

THE

Commission

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Daily Reminders

We live in the heart of a new residential section of Madrid, Spain, where the contrasts keep us supplied with surprises. The first morning after we moved into our new home, I was up by about seven o'clock, preparing breakfast for the family, when I heard the tinkle of bells from the street. My

woman's curiosity sent me running to the front porch. I saw a shepherd coming down San Telmo Street, followed by about thirty sheep. His flock trailed behind him along the dry street where not a sprig of grass was growing, confident that their shepherd would lead them to water and places of pasture.

I have since become accustomed to the sound of sheep passing in front of our house, morning and evening. When I hear their bells at the early hour, I think to myself, "The Lord is my shepherd. I shall want for no good thing today." As they return at dusk, those tinkling bells echo notes of peace in my heart, turning my thoughts again to the Good Shepherd.

—Nella Dean Whitten



Heavenly Father, when we must walk through dry and barren streets of adversity or grief, keep us confident that our Shepherd shall lead us, with love and power, to refreshing spiritual fountains and pastures of abundant nourishment for our souls. Amen.

THE *Commission*

FLOYD H. NORTH, *Editor*

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A THAI COMPLETES the TEAM

They worked together

to make possible

an enlarged witness

for Christian films

among his people.

By Louis E. McCall

IT USED TO BE that whenever the congregation at Emmanuel Baptist Church in Bangkok viewed a religious film, there had to be someone at hand who could explain or narrate the scenes in the language of Thailand. The sound track was always in English and could be understood by only a few, so they called upon one of their young members, Chett Seepolmuang, to be the narrator for almost every film shown.

It is impossible to know how often Chett wished that the sound track could have carried the story in the Thai language. He could see how much it would mean to the effectiveness of that medium for Christian witnessing. Feeling that something should be done about it, he discussed this need with the missionaries and talked about it among others of his friends.

One night after he had done the explaining for a film shown by Missionary Louis McCall, Chett learned that the scripts for that particular film series were being translated into his language. Little did he realize then that he would soon be going to America and would become part of God's answer to the need he had come to know so well.

Two years later, near the end of the summer following his second year

of pre-med studies at Baylor University, Chett was invited to fill a significant assignment at the Foreign Mission Board in Richmond, Virginia. The Board's Division of Visual Education had selected him to make the Thai language recordings of the scripts for the Life of Christ film series.

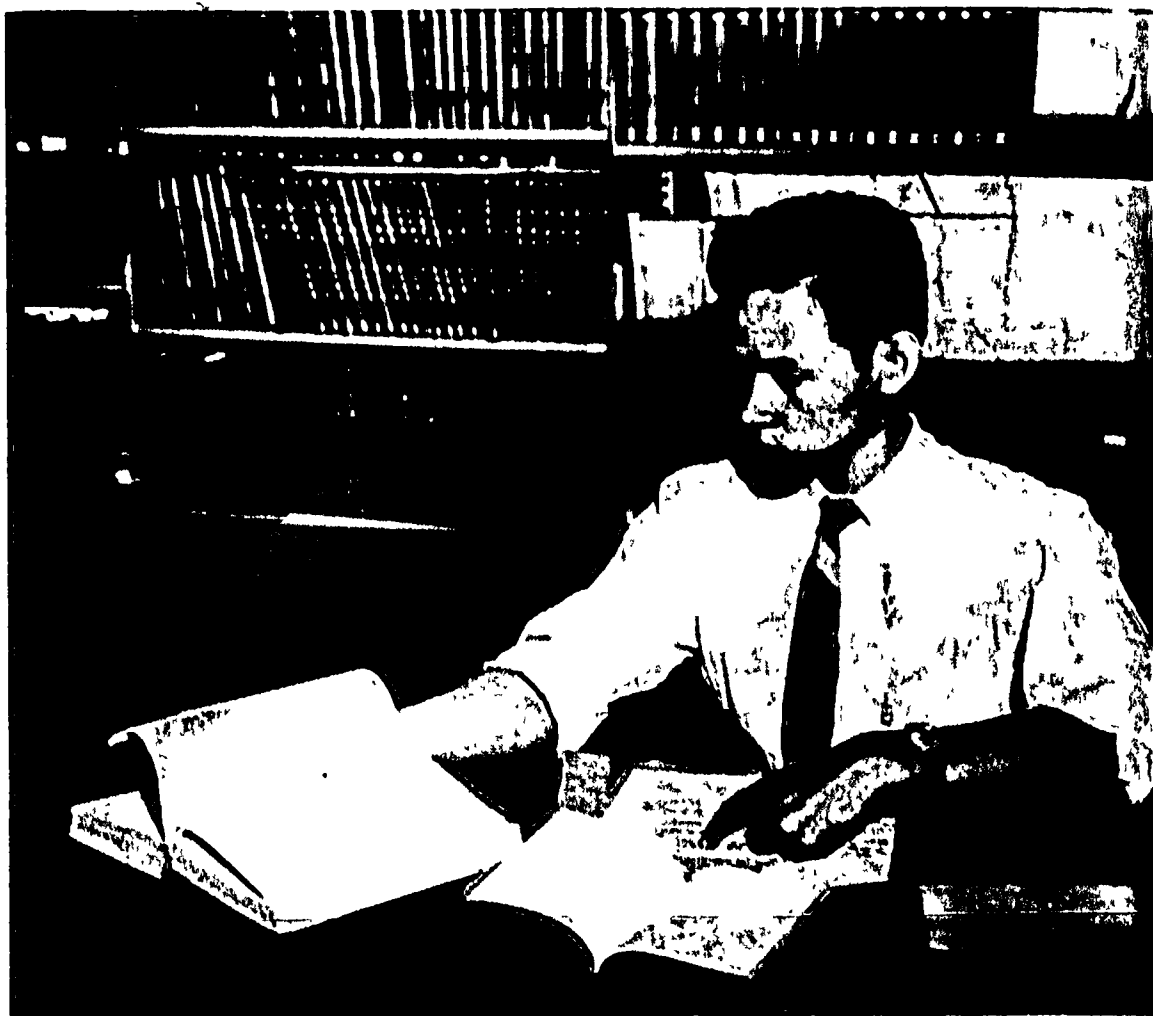
In the meantime, Louis McCall, who had returned to the States on furlough, had also been enlisted for the project. As soon as Chett arrived at the Board, he began studying the narration in the script to make certain that each sentence was simple, yet persuasive, Thai. He was determined to make the best of this opportunity to witness to his own people through these scriptural films.

Before the actual recording could begin, someone had to check the scripts closely for timing, to see that they were the proper length. J. B. (Jerry) Pillow, director of the Divi-

sion's services for missions abroad, measured each section with a stop watch as Chett read tirelessly on and on. The narration for one scene could not be allowed to run over into another, unless it provided a vital connection. On the other hand, the narration had to be spaced so that there would be no long sections without narration. In order to save time, Jerry had previously checked the footage number at the point where each narration began.

At the time of recording, the work of four persons was required. Chett spoke the narrations into the microphone as Jerry watched the footage meter and the film, giving Chett the "go-ahead sign" with a "cue card."

Louis also watched the film as he listened to Chett's narration, making suggestions as to voice quality and rate of speaking. Operating the movie projector and the recording devices from the control room was Richard



Chett Seepolmuang does research in the Foreign Mission Board's library in preparation for narrating the Life of Christ Series of films into Thai.



Chett Seepolmuang reads a script aloud as Jerry Pillow times the sections with a stop watch to make certain they are the proper length for narration.

Haldeman, one of the Visual Education Division's technicians.

From the minute recording began, absolute silence was necessary. A door slam, a chair squeak, even a paper rattle would be picked up by the sensitive recording equipment and would sound about like Gabriel's horn when reproduced.

At first the task was tedious and nerve-racking indeed. Perhaps Chett would miss a cue, or Jerry would give it at the wrong point, or the script would be improperly typed in the Thai language, making it necessary to begin the long process all over. Soon, however, the crew was working as a well co-ordinated team, seemingly guided by an invisible hand in accomplishing a worthwhile task. In less than two weeks, the sound had been recorded for twenty-six films. Only one had to be done over completely.

With the recording completed, a great deal of work—perhaps the toughest of all—still lay ahead: editing. This required another technician, Charles L. (Chuck) Gillespie, and a special piece of equipment—a Moviola—that made it possible to view the film and listen to the tape-recorded dialogue together, stopping at any place, reversing the machine, and re-playing the section.

As the missionary, the technicians, and their Thai co-worker undertook the task of editing, they saw that the

dialogue, in some cases, did not fit the scenes shown in the film. A direct quotation, for instance, would come several seconds before it was actually spoken by the actor. The adjustment of such timing and the deletion of stumbles and repetitions had to be done with great care, so as not to delete other necessary words or phrases.

In one film a stumble was cut out in the middle of a sentence. By mistake an additional word, essential to the meaning of the script, was also cut out. In a later film the needed word was found and clipped out to be inserted at its proper place in the previous film.

Splices were made in all of the films and the incorrect sections discarded. In an average working day, the men were able to edit about two films, each having a viewing time of approximately twenty minutes.

In this phase of the work, accuracy was of primary importance. It was necessary that these films, with their narrations, tell the incomparable story of Christ and his love accurately and convincingly to a people who knew him only as a historical figure, or not at all.

During editing, the sections of films were temporarily spliced and later made permanent by Dick Haldeman. Using demagnetized scissors, the tape ends were cut at an angle so that they would fit perfectly. At first it appeared to Chett that this was a relatively easy task. As the technician explained that the cutting must be exactly right, lest there be gaps in narration or words be cut out, Chett realized that it was a complicated procedure indeed.

In a few days the splicing work was completed. Then Dick took the

Chett Seepolmuang narrates a script at the recording microphone as Jerry Pillow and Missionary Louis McCall follow the film story shown on a screen.





Missionary Louis McCall, Chett Seepolmuang, and Charles Gillespie edit a film and its narration on a Moviola, stopping often to make corrections.

Richard Haldeman splices a film as Chett Seepolmuang looks on. Parts are spliced temporarily during editing and then connected permanently.



Missionary Louis McCall, Chett Seepolmuang, and Jerry Pillow preview a completed film with the Thai narration, projected by Richard Haldeman.



films to the recording room to "mix" the narration with appropriate background music. At the same time, he put the music and narration on a magnetic strip at the edge of the film, without interfering with the optical sound track that carried the English language narration. Now, either sound track could be used as needed on the mission field.

The team rejoiced when they could say, "Mission completed." The cooperative venture of a national, a missionary, and Board staff workers had been carried out to fruition. They said that as they sat that day watching "The Childhood of Jesus" in the pre-

view room, their hearts were strangely warmed. For, in these moments, a Thai national and a missionary saw a dream realized: A new and effective instrument was ready for use in witnessing to the lost millions of Thailand.

It meant that, very soon, there would be placed in the hands of national and missionary leaders an improved, vital tool for instruction. The filmed story of Jesus, as narrated by a young Thai Baptist, Chett Seepolmuang, would help bring a new day to mission work in his Far East homeland.

Motion Pictures in Foreign Languages

By Fon H. Scofield

“WHAT LANGUAGE is that?” is a common question asked of us who guide visitors through the production area of the Visual Education Division in the headquarters building of the Foreign Mission Board.

The question comes when the visitor sees a familiar motion picture on the screen but hears an unfamiliar language with it. What is happening, of course, is that the visitor is looking in on the process of adding a foreign language to a motion picture destined for service in a mission situation abroad.

For the twenty-six titles in the Life of Christ Series by Family Films, Inc., for example, we have routine procedures for releasing all titles in Spanish, Portuguese, Japanese, Mandarin, Thai, Italian, and Yoruba; most of these languages are indeed strange to American ears.

In 1960 we are entering our fifth year of experimentation with motion pictures in foreign languages. To date we have been using standard English language prints, adding along an edge of the film a tiny strip of magnetic substance that becomes, by using the tape recorder principle, the foreign language sound track.

Special equipment is required both in preparing this



CHINESE (Mandarin)

耶穌我
就是道路
真理生命
若不藉着
我沒...

type track and in playing back from it during projection. Technical skill is also required for this and for keeping the sound synchronized with the picture. Such facilities and personnel have been assembled here at the Board, enabling us to serve many needs of this kind overseas.

Since June 1, 1959, Rev. J. B. (Jerry) Pillow has directed this phase of our program. We are now preparing a proposal to expand this service and to take it out of the experimental stage. The proposal will include the preparation of some titles with optical sound tracks and will continue the utilization of magnetic sound on others.

Many of our missions abroad are using the medium of motion pictures with good results:

1. *TO GET A HEARING* for the gospel which, otherwise, would be extremely difficult. Motion pictures help by creating interest and drawing a crowd. By the time the missionary explains the purpose of the motion picture, the Holy Spirit has had a chance to work. Some people do leave, of course, but most of them stay—to see a film on some aspect of the life of Jesus and to hear the gospel.

(Continued on page 8)



THAI (formerly Siamese)

พระเยซูคริสต์ แก่
เขาว่า, “เรา เป็นทางนั้น,
เป็นความจริง, แล....



YORUBA (Nigeria)

Jesu wi fun u pe,
Emi li ona, ati otito,
ati iye: kò si....

A Message in Spanish for Misiones

REV. Jorge Prokopchuk's letter closed on a discouraging note: "Again we are without hope of having a missionary, and we need one so very much to carry the news of the gospel to this province. We are praying that the Lord will send the one that should come."

He might have asked why it is that in the more than fifty years that Southern Baptists have had work in Argentina, only one year has there been a resident missionary in the province of Misiones. He might have asked, as he has before, "Does no one care?"

When one thinks of Misiones, that isolated finger of Argentina sticking out to the northeast, between Brazil and Paraguay, one thinks of the bumping, lurching sea plane that comes in low over the city of Posadas as it brings passengers from Buenos Aires. One thinks of endless miles of red dirt roads that alternate between being seas of choking, clothes-staining dust and rivers of slippery mud as the weather varies. Most of all, however, one thinks of people and their greatest need; the thought brings an ache in the heart and a yearning of soul.

The population of the province is made up of coffee-colored descendants of early Spanish explorers and the Guarani Indians; the lighter-skinned children of Spanish and Italian immigrants, who have given Argentina the drive which has made her a leading Latin American nation; and blond-haired, fair-complexioned German and Russian farmers, who have carved a booming agricultural province out of the jungle in the last thirty years. All these people of Misiones lay claim to the heart of everyone who comes to see them through the eyes of Christ.

For several reasons, Misiones presents a special missionary challenge and should claim a priority place among the missionary needs of Argentina. National pastors, like Jorge Prokopchuk, Nicolas Wall, and Gregorio Biorosko, have already laid the foundation for capturing this stronghold for the Lord. Having thus succeeded, they need help to hold on to the gains, and an outsider is more

likely to open the eyes of the six German-speaking churches and the seven Russian congregations to the need of providing services in Spanish, in order to hold their sons and daughters. Furthermore, those churches need to be awakened to the spiritual needs of their darker-skinned Catholic and pagan neighbors.

It made this missionary feel that he was giving very little when the Russian Holowaty family took him in a truck some fifteen miles from their *chacra* (farm), winding through fields of tea and *mate* plants to a community of their dusky neighbors. Showing him a plot of ground, they said, "Our church will not preach the gospel to these people, so we (as a family) have decided to build a church building ourselves, and we will pay part of the support of a pastor; but someone must come and help!"

I saw something quite different from the all-too-frequent lack of

faithfulness to the regular worship services of our church. When I visited Eldorado, where the most isolated Baptist church is located, the letter telling of my coming had not reached them. So when I got off the rickety little bus in front of the farm home of the church secretary, no one was expecting me. With downcast heart, I began thinking that the two-day trip was in vain, but not for long. Two of the sons departed on horseback immediately in opposite directions to spread the word.

When I arrived with the family, riding in the low-bottomed wagon that is typical of the Polish-German farm, the church building was already crowded. After the service, they stayed there talking until late, pleading that someone send a preacher to help them.

The challenge is there. In 1958 the churches of Misiones reported only thirty-one baptisms, but last year the record was different. Missionary Charles Campbell, promoter for the Evangelism Board of the Argentine Baptist Convention, recently led them in their first simultaneous revival as a part of the Year of Evangelism effort.

By William W. Graves



A group to be baptized into the church at Campo Roca, a Russian-speaking congregation. Two of the four Baptist pastors in Misiones Province stand in front: Rev. Gregorio Biorosko (left) and Rev. Jorge Prokopchuk (right).



Pastor Jorge Prokopchuk of the Baptist Church at Posadas, Misiones, and a group of his members en route to hold Sunday afternoon services at a mission of the church in Santa Ana, a town several miles away.

Even the incomplete returns available from remote churches showed a great ingathering—132 conversions, the vast majority of them young people and adults.

Nothing like that had ever hap-

pened! Never had effective evangelistic preaching in Spanish been done from those Russian and German pulpits! But, having had their eyes opened to something better—to a way of advance—they should not have to re-

turn again to the old way of doing things. We can ill afford to let those young people, reared in Baptist homes, drift away for lack of someone to guide their churches into programs that will help them grow as Christians.

Yes, Misiones is a heart-wrenching challenge. It is a difficult field: far-away, providing few conveniences, with enough red dust and mud to quickly stain all white clothes and linens to a permanent rust color. Its people are lovable but stubbornly cling to old-country prejudices. The government is unfriendly to non-Catholic work, and there are probably not a half-dozen English-speaking people in the entire province.

Still, there is that little band of pastors pleading for help. There are families such as the Holowatys saying, "We'll build the buildings and support the pastors, but come and help us!"

With almost a half-million spiritually starving people around them, they implore, "Come over into Misiones and help us!"

ANXIOUS for the Couple to Come — MISIONES

BROTHER Zubchuk, a member of the Ameghino Baptist Church, was waiting for me as I climbed the steep hill to the house of Rev. Gregorio Biorosko, pastor of the church in nearby Obera, Misiones, Argentina.

When he saw me coming, he walked down the street toward me and with broken sentences in Spanish, filled in with Ukranian, said, "I've come to tell you what I feel in my heart."

He put his hand over his heart, and tears welled up in his eyes as he spoke with his limited vocabulary: "I feel good! This revival has been wonderful."

With a great amount of effort, he was able to continue without breaking down: "Jose, my boy, found Christ last night in the closing service."

Then, in order not to show his

By Charles W. Campbell

emotions too much, he dropped his head, gripped my hand tightly, and said, "Well, I must go, but I wanted you to know that it has been wonderful!"

As a promoter for the Evangelism Board of the Argentine Baptist Convention during 1959, I had visited several times in the province of Misiones, trying to prepare the churches for their first simultaneous evangelistic effort. The four pastors who serve in the province had co-operated in the evangelism clinic, and several missionaries had also taken active part in all phases of the preparation. During the campaign, services were held

in Spanish for the first time in some of the Slavic churches, and many of the members became convinced that it should be continued.

That nearly all the 132 conversions took place in the services where the gospel was preached in Spanish is of far-reaching significance. Many of the older members were doubtful and indifferent before the campaign began, but now they are ready to permit preaching in Spanish so that their children may come to know Christ. These youth are preparing themselves to become doctors, lawyers, teachers, and business and civic leaders in their new surroundings, and they can be won to Christ with adequate preaching and teaching.

Someone has a mission to fulfill in Misiones! The four pastors and the majority of the churches are anxious

(Continued on next page)

Anxious for the Couple

(Continued from preceding page)

that a missionary couple come to help them. The Argentine Baptist Mission and various national Baptist leaders have also expressed repeatedly this urgent need. Several missionary couples already in Argentina have expressed their willingness to go, but they would be leaving unattended a similar need where they are now serving.

Surely, brother Zubchuk and others in Misiones would say to Southern Baptists, "If someone will come and help us, our sons and daughters will be converted." He went back to his farm after saying good-by, happy because of his son's conversion, but saddened with the knowledge that others had not taken the same step.

I have seen this lay leader stand before the congregation of the Ameghino Baptist Church and do his best to lead them in worship, using the Ukrainian language, but unable to speak Spanish well enough to preach. He would be glad to share that pulpit with someone sent of God, but he probably despairs of such help com-

ing any time soon, for he knows that there are many provinces in Argentina that are just as urgently in need.

The abundantly fertile soil these European immigrants cultivate is in sharp contrast to their destitute spiritual condition, even though they are traditionally religious and have few prejudices against the gospel message. With much sacrificing they have carved their farms out of virgin, jungle country, but few missionaries and pastors have gone among them to win them to Christ and to build churches.

If 132 souls can be saved in a fifteen-day period, what could strong, local churches and a good associational program do across the years?

The day after the campaign, pastors, evangelists, and other church leaders gathered together in Posadas for a victory meeting. As each one gave his report, it became clearer than ever that someone ought to come soon. Each church is anxious to have a similar campaign next year, and several lay leaders expressed the opinion that fifteen days was not enough time. The evangelists were rejoicing over the miraculous conversions and other manifestations of

God's power and saving grace, but they mentioned several times their concern that there is no missionary couple to carry on the work just begun.

I am convinced that the God of Abraham and of Brother Zubchuk will provide that missionary couple. I can still see him standing in front of Pastor Biorosko's house, waiting for them to come up that muddy, red clay street so that he can say, "We are so glad you came."

Motion Pictures

(Continued from page 5)

2. **TO PRESENT JESUS.** People who do not know the language of Christianity have difficulty understanding what God is doing through Jesus. Faithful portrayals of the Scriptures through motion pictures are most helpful. The missionary's witness before and after, and sometimes during, the motion picture is usually more effective than it could possibly be without this visual aid.

3. **AS A TEACHING TOOL.** Just as we use motion pictures in teaching here in the States, so do missionaries and their colleagues in other nations. Just as we find faraway lands and people becoming real through this medium, so do audiences everywhere. Vacation Bible schools, day schools, seminaries, regular church services, and numerous other occasions provide many opportunities for the use of this powerful teaching facility.

In some countries, such as Malaya, there are many language groups, and our missionaries, with their Baptist co-laborers, work among all of them. We at the Board cannot possibly supply enough prints of all the film titles for each of those languages, so the missionaries solve the problem themselves.

After they put the language narratives on quarter-inch tape, they use a process, called "duping," that transfers the recording from the tape to the magnetic sound track on the film. Later, another language can be duped on to that same sound track, automatically erasing the previously used language narrative. On some occasions, as many as six languages have been used with one film print in a single day.



The congregation in an evening service of the German-speaking Baptist church at Picada Africana. A "picada" is a small, country road.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



Baptists' Gifts Worked in Many Ways

Giles Fort
Gatooma, Southern Rhodesia

YOUR GIFTS worked in Southern Rhodesia in 1959—we have seen them at work here.

Out in the "bush" country there is a mission hospital; you held the light one night as two doctors worked on the mangled hand and wrist of a little African boy. Somehow he had discharged an explosive, and the parents walked many miles with him to reach the hospital. He lost that hand and wrist, but at the hospital his father found Jesus as his own Saviour and went back to share the news of Jesus with others who had not heard.

A missionary was badly burned in an accident, but people were praying that God would bless the missionaries that day, and the Lord heard and answered. A worker of his was restored to service in fields white unto harvest.

Students—hungry for an education to equip them for life in their rapidly changing, often confusing, cultural pattern—came to a mission school and there found the truth about the gospel of the Lord Jesus Christ. They left the school more fully equipped to adapt to the culture which is theirs.

New church buildings where people might worship, educational buildings where they might be trained, camp buildings where spirits might be uplifted and new methods learned to make service more effective, school buildings, a much-needed maternity building for the hospital—all these are made possible here because of your gifts.

Tired spirits have been refreshed, witness has been effective, people have been won to the Lord—by your giving generously of your prayers, your concern, your money. And what of 1960? We know that God's people will not fail in God's work.



Christian Engineer Answer to Prayer

Martha Walworth
Hermosillo, Sonora, Mexico

THE HERMOSILLO church building is really going up! For almost three years various delays have hindered the start of construction, but our prayers have been answered. We do not know why it was a delayed answer, but we feel that Oscar Fresnillo was one of the reasons.

God sent this fine young Christian engineer, a product of the Guadalajara Boys Student Home, to Sonora. What a blessing he has been! He knows what we need in

a church building and sympathizes with every need so much more than a non-Christian architect can.

Even before the building here was begun Oscar was building the church at Guaymas, some eighty miles to the south of us. Very soon he will begin construction on a missionary home here in Hermosillo. He has given invaluable advice about other church buildings and lots on our field, and he will probably take part in the construction of a small chapel at one of our Hermosillo church missions.

So this week when you are praying thank God for Oscar Fresnillo and pray for him and his fine wife and three little ones. We need more Christians like Oscar here in Mexico.



Evangelistic Efforts Open New Work

Doris Sharples
Santa Maria, Rio Grande do Sul, Brazil

THIS PAST YEAR we had a colossal evangelistic campaign in Caxias do Sul, the largest city in the fanatically Catholic-Italian section of our state. Such campaigns are an effective way, we've found, for opening new work in cities of over twenty thousand where there has never been a Baptist witness.

All the organizational plans were perfected months before the beginning of the week's campaign, even to having a young seminary graduate on the field and ready to work in his first pastorate. Months earlier, also, plans were completed for the buying of the property and the construction of a building to house the new congregation.

The whole evangelistic team met to inaugurate the new building and the week's work. Along with thirteen pastors, more than fifty other volunteer workers stayed all week, paying all their expenses. Some days the number of workers reached one hundred or more. They worked together so well that it seemed every day the Lord was directing them into every nook of the city.

The people, though in the great majority Roman Catholic, came out of their coldness and stiffness of ritualism in Romanism to see the warmth of the spiritual awakening that was taking effect in their lives. Our Baptist people had for years been praying for this day, and God blessed the work. Many came to believe with free, happy hearts in Jesus, the only Saviour of the world.

The place of worship was overflowing every night, and people stood in the streets to see and to hear the gospel preached. The vacation Bible school that was held every morning matriculated four hundred pupils, and on the closing night two hundred and fifty of these were present with parents, relatives, and friends. Two nights after the meeting ended, there was a meeting for

those having made decisions during the week, to which more than sixty people who had made decisions presented themselves. Of course, in evangelistic work of this nature, there are many who manifest their desire to follow Jesus but are not strong enough under persecution to follow all the way.

We think that this is a wonderful beginning, and we give thanks to the Lord for his workmanship. In a way we have been used of him; and in our being used, you at home have been evangelizing in the state of Rio Grande do Sul.



New Hospital Fulfills Urgent Need

Eunice Smith
Ogbomoso, Nigeria

WE THOUGHT we were prepared for the great need here both physically and spiritually, but you simply have to see to believe.

When we had been here only a few days, Connell had enough operations booked to last through December. After one afternoon in clinic there is little doubt in one's mind that all those horrible diseases described and pictured in "the books" really exist. Being accustomed to giving good medical care to each patient, it is very frustrating to be able only to get to the most urgent cases and have to turn between fifty and seventy-five away each day because there is not time or space to treat them.

We are in the process now of moving into the new hospital buildings which will enable us to work more effectively. There are five lovely, spacious buildings arranged in a quadrangle. There is a very nice operating room suite, with two large operating rooms that are all tile and air conditioned. We believe it was good for us to get here in time to work for several weeks in the old buildings because we can really appreciate the new.



Christian Love, Fellowship Abound

Charlie W. Fenner
Tokyo, Japan

THOUGH OUR CHURCH is small in size and membership, there is nothing small about the fellowship!

How I wish you could have sat with me there a week or so ago and heard the confession of faith given by a new Christian. Before a Japanese person is received for membership in one of our churches he must give his confession of faith before the church. Tomozawa-san (a young university student) stood to say, "I would like to confess my faith in our Lord Jesus Christ . . . I believe

that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures, and today he is leading the world . . . I repent with all of my spirit and body, as I have been made known that I was leading the ego-centered life of sin, standing against God. Thus the sinner who broke the flesh and shed the blood of Jesus Christ on the cross is no one but myself. In spite of that I now know that the holy love of God, deep grace beyond my understanding, enables me to stand here. I wish to start a new life of love for God and for my neighbors as many brothers and sisters of mine have done. . . ."

The other night at the conclusion of the service a middle-aged man stood and asked if he might say a word. He said he had been feeling very dejected and was on his way home that day from visiting the grave of his son, who had recently died, when he heard singing coming from our church. He had heard about the church and decided to come in and see what it was all about. This was his first visit to a Christian service, and he said that the music was pretty and that the message had helped him. He was taking this opportunity to say "thank you" for letting him share in such a wonderful meeting.

In another meeting quite recently a young man stood to say, "I have come to your church tonight because in the past year or two I have come to realize that there is more to life than material things. My brother told me about your church, so I came tonight and have been helped by the service. I am seeking to know God and will visit with you more."



Priest Prevents Mission from Renting

James Giles
Cali, Colombia

WE ARE DIRECTING a mission in a small town about ten miles from Cali, with the help of a student couple from Costa Rica. Recently we found a more desirable house about a block from the main square which we wanted to rent for our services. The owner promised to rent it to us after it was painted.

When we went to pay him the rent a few days later, he explained that it would be impossible to rent us the building because the local priest had been to see him, explaining that he could not rent his house to evangelicals since it was too close to the square and the Catholic church. After listening for several moments to our efforts at persuasion, he told us to go ask the priest if he could rent his house to us. The priest assured our student pastor that it would be fine to rent the building. However, after we left he returned to the house of the owner and said that under no circumstances were we to rent the building.

This form of indirect persecution is quite common here in Colombia. We are still meeting in our previously rented quarters, and the work promises to grow in the days ahead.



Religious Education Men Encouraging

Viola D. Campbell
Torreon, Coahuila, Mexico

RECENTLY we had our exams here in the seminary which terminated our first semester of this school year. We have a fine group of students and quite an increase in number over former years. Some of this group have come to us with good preparation, and since we have a number who have finished preparatory, we are planning to add the course of study of *licenciatura* in theology and in religious education which these young people can receive after five years of study here.

For the first time we have two young men who feel called to specialize in religious education. Both of them have finished preparatory, and one has studied law in Guadalajara. This encourages us to realize that in the future there will be Mexican young people who can take over the direction of our religious education program in Mexico. We badly need more help in this field in the teaching of the classes in the seminary.

I feel that we owe much to these students in giving them the best preparation possible. They can do a far more effective work among their own people than we can, if they are prepared.



Much Needs to Be Done for Many

Leslie Smith
Bandung, Indonesia

HERE ON THE Island of Java, about the size of Tennessee, there are almost as many people as would be equivalent to one third of the population of the United States. At present, the ratio is one Baptist missionary to each million people on the island of Java alone, not to consider the other thirty-five million on other islands. Wherever we go we are never out of sight of people, whether at night, in the day, in the country, and everywhere.

As we see them we know there is so much that needs to be done for them that it seems almost impossible. We also know that with us it is, but with God all things are possible. There is a great need for schools here, for such a large number have never been to school. There is much sickness because of undernourishment and because of low moral standards. But we know that Christ can lift them up from this way of living, and that is our prayer for these people.

It is hard to imagine the living conditions of the large majority of these people until you see it, an average sometimes of eight or nine or more living in one-room small huts, which make several hundred people living in one small *kampung*. So many, many people, and "how can they hear without a preacher?" We trust that you will be praying with us that many more missionaries will

be coming to Indonesia and strong churches will be springing up all over these Islands.



Bishop's Trouble-Making Backfired

Harold E. Renfrow
Sao Paulo, Brazil

LET ME tell you a story of our last revival camp. We had a wonderful week in our North Association with all the churches co-operating and the houses overflowing. The results were wonderful, and one church that had fifty-four members received fifty-seven professions of faith during that week.

Of course, the bishop of that area didn't like all of that effort, so he got on the radio and asked all the faithful to come into town and help him destroy the Protestants. Our people heard him, as did the Presbyterians, Methodists, and the Four Square people, and they all called us. We called the officials here in the capitol, and the governor sent out extra guards and two senators to see about it.

As a result, the man had about three hundred who came to do his work, and about three thousand surrounded our churches to protect them. Now he is being taken to court for disturbing the peace, and we are having wonderful revivals in that area.

"Thanks be to God who giveth us the victory."



'Forgotten' Village Heard Christ Story

James Johnston
Kaduna, Nigeria

I HAD always said I did not ever want to ride a motorcycle, but on the mission field one does many things he wouldn't think of doing in the States. Soon after I arrived at Minna one of our native workers needed me at his station—twenty-one miles in the "bush." The only way to go would be in a jeep, which we do not have, or on the motorcycle.

I practiced riding it one day and left for the bush the next, meeting him at the half-way mark. We had to ford one stream, and after leaving the motorcycle near a river, we crossed in a dugout canoe and then walked the last mile to the village. The name of the village, Manta, means "forget." It was a forgotten village as far as Christianity was concerned until one day one of our pastors led two of the villagers to Christ when they came to the Minna Native Market. They wanted the story of Christ to be told in their village (a large one), so a man was sent there to teach them about Christ.

As usual, I had to have an interpreter that day, but now we are studying the language and it will be good to speak directly to the people. Pray for us as we study, that God will open this language to us.

FOREIGN MISSION NEWS

General

1,382 Missionaries

The Southern Baptist Foreign Mission Board appointed twenty-five missionaries at its December meeting, bringing to 1,382 the number of active missionaries. With these, the Board reached a record total of 144 appointments for 1959, surpassing its goal by four. (*For names, pictures, and biographical information about those appointed in December, see "New Appointees," beginning on page 18.*)

47 Appointees at Orientation

Forty-seven recently appointed missionaries attended a week-long orientation conference in December at the Foreign Mission Board's headquarters building in Richmond, Virginia.

Since 1954, such conferences have been held annually in the late spring, but the number of appointments has so increased that it was necessary to have two in 1959.

Argentina

2,500 Profess Faith in Christ

Argentine Baptists witnessed more than 2,500 manifestations of faith in Christ and hundreds of other decisions during recent simultaneous revival campaigns. One hundred and twenty-five of the 170 Baptist churches co-operating with the Argentine Baptist Convention participated in the effort, which began in September and continued into early December.

Many of the churches found their buildings inadequate to accommodate the crowds, but they witnessed through street preaching, radio, and house-to-house visitation.

Brazil

Street Name to Honor Bagby

A street in São Vicente, Brazil, will be named for the late Rev. T. C. Bagby, Southern Baptist missionary who served in Brazil for forty-five years, Mrs. Bagby has been informed. Mr. Bagby died November 7, 1959, while participating in Schools of Missions in Mississippi.

The Bagbys worked last in São Vicente, where Mr. Bagby continued as pastor of a church after his retirement from active missionary service in 1955. Mrs. Bagby now resides in San Antonio, Texas.

Colombia

More Tolerance Indicated

WHEATON, Ill.—(RNS)—The National Association of Evangelicals said here that Roman Catholic bishops in Colombia have advised their faithful of La Plata, Huila, to make restitution to Protestants in their town for damages incurred in a mob attack on an evangelical chapel.

Protestant leaders in Colombia, the NAE said, have interpreted the bishops' action "as an indication of a more friendly attitude" toward Protestants in that country.

Nigeria

Baptists Head Graham Crusade

Dr. J. T. Ayorinde, newly elected associate general secretary of the Nigerian Baptist Convention, has been selected as chairman of the fourth-coming Billy Graham Crusade in Nigeria, with Rev. John E. Mills, Southern Baptist missionary, as executive secretary.

Spain

Protestant Rights Considered

WASHINGTON—(BWA)—A Spanish charter to safeguard legal rights of Protestants in the predominantly Roman Catholic country is reported under consideration by high government officials in Madrid.

Although still only an idea, observ-
(Continued on page 15)



Hong Kong Baptist College held ground-breaking ceremonies in November for new, permanent buildings on recently acquired land. Among the estimated one thousand people present were Dr. Ramsey Pollard, president of the Southern Baptist Convention, and Dr. and Mrs. T. A. Patterson and Rev. Paige Patterson, their son, of Beaumont, Texas. The three-year-old college is currently using the buildings of Pui Ching, a Baptist high school, and is engaged in a joint campaign with the Baptist hospital of Hong Kong to raise building funds. During a recent week of emphasis on stewardship among Hong Kong Baptists, Dr. E. H. Westmoreland of Houston, Texas, discussed principles and methods of fund raising with the college and hospital boards of trustees.

A Decade of Dedication

By Baker J. Cauthen

AS WE ENTER 1960 our minds turn back with joy and gratitude to a review of our Lord's blessings in foreign mission work during the last ten years.

These lines are being written in the last days of 1959. How different were our circumstances ten years ago!

During the closing days of 1949 the extensive missionary labors carried on in China were staggering under the severe blows of Communist revolution. Most of the missionaries had been forced to come away, and those who had remained were finding their opportunities becoming more restricted day by day. Institutions were being taken over by the government, some noble Christian leaders were going to prison, and the problems being confronted were becoming daily more critical.

Out of these tragic circumstances our Lord brought the great advance in foreign mission. Valiant missionaries who had served for years in China turned their faces toward new fields and pioneered the opening of new work in needy lands. A call was given for volunteers to be appointed for long-range service in those countries. The result is that after ten years, the well-established witness in our Lord's name is now found throughout the Orient on the most extensive scale we have ever known.

During these ten years we have also seen demonstrated the durability of the work of Christian witness in China. It is true that great difficulties have come upon Christian work in that land. Many churches have been closed, institutions have not been able to function under the guidance of Christian organization, and there have

been many pressures applied on Christian work. Amid these distressing circumstances, Christian people have continued to serve the Lord Jesus, and a vigorous work yet goes on.

During the decade just ended, there has been shown to the world again the high quality of dedication which characterizes the servants of Christ who engage in the work of his kingdom. Not only in China, but in many other fields, there have been those who have stood ready to continue their work for the Lord in the midst of critical circumstances—in which life itself was imperiled. Some have gone to prison. Many have seen their possessions scattered as leaves before the wind. Unexpected bereavement has struck devoted young families, but those who have been taken away and those who have been left behind have alike witnessed to the Lord's goodness and grace with an overcoming faith.

It is abundantly evident that in the missionary devotion of today there lives the same type of unlimited dedication to our Master as was exhibited in the arenas of Rome when Christians faced wild beasts and died as martyrs because of their faith in the Lord Jesus Christ.

WE COULD well call these ten years, "A Decade of Dedication."

This same dedication is found at the home base. Never have we seen a greater period of growing concern of heart among the churches for a worldwide task as has been seen in these years. Throughout the extent of the Southern Baptist Convention, churches have begun to measure their work in world terms. There has been a deepening of prayer concern, and there has been a thrilling response of



Baker J. Cauthen

people who have laid their lives on the altar for service in our Master's name, ready to go anywhere in the world as he would direct.

Not only have we seen great numbers of young people of high school, college, and seminary age volunteering to go as missionaries, but there have been remarkable numbers of men and women fully trained and established in positions of Christian leadership who have stepped aside from those places of responsibility to go as witnesses of our Lord in needy lands.

During these ten years we have seen the number of missionaries grow from 711 at the close of 1949 to 1,382 at the close of 1959. Missionaries are now under appointment for work in forty-four countries, whereas at the close of 1949 they were in only twenty-four.

Southern Baptists have responded to the support of foreign missions by increased giving through the Cooperative Program and the Lottie Moon Christmas Offering. Concern of heart for a world task has been reflected in a steady increase of mission volunteers and increased resources for sending them forth.

One of the most significant developments in this decade has been an acceleration of efforts in evangelism

(Continued on page 15)

REVIVAL in Recife

*Preceded by planning
and prayer, ten fruitful
days of witness produce
decisions and prospects
for church enlistment.*

By Alice Tumblin

OF THE CHURCHES participating in the tenth annual city-wide evangelistic campaign for 1959 in Recife, Brazil, seventy-seven reported 885 decisions attributable to that co-operative effort. It was sponsored by the Baptist, Presbyterian, and Congregational churches, with revival services held nightly, most of them conducted by visiting ministers.

Seven of those making decisions were young men dedicating themselves to the ministry. Sixteen persons reconciled themselves to their churches after a time of non-participation.

An open-air meeting each afternoon, held at various squares in the city on different days, was broadcast over PRA-8, a local radio station. Preachers for this series were ten leading pastors and laymen from the states of Pernambuco (of which Recife is the capital), Bahia, and Rio de Janeiro. Choirs from the churches of Recife took turns leading in congregational singing and presenting choral selections, and a massed choir sang at the final service.

The last meeting was held on Brazil's Independence Day and took place in the wide Avenida Guararapes in front of the city's post office, the terminal point for all city buses. Traffic was stopped, and an estimated eight thousand people filled the intersection.

The residents of Recife—church members, persons interested in evangelical Christianity, the idle curious to whom this was just another spectacle like the morning's patriotic parade, and the hopeless grasping frantically for meaning in their lives—heard the gospel message proclaimed. After a worshipful service, an appeal for people to turn and follow Christ was given. Those who wish to learn more about Jesus know now more or less what to expect when they enter one

of the plain little evangelical church buildings that dot Recife.

During the campaign, people were informed of the services and cordially invited by many methods to visit an evangelical church. Seventy thousand official programs of the campaign and six thousand small, paper-bound gospel portions were distributed, and numerous placards and banners were posted in many places. Radio was also used, with a daily half-hour devotional by Dr. Munguba Sobrinho, a professor at the North Brazil Baptist Theological Seminary in Recife, and spot announcements on each of the campaign's ten days.

Much emphasis was placed on personal visitation in the neighborhoods of the churches by their members. Many prayer meetings were held before and during the effort—some at sunrise, in that the school and work schedules in Recife generally begin very early in the morning.

Preliminary planning for the campaign was done, as in years past, by the Executive Board of the Baptist State Convention. It was the first year other denominations have co-operated, but plans are already under way for their participation this year on a more extensive basis.

According to Missionary David Mein, at that time executive secretary of the Board and now president of the Brazilian Baptist Convention, it was the best campaign since this type program began. Emphasis was placed on affiliating the new converts immediately with neighborhood churches; most of these have special classes for instruction in Christian living, the significance of the step they have taken, and the meaning of baptism.

Preachers for the open-air meetings were Dr. Livio Lindoso, dean of the North Brazil Seminary; Rev. Benilton Bezerra and Rev. Merval Rosa, professors at the seminary; Rev. Malcolm



After music presented by members of three denominations participating in city-wide evangelistic campaign, listeners at open-air service on crowded Praca Joaquim Nabruco in Recife hear message by Rev. Benilton Bezerra (behind microphones, wearing white suit), professor at North Brazil Baptist Theological Seminary. Students of seminary took part in the group.

Tolbert, missionary in Belem, Para; Rev. Jezemiel Norberto, pastor in Nova Canaã, Bahia; Rev. Ebenezer Cavalcante, pastor in Salvador, Bahia;

Rev. Orlando Morais and Rev. Samuel Falcão, pastors in Recife; Dr. Oscar Ribeiro, physician in Rio de Janeiro; and Dr. Sobrinho.

Foreign Mission News

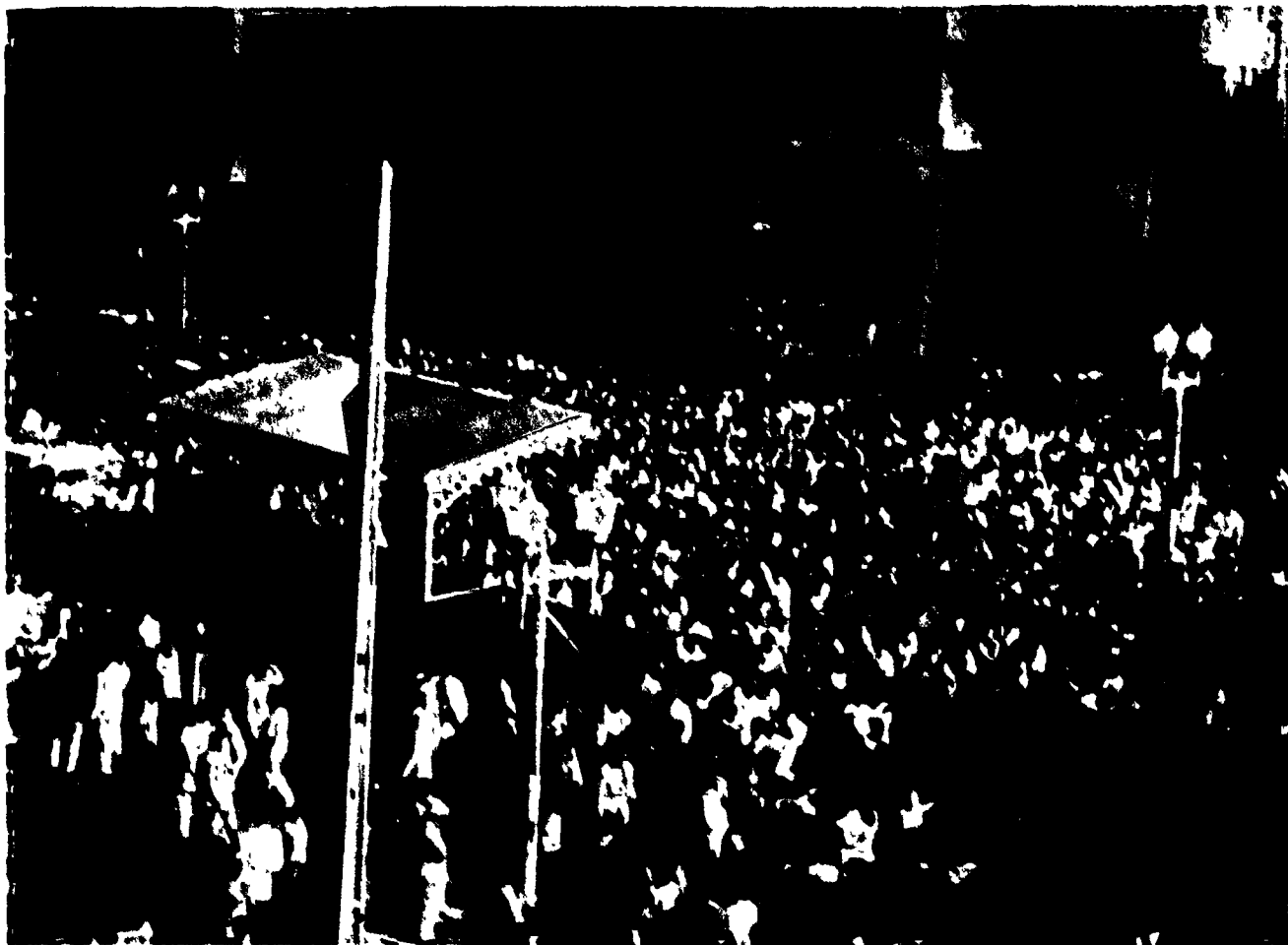
(Continued from page 12)

ers point out that Foreign Minister Fernando Maria de Castiella views the charter proposal "sympathetically." Elimination of the Protestant issue to redeem Spanish prestige from the harm done by restrictive policies regarding religion has been urged by Spanish representatives in Western countries.

Nevertheless, observers believe legislation of a rights' document for Protestants, and perhaps also for such other minorities as Jews and Moslems, will probably be slow and difficult.

Meanwhile, Spanish Protestants, who number only about twenty thousand in the national population of thirty million, continue charges of oppression by the regime, including rejection of marriage applications, denial of burial permits, housing and employment boycotts, closing of churches, and suppression of publishing and educational activities.

The Spanish Bill of Rights, adopted in 1945, guarantees "official protection" to the profession and practice of the state Roman Catholic religion and declares that "no other ceremonies or external activities will be permitted than those of the Catholic religion."



Crowd on Avenida Guararapes at last service of Recife evangelistic campaign.

A Decade of Dedication

(Continued from page 13)

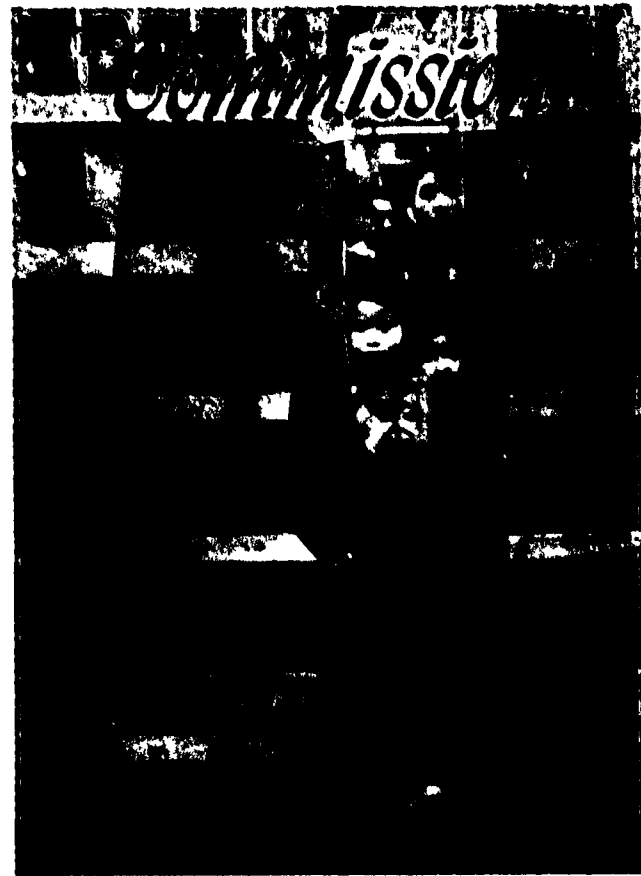
and church development across the world. It has been clearly recognized that all the principles of growth which have blessed the work at the home base can be utilized wherever such work is projected. Many significant efforts have been put forth. City-wide crusades and simultaneous evangelistic meetings; clinics for Sunday school, Young People's work, stewardship, Brotherhood, and women's work; and other aspects of Christian service have greatly blessed the progress in many lands.

Letters have gone from the home base to those who are struggling with vast responsibilities and limited resources beyond, sharing the very best Southern Baptists have learned in the development of our work at home. All of this sharing has been on the basis that whatever we have learned from our Lord we are glad to make known to others, realizing that they will always feel free to apply those principles in whatever way they may

be led of God in serving their own people under their distinctive circumstances.

As we enter 1960, it is with a profound conviction that God is leading in the task of foreign missions. All honor and glory are unto his name alone. We are aware of a sense of destiny. We believe that God has raised up Southern Baptists and has given us our unique opportunities in the world today in order that a witness in the Master's name might be shared to a greater degree throughout the world. We dedicate ourselves afresh to this task with confidence that if we, in humility, obedience, and faithfulness, follow our Lord, he will lead to the glory of his name and the meeting of human need.

We close a decade with gratitude. We greet a new decade with expectation and confidence. We regard ourselves as but dust and ashes, but we rely upon the mighty power of our sovereign Lord and lay hand to his world-wide Commission, believing that he is able to do more than we can ask or think.



THE COVER: Symbols of Japan's future, Tokyo children peer through an entrance to the Jordan Press, publishing house of the Japan Baptist Convention. The photographer is Mary Lucile Saunders, missionary to the Philippines.

Missionary Family Album

Appointees (December)

BEDENBAUGH, Charles Wrenn, S. C., and Betty Marshall Bedenbaugh, Ill., East Africa.
COLLINS, Joan Marie, Pa., East Africa.
DONALDSON, Buck, Jr., La., and Barbara Hasty Donaldson, Minn., East Africa.
DONEHOO, William Wilson and Martha Statham Donehoo, Ga., Colombia.
FITTS, Marvin Eugene, Miss., and Jean Carlisle Fitts, Tenn., Peru.
HANCOX, Jack Donald and Doris White Hancox, Tenn., France.
KNIGHT, Howard Carsie, N. C., and Joyce Wheeler Knight, Fla., Argentina.
McMILLAN, Tom Weaver, Tex., and Marilyn Jones McMillan, Ky., East Africa.
MEDCALF, Winfred Louis (Fred) and Patricia Hensley Medcalf, Okla., Thailand.
TROOP, Joseph Eugene and Leona Walker, Mo., North Brazil.
TURNER, Gwin Terrell and Norma Jean Brasher Turner, Miss., Argentina.
WHELAN, Willie Earl, Ky., and Elaine Power Whelan, N. Y., Korea.
WILLIAMS, Charles Benton and Elizabeth Rogers Williams, Tenn., Thailand.

Arrivals from the Field

CAMPBELL, Rev. and Mrs. Charles W. (Argentina), c/o Mrs. C. E. Holcomb, 6330 Monticello, Dallas, Tex.
COWSERT, Mrs. J. J. (South Brazil), c/o Miss Helen Cowsert, Box 251, Wingate, N. C.
ICITER, Mrs. William H. (South Brazil), c/o A. B. Catron, Box 84, Forest, La.
HAWKINS, Mr. and Mrs. Fred Lee, Jr. (South Brazil), c/o C. U. Barker, Rte. 2, Columbia, Tenn.
MEIN, Dr. and Mrs. David (North Brazil), Southwestern Baptist Theological Seminary, Ft. Worth, Tex.
PARKER, Rev. and Mrs. John A. (Chile), c/o W. C. Hayden, Pickton, Tex.
POWELL, Miss Mary Hester (Nigeria), Warsaw, N. C.
RALEY, Rev. and Mrs. Harry L. (Taiwan), c/o Mr. and Mrs. S. D. Bibb, Rte. 1, Drew, Miss.
RENFROW, Rev. and Mrs. Harold Edward (South Brazil), c/o Everett Renfrow, 1007 S. Seventh St., Boonville, Mo.
SERIGHT, Rev. Gerald Ben (Equatorial Brazil), c/o G. T. Studebaker, Box 68, Sunray, Tex.
SHARPLEY, Rev. and Mrs. Dan Neal



Dr. Thomas W. Hill (left) and Rev. Gerald W. Doyle (right) talk over missionary policies as part of orientation for new missionaries in the language school at San Jose, Costa Rica. Meetings with resident missionaries are held in different homes for part of the orientation. Dr. Hill is president of the Costa Rican Bible Institute, San Jose, and Mr. Doyle is enrolled in the language school, under appointment by the Foreign Mission Board for Ecuador.

(South Brazil), 1903 W. Fifth Ave., Corsicana, Tex.

SHIRLEY, Rev. and Mrs. Charles W. (Argentina), c/o Mrs. Gladys Shirley,



Missionaries Charles L. and Anne Martin at their home in Tokyo, Japan, with their two daughters, Patrice Louise ("Pat") (left) and Elizabeth Anne ("Libby"). The Martins are in student evangelism work.



Shortly before beginning their missionary service at Tukuyu, headquarters of the Rungwe District, Tanganyika, Rev. and Mrs. William E. Lewis, Jr., are shown with their children at Dar es Salaam, where they were in language study for a year. Their children are William Hoke ("Bike"), Margaret Eileen ("Mar-Leen"), and Cheryl Deane. The Rungwe District is the nation's most densely populated area.

116½ E. Chilhowie Ave., Johnson City, Tenn.

SMITH, Rev. and Mrs. Shelby A. (Ecuador), Rte. 6, Box 178, Bessemer, Ala.

WATSON, Rev. and Mrs. James O. (Argentina), c/o C. H. Pelt, Chipola Jr. College, Marianna, Fla.

Births

BERRY, Mr. and Mrs. Edward G. (South Brazil), son, William Daniel.

BRADY, Rev. and Mrs. Otis W. (Bahamas), daughter, Martha Lynn.

FORT, Dr. and Mrs. M. Giles (Southern Rhodesia), son, Lewis Gregg.

LOVEGREN, Dr. and Mrs. L. A. (Gaza), daughter, Linda Martha.

RATLIFF, Rev. and Mrs. John D. (Peru), son, John Durwood.

SMITH, Rev. and Mrs. Shelby A. (Ecuador), son, Sherwin Alan.

Deaths

LANDRUM, Miss Minnie, emeritus (Brazil), Nov. 30, Clinton, Miss.

STULL, H. H., father of Mrs. Donald R. Smith (Venezuela), Dec. 24, Pampa, Tex.

Departures to the Field

ALLEN, Miss Olive, Box 832, Bangkok, Thailand.

BOX, Rev. and Mrs. Paul, 35 Anson Rd., Penang, Malaya.

KIMLER, Rev. and Mrs. Eugene B., Jr., Apartado 5152 Este, Caracas, D.F., Venezuela.

MCCALL, Rev. and Mrs. Louis, Box 832, Bangkok, Thailand.

PARKS, Rev. and Mrs. Keith, Djl. Pandanaran 136, Semarang, Indonesia.

WARMATH, Rev. and Mrs. William, 11 Kamiyama-cho, Shibuya-ku, Tokyo, Japan.

Language School

Correction: CANZONERI, Rev. and Mrs. George A., Caixa Postal 679 (not Caixa Postal, 552), Campinas, Sao Paulo, Brazil.

(Apartado 4035, San Jose, Costa Rica): BRIDGES, Rev. and Mrs. Julian Curtis (Mexico).

FITTS, Mr. and Mrs. Marvin E. (Peru).

JOLLEY, Rev. and Mrs. Earl E. (Argentina).

NORTHCUTT, Rev. and Mrs. Irvin L. (Peru).

Marriages

COOPER, William F., son of Rev. and Mrs. W. L. Cooper (Argentina), to Thelma Lou Smith, daughter of Rev. and Mrs. Harley Smith, former Southern Baptist missionaries now residing in Brazil, and granddaughter of the late Rev. and Mrs. W. B. Bagby (Brazil), Dec. 24, Waco, Tex.

RAY, Karen Anne, daughter of Rev. and Mrs. Emit O. Ray (Bahamas), to John L. Hill, son of Dr. Eugene L. Hill

(Foreign Mission Board staff, Richmond, Va.) and Mrs. Hill, Dec. 26, Tulsa, Okla.

New Addresses

Correction: MCKINLEY, Dr. and Mrs. Hugh T., P.O. Box 657, Gwelo (not Owelo), Southern Rhodesia.

BENSON, Mrs. J. H., emeritus (Mexico and El Paso, Tex.), c/o Mary E. Trew Home, Dallas, Tex.

Box, Rev. and Mrs. Paul (Indonesia), c/o

Mrs. J. C. Blackhawk, 2520 La Siesta, Bakersfield, Calif.

BRYANT, Rev. and Mrs. Thurman E., Caixa Postal 428, Bauru, Sao Paulo, Brazil.

CLARK, Rev. and Mrs. Gene A., Seinan Gakuin, Nishijin-machi, Fukuoka, Japan.

DODSON, Miss Flora, emeritus (China-Hong Kong), 301 Hamilton Ave., Somerset, Ky.

(Continued on page 20)

In Memoriam



Minnie Levatta Landrum

Born Goodman, Mississippi
August 21, 1892

Died Clinton, Mississippi
November 30, 1959

MISS MINNIE L. LANDRUM, a Southern Baptist missionary to Brazil for nearly thirty-seven years before her retirement in 1959, served for twenty-six years as executive secretary and treasurer of Woman's Missionary Union of Brazil.

Appointed by the Foreign Mission Board in 1922, Miss Landrum was an evangelistic worker in Rio de Janeiro after her arrival in Brazil and became a WMU fieldworker in 1924, serving in the state of Rio de Janeiro, in five other states, and in the Federal District. In 1928 she began her WMU executive post, which she held until 1954. During her tenure of office, the Brazilian WMU set up permanent headquarters, established two training schools for Christian women, opened three good will centers, and began Girls' Auxiliary and Royal Ambassador work.

After terminating this responsibility by her own choice, Miss Landrum served as evangelistic visitor for the Itacuruca Baptist Church in Rio de Janeiro during 1954 and 1955 and as a teacher in the WMU Training School in Rio de Janeiro from 1956 to 1958. In addition, she was interim directress of the training school in 1957. Throughout her missionary career, Miss Landrum also took part in numerous boards and committees connected with WMU, Baptist schools, and the Brazilian Baptist Convention.

A native of Goodman, Mississippi, Miss Landrum was educated at Hillman College (now part of Mississippi College) in Clinton and at WMU Training School (now Carver School of Missions and Social Work) and Southern Baptist Theological Seminary, in Louisville, Kentucky. Prior to her appointment by the Foreign Mission Board, she did field work for the Mississippi Woman's Missionary Union.

Miss Landrum succumbed after having suffered from cancer for several months. She is survived by five sisters and two brothers.

New Appointees

Appointed December, 1959



BEDENBAUGH, CHARLES WRENN

b. Greenville, S.C., May 19, 1928. ed. Furman Univ., B.A., 1949; S.W.B.T.S., B.D., 1958. Educational and youth worker, First Church, Newberry, S.C., 1946; lab assistant and tutor, Furman Univ., 1946-47; counselor, Camp Pinnacle, Hendersonville, S.C., 1949-50; U.S. Marine Corps, 1950-54; associate pastor and youth director, Connell Church, Ft. Worth, Tex., 1955-57; pastor, Sun Valley Church, Ft. Worth, Tex., 1957-59. Appointed for East Africa, December, 1959. m. Betty Louise Marshall, July 5, 1953. Permanent address: 814 Forest St., Kingsport, Tenn.

EAST AFRICA

**BEDENBAUGH, BETTY LOUISE MARSHALL
(Mrs. CHARLES WRENN)**

b. Mt. Vernon, Ill., Feb. 27, 1930. ed. Furman Univ., 1948-49; Miss. College, B.A., 1952; S.W.B.T.S., M.R.E., 1956. Student missionary, Southern Baptist Home Mission Board, Tex., 1951. Appointed for East Africa, December, 1959. m. Charles Wrenn Bedenbaugh, July 5, 1953. Children: James Norman, 1954; Robin Lee, 1957.

EAST AFRICA



COLLINS, JOAN MARIE

b. Pottstown, Pa., Oct. 24, 1931. ed. Mary Washington College, A.B., 1953; Va. Baptist Hospital, Lynchburg, Va., R.N., 1956; Carver School of Missions and Social Work, 1957-58. Summer student missionary, Southern Baptist Home Mission Board, Tex., 1952-53; nurse, Va. Baptist Hospital, Lynchburg, Va., 1956; nurse, WMU Camp, The Cedars, Marion, Va., 1956-57; nurse, Univ. of Va. Hospital, Charlottesville, Va., 1956-57; nurse, Carver School of Missions and Social Work, 1957-58; nurse, Martha Jefferson Hospital, Charlottesville, Va., 1958-59; camp nurse and staff member, Camp Rim Rock, Yellow Springs, W. Va. Appointed for East Africa, December, 1959. Permanent address: R.F.D. #2, Box 130, Scottsville, Va.

EAST AFRICA



DONALDSON, BUCK, JR.

b. New Verda, La., Aug. 23, 1925. ed. Port Arthur College, 1942; La. State Univ., B.S., 1951; La. State Univ. School of Medicine, 1952-53; N.O.B.T.S., B.D., 1957. U.S. Navy, 1942-46; supply aide, Ft. Totten General Hospital, Long Island, N.Y., 1948; minister of music, South Boulevard Church, Baton Rouge, La., 1948-49; youth director, First Church, Lake Charles, La., 1951-52; associate pastor-educational director, Coliseum Place Church, New Orleans, La., 1953-56; interim pastor, Coliseum Place Church, New Orleans, La., 1956-57; pastor, Bethel Church, Townsend, Tenn., 1957-59. Appointed for East Africa, December, 1959. m. Barbara Allen Hasty, Nov. 24, 1955. Permanent address: 1503 N.W. 16th Terrace, Gainesville, Fla.

EAST AFRICA



**DONALDSON, BARBARA ALLEN HASTY
(Mrs. BUCK, JR.)**

b. Onamia, Minn., July 19, 1927. ed. Univ. of Tenn., B.A., 1947; Univ. of Tenn. College of Medicine, Memphis, M.D., 1951; N.O.B.T.S., 1954-55. Nurse's aide, Fort Sanders Hospital, Knoxville, Tenn., 1947; extern, East Tenn. Baptist Hospital, Knoxville, 1949; house doctor, East Tenn. Baptist Hospital, 1951; intern, Jefferson-Hillman Hospital, Birmingham, Ala., 1951-52; general practitioner, Birmingham, 1952; resident, John Gaston Hospital, Memphis, 1953; pediatrics practitioner, New Orleans, La., 1954-55; house doctor, Sara Mayo Hospital, New Orleans, 1955-57; resident, Univ. of Tenn. Hospital, Knoxville, 1958; pediatrics practitioner, Townsend, Tenn., 1958; health officer, Blount County, Tenn., 1959. Appointed for East Africa, December, 1959. m. Buck Donaldson, Jr., Nov. 24, 1955. Children: Jo Allen, 1957; Janet Susan, 1959.

EAST AFRICA



DONEHOO, WILLIAM WILSON

b. Tallapoosa, Ga., Dec. 7, 1928. ed. Toccoa Falls Bible College, B.A., B.E., 1950; Wheaton College (Ill.), B.A., 1953; N.O.B.T.S., B.D., 1956. Pastor, Lizana Mission Chapel, Gulfport, Miss., 1955-56; pastor, Trinity Church, Thomaston, Ga., 1957-59. Appointed for Colombia, December, 1959. m. Martha Mae Statham, July 27, 1947. Permanent address: 1114 Merrill Ave., S.W., Atlanta, Ga.

COLOMBIA



DONEHOO, MARTHA MAE STATHAM
(MRS. WILLIAM WILSON)

b. Rochelle, Ga., Aug. 18, 1928. ed. Bessie Tift College, 1946; Toccoa Falls Bible College, B.A., B.E., 1950; N.O.B.T.S., B.R.E., 1955. Page, Carnegie Library, Atlanta, Ga., 1943-44; stenographer, 1946-53. Appointed for Colombia, December, 1959. m. William Wilson Donehon, July 27, 1947. Children: Jonathan Edward, 1954; Stephen Carey, 1956; Martha Grace, 1959.

COLOMBIA



FITTS, MARVIN EUGENE

b. Pontotoc, Miss., Dec. 1, 1926. ed. Memphis State College, 1946-48; Union Univ., B.S., 1953; S.W.B.T.S., M.R.E., 1956. U.S. Navy, 1944-51; youth director and educational director, First Church, West Memphis, Ark., 1952-53; educational and music director, First Church, West Memphis, Ark., 1954-55; director of activities, First Church, St. Albans, W. Va., 1956-57; pastor's associate, educational worker, Temple Church, Memphis, Tenn., 1958-59. Special appointee for Peru, December, 1959. m. Jean Evelyn Carlisle, May 3, 1959. Permanent address: 1000 South Cooper, Memphis, Tenn.

PERU

FITTS, JEAN EVELYN CARLISLE
(MRS. MARVIN EUGENE)

b. Lucy, Tenn., Aug. 14, 1927; ed. Union Univ., B.S., 1949; S.W.B.T.S., M.R.E., 1954; Worden School of Social Service, Our Lady of the Lake College (Tex.), 1954-55. Schoolteacher, Raleigh, Tenn., 1949-50; Frayser, Tenn., 1950-52; summer worker, Southern Baptist Home Mission Board, Washington, Oregon, Idaho, 1953; counselor, Bethesda Home, San Antonio, Tex., 1954-55. Appointed 1955; language student, San Jose, Costa Rica, 1956; dir. Mae Davis Student Home, Guadalajara, Mexico, 1957-59. Special appointee for Peru, December, 1959. m. Marvin Eugene Fitts, May 3, 1959.

PERU



HANCOX, JACK DONALD

b. Maryville, Tenn., May 6, 1925. ed. Maryville College, 1946-48; Univ. of Tenn., A.B., 1949; Duke Univ. Graduate School of Arts and Sciences, 1949-50; S.B.T.S., B.D., 1953; Navy Chaplains School, Newport, R.I., 1953. U.S. Navy, 1943-46; pastor, Hopewell Church, Philpot Ky., 1951-53; counselor, YMCA Day Camp, Louisville Ky., 1952; chaplain, U.S. Navy, 1953-56; pastor, First Church, Dayton, Tenn., 1956-59; chaplain, Naval Reserves, Chattanooga, Tenn., 1957-59. Appointed for France, December, 1959. m. Doris Hughes White, June 5, 1948. Permanent address: 717 Tuckaleechee Road, Maryville, Tenn.

FRANCE

HANCOX, DORIS HUGHES WHITE
(MRS. JACK DONALD)

b. Columbia, Tenn., Feb. 16, 1925. ed. Maryville College, B.S., 1948. Dietitian, Blount Memorial Hospital, Maryville, Tenn., 1947-49; dietitian, Duke Univ. Hospital, Durham, N.C., 1949-50; dietitian, Kentucky Baptist Hospital, Louisville, Ky., 1951-53. Appointed for France, December, 1959. m. Jack Donald Hancox, June 5, 1948. Children: Donna Leslie, 1953; Bradford Scott, 1954; Sarah Lacy, 1955; Monabeth Hughes, 1957.

FRANCE



KNIGHT, HOWARD CARSlE

b. Asheville, N.C., Nov. 9, 1922. ed. Cecil's Business College, Asheville, N.C., 1939-40; Mars Hill College, A.A., 1948; Wake Forest College, B.A., 1950; S.E.B.T.S., B.D., 1954; N.C. Baptist Hospital, School of Pastoral Care, Winston-Salem, N.C., 1959. Director of education, First Church, Lenoir, N.C., 1948; pastor, Trinity Church, Tarboro, N.C., 1949-55; assistant to Greek professor and Baptist history librarian, Wake Forest College, 1949-50; pastor, First Church, Kershaw, S.C., 1955-59. Special appointee for Argentina, December, 1959. m. Joyce Elizabeth Wheeler, Sept. 2, 1949. Permanent address: 210 North Matson St., Kershaw, S.C.

ARGENTINA

KNIGHT, JOYCE ELIZABETH WHEELER
(MRS. HOWARD CARSlE)

b. Miami, Fla., Nov. 28, 1927. ed. Mars Hill College, A.A., 1947; Wake Forest College, B.S., 1950. Secretary and office worker, 1945-48; assistant, chemistry department, Wake Forest College, 1948-49; public schoolteacher, Tarboro, N.C., 1950-51. Special appointee for Argentina, December, 1959. m. Howard Carsie Knight, Sept. 2, 1949. Children: John Howard, 1952; James David, 1955; William Ronald, 1959.

ARGENTINA



(Continued on page 22)

Missionary Family Album

(Continued from page 17)

DUCK, Rev. and Mrs. Roger G. (Venezuela), 1718 Graham St., Abilene, Tex.
 HAYES, Rev. and Mrs. Herman, 36/35 Chi-Lang, Gia Dinh, Saigon, Vietnam.
 HURST, Rev. and Mrs. Harold E. (Honduras), Apartado 279, Tegucigalpa, D.C., Honduras.
 JOHNSON, Rev. and Mrs. D. Calhoun, Casilla 160, Antofagasta, Chile.
 LATIAM, Miss Dorothy Jean (Equatorial Brazil), Forkville, Miss.
 McDONALD, Sarah Sue, P.O. Box 332, Ipoh, Malaya.
 MOBLEY, Rev. and Mrs. Harris W., Box 301, Sekondi, Ghana, West Africa.
 MOSS, Rev. and Mrs. Zeb, Box 1158, Kitwe, Northern Rhodesia.
 OLIVER, Dr. and Mrs. A. Ben (South Brazil), 5112 Telephone Rd., Houston 17, Tex.
 OLIVER, Mrs. John S. (Equatorial Brazil), 175 E. Vermont, Southern Pines, N. C.
 PETTIGREW, Miss Ruth, emeritus, 169 Boundary St., P.O. Box 5022, Kowloon, Hong Kong.
 RANKIN, Rev. and Mrs. Manley (Hawaii), Eagle Rock, Va.



Missionaries James P. and Maxie Kirk with their children on furlough before returning to Brazil, where Mr. Kirk will assume an administrative post with the Baptist Publishing House and its press facilities. The children (left to right) are: James Thomas, Elizabeth Jean, Cora Margaret, and James Robert.



The children of Miles L. and Jeanne Seaborn enjoy riding in a caleyo, a much-used means of transportation in the Philippines, as their missionary parents wear clothing popular in the islands. Jeanne is wearing a patadyong, the most common Philippine dress on Mindanao, which elder ladies wear to church on Sundays. Miles keeps cool on hot winter days in a barong tagalog, the Philippine substitute for a coat and tie, made from Hong Kong husey and elaborately hand embroidered. Their children (left to right) are Neal, Ina, and Miles III, who wears a typical hat.

ROGERS, Miss Lillie O., 205 Moulmein Rd., Singapore, Malaya.
 SHAW, Rev. and Mrs. Carroll Wayne (Central Africa), 142 4th Ave., Waterfalls, Salisbury, Southern Rhodesia.
 SMALL, Rev. and Mrs. Tom G., Box 1158, Kitwe, Northern Rhodesia.
 SPANN, Rev. and Mrs. Jimmie D., Alvariza 844, San Carlos, Uruguay.
 TAYLOR, Miss Sara Frances, Casilla 3388 (Central), Buenos Aires, Argentina.
 THURMAN, Rev. and Mrs. Clarence, 6M Tanjong Tokong, Penang, Malaya.
 WARE, Sr. and Mrs. James Cullen, Galeno 1821, Guadalajara, Jalisco, Mexico.
 WILSON, Miss Sarah Georgia, Tandil 3764, Buenos Aires, Argentina.

Retirements

JEFFERS, Miss Irene (China-Taiwan), Dec. 31, 1959.
 McILROY, Miss Minnie (Argentina), Nov. 30, 1959.

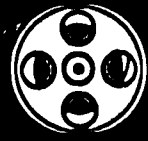
Lena, Lair Given D.R.E.

Miss Lena V. Lair, Southern Baptist missionary to Nigeria, received the Doctor of Religious Education degree in absentia on January 15 from Southwestern Baptist Theological Seminary, Ft. Worth, Texas.



MISSIONS VISUALIZED

Fon H. Scofield Jr



Coming: *The Lottie Moon Story*

For the November, 1959, issue of *The Commission* I wrote an article entitled "I Discover Lottie Moon." I now feel that the article was premature.

I am writing this just a week after finishing the photography in Hollywood for the motion picture *The Lottie Moon Story*. After having worked with the script for a two-year period and having studied the minute details of Lottie Moon's missionary career as they were gathered by my assistant, Miss Johnni Johnson, I felt well acquainted with this great woman. But it was only after we actually built the sets, and after a very fine actress, Miss Lurene Tuttle, brought to life the characterization we had devised in script form, that I really came to see Lottie Moon.

The Lottie Moon Story will be completed early in 1960, and the first public screening will be at Woman's Missionary Union Convention in Miami, Florida, in May. After that it will be released through the Baptist Book Stores and made available to the churches at a rental fee of \$5.00. This fee, of course, will only pay for the cost of distribution, including the necessary handling charges by the Baptist Book Stores, upkeep of the films, etc. The Foreign Mission Board and Woman's Missionary Union have underwritten the production costs.

I have seen many motion pictures produced, and I have personally been involved in the production of thirty-six different titles, but the production of *The Lottie Moon Story* was a unique experience. It involved a large crew in the Family Films studio in Hollywood and a cast of some sixty people, mostly Chinese. They were, of course, assembled from the Screen Actors' Guild listings of professional people. But when they began working on the stage, going through long and difficult processes of make-up, wardrobing, hairdressing, and so forth, they ceased to be just a company of professional people and became participants in a thrilling story. We felt

a degree of reverence and concern reaching throughout the cast that was unique in my experience.

Our director in the motion picture was Mr. Edward Dew, a very fine actor and excellent director. He is a Christian gentleman whose experience in the directing field includes the ten titles of the Book of Acts Series produced by the Sunday School Board and the Life of Christ Series produced by Family Films.

On one occasion we were discussing a script statement and I was leafing through to find it when Mr. Dew

said, "It is scene Number 52." Miss Johnson commented, "You certainly have studied this and know it well," pointing her finger to her head. "Yes, but not there," Mr. Dew said. "Here." And he pointed to his heart. That is the kind of deep feeling we felt all the way through the production.

Due to the fine co-operation extended us by the personnel of Family Films, beginning with the executive producer, Mr. Sam Hersh, right on through the entire crew, we had such a degree of interest and co-operation that we were able to build excellent replicas of the city and village streets required for the film. In the interiors that we built to simulate Miss Moon's houses in Tungchow and Pingtu we actually felt that we had re-created them in spirit. The interiors of the Chinese houses, courtyards, and other locations were all based on much research and a careful scouring of

(Continued on page 23)



Preparing to photograph *The Lottie Moon Story* at Family Films Studio in November, 1959, are (left to right): Edward Dew, director; Miss Johnni Johnson, researcher and production assistant; Miss Lurene Tuttle, who played leading role; Fon Scofield (in dark coat), producer; and Walter Streng (in light shirt), director of photography. Men behind Scofield are technicians.

New Appointees

(Continued from page 19)



McMILLAN, MARILYN RAE JONES
(Mrs. Tom Weaver)

b. Jeffersonton, Ky., Aug. 3, 1933. ed. Columbia Bible College, 1951-53; Wayland Baptist College, B.A., 1955; S.W.B.T.S., M.R.E., 1957. Student missionary for Texas Baptist Student Department, Hawaii, 1954; private piano teacher, 1952-59. Appointed for East Africa, December, 1959. m. Tom Weaver McMillan, Aug. 24, 1956. Children: Tom Weaver, Jr., 1957; Melodie Jan, 1959.

EAST AFRICA



MEDCALF, PATRICIA SUE HENSLEY
(Mrs. Winfred Louis)

b. Ada, Okla., Nov. 9, 1932. ed. Oklahoma A. and M. College, Stillwater, 1950-53; Okla. College for Women, 1953; Oklahoma City Univ., B.A., 1954; S.W.B.T.S., 1959. Clerk, clerk-typist, 1951-52; public schoolteacher, Oklahoma City, 1954-57, 1958-59. Special appointee for Thailand, December, 1959. m. Winfred Louis Medcalf, June 18, 1950. Child: Paul Ira, 1954.

THAILAND



TROOP, LEONA MARIE WALKER
(Mrs. Joseph Eugene)

b. Golden City, Mo., Dec. 9, 1929. ed. Business College, Joplin Mo., 1947-48; S.W.B.T.S., 1950-52; Northwest Mo. State College, Maryville, Mo., 1955; Lincoln Univ. (Mo.), 1958-59. Typist, bookkeeper, secretary (Mo. and Tex.), 1947-50; public schoolteacher, Florence and Syracuse, Mo., 1959. Special appointee for North Brazil, December, 1959. m. Joseph Eugene Troop, May 15, 1949. Children: Bruce Allen, 1950; Bryan Ross, 1951; Brenda Jo, 1953; Bernie Ray, 1956.

NORTH BRAZIL

McMILLAN, TOM WEAVER

b. Hermleigh, Tex., Dec. 25, 1931. ed. Rice Institute, 1949-52; Baylor Univ., B.A., 1953; S.W.B.T.S., B.D., 1957. Coach and program director, Ft. Worth Boys Club, Ft. Worth, Tex., 1953-57; pastor, Hopewell Church, Jeffersonton, Ky., 1957-59. Appointed for East Africa, December, 1959. m. Marilyn Rae Jones, Aug. 24, 1956. Permanent address: 306 Beall St., Sweetwater, Tex.

EAST AFRICA



MEDCALF, WINFRED LOUIS (FRED)

b. Tecumseh, Okla., Oct. 21, 1928. ed. Pasadena City College, A.A., 1950; Okla. A. and M. College, Stillwater, B.S., 1953; Okla. Univ. School of Medicine, Oklahoma City, M.D., 1957; S.W.B.T.S., 1959. U.S. Army Paratrooper, 1946-48; intern, Mercy Hospital, Oklahoma City General, 1957-58; resident, surgical training, Mercy Hospital, Oklahoma City General, 1958-59; general practitioner, Midwest Clinic, Midwest City, Okla., 1958-59; general practitioner, Talley-Walker Hospital and Clinic, Marlow, Okla., 1959. Special appointee for Thailand, December, 1959. m. Patricia Sue Hensley, June 18, 1950. Permanent address: 401 North Fifth, Marlow, Okla.

THAILAND



TROOP, JOSEPH EUGENE

b. Kansas City, Mo., Sept. 1, 1924. ed. William Jewell College, B.A., 1949; S.W.B.T.S., B.D., 1953; Lincoln Univ. (Mo.), 1958. Pastor, Reagan, Okla., 1951-52; pastor, Clearmont, Mo., 1953-57; teacher-principal, Fortuna, Mo., 1958-59; pastor, Fortuna, Mo., 1957-59. Special appointee for North Brazil, December, 1959. m. Leona Marie Walker, May 15, 1949. Permanent address: 2520 Brighton, Kansas City, Mo.

NORTH BRAZIL



TURNER, GWIN TERRELL (G. T.)

b. Toccoola, Miss., Dec. 3, 1931. ed. Miss. College, B.A., 1953; M.A., 1954; N.O.B.T.S., 1953; S.W.B.T.S., B.D., 1958. Pastor, Carson Ridge Church, Ethel, Miss., 1953; pastor, Pilgrim's Rest Church, Batesville, Miss., 1953-54; pastor Park Street Church, Greenville, Tex., 1955-56; pastor, Elliott Church, Franklin, Tex., 1957-59. Appointed for Argentina, December, 1959. m. Norma Jean Brasher, Aug. 7, 1951. Permanent address: Rte. 2, New Albany, Miss.

ARGENTINA





TURNER, NORMA JEAN BRASHER
(MRS. GWIN TERRELL)

b. Bruce, Miss., June 18, 1936. ed. Jackson Commercial College, Jackson, Miss., 1953; S.W.B.T.S., A.R.E., 1959. Office clerk, accountant (La., Miss., and Tex.), 1953-57. Appointed for Argentina, December, 1959. m. Gwin Terrell Turner, Aug. 7, 1951. Children: Creta Renee, 1954; Gwin Terrell II, 1955.

ARGENTINA

WHELAN, WILLIE EARL

b. Meade County, Ky., Feb. 18, 1923. ed. Georgetown College, 1941-42; Univ. of Louisville, 1942-43; Univ. of Va., 1944-45; Univ. of Louisville Dental School, D.M.D., 1950; S.B.T.S., 1959. U.S. Air Force, 1943-46; dental officer, U.S. A. Force, 1950-52; practicing dentist, Valley Station, Ky., 1952-59. Special appointee for Korea, December, 1959. m. Nita Elaine Power, Sept. 26, 1946. Permanent address: 6005 Ashby Lane, Valley Station, Ky.

KOREA



WHELAN, NITA ELAINE POWER
(MRS. WILLIE EARL)

b. Yonkers, N.Y., Aug. 1, 1927. ed. Mich. State Normal College, Ypsilanti, Mich., 1945-46; Univ. of Louisville, 1953-59. Service representative, Southern Bell Telephone Co., Louisville, Ky., 1946-47. Special appointee for Korea, December, 1959. m. Willie Earl Whelan, Sept. 26, 1946. Children: David Lee, 1948; Dianne Elaine, 1952; Janet Sue, 1953; Joan Marie, 1956.

KOREA



WILLIAMS, CHARLES BENTON

b. Knoxville, Tenn., Aug. 30, 1929. ed. Carson-Newman College, A.B., 1950; Tex. Wesleyan College, M.Ed., 1955; S.W.B.T.S., D.D., 1960. Vacation Bible school worker and revival speaker, Big Emory Association, Tenn., 1947; pastor, Dayville, Tenn., 1947-49; pastor, Nina Church, White Pine, Tenn., 1948-49; pastor, Dumlplin Church, New Market, Tenn., 1949-51; public schoolteacher, Sevierville, Tenn., 1950-51; supply pastor, First Church, Sevierville, Tenn., 1951; teacher, Harrison-Chilhowee Baptist Academy, Seymour, Tenn., 1951-52; 1954-57; pastor Niles Ferry Church, Greenback, Tenn., 1953; pastor Linwood Church, Ft. Worth, Tex., 1952-54; pastor, Meadow View Church, Knoxville, Tenn., 1954-57; pastor, Everett Hills Church, Maryville, Tenn., 1957-59. Appointed for Thailand, December, 1959. m. Mary Elizabeth Rogers, Sept. 13, 1951. Permanent address: Rte. 16, Highland View Rd., Knoxville, Tenn.

THAILAND



WILLIAMS, MARY ELIZABETH ROGERS
(MRS. CHARLES BENTON)

b. Seymour, Tenn., March 22, 1929. ed. Harrison-Chilhowee Baptist Academy, Seymour, Tenn., 1945-47; Memphis State College for Pre-nursing and Baptist Memorial School of Nursing, Memphis, Tenn., R.N., 1950; Blue Mountain College, 1950-52; Tex. Christian Univ., 1953. Registered nurse, Baptist Memorial Hospital, Memphis, Tenn., 1950; campus nurse, Blue Mountain College, 1950-52; nurse, obstetrical department, East Tenn. Baptist Hospital, Knoxville, Tenn., 1951-52; nurse, obstetrical department, Harris Hospital, Ft. Worth, Tex., 1952-54. Appointed for Thailand, December, 1959. m. Charles Benton Williams, Sept. 13, 1951. Children: Beverly Anne, 1952; Deborah Jenn, 1954; Rebecca Susan, 1955; Cynthia Annette, 1957.

THAILAND



Lottie Moon Story

(Continued from page 21)

"prop" houses and other sources of supply in Hollywood.

As the production proceeded, Miss Johnson and I thought many times of

how the blessings and power of God were felt from the very beginning of this project. As we heard the lines of the narration being recorded, and as we watched the characterization of Miss Moon unfold, we knew in our hearts that we could not write that way; a greater Power was at work.

We trust and pray that God's Holy Spirit will continue to guide in this project until all Southern Baptists can share in the life of Miss Lottie Moon and feel afresh the significance of this period of missionary history in our denomination and in God's purposes for the world.



THE WORLD IN BOOKS

Genevieve Greer

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

Java

Flowering Lotus, by Harold Forster (Longmans, \$5.75), presents "A View of Java" through the eyes of a lecturer in English for four years at Indonesia's National University in the city of Jogjakarta. There is no attempt to include all of the nation in the book and, except for a center chapter on the island of Bali, all of the chapters deal with Java. The first part is about "The Stubborn City," Jogjakarta; the second part, following the Bali interlude, is about the rest of the island.

The author writes only about people and places that he himself saw. Since he went there a little less than three years after the country gained its independence, he witnessed something of the struggle to set up the foundations of the new nation.

Using his free time from the university to meet the people and study their institutions—dance forms, drama, and religion—he describes vividly what he saw. His book gives the reader a colorful portrait of place and people. Thirty or forty good photographs add to the book's attraction. There is also a map of Java and an index.

Tanganyika Picture Book

Sia Lives on Kilimanjaro (Macmillan, \$2.00 and \$2.50), with pictures by Anna Riwkin-Brick and text by Astrid Lindgren, is a delightful picture book of photographs that illustrate a brief story revealing customs and the country of Tanganyika around Mount Kilimanjaro.

When Mother and Father go to a feast at Moshi to see the king of their tribe, brother Sariko is free to follow if he likes. But eight-year-old Sia is supposed to stay home with her aunt and the younger children. As it turns out, Sia is the first of the family to greet the king.

The World's Religions

Major Religions of the World, by Marcus Bach (Abingdon, \$1.00), is a compact survey of the founders, the holy writings, the worship, and the basic beliefs of the major religions of the world—Hinduism, Zoroastrianism, Buddhism, Judaism, Confucianism and Taoism, Shinto, Islam, and Christianity.

Dr. Bach looks at each religion first through the eyes of a believer, and then as an impartial observer pointing out the parallels in that religion and Christianity.

Informative and thought-provoking, the book will give the Christian a greater understanding of man's universal quest for God.

The Mission Field

Facing the Field, by T. Stanley Soltau (Baker, \$2.00), is a book for new missionaries and prospective missionaries, but any person concerned with the problems of Christian witnessing among peoples of different cultures will find it informative. It is a penetrating analysis of cultural patterns on mission fields of our day.

The author was born on the foreign field and spent most of his life in foreign mission work. The book reflects his broad knowledge of the work and his experience in meeting its problems.

Boy of Mexico

Mexico is the background of *The Two Uncles of Pablo*, by Harry Behn (Harcourt, Brace, \$3.00), a story for small children. The setting is the home of a mountain family and a nearby town. Pablo has the wisdom that seems entirely lacking in his parents. He also has the rare ability to see both good and bad in his two uncles, one of them poor, illiterate, rascally, but friendly and approachable; the other rich, educated, upright, but cold and crotchety.

When a letter that no one can read comes to the mountain home, Pablo sets out for the city with some corn and the determination to go to school. He is hindered more than helped by one uncle and refuses the help of the other. In spite of his two uncles, he returns home with a donkey, a rooster, and a way to go to school.

Child of Korea

Yong Kee of Korea, by Paul Anderson (William R. Scott, \$2.75), is a simply told story of a child in a rural section of Korea. Through its scenes, small children may feel at home in a way of life that, though different from their own, has experiences they can understand.

Yong Kee, like children everywhere, wants to do what his father does. The story follows his progress as he is allowed to go to the mountains for grass to sell and as he goes to a nearby town to help sell it.

The author spent three years with the Korean Department of Education. The

illustrations in the book were drawn by a Korean cartoonist, Yong Hwan Kim.

Sentence Reviews

What God Made, by Frances Ogden Foreman with pictures by Mariel W. Turner (Broadman, \$2.95), an excellent book for beginning readers at home or at church schools, tells the story of creation on pages designed in pairs, one with easy reading for the child and the facing page with related Bible verses for a grownup to read to him.

Talks for Children on Christian Ideals, by Julius Fischbach (Abingdon, \$2.25) has in it thirty short sermons, six based on biographies, seven on missions, six on nature, six on Junior class activities, and five on special days in the year.

The Teacher's New Testament, edited by John William Russell (Baker, \$3.95), is the American Standard Version with explanations of difficult passages placed at the bottom of the columns to which they apply. Other helps precede each book of the Testament.

Those who use sermon outlines will find in *Special Days and Occasions*, by Billy Apostolon (Baker, \$1.00), forty-nine outlines arranged in series of sevens to mothers, fathers, and ministers for funerals, special days, youth meetings, and special occasions.

Sermons on Simon Peter, by Clovis G. Chappell (Abingdon, \$2.00), has twelve pointed messages based on the life and teachings of the great apostle.

E. Stanley Jones' book *Conversion* (Abingdon, \$3.25 and \$1.95) reveals a fresh insight on a basic Christian truth and abounds in observations and illustrations from a career that, over half a century, has been worldwide in its scope.

In fifty short chapters, arranged for study purposes, *The Bible on the Life Hereafter*, by William Hendriksen (Baker, \$3.95), covers the author's interpretation of Bible teachings on individual life after death and on the second coming of Christ.

Beginning a twenty-eight-volume series on *Preaching Through the Bible*, by Joseph Parker (1830-1902), volumes 18 and 19 cover Matthew, chapters 1-16 (Baker, \$3.50 each). The expositions follow the chapters paragraph by paragraph.

The English Carol, by Erik Routley (Oxford, \$5.00), traces the history and development of the carol from the Middle Ages to the present.

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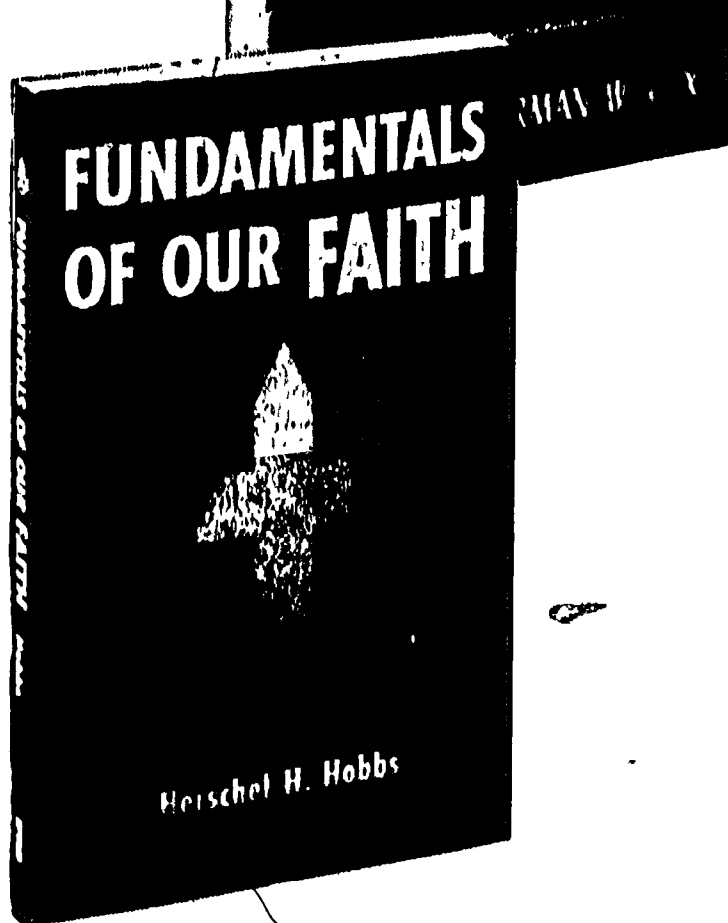
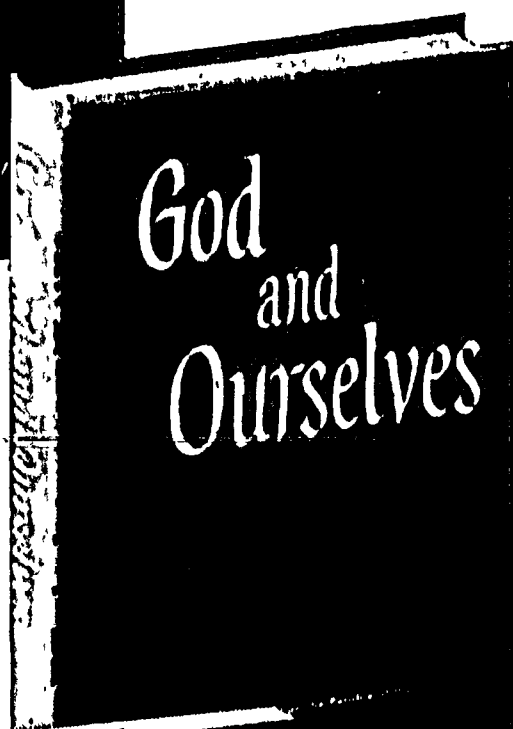
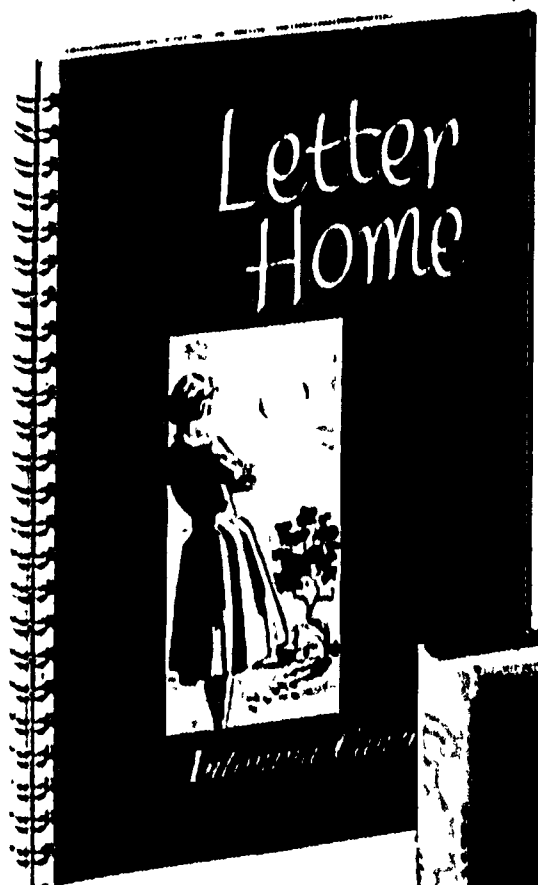
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