient gets a prescription filled at the pharmacy in Wallace Memorial Baptist Hospital, Pusan, Korea. Morris J. Wright, Jr., missionary to Japan, took the picture.



Rev. Federico Nunoz, pastor of a large evangelical church in Lima, Peru, preached the sermon at the dedication service for the new building of First Baptist Church, Lima. Seated (left to right) are Dr. Frank K. Means, the Foreign Mission Board's secretary for Latin America; Missionary Charles W. Bryan, pastor; and Missionary Robert L. Harris. (See story in Foreign Mission News.)

logical Seminary in Ruschlikon-Zurich, Switzerland, and three have accepted pastorates in Spain.

Switzerland

Ten Years

Four men received the bachelor of divinity degree at the first graduation exercises held in the new chapel of the Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland, on April 24. These ceremonies marked the end of the seminary's 10th session.

The graduates—Paul Ciholas, of France, Theodorus van der Laan, of Holland, and Rudolf Meyendorf and Ernst Rodter, of Germany—studied at the seminary for four years and successfully completed final exams.

Other students who spent shorter periods at the seminary were recognized and given certificates of study.

Taiwan (Formosa)

National Leadership

The Baptist church in Taichung, Taiwan, has called its first Chinese pastor and moved into a new day of expansion and witnessing completely under national leadership. The new pastor is Hsich Pao-Wu (see photo on page 13).

Taichung church asked him to be assistant to the missionary pastor, Rev. Oswald J. Quick. Then in March, upon the urgent request of Mr. Quick, he accepted the pastorate. "We have been dreaming and praying for the day when the church could take on such leadership responsibilities," says Mr. Quick.

The Taichung church was organized seven years ago. The congregation met in a rented building the first year and a remodeled Japanese frame building the next two years. The present church building was completed in 1955.

Five of Taiwan's 19 Baptist churches now have full-time Chinese pastors.

New Facilities

The new Baptist building in downtown Taipch, Taiwan, was dedicated April 26, with Dr. Winston Crawley, secretary for the Orient for the Southern Baptist Foreign Mission Board, as the main speaker.

Three stories high, the building contains office space for the treasurer and chairman of the Baptist Mission and the president of the Taiwan Baptist Convention. It also has conference rooms and a soundproof recording studio; and the Baptist book store is located on the first floor.

Also on April 26, Dr. Crawley turned a spade of dirt at the ground-breaking for the new student building of Grace Baptist Church, Taipch.



Dr. H. Cornell Goerner (right), the Foreign Mission Board's secretary for Africa, Europe, and the Near East, is shown speaking to the congregation of First Baptist Church, Madrid, Spain. Charles W. Whitten, Southern Baptist representative in Spain, is interpreting, and Pastor Juan Luis Rodrigo is seated at left.

Latin America Welcomes

Good-Will Visitors



SHORTLY before his term as president of the Southern Baptist Convention expired, Brooks Hays and his wife made a two weeks' good-will tour of several Latin-American countries on behalf of the Foreign Mission Board and Southern Baptists. Included on their itinerary were Costa Rica, Colombia, Ecuador, and Peru.

From each place Mr. and Mrs. Hays visited come reports that their contacts were profitable for Baptist work and for religious liberty in general. Their visit gave Baptists and other evangelicals in these four countries some of the best publicity they have had. Newspapers carried pictures and stories telling who Mr. Hays is and what he was doing in Latin America, as well as advertisements of services in which he spoke.

Mr. Hays talked with heads of government and other government officials, including directors of the United States Information Service, ambassadors and other U. S. Embassy officials, and directors of the International Co-operation Administration (Point Four).

During their good-will tour Brooks Hays (left), then president of the Southern Baptist Convention, and Mrs. Hays were presented to the congregation at First Baptist Church, Cali, Colombia, by Rev. Hugo Ruiz, pastor of the church and president of the Colombian Baptist Convention.

In Barranquilla, Mr. and Mrs. Hays were given a dish inscribed with names of the Baptist ch





Mr. and Mrs. Hays were met at the plane in Barranquilla, Colombia, by Rev. and Mrs. John N. Thomas, missionaries.



Here are some of the three hundred Baptists who formed a motorcade to the Barranquilla airport to welcome Mr. and Mrs. Hays.

program. "I encountered many encouraging signs and assurances for the strengthening of religious liberty through these conferences," he says.

A new political leadership is emerging in many of the countries of South America, he reports, and these leaders are aware of the part their nations must play in world affairs. Hence, they are increasingly concerned for

the rights of minority groups and they are insisting on freedom for all.

"Baptists are a small minority in these countries," Mr. Hays reminds Southern Baptists, "and I think we Baptists in the United States have a hard time realizing what this means in areas that have not had a history of respect for individual rights."

The day Mr. and Mrs. Hays spent

in Bogotá, capital of Colombia, is typical of that spent in each city on their itinerary. Arriving in the morning, they were met at the airport by an official from the U. S. Embassy, the pastor of the First Baptist Church, and a Southern Baptist missionary couple. After a tour of important sections of the city, they were taken to their hotel for lunch and a short rest.

Afterward, the Honorable John M. Cabot, U. S. Ambassador to Colombia, called at the hotel and conducted the party to the Embassy. While Mrs. Hays and a missionary wife met appointments elsewhere in the city, Mr. Hays spent the afternoon at the Embassy.

In the evening he spoke before the combined congregations of the Baptist churches and missions in Bogotá, meeting in the auditorium of Central Baptist Church. He and his wife were presented with gifts on behalf of all Colombian Baptists.

Following the service Mr. and Mrs. Hays were honored at a dinner party at the home of an Embassy official. Here again they made a strong impact for the Baptist cause in Colombia, missionaries report. In other cities receptions were held for the Southern Baptist couple by national Baptists and missionaries.

(Continued on page 32)



given a silver
churches there.

Mrs. Donald L. Orr and Hoke Smith, Jr., Southern Baptist missionaries, are shown greeting Mr. and Mrs. Hays at a reception in Cali.

Editorials

The Blight of Illiteracy

Illiteracy stalks across the world like a devouring lion, menacing several hundred million persons.

In 1957 the United Nations Educational, Scientific, and Cultural Organization (UNESCO) estimated that about 45 per cent of all persons above fifteen years of age could not read or write. It is true that some of the more highly developed countries of the world have literacy rates of 95 per cent; but Latin America's rate is near the world average of 55 per cent of the people over fifteen, East Asia's ranges from 50 to 55 per cent, Southeast Asia's is 30 to 35 per cent, the Middle East's is 20 to 25 per cent, and South Central Asia's and Africa's drops to 15 to 20 per cent.

Despite the fact that some countries are making perceptible strides in raising the literacy rate, illiteracy incapacitates any nation and has many discounts.

For one thing, there is the discount of ignorance itself. Pitiable indeed are the individuals who cannot read and write. How much more tragic is it when more than half a nation's population cannot read and write. The handicap of those who cannot utilize reading, the most important means of communication next to conversation, is almost incomparable. In a day of so much information and world-changing events, they find themselves fettered by the chains of ignorance.

Then, too, there is the discount of inferiority which illiteracy produces. The arbitrary state of ignorance is serious indeed, but that which illiteracy does to one's personality by reminding him of his lack adds insult and defeat to his very soul. Psychologists in the lands of predominant illiteracy feel that the malbehaviour and damaging reactions caused by illiteracy take second place only to that caused by hunger.

A third and most pragmatic discount is that of unproductivity. It is not a coincidence that among the seven hundred million illiterates above fifteen years of age are to be found the breadwinners for the near-starving billion people in the world! Vast numbers of illiterates continue to work small plots of ground with crude implements and without ability to read elementary texts on agriculture and soil building. Others go about their crafts or trades unable to keep up with and utilize experiments, discoveries, and new techniques.

Another very serious discount of illiteracy today, and one that is aiding in the enslavement at other points of millions of people, is the vacuum it produces and upon which the Communists capitalize to an amazing degree. One of the strongest bids of Communism is its promise to eliminate illiteracy, and this appeal is one that millions find exceedingly difficult to ignore.

The following United Press news release of May 14 verifies this point: "Red China has claimed that the nation would wipe out illiteracy among young people in two years. The official New China news agency said 36,000,000 'young illiterates' learned to read and write in 1958, while 50,000,000 were enrolled in spare-time study courses."

Needed—"Operation Dedication"

One of the strategies critically needed in propagating the gospel in today's world is maximum dedication on the part of those who support missions and of those who represent sending agencies and the Lord in lands across the seas. The senders and the goers need to put on "Operation Dedication."

The fulfilment of this requisite will not come as an automatic by-product of pious and superficial Christianity; it must be desired, prayed for, and planned. It results only when it has been set up as a specific objective and diligently worked toward.

Perhaps this is the strategy we know least how to employ, or it could be the strategy we do not possess the courage to use boldly.

But, these difficulties notwithstanding, it is incumbent upon every Christian to offer himself to his Lord for service in a world of urgent need, a world filled with hate, selfishness, frustration, and envy.

This is true of the senders. Despite our claims in numbers and offerings, Southern Baptists continue to fall far short of anything like complete stewardship of the time in their hands or the talents entrusted to them. Nine million Southern Baptists completely dedicated could affect for good every area of life about them. Is it not embarrassing to claim such a large constituency and yet constitute no greater force for righteousness?

Then turning our consideration to a practical evidence of our dedication—our gifts to evangelize those of other countries—we find little convincing argument that our love does constrain us to do much. With only 3.7 per cent of our total gifts, or \$1.67 per member, going for foreign missions it is indeed difficult to prove to anyone that we have dedicated much of ourselves and our substance to our Lord.

But there must be dedication on the part of the goers, too. Southern Baptists should bow in humble gratitude to God that 1,325 of their missionaries now serve overseas.

But this year the Missions have made urgent requests for 742 missionaries who are needed to fill places of those retiring and to man fields of missionary opportunity. There is little doubt about the dedication of those who have gone out, but where are the other hundreds God has called to be goers? Obviously, they have lacked sufficient dedication.

It is most evident, therefore, that Southern Baptists should place "Operation Dedication" on high priority.

The Main Emphasis

By Baker J. Cauthen

THE foreign missionary faces an occupational hazard at the point of losing sight of his chief objective amid the need that surrounds him. Although this hazard appears very real to the casual visitor abroad, in actual experience the missionary very seldom loses sight of his real reason for being on the field.

By the common testimony of all missionaries, regardless of the particular aspects of service to which they give their chief efforts, the main emphasis in foreign missions must always lie on winning people to Christ and growing New Testament churches. This is the testimony of medical missionaries, teachers, good-will center workers, those engaged in publication service, and all others, as unmistakably as it is the testimony of ministers of the gospel.

This unanimous testimony grows out of experience and observation on mission fields. Those in mission service soon discover that the true measure of progress must be in terms of church development.

There have been instances of missionary labor where large-scale institutions were developed while minor emphasis was placed on church development. To the dismay of everybody concerned, changing circumstances revealed that when the institutions were forced to close there was very little permanent Christian work left.

This is not to say that the value of the work done in the institutions entirely disappeared. It is to say that the emphasis placed on church development goes on long after institutions are unable to function.

Many lessons have been drawn from experiences in China. The closing of schools, hospitals, and other institutions was brought about at an early date by the Communist government. Similar closings were experienced when many parts of China were under Japanese occupation. In both instances, however, the churches have been able to survive.

It is true that in present-day China many churches are unable to hold public services, many have been forced to amalgamate, and the property of some has been taken over by the government. It is safe to say, however, that those churches are still alive in the hearts of the members and are active as powerful influences for Christ.

In winning people to Christ and developing strong churches institutions make a great contribution. Some of the finest opportunities for evangelism to be found on mission fields prevail in hospitals. At the Baptist hospital in Gaza one is impressed by the very great importance of medical witness in a Moslem area. If there were only church work, without benefit of the medical ministry, it would be very difficult to get a hearing for the gospel. People are brought to the hospital in great need, and the kindness they receive opens their hearts to an approach for Christ.

Schools conducted on mission fields have a vital bearing upon church development. In the first place, they provide splendid opportunities for evangelism. Some of the most effective evangelistic efforts I have ever seen were projected in mission schools. Often people do not fully understand the difficulty confronted by people in mission lands as they make decisions for Christ. When young people are brought together in the atmosphere of a school and every effort is made to bring them to a knowledge of Christ a very real opportunity for winning them is found.

OFTEN people who study in Christian schools and graduate without making a decision for Christ have been so impressed with the value of Christianity that they remain friendly to it. Many accept Christ later.

A school on a mission field that does not maintain its evangelistic fervor and positive Christian program soon becomes a nonentity so far as Christian influence is concerned. A Christian school cannot be defined simply as a school operated and supported by Christian people. It is a



Baker J. Cauthen

school in which there is a strong Christian faculty presenting a definite Christian witness through teaching and activities and in which a genuine effort is made to lead the students to Christ as Saviour.

Attention is often called to the importance of leadership training through theological seminaries on the mission fields. In every mission land it is important that pastors and other church workers be provided from the national constituency. No church on the mission field is fully established until it has its own national pastor who is well trained and thoroughly committed to the task to which his Lord has called him. Some of the best opportunities for mission service are found in the theological seminaries where leaders must be trained not only in the ministry but also in the specialties of religious education, church music, and other lines of Christian service.

Often in growing churches at the home base we take almost for granted the splendid materials which can be so abundantly secured from our Sunday School Board for use in church work. When one is on the mission field he begins to realize how precious these materials are. In many places where work is being newly projected printed materials are almost unavailable. Missionaries must spend many long hours with their mimeograph machines preparing materials for use.

In places like Brazil, Nigeria, Japan,
(Continued on page 30)

EPISTLES

FROM TODAY'S APOSTLES, ALL OVER THE WORLD



Accepting Christ in Japan Means Sharp Change from Former Life

Frederick M. Horton
Fukuoka City, Japan

OUR CHURCH had fifteen baptisms in 1958, with an average attendance of around eighty. This is not a good showing in numbers; but the year might be characterized as one of *growth through experience*.

You remember that Paul wrote plainly to the Corinthians about some of their sins. Persons who come to Christ straight out of heathenism have daily struggles with Satan that we can scarcely realize. They need your prayer help. Pray for our newly baptized babes in Christ. Some of them are older people, but still "babes."

For instance, A-san, a woman baptized a year ago, went on a trip with a friend who has been a Christian longer than she. They spent the night with a non-Christian. A-san, thinking it proper to show respect for the religious customs of her hostess, bowed with folded hands before the family altar to dead ancestors, a practice she had followed for many years before she became a Christian. Then, before retiring, she bowed by her bed in Christian prayer to God.

As she was about to go to sleep, the quiet voice of her friend spoke softly, "I thought you were a Christian."

"Why, I am," A-san replied.

"Then, why did you bow before that altar?"

A-san was dumfounded. She did not sleep that night.

Incidents like this happen daily. What does it mean to be a Christian? In terms of a pagan society it means a sharp change of life from many things that were right and proper before. Friends in America, pray for your brothers and sisters in Christ out here. They need your prayers.



Many People Brought to God When Overseer Begins Services on Farm

Harold E. Renfrow
São Paulo, São Paulo, Brazil

SIXTEEN years ago a man gave his heart to Jesus and began to study his Bible. A few weeks after his conversion he was hired as an overseer for a farm way up in the high mountain range that runs along the Brazilian seacoast in the state of São Paulo.

This spring it was my privilege to go up to that farm and visit with a group of people who have been con-

verted as a result of this man's witness. These people now want to organize into a church. Here is the story behind their conversion.

The overseer, who had just a grade school education and no training in the Bible, began having services for his family when they moved to the farm. Gradually he let others who worked on the farm take part in the services, and many of the people came to believe like he. Then the overseer walked for more than a day to reach the nearest Baptist church and bring the preacher back with him to baptize the first group of converts and hold a three-day preaching mission.

There are now about twenty-five baptized believers as a result of these services on the farm, and twenty-one are awaiting baptism. The little group also has two mission points where there is an average of fifty in Sunday school.

I was amazed as I listened to the story. Looking around, I found that the house is so built that the front porch makes an excellent meeting place. The people made pews and a pulpit, and they bought a loud-speaker system so that the music and sermon can be heard for more than a mile away. The farm is in good order and everything is spotlessly clean.

Before I visited for a Sunday, it had been five years since a preacher had been there. I was the first missionary to ever worship with the group. They asked me to return, and return I shall. If this overseer with just a Bible—and no contact from the outside—has been able to do so much, I surely can go back and spend a few days in a revival meeting. Pray for us.



People in Northern Ghana Have Only Vague Idea of Who God Is

George M. Faile, Jr.
Nalerigu, Ghana, West Africa

THE Nalerigu Baptist Church has developed a program of regular preaching services in nine stations, some as far away as fourteen miles. Baptized members visit these stations regularly, using the two cycles provided by the church.

As acting pastor, I have the privilege of going to these stations from time to time. This afternoon I went with a member of the church and his interpreter to Gbongu, a village twelve miles away where services are conducted.

After visiting compounds in the village we went to the chief's house, where we were cordially received. The chief and his elders sat on skins on the ground. A contingent of about fifty naked children sat to our right.

About twenty-five men sat on our left, and another thirty or forty men stood behind the children. About twenty-five women arranged themselves near the walls of the compound. Numerous pigs, goats, and sheep ran about in our midst.

The people who had gathered sang vigorously the two hymns they had learned. Then the chief quoted John 3:16 in Mamprusi, and all the people recited it in unison. After the service we were urged to come again soon. The villagers have requested that we let someone come to stay in their town, to live with them and teach them more about Jesus.

Several villages have asked if they could send one or two persons to us to be taught more thoroughly so that they could return to help their people worship God. As you can imagine, we are encouraged by this interest; but the recurring problem for us is how best to present the gospel to people with absolutely no background in the Scriptures, people who have only a vague idea of God, people who are dominated by a strong animistic spirit. We stand in need of prayer always.



Father Deserts Family When Baby Daughter Is Disfigured by Burns

Ruth Kube
Ogbomosho, Nigeria, West Africa

WORKING with the children on our pediatrics ward at the Baptist hospital in Ogbomosho presents a real challenge, for it gives us many opportunities to witness to the parents of our little patients.

Alice was six months old when her mother brought her to the hospital with third-degree burns on the right side and arm. In Nigeria the fire for cooking is built on the dirt floor of the home. The mother had laid Alice on a mat while she went outside to get something. During her short absence Alice rolled into the fire. Iya Alice ("Mother of Alice") brought the baby to the hospital immediately.

During the next three months the road back to health was a hard one for Alice. However, she started her journey with one advantage that most African babies do not have. She was a fat, well-nourished baby.

The mother was very faithful in caring for her child, and she learned quickly the ways to prevent infection when she would care for Alice at home. After many skin grafts and many hours of nursing care, Alice was ready to go home. Only then did Iya Alice learn that her husband had deserted her and the child when he had learned that Alice was burned.

The father most likely deserted them because he did not want to pay a large hospital bill or because he did not want a disfigured child. Alice had lost the fingers of her right hand. Perhaps another reason for his leaving was the fact that one day he would not receive a very large dowry for a disfigured daughter.

Iya Alice is a Christian mother, and she did not desert her child as many a Nigerian mother might have done. Rather, she took the child and moved to the grandmother's compound. We are thankful for Iya Alice's faith in Jesus and pray that it may increase as she lives for him and that Alice will grow up to be a child of God. "We love him, because he first loved us."

One thing that stands in the way to keep many Africans from accepting Christianity or standing firmly for its precepts is found in 1 Timothy 6:10, "For the love of money is the root of all evil."



Call to Prayer Issued for Woman Rearing Family Amid Difficulties

Lois Glass
Keelung, Taiwan (Formosa)

I HAVE just returned from a church visit, and while my heart is still burning with the urgency of the call I found there I will write to you.

The little woman I visited, mother of five small children, is bravely struggling against odds that would make a weaker soul faint with fear and foreboding. She is valiantly trying to carry on a small business in the tiny, two-room house in the hope of keeping her family from destitution. But here are the odds against her.

Her husband, suffering from mental illness and the bondage of Satan, daily wastes more money than she can earn. A former police officer, he quit his job in a fit of anger and refused to go back. His mental condition has become so bad he cannot hold down a job of any kind now.

Instead of helping his wife run the little store, he says, "I can't help run this business because I don't know the prices." Yet, he could learn them in a few minutes if he had a mind to.

Discouraged with trying to sell cakes, candies, and peanuts, to which the children helped themselves any time her back was turned, she decided to sell rice instead. But this entails delivery. Since there is no one to help her, she must go herself to take the bags containing twenty, thirty, and even forty pounds of rice to the neighbors' homes.

Keelung is a city of much rain; and it is no small matter for this little mother to manage a big umbrella and a thirty- or forty-pound bag of rice at the same time, especially in this city of hills!

The oldest child, a daughter of eleven, must be at school at seven thirty in the morning and she usually does not get back home until six in the evening, except for lunch. She cannot be of any help to her mother during the day.

The second child, also a girl, is about eight and goes to school only half a day, sometimes in the morning and sometimes in the afternoon. A bright and cheerful little girl, she is a help to her mother when she is at home;

but, naturally, she is too small to help carry the heavy bags of rice. However, she keeps the shop when her mother has to go out.

The three younger children are boys, ages six, three, and one. The eldest should have been in kindergarten this year, but the parents could not send him. He will start to school in the fall. For a long time the baby practically lived tied onto his mother's back, but now he is a toddler and one more to keep up with!

Another big factor against this family is the environment in which they live—a neighborhood of bars and small shops. At night there is often quarreling, fighting, and loud music. Already the children have become disobedient and hard to manage, and the mother fears they will be ruined in these surroundings.

The husband's mental trouble makes him jealous and suspicious of his wife. He unjustly accuses her, curses her, and beats her. Yet she has stayed with him all these years in spite of this ill treatment.

She has thought of leaving him. When his persecution has become more than she could bear she has fled from home in fear of her life. But if she did leave him permanently she would not be able to take the children, except perhaps the youngest. And whenever she is away the father takes his anger out on the children. For their sakes she must stay. But it is hard, oh, so hard!

Will you pray for this little mother? She is frail and very beautiful. All the children are handsome and lovable, but they need a father's and a mother's tender care. Pray most of all that their father will be saved. It will take a miracle, but is not our God a God of miracles? The mother seems to be a real Christian, but the father seems to be hopelessly in the hands of the devil—that is, hopelessly except for the saving power of our Lord Jesus Christ!



Seeds Sown in Rocky Ground of Jordan Begin to Bring Harvest

John A. Roper, Jr.
Ajloun, Jordan

DURING recent weeks in Jordan we have seen villagers busy preparing the soil to sow grain. These scenes remind us of Christ's parable about the sower whose seed fell into various types of ground. Jordan is a land of rocky soil. We have found that work in the Moslem world for Christ also means working in stony ground. However, we have taken new courage in that some seed sown in this stony ground has begun to bear fruit.

Two new Baptist schools were opened in Jordan last fall. The Ajloun girls' school now lacks only one grade of having a complete high school. We expect this grade to be added in September. Progress is being made in erecting the church building in Ajloun.

Many events of the past year have recalled afresh similar incidents of Bible days. The severe drought of 1958

reminds us of the time when Jacob left this same area to go to Egypt in search of food for his family and animals. It also reminds us of the three-year period in the life of Elijah when no rain fell. The stony hillsides around Ajloun have given new meaning to some of the words of Christ which he chose to illustrate his great message.

As doctors we often have our sleep interrupted for trips to the hospital. For eight months it was necessary for us to be on call every other night. Sometimes it is difficult to maintain a cheerful attitude toward these disturbances, especially when they come in rapid succession.

However, during some of these occasions, when walking to the hospital, we have seen a Jordan sky studded with stars and the Gilead hills bathed in moonlight. And we have paused to look at the Crusader castle silhouetted above the village of Ajloun. In these early morning hours God seems so very close. We have found this communion with God to be more precious than the sleep that was missed.

There have been times at night when we have been called to see a child critically ill, with high fever and labored breathing. After ordering drugs and talking with anxious parents, we have returned home to enter our own children's bedroom and listen to the quiet, steady breathing of normal sleep. We have then returned to bed with hearts filled with thankfulness that our role has been that of doctor instead of the anxious parents still at the hospital.

Meditations of a Missionary

(Continued from page 5)

seed will produce fruit. The simple facts of agriculture, however, make us wonder if there are not things that could be done to help prepare a better seedbed.

We cannot doubt that Japan's soil is stony and there are many weeds that choke young plants. One of the most memorable addresses I have ever heard was given by Pastor Kiyoki Yuya as he spoke to the Southern Baptist missionaries in Japan. The gist of that message was that we should not be overcome with disappointment when our labor produces so little quick results.

"You are finding, or will find, that seed you sow does not germinate and that often plants, after springing up, wither and die," he told us. "You are sowing on stony soil and there are weeds and thistles that you did not have in America. Pride, customs, false religions, traditions—all centuries old—make the soil stony and choke the young plants."

Pastor Yuya's evaluation is valid, but can we prepare better soil? Surely we can. Radio and television used for the gospel can make one of their greatest contributions at this point. Many other pre-evangelism methods must also be found and used. One of our greatest challenges is to find ways to prepare good soil for the Word of God.



My Autobiography

By a Nigerian Christian

I WAS BORN in a pure Moslem home. My brother and mother are leaders in our area. I began my schooling in Baptist day schools, but after three years I was taken away because my schoolmaster wanted me to become a Christian and I was going to church with him.

I was then sent to Ansar-Ud-Deen School, in Ado-Ekiti, where I got the full chance of studying Arabic. I worshiped with the others regularly in the mosque, facing the holy city of Mecca. In 1955, when I finished my primary school career, I passed to Ekiti Baptist Boys' High School.

When my parents heard of this they were terribly sad because they thought I would become a Christian. They said that they would never let me go to any Christian school. Their golden aim was that I would go to the Arabic school when I finished my high school career. In January, 1956, I made a promise to them that I would never become a Christian.

In 1958 I compared and contrasted the difference between Christianity and Islam, and I knew that there was a sharp distinction between them. One thing which impressed me in Christianity was that it promises salvation and eternal life, as seen in John 3:16. This was one of the verses which made me think deeply about Christianity.

Then I went to my parents and told them that I would like to become a Christian. They were totally disappointed in me and they prom-

ised never to send me to the Baptist school again. They told me they would not give me any money for schooling, thinking that I would be sent out of the Baptist school and could go back to Ansar-Ud-Deen School where I would go to the mosque every Friday.

But Rev. John S. McGee, principal of the Baptist school, heard about my problem and came to me as my great helper. He promised never to let me down. He has shouldered the whole of my responsibility and he has been helping me in paying my school fees and buying materials and clothes.

I attended the inquirers' class for some months, and I was baptized on December 14, 1958. I was then totally rejected by my parents (I do not know who told them I had been baptized). But Mr. McGee encouraged me by saying that the Lord is on our side.

My parents wanted Mr. McGee to be annoyed with me; therefore, they did not allow me to go and help him with some work during the December holidays. But when I told him this and said that it was because they wanted me to go back to Ansar-Ud-Deen School, he said he would not let me go to that school.

At present my parents are in no way friendly with me. I wanted to run away, but Principal McGee said that I must not go anywhere. My prayer is that there may be a day when they will be friendly with me and I can lead them to Christ.

As I sit here looking out the window, I recall the experiences of my years here, feelings and impressions that somehow never get adequately put into words, because they are too complex, I suppose. They involve so much—my particular call to service, a looking back to remember how God worked it all out step by step, the concern and prayers of friends at home. I cannot get it all unraveled and set down to sentences. But it wouldn't be as beautiful unraveled. It is a plan worked out by God whereby the love and concern of many Christians are all woven together to support a work for the glory of God.

—BARBARA EPPERSON, missionary to Nigeria

Missionary Family Album

Appointees (May)

BETHKE, Ralph C., Miss., and Lizette McCall Bethke, Tenn., Indonesia.
HANCOCK, Elaine, Va., Hong Kong.
HULL, Wendell R. (Jack), Tex., and Dorothy Edwards Hull, Mo., East Africa.
JIMMERSOHN, Joseph, A., and Iris Salter Jimmerson, Ga., Indonesia.
JONES, Archie V., and Julia Hough Jones, N. C., Ecuador.
McCALMAN, C. Glynn, and Sarah Allen McCalman, Ark., South Brazil.
McDONALD, Sue, Ark., Malaya.
SMITH, J. Allen, and Frances Barnette Smith, S. C., the Philippines.
THROWER, Jack E., and Barbara Burke Thrower, Okla., South Brazil.
WATSON, Thomas L., Tex., and Joan Smith Watson, N. M., Uruguay.
YARBROUGH, James A., Ga., and Nancy Smith Yarbrough, Fla., Nigeria.

Arrivals from the Field

ANDERSON, Rev. and Mrs. Justice C. (Argentina), Box 829, Orange, Tex.
BRUNES, Rev. and Mrs. Glenn M. (South Brazil), c/o. Clay Pennington, Joy, Tex.
CHUNKSCALES, Rev. and Mrs. Thomas N. (South Brazil), Florien, La.
DUCK, Rev. and Mrs. Roger G. (Venezuela), c/o I. B. Duck, Sr., Rte. 3, Abilene, Tex.
DVAL, Rev. and Mrs. William M., Jr., (Costa Rica), 2331 Saxon, Houston 18, Tex.
GARRETT, Rev. and Mrs. James L. (North Brazil), 1324 Peacock Ave., Columbus, Ga.
GUEST, Ethel (Nigeria), Rte. 3, Greer, S. C.
HOOVER, Annie (Japan), 3008 E. Fourth St., North Little Rock, Ark.
JACKSON, Rev. and Mrs. Stephen P. (South Brazil), c/o Willie A. Sheriff, 1396 W. Picacho Ave., Las Cruces, N. M.
JOINER, Rev. and Mrs. Gareth E. (Ecuador), c/o Ray Giltner, 756 Nolte Drive, Dallas, Tex.
JONES, Marjorie, 417 Scott St., Alexandria, La.
KENDRICK, Bertie Lee, 1001 Spindale St., Spindale, N. C.
McTYRE, Rev. and Mrs. John H. (Chile), c/o Rev. J. H. Robles, Rte. 1, Box 226, Tampa, Fla.
QUARLES, Rev. and Mrs. Lemuel C., emeritus (Argentina), 7338 Hermitage Rd., Richmond, Va.
SPANN, Rev. and Mrs. Jimmie D. (Uruguay), 3304 N. Crump, Ft. Worth, Tex.
WILLIAMS, Thelma (Hong Kong), c/o.



Two-year-old Anesta Green, daughter of Rev. and Mrs. T. S. Green, missionary appointees to Paraguay who are studying Spanish in San José, Costa Rica, was born on Sunday, March 31, and she was taken to Sunday school the next Sunday and enrolled. She hasn't been absent from Sunday school since. "Anesta is learning Spanish faster than English and prefers it," says her father. "We wish the learning process were as easy for us as for her!"

Mrs. W. D. Colyer, 3860 Cody St., Wheat Ridge, Colo.

Births

FERGESSON, Rev. and Mrs. W. Joel (Nigeria), son, David Matthews.
HOLLEY, Rev. and Mrs. Herbert H. (Malaya), son, Baron Terrell.
KOLB, Dr. and Mrs. Raymond L. (North Brazil), daughter, Anita Beth.
SCHWEER, Dr. and Mrs. G. W. (Indonesia), son, Clark Stewart.
SHARPLEY, Rev. and Mrs. Dan N. (South Brazil), son, William Burnis.

Deaths

BOX, W. A., May 11, Ada, Okla., Mrs. W. A. Box, Tommy Box, and Darlene Box, May 9, Stonewall, Okla., parents, brother, and sister of Rev. Paul Box (Indonesia).

HOWARD, T. O., father of Mrs. L. R. Brock, Jr., (North Brazil) and Mrs. John A. Poc (South Brazil), Apr. 18, Portsmouth, Va.

Departures to the Field

BADGER, Rev. and Mrs. Ted O., P. O. Box 33, Cavite City, Cavite, Philippines.

DYSON, Rev. and Mrs. Albert H., Jr., Baptist Mission, Box 14, Oyo, Nigeria, West Africa.

GRAVES, Alma, Seinan Gakuin, Nishijin-machi, Fukuoka, Japan.

LEWIS, Rev. and Mrs. Francis L., c/o Ross C. Coggins, Djalal Sukadjadi, Bandung, Indonesia.

RICHARDS, Rev. and Mrs. Don J., Caixa Postal 679, Campinas, São Paulo, Brazil.

RUMPHOL, Mrs. Ruth, Box 14, Ogbo-mosho, Nigeria, West Africa.

VINEYARD, Onis, Caixa Postal 178, Recife, Pernambuco, Brazil.

WUORTON, Mary Jane, Reagan Memorial School, Box 83, Yaba, Nigeria, West Africa.

(Continued on page 29)

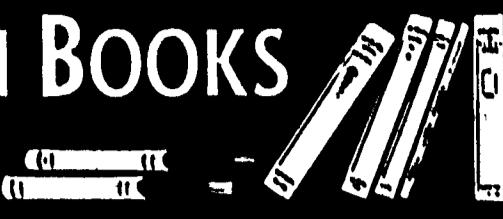
"HERE AT HOME"

ONE DAY at the dinner table Rev. and Mrs. Ernest W. Glass, Southern Baptist missionaries in Singapore, were discussing one of the members of their church. The wife of an American business executive in Singapore, she gives freely of her time in helping others and has spent a great deal of time teaching music to underprivileged children. Mrs. Glass commented that this church member is really doing mission work, too. At that, Charles, who was then seven and had been in Singapore only a few months, spoke up: "Why, yes, Mommy. We can be missionaries right here at home." Ten thousand miles from home, and yet he was "right here at home."



THE WORLD IN BOOKS

Genevieve Greer



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

Foreign Mission Study Series

THE BOOKS in the 1959 Southern Baptist Foreign Mission Graded Series answer an ever recurring question: What do missionaries do? They deal with the different types of mission work being done by missionaries in lands beyond the borders of the United States. Written around the theme, "World Evangelism: Overseas," the books for the five age-groups (all published by Convention Press) are reviewed below.

Adult

Taking its title from Paul's words in 1 Corinthians 9:22, "I am made all things to all men, that I might by all means save some," *By All Means* (85 cents), written by Baker J. Cauthen and others, is an account of the various missionary "means" or methods used by Southern Baptists in their work around the world. The authors of the book are the executive and five department secretaries of the Foreign Mission Board.

In the first chapter Dr. Cauthen discusses the purpose of missions, the New Testament pattern of missions, the world problems that affect the mission enterprise, and the necessity for using every means to increase the impact of missions.

In the second chapter Winston Crawley, secretary for the Orient, explains the work of missionaries who are engaged in general evangelism, whether through formal or informal preaching, and the resultant development of New Testament churches.

The chapter on evangelism through teaching, written by Frank K. Means, secretary for Latin America, deals with the training of leaders for the developing churches and the accompanying service that mission schools render by increasing the educational facilities of a world that is hungry for knowledge.

In a fourth chapter, H. Cornell Goerner, secretary for Africa, Europe, and the Near East, gives some concrete examples of the work that missionaries are doing through healing and related ministries.

The final chapter in the book, written by Elmer S. West, Jr., secretary for missionary personnel, and Eugene L. Hill, secretary for missionary education and



promotion, points out the "personal" aspect of missions—"persons" must hear the gospel, "persons" must proclaim it, and "persons" must send those who proclaim.

It has been a long time since Southern Baptists have had a book on their overall plan of world missions. This emphasis on the methods used in mission work should be a welcome addition to recent series that have emphasized various geographic areas of the world.

Young People

"Your personal responsibility as a Christian begins where you are now and reaches across the world," says Johnni Johnson in *Missionary Assignment* (85 cents). She answers questions frequently asked by Young People: "Who are missionaries?" "What do they do?" "What is world missions?" Although as a rule each chapter features a particular section of the world, the various types of work engaged in by different missionaries have the major emphasis in this book.

Whatever his aim for Christian service, the reader will find here a challenge to consider seriously where that service should be performed. In the task of world evangelism, some must preach the gospel "where people have yet to hear God's message for the first time," while some must stay at home and preach the good news and "care enough and pray enough and give enough to reinforce the world mission task."

Intermediate

Appointment for Andy (50 cents), by Ivyloy and Amelia Bishop, carries the message that every Christian is to be a missionary on some field, whether it be abroad, in the homeland, or in the community. The Anders family, created by the author to carry the information, are on vacation. A member of the Foreign Mission Board staff, Mr. Anders has just joined his family in Florida after attending an orientation meeting for new missionaries.



Daughter Carol is a mission volunteer; son Andy plans to be an architect. "What is an orientation meeting, anyway?" they ask their father.

His reply reaches the reader through scenes at the orientation meeting where new missionaries are in "spring training," as Andy terms it, getting advance information from veteran missionaries and the Foreign Mission Board staff before the real work starts. Missionary preachers, teachers, publishers, doctors, nurses, social workers from all over the world tell of their work and their fields in interesting give-and-take conversation and discussion. Andy decides that he was appointed a missionary the day he became a Christian, that it isn't going somewhere that makes a person a missionary.

Junior

Ten Bright Eyes (50 cents), by Dorothy Weeks, contains five stories, each about a boy or a girl from a different



country who heard about Jesus through a different type of mission work. Roberto, a Filipino boy, heard about him from a "story lady" who came to his village to hold a Vacation Bible school. José, of Paraguay, heard about Jesus from missionaries who took care of his brother at the Baptist hospital in Asunción.

Michiko, a Japanese girl, heard about Jesus from missionary teachers at a Baptist school. Hideyuki, of Israel, learned about him from the missionaries at a children's home where she had lived most of her life. Banku, of Nigeria, learned about him from a missionary who came to the village to preach.

Primary

The book for Primaries is *Alex and the Good News* (50 cents), by Sue Terry Woodson. John will tell me about Hong Kong, and I'll tell John about Nashville. Alex



thought when he met his cousin at the airport. The two seven-year-old boys find that some things in the two cities are different, but many things are alike. They learn that the good news about Jesus is for people in Nashville, Tennessee, and people in Hong Kong—for people everywhere.

Alex's father is a pastor in Nashville; John's father is a missionary pastor in Hong Kong who has brought his family to the States for furlough. Is my daddy a missionary, too? Alex wonders. He learns that everyone can be a missionary because a missionary is one who tells the good news to others.

Clip and file in your *Missionary Album*

New Appointees

Appointed April 7, 1959



BRIDGES, JULIAN CURTIS

b. Miami, Fla., Apr. 3, 1931, ed. University of Florida, Gainesville, B.A., 1952; S.W.B.T.S., B.D., 1956, work toward Th.D., 1956-59. Summer worker in Texas for Southern Baptist Home Mission Board, 1950; summer missionary to Mexico for Florida B.S.U., 1951; advance man, Florida B.S.U., revival team, summer, 1952; pastor, Hampton Road Mexican Mission of First Church, Dallas, Tex., 1953-55, First Church, Rhone, Tex., 1957-59; teaching fellow, S.W.B.T.S., 1958-59. Appointed for Mexico, April, 1959, m. Charlotte Annelle Martin, Aug. 25, 1954. Permanent address: 2510 S.W. 9th St., Miami, Fla.



BRIDGES, CHARLOTTE MARTIN (Mrs. JULIAN CURTIS)

b. Marietta, Ga., Oct. 15, 1930, ed. Bessie Tift College (now Tift College), Forsyth, Ga., 1949-51; Marietta division of University of Georgia, 1951-52; S.W.B.T.S., B.R.E., 1955. Secretarial work, Marietta, 1948-49, 1951; secretary, First Church, Marietta, 1951-53; secretary and organist, funeral home, Ft. Worth, Tex., 1955. Appointed for Mexico, April, 1959, m. Julian Curtis Bridges, Aug. 25, 1954. Children: Rebecca Ann, 1956; Deborah Lee, 1958.

MEXICO



CANNON, MARY DUNNING

b. Asheville, N. C., May 6, 1932, ed. Bessie Tift College (now Tift College), Forsyth, Ga., B.A., 1953; S.W.B.T.S., M.R.E., 1957. Teacher, Porterdale (Ga.) Junior High School, 1953-55; Missouri Baptist General Association, Jefferson City; secretary, summer, 1955, W.M.U., youth secretary, summer, 1956; education director, Whiting Avenue Church, Charlotte, N. C., 1957-59. Appointed for Japan, April, 1959. Permanent address: Pelham, Ga.

JAPAN



CUMMINS, HAROLD THOMAS

b. El Dorado, Ark., Nov. 11, 1932, ed. Bob Jones University, Greenville, S. C., 1950-52; Furman University, Greenville, 1952-53; University of Southern California, Los Angeles, B.A., 1954; G.G.B.T.S., B.D., 1958, further study, 1958-59. Radio announcer, Morehead City, N. C., 1952; summer missionary to Hawaii for California B.S.U., 1954; assistant pastor, First Southern Church, Healdsburg, Calif., 1954-55; interim pastor, Kaumana Drive Church, Illo, Hawaii, 1955; pastor, First Southern Church, Benicia, Calif., 1957-59; teaching fellow, G.G.B.T.S., 1958-59. Appointed for East Pakistan, April, 1959, m. Betty Louise Noe, May 2, 1955. Permanent address, c/o Rev. Dan Cummins, La Center, Ky.



CUMMINS, BETTY NOE (Mrs. HAROLD THOMAS)

b. Highlandville, Mo., Jan. 20, 1930, ed. Southwest Baptist College, Bolivar, Mo., A.A., 1949; Oklahoma Baptist University, Shawnee, B.A., 1951; G.G.B.T.S., M.R.E., 1953. Summer worker, Southern Baptist Home Mission Board; Tucson, Ariz., 1949; California, 1950; Texas, 1951; International Student Center, Berkeley, Calif., 1952; young people's secretary, Southern Baptist General Convention of California, Fresno, 1953-55; typist, Berkeley, 1955-56; substitute teacher, Benicia, Calif., 1958-59. Appointed for East Pakistan, April, 1959, m. Harold Thomas Cummins, May 2, 1955. Children: Catherine Leilani, 1956; Elizabeth Faye, 1958.

EAST PAKISTAN



HAYES, HERMAN PAUL

b. Haughton, La., Sept. 2, 1928, ed. Louisiana College, Pineville, B.A., 1949; N.O.B.T.S., B.D., 1952, M.R.E., 1955, further study, 1955-56. Pastor, Liberty Church, Linville, La., 1946-49; Grayson (La.) Church, 1949-51; Locust Street Church, McComb, Miss., 1951-54; First Church, Noreo, La., 1954-56; South McComb Church, 1956-59. Appointed for Vietnam, April, 1959, m. Dottie Mae Primeaux, Aug. 31, 1948. Permanent address: 728 Shaver St., Bossier City, La.

**HAYES, DOTTIE PRIMEAUX
(MRS. HERMAN PAUL)**

b. Cameron, La., Aug. 27, 1928, ed. Louisiana College, Pineville, La., 1949; Teacher, public schools, McComb, Miss., 1957-58. Appointed for Vietnam, April, 1959, m. Herman Paul Hayes, Aug. 31, 1948. Children: Paul David, 1949; Timothy Wren, 1951; Miriam Hope, 1958.

VIETNAM



HOOPEN, DALE GREY

b. Tuckasegee, N. C., July 18, 1939, ed. Mars Hill (N. C.) College, A.A., 1949; Wake Forest (N. C.) College (now located in Winston-Salem, N. C.), B.A., 1951; S.B.T.S., B.D., 1955; School of Pastoral Care, North Carolina Baptist Hospital, Winston-Salem, 1958. Summer worker, Baptist State Convention of North Carolina, 1950, 1951; case worker, Louisville and Jefferson County (Ky.) Children's Home, 1953-54; pastor, Red Hill Church, Utica, Ky., 1954-55; Green Hill Church, Rutherfordton, N. C., 1955-56; Calvary Church, Salisbury, N. C., 1957-59. Appointed for East Africa, April, 1959, m. Beulah V. Johnson, May 15, 1953. Permanent address: 2416 Vernon Rd., Richmond, Va.

**HOOPEN, BEULAH JOHNSON
(Mrs. DALE GREY)**

b. Richmond, Va., Nov. 8, 1939, ed. Mars Hill (N. C.) College, A.A., 1949; Westhampton College of the University of Richmond, B.A., 1951; Carver School of Missions and Social Work, 1952-53. Church library worker, Baptist Book Store, Richmond, 1951-52. Appointed for East Africa, April, 1959, m. Dale Grey Hooper, May 15, 1953. Children: Rollin Dale, 1955; Robin Faye, 1958.

EAST AFRICA



KEY, JERRY STANLY

b. Shattuck, Okla., July 29, 1932, ed. Baylor University, Waco, Tex., B.A., 1952; G.C.B.T.S., 1953-53; University of Houston (Tex.), 1953-54; S.W.B.T.S., B.D., 1956, work toward Th.D., 1956-59. Associate pastor, Calvary Church, Corsicana, Tex., 1950-52; First Church, Novato, Calif., 1953-55; pastor, Floyd (Tex.) Church, 1955-59; teaching fellow, S.W.B.T.S., 1957-59. Appointed for South Brazil, April, 1959, m. Johnnie Helen Johnson, Sept. 2, 1950. Permanent address: 609 S. Baylor St., Perryton, Tex.

**KEY, JOHNNIE JOHNSON
(Mrs. JERRY STANLY)**

b. Perryton, Tex., June 23, 1930, ed. McMurry College, Abilene, Tex., 1948-50; Baylor University, Waco, Tex., B.A., 1952; S.W.B.T.S., 1956-57. Secretary, Calvary Church, Corsicana, Tex., 1950-51. Appointed for South Brazil, April, 1959, m. Jerry Stanly Key, Sept. 2, 1950. Children: Marion Stanly, 1951; Michael Jay, 1953; Jonathan Guy, 1957.

SOUTH BRAZIL



KING, ERNEST LAWRENCE, Jr.

b. Clifton Forge, Va., Jan. 29, 1926, ed. College of William and Mary, Williamsburg, Va., 1942-43; University of Virginia, Charlottesville, 1943-44; University of Illinois College of Dentistry, Chicago, Ill., D.D.S., 1948. Cadet, U. S. Navy V-12 program, 1943-46; dental officer, U. S. Air Force, 1950-52; dentist, Staunton, Va., 1948-50; Roanoke, Va., 1950, 1952-59. Appointed for Indonesia, April, 1959, m. Dorothea Mary DeWitt, Aug. 16, 1947. Permanent address: 2042 Windsor Ave., S.W., Roanoke, Va.

**KING, DOROTHEA DEWITT
(Mrs. ERNEST LAWRENCE, Jr.)**

b. Burlington, Iowa, Aug. 23, 1927, ed. National College of Education, Evanston, Ill., B.E., 1947. Kindergarten teacher, Aurora, Ill., 1947-48; elementary teacher, Augusta County, Va., 1948-49. Appointed for Indonesia, April, 1959, m. Ernest Lawrence King, Jr., Aug. 16, 1947. Children: Rebecca Christine, 1950; Joseph Charles, 1950; Mary Dorothea, 1954; Elizabeth Anne, 1955; Andrew DeWitt, 1957.

INDONESIA



(Continued on page 29)

Reminiscences

(Continued from page 3)

brother; but, had I known his sentiments on this subject, I would have told him I was in complete agreement.

It was in these quarters that we started on the road to bankruptcy. The result was a debt of \$1,800,000 and an interest charge of \$100,000 or more a year. We were in the hands of the bank and it was attempting to dictate the financial policies of the Board. This we resisted at every turn.

It was a low point in Southern Baptist history. We had to bring home about 150 missionaries to the everlasting shame of Southern Baptists. Let us never forget this tragedy in making our plans and policies in the future.

I was elected president in October, 1932, and Dr. Charles E. Maddry, whom I had never met, became secretary on January 15, 1933. I was at home enjoying the New Year's holiday when Dr. Maddry called me on the phone to ask that I come down to his office to see him. I went immediately. I do not remember all that was said that day, but I do remember that as I came into his office Dr. Maddry arose to greet me and said, "Mr. Jenkins, heretofore the president of the Board has been a figure-head, but from now on he is to be a working man." Dr. Maddry surely is a man of his word. When he was on his foreign trips, I was, in effect, executive secretary and had to perform many of the duties of the secretary with almost daily visits to the office.

It was soon evident that those quarters, too, were inadequate; so in 1935 we moved the offices to the former Johnston-Willis Hospital on the corner of Sixth and Franklin Streets. This building had been purchased some years before with a gift of \$100,000. from Mr. and Mrs. George W. Bottoms of Arkansas. The Board met in the former operating room of the hospital. While the Board performed many operations, they were not of a surgical nature. As we did not use an anesthetic, perhaps in many of these operations the pain was more than when the doctors performed.

There is one thing in particular



that I remember about these quarters. On each December 31 I would go down and sit in Dr. Maddry's office watching the cash receipts to find out if we were to have a surplus or deficit. One year it seemed that a deficit was inevitable. We were mighty discouraged; but, just as we were ready to admit defeat, the treasurer brought in a telegram saying that a certain amount of the Lottie Moon Christmas Offering money was on the way. That good news made it possible to close the year with \$250. I have loved the good women of Woman's Missionary Union ever since. Our debt to them grows greater every year.

In 1943 we moved again—this time to 2037 Monument Avenue, the beautiful John T. Wilson residence. This was one of the best-built residences in Richmond. It was such a perfect fit for the Board's work that it seemed to some of us that Mr. Wilson had built it for the Foreign Mission Board and had only occupied it temporarily as his residence. But, after a few years, it was evident that we needed more space and the Carnal home at 2039 Monument Avenue was purchased in 1948. The two buildings were joined by a brick passageway and a chapel was erected at 2039 which was used for Board meetings.

Incidentally, the buildings at 2037 and 2039 Monument Avenue cost the Board \$71,500. They were sold for \$85,000, a profit of \$13,500—and we had free use of them all those years.

This magnificent new building was mentioned at the April, 1953, meeting of the Board; but action was postponed until October, 1953. Thus, the building has been on the way six years.

Dr. John H. Buchanan has the high distinction of being the first person to mention the need for a new headquarters building. He felt that there was a desperate need for us to provide more adequate facilities for the staff to do its work and he felt that Southern Baptists had a desire to provide such a building.

We enter this building with deep gratitude and happiness in our hearts. We dedicate it to the service of God.

Headquarters of a Spiritual Army

EDITORS' NOTE: Below are excerpts from the dedication address delivered by Dr. John H. Buchanan, a member of the first building committee for the Foreign Mission Board's new headquarters. Speaking on his seventy-second birthday, Dr. Buchanan said the privilege of sharing in the dedication was the best present he had ever received.

I DO not think there has ever been a more significant occasion in the 114 years of Southern Baptist life than the completion of this building, not necessarily because of its beauty and its commodiousness but because of what it represents and the purpose for which it has been erected.

We are living in the midst of the strangest paradox of all history. We belong to a generation that has made more progress in more areas of life than perhaps any ten generations combined that have preceded us. But we also belong to a generation that has sacrificed more millions of human lives, destroyed more billions of material values in the crucible of war than any ten generations before us. We have made progress in every area except in the realm of human relations.

Unless we can synchronize a spiritual, moral, and ethical advance with the marvelous material and scientific progress we are now making, there awaits our civilization a day of desperate doom.

The significance of the dedication of this building lies in the fact that within these walls there will be projected plans, programs, and purposes that will emanate to the ends of the earth the eternal laws of God. This building houses the headquarters of a spiritual army that sends its missiles, not of hate, but of love, to the ends of the earth and its air force carrying to men everywhere this gospel that has not only individual salvation but salvation socially for a lost world.

We march beneath the banner of a conquering Christ who has the answer to every need of our distraught world today. And this building is a symbol of that eternal truth.

New Appointees (Continued from page 27)

KING, EUNICE WYONA

b. Covington, Ky., Feb. 21, 1932, ed. Carson-Newman College, Jefferson City, Tenn., 1930-32; University of Kentucky, Lexington, Ill., 1934; S.B.T.S., M.R.E. expected, May, 1959. Teacher, public schools, Covington, 1934-36, Cincinnati, Ohio, 1936-37; substitute teacher, Louisville, Ky., 1937-39. Appointed for Nigeria, April, 1959. Permanent address: c/o Mrs. Edith King, 6089 Taylor Mill Rd., Covington, Ky.

NIGERIA



LEWIS, WILBUR CURTIS

b. Okmulgee, Okla., Sept. 10, 1930, ed. Oklahoma Baptist University, Shawnee, B.S., 1952; Oklahoma University, School of Medicine, Oklahoma City, M.D., 1955. Youth director, First Church, Okmulgee, summer, 1950; summer worker in Missouri, Southern Baptist Home Mission Board, 1951; music-youth director, First Church, Konawa, Okla., summer, 1952; youth evangelist, Baptist General Convention of Oklahoma, summer, 1953; associate pastor, Downtown Church, Oklahoma City, 1953-55; B.S.U. director, Oklahoma University School of Medicine, 1954-55; intern, Harris Hospital, Ft. Worth, Tex., 1955-56; surgery resident, Veterans Administration Hospital, Dallas, Tex., 1956-57; medical officer, U. S. Air Force, 1957-59. Appointed for Paraguay, April, 1959. m. Gladys Louise Sherman, Jan. 28, 1955. Permanent address: 812 S. Okmulgee, Okmulgee, Okla.



LEWIS, GLADYS SHERMAN (Mrs. WILBUR CURTIS)

b. Wynne Wool, Okla., Mar. 20, 1933, ed. St. Anthony's School of Nursing, Oklahoma City, R.N., 1953; Oklahoma Baptist University, Shawnee, 1953-55; Texas Christian University, Ft. Worth, Tex., B.A., 1956. School nurse, Oklahoma Baptist University, 1953-55; summer worker in Louisiana, Southern Baptist Home Mission Board, 1954; staff nurse, Veterans Administration hospitals, Oklahoma City, 1955, Dallas, Tex., 1956, Harris Hospital, Ft. Worth, 1955-56; office nurse, pediatrician, Dallas, 1956-57. Appointed for Paraguay, April, 1959. m. Wilbur Curtis Lewis, Jan. 28, 1955. Child: Karen Kay, 1957.

PARAGUAY



Missionary Family Album

(Continued from page 24)

Language School

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

CARTER, Rev. and Mrs. Pat H. (Mexico).
KEVES, Rev. and Mrs. Leslie G. (Honduras).

New Addresses

BEDFORD, Rev. and Mrs. A. Benjamin, Urquiza 515, Comodoro Rivadavia, Comodoro Rivadavia, Argentina.

BELL, Dr. and Mrs. Lester C., Caixa Postal 320, Rio de Janeiro, Brazil.

BOONE, Dr. and Mrs. Hal B., Baptist Hospital, Box 94, Mbeya, Tanganyika, East Africa.

BROWN, Dr. and Mrs. Lorne E., Baptist Hospital, Box 94, Mbeya, Tanganyika, East Africa.

CARLISLE, Rev. and Mrs. Robert L., Jr., (Uruguay), Box 64, H.S.U., Abilene, Tex.

COX, Addie, emeritus (Taiwan), c/o Rev. Peter Chen, 1470 Clay St., San Francisco, Calif.

DAVIS, Rev. and Mrs. Charles W. (Venezuela), c/o G. R. Crafton, Hibbardsville, Ky.

DOWELL, Rev. and Mrs. Theodore H. (Korea), 711 S. Locust, Guthrie, Okla.

EMANUEL, Rev. and Mrs. Wayne E., 86-1 Chome, Harajuku, Shibuya Ku, Tokyo, Japan.

FAYELL, Rev. and Mrs. C. Hudson, American Baptist Mission, Box 78, Tamale, Ghana, West Africa.

FREDENBURG, Mary Evelyn (Nigeria), 424 S. Rosalind, Orlando, Fla.

GOLDFINCII, Rev. and Mrs. Sydney I., Casilla 1194, Asunción, Paraguay.

GREEN, Dr. and Mrs. George, emeritus (Nigeria), 140 Confederate Ave., Danville, Va.

HARVEY, Rev. and Mrs. Gerald S., 142 Fourth Ave., Waterfalls, Salisbury S-46, Southern Rhodesia.

LAMBERT, Rebekah (Korea), Baptist Mission, APO 59, San Francisco, Calif.

LAWTON, Rev. and Mrs. Wesley W., Jr., 1718 Keeaumoku St., Honolulu 14, Hawaii.

LEAVELL, Cornelia, 1414 E. Heulu St., Honolulu 14, Hawaii.

LOZUK, Rev. and Mrs. George S., Calle 65 #19-43, Maracaibo, Venezuela.

MORRISON, Cleo (Philippines), 1608 N.W. 26th St., Ft. Worth 6, Tex.

NEIL, Mr. and Mrs. Lloyd H., Eku Baptist Hospital, Eku, via Sapele, Nigeria.

OWEN, Dr. and Mrs. Frank B. (Indonesia), Box 172, Bangs, Tex.

PONDER, WANDA, Casilla 1171, Asunción, Paraguay.

SHEPARD, Dr. and Mrs. John W., Jr., 11/798 Nishijin Machi, Fukuoka City, Japan.

SCAGGS, Josephine, Box 197, Port Harcourt, Nigeria, West Africa.

STEPHENS, Marjorie (Nigeria), 705 E. Smith Ave., Tucumcari, N. M.

TORSTRICK, Rev. and Mrs. Melvin E., Casilla 960, Valparaíso, Chile.

TOWERY, Rev. and Mrs. Britt E., Jr., 30 Lin Sen Road, Pingtung, Taiwan.

WINTINGHILL, Mrs. Dexter G., emeritus (Italy), 437 Carroll Ave., Mamaroneck, N. Y.

WILLIS, Miriam, Casilla 1194, Asunción, Paraguay.

YOCUNI, Dr. A. W., emeritus (Korea), 2023 Lanier Drive, Silver Spring, Md.

The Main Emphasis

(Continued from page 19)

Hong Kong, and El Paso, Texas (where the Spanish Baptist Publishing House is located), large quantities of materials are prepared for use in the churches. Bibles are printed, and Gospel portions are distributed by the thousands. The impact of this publication ministry is of the highest value upon church life.

There are some very great opportunities for service awaiting men and women who will secure training in the production of curriculum materials. There is need in every mission area across the world for people who have the dedication, training, and skill to produce materials that can be placed in the hands of Christian workers to make known the gospel of Christ. Often this work is very demanding as to patience and faith, but it reaps an abundant reward.

The 130 Baptist churches in the city of Rio de Janeiro, Brazil, and the 70 in the adjoining area are testimony to the ministry of the Baptist publishing house and the Bible press in that country. These institutions send out such quantities of literature that the work in the churches can be made effective.

Summer assemblies are conducted on many mission fields, just as they are in our own land. At these assemblies many young people are challenged to dedicate their lives to the Lord's service. They are also trained in soul-winning and effective approaches to Christian work. Thus, these assemblies make a vast contribution to the development of New Testament churches.

Since the main emphasis in foreign missions is on winning people to Christ and the development of churches, it is urgent that there be an ever increasing supply of missionaries who are trained and dedicated to this task. There is increasing need for ministers of the gospel—who have not only been well trained but who have secured adequate experience in leadership at the home base—to help carry forward the task of evangelism and church development on the mission fields.

Every year the emphasis upon simultaneous evangelistic efforts, city-wide crusades, and other large-scale

evangelistic efforts grows more intensive. More people are being won to Christ year by year and churches are growing stronger and more positive in their ministry. These efforts, however, are overshadowed by the vast increase in population across the world. A continuous cry goes up for more men and women of God who will go to the mission fields to invest their lives in devoted service for the glory of our Lord and Saviour.

There are many people reading these lines who still feel the impact of

the meeting of the Southern Baptist Convention in Louisville in May. Since that meeting some have been giving careful consideration to the possibility of following Christ in world mission service. It is wise to nurture the impressions that God has put in one's heart and not let them die away. Some who have dedicated themselves for missionary service but have not yet written to the Foreign Mission Board would do well to sit down now and give us word of your dedication of life to the task of foreign missions, thus taking the first step which will lead to missionary appointment.

Guidance for Baptists Attending B.W.A.

THE Latin-American Missions Conference, held in Buenos Aires, Argentina, in February and attended by missionary representatives from each country in which Southern Baptists have work, outlined some basic principles to give guidance to the Missions and travel agents in making preparations for groups of Baptists who tour the area on their way to and from the meeting of the Baptist World Alliance in Rio de Janeiro, Brazil, in June, 1960.

These principles were studied by the administrative committee of the Foreign Mission Board and adopted by the full Board. They are:

1. The Missions and/or national committees will look to the travel agents to make all arrangements for transportation, housing, tours to historic and scenic places, shopping trips, et cetera.
2. The Missions and/or national committees will meet each tour group they know about in advance at an appointed time to show them the work, it being understood that any transportation facilities required will be provided by the travel agencies.
3. What the Missions and/or national committees do for any Baptist will be done for every Baptist.
4. Encouragement should be given to travelers and travel agencies to visit other than the main centers.
5. The Missions and/or national committees cannot be expected to show the mission work to Baptists who do not inform them in advance of their coming.

Dr. Theodore F. Adams, president of the Baptist World Alliance, was in

attendance at the Latin-American Missions Conference when these matters were discussed and he assured the Foreign Mission Board and the Latin-American Missions of the full co-operation of the Alliance in helping visiting Baptists to see the mission work.

Dr. Frank K. Means, secretary for Latin America for the Foreign Mission Board, said the basic principles listed above, as well as other important questions, will be referred to the Missions for careful study in their annual meetings this summer. Each Mission will then appoint its own committees and make its own plans for receiving the traveling Baptists.

The missionaries plan to share church and denominational meetings with the visitors; and they expect to use the presence of Baptist guests in various ways in focusing attention upon the work and beliefs of Baptists in local areas.

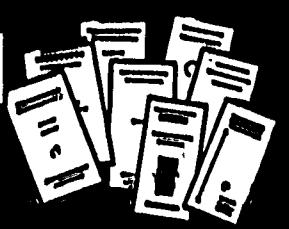
Dr. Means said, "The missionaries regard the summer of 1960 as an opportunity to give an account of their stewardship to a large number of Southern Baptists, as well as Baptists from other groups, who will be seeing one of the major areas of work for the first time."

The meeting of the Baptist World Alliance is expected to be the largest ever held in Rio. Registration is expected to reach fifteen thousand, with nonregistered visitors boosting attendance at some sessions to perhaps two hundred thousand.



FOR YOUR INFORMATION

Elizabeth Minshew



Evangelism through Mission Study

MISSION STUDY leaders, chairmen, and others who plan to teach the five Graded Series books on the 1959 foreign mission study theme, "World Evangelism: Overseas," may secure specialized materials free upon request to the department of missionary education and promotion of the Foreign Mission Board. The purpose of these materials is to stimulate interest in world missions and to lead the study groups to a deeper understanding of the peoples who live in the thirty-nine countries where more than thirteen hundred Southern Baptist missionaries serve.

Mission Study Packet

An assortment of supplementary helps designed especially for use by mission study leaders and teachers in their presentation of the five Graded Series books is contained in "Your Mission Study Packet on 'World Evangelism: Overseas.'" The six items in this packet are as follows:

World Religions, a six-page pamphlet by H. Cornell Goerner, describes sympathetically, yet critically, the major religions of the world, such as Hinduism, Buddhism, Islam, Shinto, and Judaism. The author answers frankly questions such as: Why should we send missionaries to the Buddhists or the Moslems? Do they not have a religion of their own? Are not all religions simply different roads leading to the same goal?

World Evangelism: Overseas, by Eugene L. Hill, is a six-page pamphlet explaining how the different types of mission methods—educational, medical, evangelistic, publication, et cetera—are all used to bring the people reached to the Saviour.

Your Mission Study Map on "World Evangelism: Overseas," a four-color map of the world, 30 by 48 inches in size, will enable the study classes to locate the Southern Baptist mission countries as they are pre-

sented in the five Graded Series books. Headline statements give percentages of Christians and non-Christians in relation to the total population of the world. Blocks of demographic data point up the effect the first decade of the Advance Program of Southern Baptists had in each of the Foreign Mission Board's three main areas of work—Africa, Europe, and the Near East; Latin America; and the Orient.

Your Picture Poster on "World Evangelism: Overseas." Eight pictures illustrating several methods of evangelism used by Southern Baptist missionaries have been printed on a sheet of paper 22 by 36 inches in size. This sheet may be used to advertise the mission study or as a poster to aid classroom work. The pictures may also be cut out and mounted.

Your Key to Mission Study on "World Evangelism: Overseas" is a six-page listing of all supplementary materials prepared by the Foreign Mission Board for use in the study of the 1959 Foreign Mission Graded Series books. One section deals with free materials that may be secured directly from the Board's department of missionary education and promotion and with the five teachers' guides which must be purchased from the Baptist Book Stores. A second section deals with visual materials which will also be sold in the Baptist Book Stores.

Your Passport to Mission Study is a small folder designed to point mission study leaders to *The Commission* for invaluable background information.

Special Visual Aids

(The visual aids listed below will be available at Baptist Book Stores after August 1.)

Motion Pictures: *This Waiting World* is a presentation of the world today, the context of Southern Baptists' foreign mission program. *In the Circle of His Will* tells the story of a young

couple who find their place in God's plan for world redemption. Both of these motion pictures are twenty-nine minutes long, in color, and with sound. They rent for \$5.00 each.

Filmstrip: World Evangelism Overseas. Here Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board, emphasizes the growing significance of large-scale evangelism and church development programs in world evangelization. The filmstrip has forty-seven frames and is in color. The cost, with manual, is \$3.50. A taped narration is available extra.

Picture Book: Missionary Vocation presents missionaries at work around the world. It has twenty-four pages, with one eight-by-ten, black-and-white photograph per page. The cost is \$1.00.

Slide Sets: A new "Missionary Camera" series has been prepared for use with the 1959 Foreign Mission Graded Series books. Three slide sets which can be used with all the books but are particularly designed to supplement the Adult, Young People's, and Intermediate books are *World Evangelism through Preaching*, *World Evangelism through Teaching*, and *World Evangelism through Healing*. The set designed to illustrate the Junior mission study is *Ten Bright Eyes*, and *Alex and the Good News* is the set for the Primary study. Each set contains fourteen slides in color and a sheet of explanations. The cost is \$3.50 per set.

Teachers' Guides

A teacher's guide for use with each of the five mission study books, Adult, Young People's, Intermediate, Junior, and Primary, has been prepared. These five guides will be on sale at the Baptist Book Stores after August 1. The cost will be twenty-five cents each.

Place Orders Now!

"Your Mission Study Packet on 'World Evangelism: Overseas'" may be secured from the Department of Missionary Education and Promotion, Southern Baptist Foreign Mission Board, P. O. Box 6597, Richmond 30, Virginia.

Teachers' guides and special visual aids are available only through the Baptist Book Stores.

Visit to Brasilia

By Frank K. Means

WHILE I was in Brazil last winter on mission business I visited Brasilia, the new capital which is scheduled to be inaugurated April 21, 1960. A planned city, it has been created some six hundred miles northwest of Rio de Janeiro.

The city was laid out in open country in the state of Goiaz. The outline of an airplane was the motif for the planning. Two years ago a few scattered huts occupied the site selected for the city. What has happened since that time is little short of miraculous. A "pioneer nucleus"—a boom town—has come into being. Its residents are the workers engaged in the construction of the new city. Sixty thousand people live in the temporary town which has all of the characteristics of a frontier settlement.

The first school in the pioneer town was conducted by Baptists. A frame building serves the needs of the local Baptist church. Plans are under way to provide an appropriate house of worship for this rapidly growing congregation in the permanent city. The architecture of the church building will necessarily have to conform to the architectural style of the city, but the interior arrangements will be left up to a committee of the Mission and the church.

Land in the new capital cannot be purchased. It is granted on an assignment basis to be used in perpetuity for the purpose indicated. If the land is diverted from its original purpose, it is forfeited and returned to the Government for redistribution. A very sizable plot has been allocated to the church, and other plots have been designated for a Baptist book store and possibly a missionary residence.

The strikingly unusual presidential palace has been completed. Made of glass and surrounded by pools of water, it creates the illusion of being afloat. Living quarters for the president and his family are located in the basement of the structure.

A man-made lake, created by a mammoth dam, will provide an adequate water supply for three million people. It will be formed in front of the main Government buildings,

thereby contributing to the beauty of the surroundings.

The Square of the Three Powers—executive, legislative, and judicial—is rapidly coming to completion. The executive offices are located in a low-lying structure, while the judicial offices will occupy two twenty-eight-story skyscrapers. Circular structures of appropriate size are in process of erection for the senate and chamber of deputies.

Apartment units, constructed by the social security organizations in the several states, are nearing completion. A large number of two-story dwellings have been erected, and an even larger number of one-story dwellings will come into being very soon. Back behind the main Government buildings lie the ministry buildings, six or eight in number and eight or nine stories high. The Brasilia Palace Hotel, a luxurious tourist hotel, is already in operation.

Brazil was larger than the United States before Alaska became the forty-ninth state, but much of the interior remains undeveloped. Brasilia will be linked to all parts of the nation by means of highways and air routes. The city planners believe that it will contribute directly to the development of backward areas both from the standpoint of the influx of population and greater accessibility to the products of the interior.

A publicity picture featuring the glories of Brasilia depicts attractive, wholesome, healthy Brazilian young people; but the legend under the picture presents a gross misconception: "A healthy and vigorous youth is growing together with the new city. In an atmosphere of work and enthusiasm, coupled with an epic spirit, there is no possibility of developing any negative or destructive tendencies among the young people, as in the old metropolis."

The basic need of Brazilian youth is Christ. It is Christ in the new city, rather than the new city itself, who will make the difference.

Good-Will Visitors

(Continued from page 17)

"After this trip I will think of Latin America in terms of the people I met and the possibilities for promoting God's kingdom in a neglected area," Mr. Hays observes. "I will recall the officials who expressed appreciation for our presence and determination to strengthen liberty and human rights. I will recall the mothers seeking treatment for their children in our hospitals and dispensaries and the poor people seeking the comfort and solace of the Christian faith.

"I will also think of our well-trained and committed missionary families. The character of our missionary personnel is one of the most striking things about the foreign mission program. My wife and I are intensely proud of what we discovered in the way of dedication and professional service by these wonderful people.

"Our missionaries are not suffering physical deprivations, for they are reasonably well cared for and have comfortable arrangements for their families. The greatest sacrifice they make is absence from their loved ones,

"Another impression of my visit that will remain with me is that in Latin America the outlook for religious freedom is not hopeless."

Storm Kills Four

Four members of the family of Rev. Paul Box, Southern Baptist missionary appointee to Indonesia, were killed by a tornado which struck Stonewall, Oklahoma, shortly after dark Saturday, May 9. The victims were his parents, Mr. and Mrs. W. A. Box; a brother, Tommy, eighteen; and a sister, Darlene, twelve. The family home was destroyed and Mrs. Box and the two children died immediately. Mr. Box died later in an Ada, Oklahoma, hospital.

Japanese Teacher Dies

Taiichiro Fujii, English teacher and night school dean of Seinan Gakuin, Baptist university in Fukuoka City, Japan, died suddenly February 28. On an examination paper the day before he unknowingly wrote to the students his last message, "My faith has never failed me."

As Aaron and Hur upheld the hands of

Moses, we can through the Cooperative

Program reach across the world to reinforce

1,350 missionaries in 39 countries.

— Baker J. Cauthen

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The story of the hypocrisy and false pride of a young man whose mother brings him to realize he is not a true Christian.



TREASURES OF AL DECKER

Al Decker almost kills his son by his own carelessness and greed for more money. When his son is saved, Al realizes that a man must have Christ in his heart.



GIMMICK

A cynic suggests a gimmick that helps a newspaper man win his fight against vice and corruption in his hometown.



VALLEY OF SHADOWS

The story of a scientist whose fear of death ruins his work and shakes the respect of his family.

Others available from this series are:

TOOTH FOR A TOOTH

The story of a doctor who withholds the truth from a patient to avenge his father's death. He learns that holding a grudge can have a disastrous effect.

PAY THE PIPER

An empty liquor decanter has a sobering effect on Charles Thompson and causes his hypocritical crusade to backfire.

BACKLASH

The dramatic story of a man's unfaithfulness and what it does to his family and to his own life.

A WALK IN THE DARK

A successful businesswoman, divorced from her husband, finds that she has failed as a wife and a mother because her life is without spiritual foundation.

FEET OF CLAY

A man is completely honest in all his dealings as he stands judged by his own conscience and his fellowmen. This drama shows what happens when conscience has been quieted by humanitarian gestures.

AH, EIGHTEEN

The story of Sandy Moore and her decision to be "grown-up" all too soon. The problem of teen-age marriage is dealt with realistically and practically in this drama from contemporary life.

THE SIN OF JOHN HAMILTON

A drama which illustrates the folly of man in leaving God out of his life and the ultimate need for forgiveness.

Each, 28 minutes long. Rental, \$9.00, each

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