

THE *Commission*



By HUGO PARKMAN

Business manager, Philippine Baptist Mission

Death Row: Dead End Alley

DEATH ROW is what I call an alley in Singapore where old people are brought to wait for death. Sago Lane is the real name of the narrow, crowded alley where thousands exist. You could hardly call it living—most of them are dying.

The Chinese believe that bad luck comes on those living in a house where a person has died. So the convenient thing to do is to place the person approaching death in this alley. A fee is paid for the space occupied and for food.

The stalls or rooms, about sixteen feet wide, are lined on both sides with bunks stacked two or three high. Possibly as many as a hundred may be in one room waiting for death. Some pass the time reclining on the sidewalks while others sit on their bunks. Several had died the night we visited there.

A crowd gathered at one place for a funeral before pagan gods. They placed choice food on an altar for the spirits. Hired mourners, dressed in white, were weeping and wailing. People around a fire pot in front of the altar were throwing bits of paper into the fire. On inquiry we learned that they were burning money to buy souls out of hell. Imprinted on the face of the bills was "Hell Bank Note" along with its denomination. All through the night, dancing and ceremony continued.

On the sidewalk we saw replicas of a ship, an automobile, a two-story house complete with toy furniture, and a pedicab. Made of bamboo framing, they were covered with brightly colored paper. At dawn these would be taken to the cemetery to be burned. The relatives believed that after the replicas were burned the articles they represented would be sent to heaven for the deceased to use.

Our hearts were burdened afresh to see the thousands dying without Christ. Surely there is someone who will answer God's call to go to tell the story of God's love revealed in Jesus Christ. Surely there are those willing to share more of their abundance so that Christ's messengers can go.

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THE Commission

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**Missionary Lewis
I. Myers, Jr., ex-
plains a Scrip-
ture passage to
Chanh, the first
Vietnamese Bap-
tist convert.**



THE Commission



THE COVER: "Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). Symbolic of the spiritual harvest awaiting Southern Baptist missionaries in South Vietnam, described at its beginning in the following two articles, is the rice harvest pictured in that Southeast Asia nation. Photograph by William T. Roberson.

BY LEWIS I. MYERS, JR.

Evangelistic missionary in Saigon, Vietnam

Harvest in Vietnam

THIS IS my friend," he said, beaming with the pride of a new father. He was nodding to the young man who had just made a public profession of faith in Christ.

This was the end of the second Sunday morning worship service we had held in the Vietnamese language. How long had this young man who brought his friend been a Christian? Why, one whole week. How long had he been in contact with the gospel? A few days over a week.

You could almost have heard the heartbeats of the missionaries at that first service a week earlier as we started to sing the invitational hymn. A young man whom we had not seen before that morning stepped to the front of the little chapel here in Saigon. Who was he? Did he understand what the missionary and interpreter had said?

Our first interview with the young man, Chánh, allayed all our doubts. We learned that one of the Christian men to whom we had sent an invitation to the worship service and Bible study could not come, so he sent Chánh with a letter of introduction to the Bible class. The Christian's brief moment of witness was the only contact Chánh had ever had with the gospel in his life. Thus he came with a simple letter of introduction in his hand but a hunger to know the gospel story and an aching need in his heart.

And God spoke to him! Through the barrier of a culture alien to Christianity, through the barrier of a language alien to the missionaries — but through the power of the gospel — God spoke! And Chánh responded.

"How did you come to the point of making this decision?" we asked.

A group of worshipers leaves the Baptist chapel after Sunday services.



"I came to believe that I was a sinner, that Christ died for me, and that I must believe this to be saved," he answered with calm and radiant assurance.

"Chánh, when Jesus spoke to Nicodemus one of the things he brought out was the difference between joining a religion and becoming a Christian," we explained. "Do you know what that difference is?"

Having read from the Bible for the first time in his life—and from the difficult third chapter of John—he replied, "To be a Christian is to be born again, I think, and to be born again is to believe in Jesus."

Could it be that this youth had his first encounter with the gospel only three days earlier? After talking about the importance of prayer, Bible study, and witness in the life of the Christian, the missionaries asked Chánh what they could do to help him grow into a strong Christian.

"Keep on telling me about God when I come here every Sunday."

What a hungry heart! Because we wanted to do this and much more, we

made arrangements to meet him a week later.

We then asked Chánh, "Please tell us about your experiences in prayer this week."

"I have found that the best time for me to pray is just before I go to sleep. I pray that God will forgive me and that he will help me to grow to be a strong Christian."

"Could you lead us in prayer just now?" we inquired.

"Yes. God, thank you for giving me life and forgiving me. Help me to be better . . ."

After saying a few more sentences he had finished talking to God, so he just quit talking, not being bound by the custom of closing with "amen."

Very soon he started asking many questions that were the result of his having studied the New Testament—so many, in fact, that we began to wonder whether he had read the whole Book in one week.

But the greatest thrill of all came to us when he started talking about having told his friends of the gospel.

"What did you say to them?" we eagerly asked.

"First I told them all I could remember of what the missionaries said in Bible study and the worship service. Then I read to them about Jesus and Nicodemus and told them that we are sinners and must believe in Christ to be born again."

Now, just one week from the time he had come to know Christ in forgiveness of sin, Chánh stood beaming at the close of the service and said of the man beside him, "He is my friend!"

Through my misty eyes I could see all the years I had spent in contact with the gospel before I was able to point to a new Christian and say, "He is my friend." This young man's faith had borne fruit when only one week old.



A Sunday afternoon meeting in a missionary residence at Saigon. Missionaries shown are: Lewis I. Myers, Jr. (right), Mrs. Herman P. Hayes (seated left of Myers) and Mr. Hayes (standing at the left).

Fruits for their Labors

By WILLIAM T. ROBERSON

Evangelistic missionary in Saigon, Vietnam

EIGHTEEN MONTHS seem a long time to wait before launching a concerted program of evangelism to reach the people of South Vietnam. Certainly the three Southern Baptist missionary couples who came during the first year and a half could not remain idle or live isolated from the masses of people.

What, then, is the story?

The initial period of time in a new mission field has none other like it. Laying foundations for the future and making necessary contacts with nationals are only two phases of a very time-consuming work. There are almost endless matters of business to attend to in taking up residence in a foreign country.

But the biggest task is learning the language. Hours must be given daily to this job. During the first months on the field the missionary struggles between the pull of the people on one hand and the necessity of language study on the other. The most difficult part is not finding something to do but saying *no* to the many limited opportunities that could rob us of greater challenges later when we have mastered the language.

While Herman and Dottie Hayes were the only missionary couple in Saigon, the nation's capital, they felt

the need for holding formal worship services and Bible study. So they began a regular weekly worship service in English with the Americans in that city who were interested. A few months later two other missionary couples joined them, Lewis and Toni Myers and Bill and Audrey Roberson.

Gradually a few English-speaking Vietnamese began to attend. Some of them were Christians, others not. Many came to practice their English, yet they heard the gospel. But the Sunday afternoon services were not designed primarily to reach the Vietnamese. They were to fill the need for worship among the Americans.

Because they had not yet learned Vietnamese, the missionaries began Bible classes in English. Crowds of young people came, and the classes in the homes of the missionaries were so full that some had to be turned away.

Later a group of Vietnamese boys came to one of the missionaries at his home to ask for Bible instruction in Vietnamese. As a result, a Bible class with an interpreter began meeting every Saturday afternoon.

Each of these activities additional to language study came after much consideration and prayer. But they did not seem to meet the real need.

Finally, the missionaries came to a conviction that an adjustment had to be made.

After more prayer and study they decided to change the Bible class and worship service to Sunday morning. Both were to be conducted in Vietnamese with the help of interpreters until the missionaries themselves could speak the language. In addition, worship for the Americans would continue.

A house was rented and the opening date set. Announcements were made, invitations were given, and tracts were distributed. The missionaries kept wondering, "Would God bless this effort? Could we be sure he was leading in these plans?"

The first Sunday morning's activities made history for Baptists in Vietnam. The classroom was full for Bible study. The worship service was well attended, and one young man came forward upon the invitation to accept Christ as Saviour.

If doubts still persisted about these endeavors they were soon dismissed, for on the second Sunday even more Vietnamese people attended the Bible study and preaching service. When the invitation was given three more young men made public their decisions to accept Christ. Then, on the third Sunday, three young women professed their faith. By the time this article is published in **THE COMMISSION**, doubtless others will have announced their decisions.

But the language remains to be conquered. Much prayer must continue to be made, careful plans must be laid, and other missionaries must come in order that there may be a great ingathering.

Great hosts of people are without a real faith in anything except ancestors. Many of them will accept the gospel. The missionaries of Vietnam are convinced that the harvest is ready, possibly as in no other country in all of Southeast Asia.

By D. CURTIS ASKEW

Evangelistic missionary
in Tokyo, Japan

WHENEVER I visit Komatsu-san to comfort her, I come away feeling that I am the one who was comforted. Many times I heard this expressed by those who went to the hospital to see Midori Komatsu.

Miss Komatsu, whose name translated into English means "Green Little Pine," is a lovely Japanese lady, aged thirty-three. Over a year ago she became a Christian and was baptized in Mitaka Baptist Church of Tokyo.

Within a month her faith was tested severely, as it was discovered that she had a cancer. She spent about nine months in the hospital and had four operations to remove all malignant growth. According to the most recent report, she has shown no recurrence of the disease.

In spite of her experience, Miss Komatsu has remained the brightest Christian I know. As her pastor, I visited her in the hospital at least twice a week. Not a day passed without someone calling on her. It was not hard to do for we always came away with a blessing. She talked freely about her condition, but always with a warm smile—never a complaint—and always with thanksgiving to God.

Miss Komatsu had financial problems along with physical suffering. As a piano teacher, she lost all her pupils and income when she was hospitalized. Being self-employed, she did not participate in a health insurance program. Our church made gifts to help her, and I channeled special gifts from America to help pay pressing hospital bills.

For this her gratitude has known no bounds. In the only way possible for her, she expressed her thanks in letters she wrote in Japanese, which I trans-

Missionary in Sickbed

lated and sent on. Each of her letters was a glowing testimony of faith and victory.

To a ladies' Sunday school class at Sardis, Mississippi, she wrote: "When my mother comes to comfort me, I say to her, 'Mother, I'm not just resigned to my fate and putting on this smiling face by my own strength. I have reason for joy and hope more than just your words of comfort. If you wonder what is such a comfort to me, here sick in bed, it is that I know the love of Jesus Christ! Even being sick in bed, I am thankful; I am more than full of happiness. I am just sorry for these other sick people about me who do not know this happy road to life!'"

The Green Park Woman's Missionary Society of Tokyo Baptist Church (a group of wives of American servicemen) visited her, carrying a huge box of fruit and other goodies. To them she wrote: "Right now I'm not worrying about whether I want to go on living in spite of everything, or whether it is better for me to die, seeing what a bother I am to people. Leaving that in God's hands, I am just trying to be a patient who will please God in everything. If God still has a job for me to do in this world, in His good time I'll get well. As I lie here thinking, I feel that if I do get well, until I'm old and dead I want to please God, do His work, and share this joy He has given me with other people. I feel that God has been trying me through this sickness, but after I get well I can look back and say, 'My, it was good for me to be sick! If I had been well, I could never have known God's love so close to me! I've known what it means to have prayers answered. Having been remembered by God's unfailing love, in the midst of trial being kept by God's care, I have known joy. Now I give thanks for everything'."

Her greatest desire throughout her illness was to be used by God. In a ward with twenty-one beds, she was a shining light. She was able to leave her bed freely and distributed tracts

by the hundreds. When she found one eager to know more of Christianity, she gave a New Testament that we supplied. When I visited her I often found other patients ready to talk to me about Christian faith.

Everyone praised her for her unselfishness. Not only did she share freely all the nice things brought to her, but she was sometimes scolded by the nurses for getting up and doing their work in waiting on other patients.

While in the hospital she was often able to attend church on Sunday mornings if I took her in the car. Always she had a carload of nurses or others to go along, and some of these were led to Christ. We often spoke of her hospital ward as our "Hospital Mission," and so it was, with Miss Komatsu as evangelist and pastor.

She wrote in another letter: "While in the hospital, I know I am in a position to serve God, and so for me it is not a sadness to be here, but a joy. I am concerned that I succeed in doing this job God gave me here, with which He is testing me. My life is limited to this hospital, but every day I'm trying to live as a witness for Him here."

Since leaving the hospital, Miss Komatsu has been faithful in her church attendance and is continually a source of inspiration to our members.

In addition, she resumed her busy work as a piano teacher. As she had lost her pupils during her illness, she was quite concerned about her livelihood. But in a strange manner her pupils have increased so that she has more than ever before.

You can never be sure about a case of cancer. It is entirely possible that at any time she may be back in the hospital or even be taken from us by a fresh attack. However, we like to believe that this is a case of Divine healing and that God is sparing her for his service.

Truly her life is living proof of the words of our Lord, "My grace is sufficient for thee."



By WELDON E. VIERTEL

Educational missionary
in Nassau, the Bahamas

a song in the Bahama air



David Rego (American) and Earl Francis (Bahamian) play a duet.

TRULY there is "a song in the air" in the Bahamas. Choir programs and a recent school of music are making it a better song.

A great interest in music, typical of the Bahamian people, is shown in their willingness to work for hours on one song. "We practiced five afternoons each week from five to six o'clock until two weeks ago when we cut

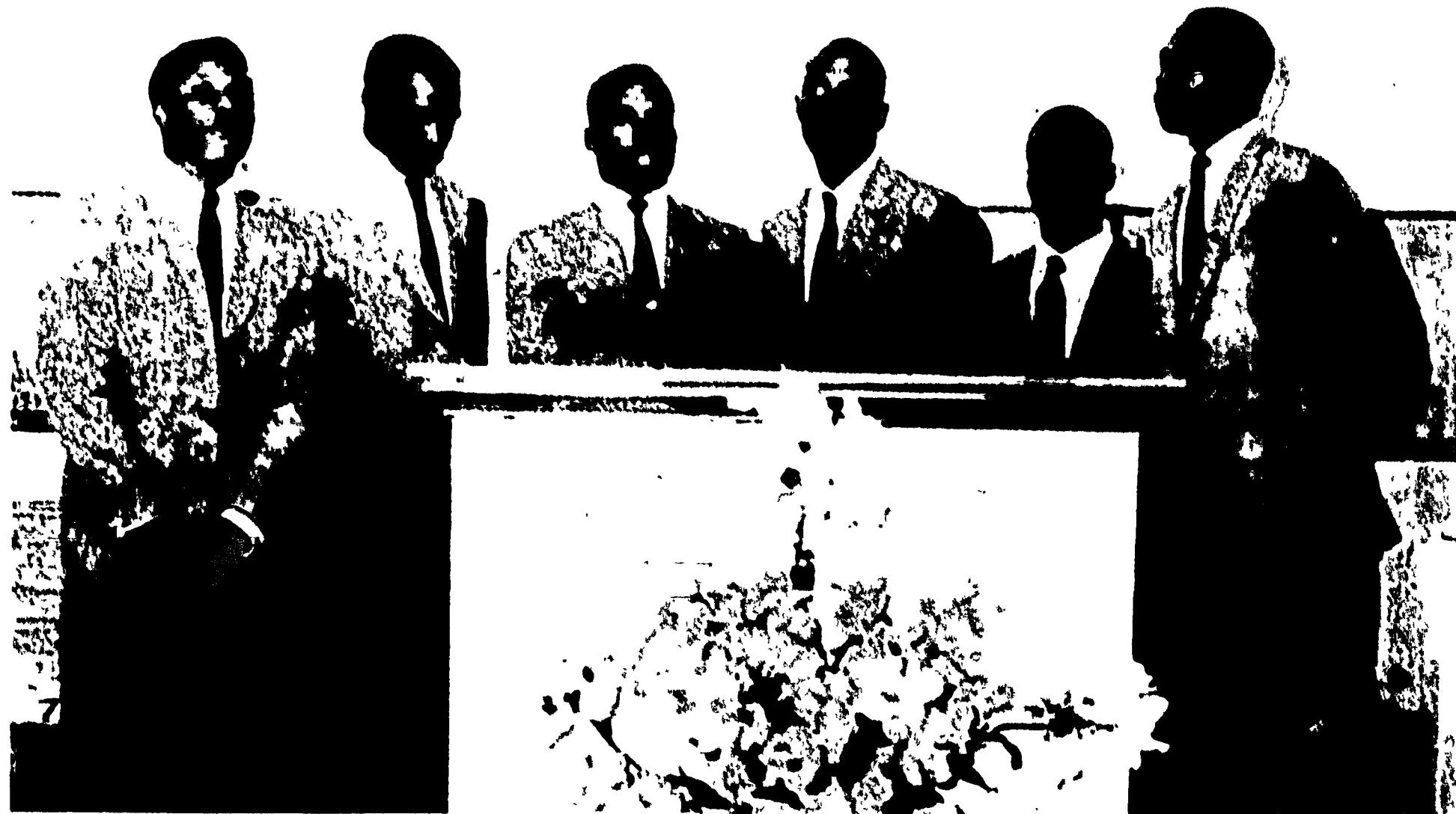
back to three afternoons," were the words of J. L. Nixon, director of the Junior choir of Pilgrim Baptist Church in Nassau. He gave this explanation in answer to a question as to how the children had learned to sing an adult anthem.

Because of their ability to sing the "Hallelujah Chorus" and other difficult anthems, the members of the

Transfiguration Baptist Church choir were asked, "How are you able to learn so many new anthems?" A member of the choir replied that the organist plays through a portion of the music, with the director giving the words. Then the choir repeats it, learning it by memory. Usually the singers spend one and a half hours in practice three nights each week.

John R. McLaughlin of Dallas, Texas, teaches a class in music theory and sight singing.





This group from Transfiguration Baptist Church often sings spirituals on special programs.

From the same church come most of the members of a male sextet known throughout the Bahamas for their unique singing ability. They specialize in spirituals and are often called upon to present music for entertainment as well as special music for worship services.

Southern Baptist missionaries in the Bahamas planned and promoted a

school of music to further cultivate this natural interest. Three men were invited from the United States to lead in a week of training.

John McLaughlin of Dallas, Texas, held classes in solo singing and sight reading and directed children's choirs in the afternoons and at night. Bob Post of Tulsa, Oklahoma, taught a class in hymn playing and instructed

those interested in playing the piano and organ. He also brought a message at the worship service each evening. John Ward of Plainview, Texas, taught class voice and congregational song leading and directed a large choir of adults who attended each night. Mrs. Ward also directed a children's choir.

After forty-five minutes of classes

Mrs. John Ward of Plainview, Texas, leads the Junior choir at Central Baptist Church.





John R. McLaughlin leads singing.

each evening in congregational song leading, sight reading, and hymn playing, the entire group—a capacity crowd every night—met for forty-five minutes of inspiration and worship. During this period a choir from among the various churches presented special music. After the message most of the people remained for choir practice.

A music festival on Saturday night, in which groups that had been training during the week presented concerts, was a thrilling climax to the week's activities.

This week of musical emphasis

proved three things: Bahamians can sing; they like to sing; and they are eager to learn more about music.

There are two trends of religious music in the Bahamas. The influence of the Anglicans and British Baptists has built an appreciation for good hymns as well as beautiful anthems. However, the more recent trend is toward "toe-tapping" music and even some religious "rock-n-roll." This school of music was a successful effort to encourage the continued use of good hymns and anthems, which are important to worship and character building.

Members of several churches form a combined choir led by John Ward of Plainview, Texas.



The Transfiguration Baptist Church choir sings special music during a worship period.



*Cambui church's
guitar player
leads the chil-
dren in choruses
during the serv-
ice at Sumarei.*



SONG SAFARI

By DORIS PENKERT

Missionary in Campinas,
São Paulo, Brazil

AS I WALKED into Cambui Baptist Church which I attend here in Campinas, Brazil, a little boy was standing in front of Pastor Rutter, crying as though his heart would break.

The pastor explained to me that the church was taking the children to a special program in a neighboring town the following Sunday. The round-trip train passage was 42 *cruzeiros* — about 10 cents in American money. With prices rising so rapidly in Brazil, the little boy's family did not have the money to send him, but he wanted to go very badly.

In the week that followed Pastor Rutter and I worked together so that everyone who wanted to go was able to make the trip to Sumarei.

It is difficult for people in the United States to imagine attending a church where not one member has a car. Thus the group planned to go by

train, since this was true of the Cambui church. Children in Brazil grow up riding trains, and many of them have never ridden in a car.

Forty-three people had signed up to go, and at 12:30 P.M. everyone gathered at the station in Campinas. The train was already full when we got on, so most of us had to stand.

One of the church members plays the guitar. Quickly he began to play while all of us joined in singing choruses—in Portuguese, of course. Some of the adults passed out tracts to everyone else on the train.

When we reached Sumarei we walked down a very dusty street to the church we were to visit. Again, it is hard to visualize a medium-sized town without a paved street.

Our guitar player once more led the group in song as we walked to the church. How thrilling it was to see people stop to listen to the choruses.

The program began promptly at 1:30. The children had worked for weeks memorizing Scriptures and new songs, and they did very well. The theme of the program was "World Evangelism."

Language school days are trying for new missionaries because we are so limited in what we can do in the Lord's work. There is always the problem of the language barrier. What a joy it is for a new missionary to begin to understand the language, the people, and the country God has called him to serve. This was my experience on the Sunday we attended this special service.

At 4 o'clock we caught the train back to Campinas, arriving just in time for the evening service. Everyone went straight to the church. God's day was coming to an end, and in this day many hearts had been drawn closer to him.

Cambui Baptist Church members leave Sumarei and board the train for the trip back to Campinas.



By JAMES E. HAMPTON

Evangelistic missionary
in Tanga, Tanganyika

Through heartbreak . . .

We Choose To Praise Him

THIS SURELY could not happen to us. It is the kind of experience one only reads about in the newspapers, we thought. The doctor must be wrong. He had just informed us of the possibility that our seven-year-old daughter, Kathie Lynn, was suffering from leukemia.

We tried to convince ourselves that it could not be true. Had we not tried to be faithful Christian parents? Were we not worthy of the gift of this child? These and hundreds of other thoughts and questions raced through our minds that night as we drove along in silence, almost blinded by tears and with hearts all but crushed by this sudden blow.

We were at home in Arkansas on regular furlough from our first missionary term in Tanganyika.

To be sure of her condition, we took Kathie to an outstanding hematologist who, after a thorough diagnosis, confirmed the first report. She was suffering from acute leukemia—of one of the worst types and the most difficult to treat.

How can we ever forget those few brief moments as we sat in the doctor's office and heard him say, "There is no hope . . ."? We left his office with a burning desire to get away where it was quiet and let the news penetrate our confused minds. We found the hospital chapel immediately, and there our emotions flowed freely, and unashamedly. We tried to pray but could not find the words. However, we felt that our Heavenly Father surely understood, because he had given up his Son many years before.

After receiving the doctor's diagnosis, the first question inevitably came to our minds: How long would she live? As only God knows these things, that was a difficult question to answer. But we felt that the doctor, having treated many of these cases

before, would have some idea. He estimated six months to a year and a half.

While Kathie was still in the hospital the Lord spoke to our hearts through an article in a current woman's magazine. The message in it changed the entire course of our lives with respect to our misfortune and suffering. The author was a mother whose child was suffering from an incurable disease. She wrote: "During times like these man has two choices. He can either praise God or curse Him. I choose to praise Him."

We found in our own hearts that we, too, wanted more than ever to praise him. How could we curse the only one from whom we could receive strength and comfort, even though he

might choose to call our child home?

Thus began a new and unforgettable chapter in our lives. After the initial shock, we decided that, for Kathie's and our two other children's sakes, we must continue living as normally as possible. She would stay in school as long as she was able, and when she did not report for classes her teacher, who would know her condition, would understand.

We agreed to guard against talking about her illness around her or the other children. She must not know the seriousness of her disease. After all, there was the remote possibility that a cure could be found in time. She was told early, however, that she had a blood disorder, making it necessary

Kathie (at right) gives thanks with her parents and sister Connie at their



for her to take many transfusions and other treatments. She never seemed to doubt for a moment that eventually she would fully recover.

In order to get the best treatment possible, we moved from our home in Arkansas to Dallas, Texas. We had not been in Dallas long before we realized that the high recommendation we had heard about the Wadley Research Institute and Blood Clinic had not been exaggerated. The atmosphere there was such that the children lost their fear of needles, transfusions, and bone marrow tests.

It became necessary for us to take Kathie to the clinic several times each week. During these visits we developed warm friendships with other parents whose children suffered from similar blood diseases. One of the many blessings that came to our lives during this experience grew out of these friendships. We learned what it really means to share with others who suffer sorrow and heartbreak.

As a pastor I had visited the sick, prayed with the bereaved, and preached at many funerals. But I had never entered into that inner fellowship of those who suffer, for extreme sorrow or death had never before invaded my immediate family circle. The admonition of the Scripture is, "Bear ye one another's burdens, and

so fulfil the law of Christ." Now we feel we can bear the burdens of others because we ourselves have tested the loads.

After nine long and painful months, our little girl lost the battle. Pneumonia and a severe hemorrhage in the right lung were the immediate causes of death. We stood at her bedside that day and saw the last signs of life disappear. One moment she was with us and the next she was with the Lord, whom she had personally accepted as her Saviour only a few weeks before.

WE HAD DECIDED before her death that God could use this experience in our lives as a testimony to the sufficiency of his grace. Together with the pastor of our home church in Arkansas, we planned the funeral service, agreeing that it must be a witness for Christ. There would be none of the traditional sad funeral hymns—instead, those that would glorify and praise God.

We believe that God did use the service to his glory. Several days later a pastor who has been in the ministry for many years wrote that it was the most meaningful funeral service he had ever attended. A young woman wrote that she had been seeking God's will about an important decision in

her life and that, during the service, God had made his will known.

Our Lord had demonstrated once again the truth of his Word: "Moreover we know that to those who love God, who are called according to his plan, everything that happens fits into a pattern for good" (Rom. 8:28 Phillips). Although we do not fully understand these experiences, we believe that some day we will see how they fit into that pattern for eternal good.

It would be difficult to put into words the blessings that flooded our lives during those anxious days. We discovered new friends in those who, because of a similar experience or because they wanted to help lift the burden from our hearts, found their way into our lives. They shared with us their own losses, some writing Scripture passages that had meant much to them in their darkest hours. Others sent poems that expressed what they themselves wanted to say but could not. From fellow missionaries around the world came letters of complete understanding. Many of these we knew only by name, but now their names had taken on personalities.

We discovered new meanings in passages of Scripture we had read many times before. Rom. 8:28, quoted above, became my favorite passage from God's Word. The accounts of Christ's resurrection, of heaven, and of the coming again of our Lord have taken on greater significance.

And finally, we discovered how precious are these gifts of children whom God intrusts to our keeping. They are truly the jewels that make up the crown of life.

When we were questioning how all of these experiences fit into God's will for our lives as missionaries, we remembered what Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board, had written to us soon after Kathie had begun receiving treatment: "We cannot know on the mission field wherein our greatest contribution lies. Sometimes we think it is in terms of the work we do, the sermons we preach, and the activities in which we engage. It could well be that in the furtherance of God's Kingdom our greatest contribution comes when we are called upon to bear some great grief and we do so with radiant, overcoming faith that causes a world that does not know our Lord to see the reality of His grace and love."

former home in Tanganyika. The Hamptons' son, Stephen, was born later.



Mobile Medical Ministry

BY ELLEN TABOR

Missionary nurse in Pusan, Korea



Team leaves hospital in Pusan
to visit a distant community.

Dr. Yu, an intern doctor, makes a note in diagnosing a patient in her home on one of the team's Saturday afternoon trips.

A MOBILE CLINIC has broadened our ministry in recent weeks at the Wallace Memorial Baptist Hospital in Pusan, Korea.

We now spend Saturday afternoons going to distant communities, where some of us set up clinics in churches while others visit homes in the name of Christ. Our team includes a missionary doctor, an intern, four Korean graduate nurses and a missionary nurse, the hospital chaplain, and three other men on the hospital staff.

Come with us on one of our visits.

It is one o'clock in the afternoon. The supplies are placed in the car, a British Land Rover which can carry twelve passengers. As each person, with songbook and Bible in hand, finds a seat in the car, he joins in a hymn



THE COMMISSION

which one of the group has started. The singing continues throughout the hour-and-a-half trip. Our car does not travel very fast because of the poor roads, so one person on each side gives out tracts to people along the route.

Arriving at the little village church, we enter for prayer. After greetings are exchanged with the pastor and deacons we prepare two examining places, and the patients begin filling in. Meanwhile, the chaplain and his helpers divide into two visiting teams. For two hours we work, treating patients and visiting homes.

Just as we are ready to leave, the pastor insists that we stop by his home for tea. As the room is small, only the eleven of us from the hospital can squeeze in.

After enjoying a cup of ginger tea and a boiled egg, we receive the many expressions of thanks and begin our journey home. We return tired but grateful for the privilege of serving as missionaries.



Miss Lee, a graduate nurse, fills a prescription.

LOST: a watch

FOUND: a Christian

BY CHARLES W. WIGGS Missionary in Seoul, Korea

ON THE SAME DAY in December, 1959, that Willie E. Whelan and his wife Elaine were appointed as missionaries to Korea, a crucial process was taking place half-way around the world which they were soon to encounter.

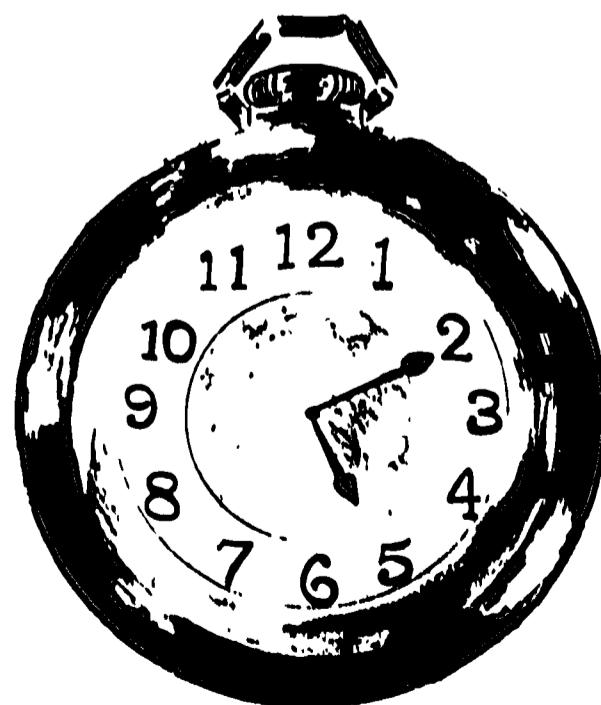
The life of a young man in Seoul was hanging in the balance because of an accident. Mr. Pak promised God that if he regained his health he would serve the Lord faithfully the rest of his life. God heard his prayers and healed him completely.

Although professing to be a Christian, however, Mr. Pak continued going around with a group of hoodlums in the protection pay-off business. When Dr. Whelan came to Korea as a dentist, Mr. Pak was torn between his promise to God and the influence of his associates.

Trying to resolve his conflict, Mr. Pak sought a job as a language teacher with our Mission. As Dr. Whelan would have to study Korean for two years, Mr. Pak was selected as his teacher.

The two men studied together three hours a day, and Mr. Pak began to tell Dr. Whelan something of his problem. The dentist told him a Christian could not continue in a life of crime. Mr. Pak became about ready to make a break from his associates.

Since a missionary always seems to be busy, Dr. Whelan gave his pocket watch to Mr. Pak to take to a jeweler



for repair. While carrying it downtown, it was stolen from him. Although the watch had monetary value, its greatest value lay in the fact that it was a gift from Dr. Whelan's parents at his graduation from dental school.

Mr. Pak was greatly upset because he knew Dr. Whelan would think he was lying if he said the watch had been stolen. He asked some of his associates to help him find it, but to no avail. He returned to tell Dr. Whelan what had happened.

As the missionary listened, his first impression was to call Mr. Pak a liar and thief. But he knew it would not bring his watch back, and he would have classified the man guilty before proven so. Although Dr. Whelan was not certain Mr. Pak had not taken the watch, he said he believed the story.

Mr. Pak was speechless. Never before had anyone so completely trusted him. He confessed that if the missionary had called him a thief or liar he would have gone back to being a criminal.

Dr. Whelan's act of Christian grace paid big dividends. It was a turning point in Mr. Pak's life. He left his associates and turned wholeheartedly to serving Christ. Having become a more devout Christian, he wanted a Christian name and selected Paul.

It is amazing what believing in a person will do for him. Paul is now witnessing to his former associates, trying to bring them to his same personal faith in Christ. Many have shown a real interest.

Dr. Whelan lost a watch but gained a Christian in return.

FOREIGN MISSION NEWS

GUATEMALA

Unworthy Pleas Being Made

Appeals being made to Baptist churches in the United States by three Americans imprisoned in Guatemala City are not worthy of charitable consideration, said Frank K. Means, Foreign Mission Board secretary for Latin America.

Investigation by the American consul and Southern Baptist missionaries in Guatemala City found the men to be imprisoned for fraud. There is evidence, Dr. Means stated, that they have set out to raise a huge sum of money by this scheme of bombarding churches. The appeals were set forth in a letter, copies of which were forwarded to the Foreign Mission Board.

HONG KONG

College Graduates 97 Students

Hong Kong Baptist College graduated ninety-seven students at its second commencement exercises July 10 in the auditorium of Pui Ching Middle School. Paul M. Stevens of Ft. Worth, Texas, director of the Southern Baptist Radio and Television Commission, delivered the address.

W. J. Wimpee, chaplain and assistant to the president of Baylor University in Waco, Texas, and an exchange professor at Hong Kong College, preached the baccalaureate sermon at Tsim Sha Tsui Baptist Church.

JAPAN

250 Attend Youth Conference

Two hundred and fifty young people from twelve countries attended the Second Asia Baptist Youth Conference, held July 17-23 in Tokyo on the campus of International Christian University.

Registration was about double that of the first conference five years ago in Hong Kong. Delegates came from

Burma, Ceylon, the Republic of China, Hong Kong, India, Indonesia, Japan, Korea, Macao, Okinawa, the Philippines, and Thailand.

Robert S. Denny, associate and youth secretary of the Baptist World Alliance, spoke at a consecration service. Willie Wickramasinghe of Ceylon, chairman of the BWA youth committee, led in Bible study, and Mrs. Wickramasinghe also addressed the conference. Other speakers included Othelo D. de Leon of the Philippines and Shuichi Matsumura of Japan.

A special feature was the appearance of the fourteen-voice Texas Baptist student choir during a "Project Understanding" tour of the Orient.

The new president of the Asian Baptist Youth Fellowship, Cliford Dwe of Burma, challenged the youth to live for Christ as they returned to their homelands. B. R. Moses of India extended the official invitation for the conference to be held in his country in 1966.

JORDAN

Fifth Church Begins with 13

The fifth Baptist church in Jordan was organized recently while the Arab Baptist General Mission, composed of missionaries in Lebanon, Jordan, and Gaza, held its ninth annual meeting in Emmaus. Located in Taiybeh, near the Jordan Valley, it has thirteen charter members.

A representative of the Arab Baptist Theological Seminary in Beirut reported a successful first year to the Mission. An enrolment of twenty-nine from Lebanon, seven from Jordan, and four from Egypt — is expected for the second year to begin in October. With construction progressing rapidly, the permanent campus in the mountains outside Beirut should be ready for occupancy by then. J. Wash Watts of New Orleans Baptist Theological Seminary will be a visiting professor.

NIGERIA

'Baptist Hour' To Be Aired

FT. WORTH (BP)—Herschel H. Hobbs, president of the Southern Baptist Convention, will soon be preaching monthly in Eastern Nigeria on "The Baptist Hour" radio program.

Missionary J. B. Durham requested use of "The Baptist Hour" once a month on a weekly program now being prepared by national Baptist pastors in Eastern Nigeria for a radio station in Enugu.

An Enugu television station is already showing monthly films under "The Answer" series produced by the Southern Baptist Radio and Television Commission. After the films are shown on television, they are sent to Durham for further showings.

Convention Buys P.O. Building

The Nigerian Baptist Convention recently bought the former post office building in Ibadan to provide space for the wholesale department of the Baptist Book Store and for additional offices. The building is across the street from the Convention's present headquarters and book store.

Partial funds for the purchase are being provided by profits from the store's retail department, and more than \$56,000 was redesignated by the Foreign Mission Board from funds earmarked for other Nigerian work.

OKINAWA

English Church Dedicated

English-language Central Baptist Church in Machinato, Okinawa, dedicated its new building June 18 with 480 people participating. Main speaker was Winston Crawley, Foreign Mission Board secretary for the Orient.

Organized in August, 1959, the church grew out of English-language meetings which began in January that year in Naha Baptist Church. Attendance now averages 350 in Sunday school and four hundred in morning worship services, reported Missionary Alvin E. (Bud) Spencer, Jr., the pastor.

At left program leaders chat during Second Asia Baptist Youth Conference. They are (from left) Miss Ning Gerochi, Philippines; Mrs. W. G. Wickramasinghe, Ceylon; and Mrs. Shuichi Matsumura, Japan. At right A. B. Maslamani presides at a session.

PHOTO: DEPARTMENT OF PUBLIC RELATIONS, I.C.U.





Members leave dedication service of the English-language Central Baptist Church in Machinato, Okinawa.

A mission for Okinawans meets in the Central Church building on Sunday afternoons, under the leadership of Rev. and Mrs. Masaji Shirabe, missionaries of the Japan Baptist Convention. Shirabe is also pastor of a church and two other missions.

Southern, American, and Japan Baptist missionary couples all work with the Okinawa Baptist Association—with Shirabe as moderator—in witnessing to the eight hundred thousand people on the island. In the Association are eight organized churches and fourteen missions, with 550 members among Okinawans.

THE ORIENT

Choir Boosts Mission Work

DALLAS (BP) — A fourteen-voice Texas Baptist Student Union choir's twenty-five-thousand-mile mission tour of the Orient has helped to elevate the status of Baptist mission work abroad and counteract Oriental mental images of the American people, the choir's tour director said here.

The select-voice choir returned after singing ninety-six concerts during a sixty-six-day tour of Hawaii, Indonesia, Thailand, Hong Kong, the Philippines, Taiwan (Formosa), Okinawa, and Japan. Total attendance at the concerts topped fifty-five thousand.

More than five hundred persons made professions of faith or indicated an interest in learning more about Christianity during revivals and services in which the choir participated, said Louis R. Cobbs, tour director for the group.

Cobbs, an associate in the Division of Student Work for the Baptist General Convention of Texas, said that he felt the tour, known as "Project Understanding," had accomplished its mission—"to present a witness for Jesus Christ . . . that he is Savior and Lord."

In evaluating the results of the trip,

Cobbs said that he also felt the choir had helped boost the standing of Baptist mission work in the Orient, had helped correct the misconception in some Orientals' minds that Americans are "bigoted people always stirring up race riots," and had given the choir members a deeper understanding of the conditions and needs in the Orient.

Dan Pratt, choir director and graduate music student at Baylor University in Waco, Texas, said that because of the choir's singing ability and the Oriental people's deep appreciation for music, the group was able to gain entry into public meetings where preachers could not have gone.

Cobbs said they were invited to sing before government officials of several provinces and local governments in nearly every country they visited. He added that missionaries in the Orient said this had done more than anything in decades to boost the status of Baptist mission work.

When the choir had a three-hour audience with the king and queen of Thailand, Cobbs said, the king almost couldn't believe the twenty-six-thousand-dollar tour was completely financed by gifts from forty-five thousand Baptist students in Texas colleges and universities.

Cobbs added that everywhere the choir went the Oriental people were amazed to see a Negro and a Japanese with the American group. Both are students at Wayland Baptist College in Plainview, Texas.

Cobbs said that because of intense newspaper publicity about race riots and "freedom riders" in the South, many of the Orientals believe that all Southerners are "racially prejudiced bigots."

SWITZERLAND

Hughey To Lead Theologians

OXFORD, ENGLAND (BP)—J. D. Hughey, Jr., president of Baptist Theological Seminary in Ruschlikon-Zurich, Switzerland, has been elected

chairman of a group of Baptist theologians from eleven Western European countries.

This was the fourth such teachers' conference, the first having been held in 1954 at the Zurich seminary. Since 1957 they have been sponsored by the Baptist World Alliance commission on theological education.

UNITED STATES

Commissioning Service Set

MEMPHIS (BP)—A dramatic service commissioning new foreign missionaries will climax the Second National Conference of Southern Baptist Men here Sept. 13-15.

More than ten thousand men are expected at the conference, sponsored by the Brotherhood Commission and state Baptist Brotherhood departments.

Roy O. McClain, pastor of First Baptist Church in Atlanta, will keynote the conference the first night with an address on the meeting theme, "That the World May Know."

More Giving To Be Urged

The Mississippi Baptist Convention has declared "Mission 1806" for the week of October 2-6, when three-man teams will visit every association in the state to promote giving to world missions through the Cooperative Program.

Each team, composed of a pastor, layman, and denominational worker, will present a one-night stewardship program.

All 1,806 Baptist churches will be asked to give at least 10 per cent of their budget incomes through the Cooperative Program during 1961-62. Churches now giving more than 10 per cent will be urged to increase giving by at least 2 per cent of budget income each year until a more scripturally equitable division is reached, said L. Gordon Sansing, associate executive secretary.



The first student body of the institute gathers as the initial term begins. One student was absent.

New Day for Leaders in "Land of the Sun"

By ARCHIE V. JONES Evangelistic missionary in Guayaquil, Ecuador

FIYE O'CLOCK in the morning comes rather early all over the world. Perhaps it comes even earlier here in Ecuador, where most people start moving around 8:30 or 9:00.⁷

But by 5:30 Howard L. Shoemake, missionary in Guayaquil, had his Baptist Institute going at full speed

every weekday morning. The student pastors and workers left the school at nine to go to their jobs in the city. In earlier days James O. Teel (now in Argentina) had classes in homiletics and Bible.

It seemed that the institute was doomed to failure, however, as illness

in each instance cut short the work of the lone missionary who served as teacher and administrator, as well as pastor of the local church. Times now have changed, and so has much of the national leadership in the Baptist work on the coast of the "Land of the Sun." They are solid and mature.

Missionary Shelby Smith, director, explains student government and lists officers to be elected.

Two students, both pastors, discuss a point of governmental procedure in democratic Baptist fashion.



realizing the necessity for a full program of Christian training.

When the doors of the new Baptist Theological Institute of Guayaquil opened on May 2, thirteen of our Baptist workers in Guayas Province were ready to begin classes. It is a real thrill to see the eagerness with which they are studying.

Shelby Smith, the director of our school, has been here over a year and is at home in the Spanish language, but my seven short months here are always evident in one error or another. The other day I thought I was talking about a spiritual path (*carretera*). Actually I was talking about a little cart (*carreta*).

As our institute begins now on a regular school year basis, we are asking for your prayers that God will grant us strength and wisdom and health in order that we may give a full course in theological training to our new-found friends in Christ here in Ecuador.



Betty Smith (left) and Julia Jones (right), missionary wives, serve refreshments to one of the students at the institute's opening reception.

By SHELBY A. SMITH Evangelistic missionary in Guayaquil, Ecuador



I DON'T WANT the money. I just want to go to the institute to prepare myself for the Lord's work," said Francisca Pezo, one of our finest Christian young ladies in Ecuador.

Francisca was among the students who enrolled when the Baptist Theological Institute of Guayaquil began regular classes for the first time. She had also been given a work scholarship of fifteen dollars a month for working as secretary of the school. She was very happy until her father ordered her to come home to a job that paid fifty dollars a month, which is good pay for a single girl.

Her heart was broken at the thought of leaving. She was the only Christian in her family, and they could not understand why she wanted to waste her time in a theological institute,

especially when she had just finished a business course.

During a long conference in which we put everything into God's hands, Francisca made her affirmation, between sobs and tears, that she preferred the institute to the income. With a lump in my throat, I prayed that she might have the spiritual strength to travel whatever course lay ahead.

She left for a visit with her parents who lived in another town. She came back smiling, so we knew that God had answered our prayer.

"Almost I am not here," she beamed, "but I can stay."

Experiences like this can certainly touch a missionary's heart as well as help him to know afresh that it is a great blessing and honor to be a missionary.

Editorials

Men and Missions in Memphis

MEN AND MISSIONS is the basis on which the Brotherhood Commission has planned the Second National Conference of Southern Baptist Men, to meet in Memphis Sept. 13-15. Rarely does such an opportunity come for us all to concentrate our praying on a single event that promises so much in both immediate and long-range response to world missions.

The closing session of the three-day event will provide a new experience for most of the men attending. They will share in a commissioning service, setting apart a number of foreign mission appointees whose testimonies of missionary calling they will have just heard. The thousands of men participating in that service will experience a new sense of personal responsibility for reaching the world with the gospel. They will have shared in a way similar to what the Foreign Mission Board members representing them do each time they meet for the appointing of missionaries.

Who can tell what will happen across the Southern Baptist Convention as these men return to their churches, bringing home a new vision of what we must be doing as churches and as a denomination in carrying out the global witness our Lord expects of us? Through these men and what God can do for them at Memphis there can come a new thrust forward in prayer, giving, and dedication of life.

How much it can mean for each church to have a special service of prayer for this special event before it happens and while it is going on! Between eight and ten thousand men will assemble in Memphis, but many more thousands will be staying at home; these thousands can still be part of the whole by making it greater through intercessory prayer.

Let the Men in on Mission Study, Too.

WHILE WE are on the subject of men and missions, it seems timely to say something about foreign mission study plans for this fall. More and more our churches are recovering from the tragic, long-held assumption that mission study is for only the women and children. This recovery has been speeded up immeasurably by the continuing emphasis brought to bear on men across the Southern Baptist Convention by the Brotherhood Commission.

As plans are laid for the study of Europe let us be sure that in every church the men are challenged to participate. When they begin to see how much the gospel is needed on the old Continent, their prayer life will include the nations from which most of our forefathers came. When our men discover what sacrifices their European fellow-Baptists willingly make to have their churches and how limited are the freedoms for witnessing in Christ's name, a fuller appreciation of our own freedoms will grow within our churches.

One of the surest ways of getting men into foreign mission study this year is to plan classes and enlist teachers for them. In churches that have organized Brotherhoods this should be a natural result. But where no Brotherhood organization exists, someone will have to take up the matter of mission study for men and see that it succeeds.

The Cooperative Program IS Missions

THE COOPERATIVE PROGRAM is still the most promising but untried plan Southern Baptists have for advancing their world witness. So many times and in so many places reference is still made to this program "and" missions. Gradually the error is being corrected and more of our people are saying the Cooperative Program "is" missions.

This must continue being the main line of the Foreign Mission Board's financial support. It must also grow at the local church level if the program of evangelism on the many Southern Baptist foreign mission fields is to advance enough to keep pace with the opening of new doors. The church that applies the 2 Plus formula to its 1962 budget will help the foreign missionaries to walk through those new doors.

We trust that every church budget committee member realizes how strategically he stands in the breach linking his church's resources with the winning of our world to Christ. Whatever percentage of this year's budget in each church may have been channeled through the Cooperative Program, let us hope that there will be at least another 2 per cent of that budget so channeled in 1962.

IT IS GRATIFYING to be able to mention that **THE COMMISSION** is back on a better schedule with this issue. We do not intend that forthcoming issues be delayed as they have been for the past number of months.

A Way To Do It

By BAKER J. CAUTHEN

I NEVER get tired of hearing the testimonies of missionary appointees. My heart marvels at the many ways God makes his will known to those who desire to serve him.

A young pastor standing for appointment told of sitting in his study and opening THE COMMISSION. That day changed his life, because his eyes were attracted to an article telling of the urgent needs in Vietnam where opportunities are great and Christian workers are few.

He loved the church he was serving. He would have been delighted to spend many years there, but the article in THE COMMISSION broadened his horizons and made him see himself and his ministry in a new perspective. Today he and his family are in Vietnam.

Another young pastor told how his eyes fell upon a picture of an African student leaving a seminary with his suitcase on his head, going out to preach in the villages. As the pastor looked at that picture something happened in his heart. He sensed God's leadership for him, and today he and his family are in Southern Rhodesia.

When we hear such testimonies we begin to think of what would happen in Baptist life throughout all our Convention if in each church all people elected for posts of leadership were provided THE COMMISSION as a tool. Wonderful things could easily result.

The Sunday school teacher would draw from THE COMMISSION illustrations to drive home the fact that the gospel of Jesus Christ is for all people throughout the world. Those who labor in Training Union would find fresh resource material and their imaginations would be kindled with new concepts of what might be done for the glory of Jesus. Officers of the Brotherhood, Woman's Missionary Union, and all other organizations of the church would find their hands vastly strengthened as THE COMMISSION would be available to them.

Actually, it is no little thing to accept a leadership post in a New Testament church. The majority of people feel very inadequate when they are asked to take a position as teacher, officer, leader, or deacon. Many sincerely feel that they do not have the resources to accept this kind of responsibility.

There is a way whereby every elected worker in a church could be provided THE COMMISSION. It is called The Elected Workers Plan.

This plan is very simple. It means that for \$1.10 a church can provide a one-year's subscription for each person whom it elects to a place of responsibility. This would mean the deacons, Sunday school teachers and officers, Training Union workers, Woman's Missionary Union and Brotherhood officers, and all others elected by the church for a leadership task would have THE COMMISSION in their hands each month as a valuable aid.

The sum of \$1.10 per subscription is really an investment in the life of the church. We all are concerned not simply about getting large numbers of people to come to our churches and organizations but about what we give them when they do come. If we give them what they really need, their coming will be of much more value.

IN MOST churches there is a longing to grow in missionary commitment. Most people are not satisfied with the percentage of their gifts flowing from their churches to the remainder of the world. They genuinely want their churches to become greater missionary channels.

THE COMMISSION in the hands of the elected workers could result in broadening the horizons of the entire church membership. It could result in more vital intercessory prayer. It could result in heart examination on the part of many people that would lead to deeper dedication. It could result in the following of our Lord's leadership to go to mission fields by many people.



Very shortly most churches will take two important steps. First, they will elect their officers and other leaders for the next year and thousands of churches will hold installation services in which these people will be recognized. The officers will lay hand to their tasks feeling that their churches have officially committed to them positions of trust and responsibility. It would be a vast encouragement to them if each one so elected were provided a subscription to THE COMMISSION for the year.

The names and addresses of all these leaders should be sent to the Foreign Mission Board and THE COMMISSION will be mailed to each one of them throughout the year. The church can be billed monthly or quarterly on the basis of \$1.10 per subscription.

This small investment will result in bringing the entire elected staff of the church in touch with the worldwide mission labor of Southern Baptists in forty-six countries. The names of missionaries will become household words, and countries which have seemed far away will now become near.

Second, churches shortly will prepare their annual budgets. Much time, thought, and prayer will be devoted to this important matter. It would be wise to make provision for placing THE COMMISSION in the hands of your elected workers.

There is a way to do it. Why not try it now?

EPISTLES

FROM TODAY'S APOSTLES AROUND THE WORLD



Marjorie Jones
Kumasi, Ghana

Women Crowd into Church Because of Her Witness

RECENTLY WE HAD the dedication of our Ashanti Church building in Kumasi (New Tafo Baptist Church). The people are quite proud of the pretty building.

As I sat in the women's Sunday school class one Sunday I began to wonder who was responsible for getting all the women to attend. Most of them are young mothers with babies on their backs. After church I asked the pastor who was enlisting them. He showed me one woman who witnessed everywhere she went and had such a contagious Christianity that women have been streaming into the services of the church to learn of her faith. Before she began witnessing not many had been attending.



Virginia Wingo
Rome, Italy

Sorrow Brings Family Back to Church Together

SIGNORA Maria Luisa Biagioli, a neighbor to the Colafranceschi family, first witnessed to them of the gospel two and a half years ago. The mother, father, and daughter were converted, and the two younger boys came regularly to Sunday school in our church. But, though each of the three grown sons came to church a few times, they never showed real interest.

Just a few days before her twenty-fifth wedding anniversary, the mother died suddenly of a heart attack. On a bleak, rainy morning she was buried in the new dress made for the anniversary.

The father, daughter, and all the sons attended the next church service, the first time the three grown boys had ever been in our church together. And Maria Luisa, who had been somewhat lukewarm in her testimony for recent weeks, was back with us too, as if more keenly aware than ever of the eternal value of wholehearted witnessing for Christ. How glad we are that she cared enough to tell her neighbors of Him.

There are other reasons for rejoicing, too. Several months ago three grown men publicly professed faith in Christ and asked for baptism. One was tall, good-looking Luigi Agosti, who first came here six years ago — an arrogant, skeptical, headstrong sixteen-year-old, already the despair of his devoutly Catholic mother.

Soon after he came, a respected member of our church told me that we could never hope to help such a potential juvenile delinquent but should refuse to let him

come to the youth meetings, lest he hurt the school and the church. Luigi changed so gradually that I couldn't indicate to you the exact date he ceased being a problem. But it is a fact that for three years he, more than anyone else, has been bringing other young people to the services. Now, finally, he has followed Christ in baptism.

He has left to work in Switzerland, and we miss him. One day when I stopped by to see his mother she proudly showed me a long, affectionate letter from him and was glad when we prayed together for her son. Pray that others may make the same decision.



W. Boyd Pearce
Mombasa, Kenya

Children Hear of Christ In a Muslim Stronghold

FOR THE PAST few months, on Sundays, we have been working with the Charles Topes in a new mission point in the heart of Mombasa, called Old Town. It is almost untouched by time. The narrow, winding streets are crowded with push carts and bicycles. The buildings are old and primitive. This is a Muslim stronghold, with elaborate mosques but not a single Christian witness. Children play in the streets beside open gutters. The people—most of them Arabs—wear bright turbans and cloths draped around them. The odor is distinct—a mixture of exotic spices, dead fish, and open sewers.

Recently this entire section of town decorated itself and turned out in masses to welcome their god—the Aga Khan. In the shop windows they displayed large posters saying, "Welcome Lord." As this young Asian man, who was educated in the United States, went through town very few people seemed to recognize that he was only flesh and blood.

In this environment, the Charles Topes rented a building and began Sunday school for the children. At first no one came. Then, almost as if at a given signal, children began to come. Soon sixty children were in the little building almost every Sunday morning, singing the choruses, listening to the Bible stories, and coloring the pictures.

On Easter Sunday morning the building was almost full of children. It seemed like Easter, for there was the feel of a "special day" in the air. But not one of the children had ever heard of Easter. They did not know about Christ. When they were told that he had risen from the dead, they could scarcely believe it.

When Syd, my wife, went to a weekday children's meeting one afternoon recently, she found a broken window and scribbling on the walls. Someone had written: "These madams are trying to do us Christian. Please don't come here."

As I stood the next day looking at the building I thought of the mission station in Tanganyika that had to

he closed recently because of Muslim opposition, and I wondered if this were the first warning of greater resistance to come. When I turned around there were several children watching. They came up timidly, almost as they had done in the first few weeks, and asked if we were going to come back that night. I told them we certainly were, and they ran happily back to their homes as if they could hardly wait to tell the news. They are still coming, and we are praying that the sweetness of the message which compels each of us to become as little children may find its way into their young hearts.



Mary Lynn (Mrs. Ross B.) Fryer
Djakarta, Indonesia

Will They Ever Know Jesus Died for Them?

AS I SIT HERE in the study of our home, which faces one of the three highways leading out of the densely populated city of Djakarta, I see cars, *bejaks* (bicycle taxis), and trucks filled with people. A man dressed in a black shirt and shorts just drove his one-horse wagon off the highway into a neutral area between our house and the highway to get a fresh, cool drink of water for himself and his horse. This is a free-flowing well and public property. He may even take a quick bath there; several others are. People, people—everywhere people. Will they ever know that Jesus died for them too? It's doubtful. We will never become accustomed to this.

As I look out again and see about a dozen young men pedaling by on bicycles I am reminded again of our responsibility to our fellow men. One chance in a thousand they will ever know of God's gift to them. Who is responsible? May we not fail God and these people!



Hubert N. (Ted) Lindwall
San José, Costa Rica

Christ Brings Freedom From Fear of Death

A FEW WEEKS AGO we had a strong earthquake, and the people here panicked. Thousands of semidressed people ran into the streets, weeping and screaming or praying to their saints. Though earthquakes are common here—we experienced a tremor just as I began this letter—the terror of the people reveals their unreasonable fear of death.

Recently a Baptist woman died of cancer in the little village of Aserri. Just before her death she invited her lost but religious friends and neighbors into her home. She told them: "I know that I am dying, but it brings me no fear. I know that Jesus has washed away all my sin in his own blood and is preparing a place for me, that where he is there I shall be also."

Baptists and other Evangelicals in Costa Rica are bearing a beautiful testimony to the living Christ and his eternal message of salvation. We are convinced that nothing will stop or thwart the progress of the gospel in Latin America, even though we have recently seen evi-

dences of Catholic persecution and recently found ourselves in the midst of a Communist demonstration. It is interesting to note that in Colombia, where Catholic persecution has been most cruel, and in Cuba, where now flies the hammer and sickle, Baptist work and Evangelical work in general is experiencing its most dramatic growth.



Antoinette (Mrs. Lewis I.) Myers
Saigon, Vietnam

Baptists in U.S. Can Win People from Lands Abroad

DO YOU HAVE foreign students, military men, or businessmen in your area of the United States? Two men whom we know have just come back from the States, one in the military and another who studied at Peabody College in Nashville, Tenn. They both looked up our mission in Saigon and have been praising Baptists in the States who helped and befriended them.

Perhaps, if you look around, you will find that you, too, can reach people from faraway places right in your own area and lend hope to the hopeless.



Mary Lou Hobart
Dar es Salaam, Tanganyika

Though Living in the Bush, Many Have Found Christ

I GOT MY FIRST real taste of "bush country" not long ago.

Our purpose in going there was to visit Eda Senyagwa, the single girl who teaches in our kindergarten, who had been home sick for over two months. We passed several people along the roads—all carrying spears, bows and arrows, or clubs to protect themselves from wild animals. We understood why as we stopped for coffee. Our stay didn't last very long after we saw elephant and lion tracks.

As we went on through the bush, straddling the sometimes two- or three-foot-deep rain gully in the middle of the road, we passed little villages. Whenever we stopped to ask directions a crowd always gathered with questioning looks that turned to smiles after the typical greetings.

We came upon a tribal dance by some of the young men of one village. They jumped up and down with their rust-colored clothes draped about them flapping to the rhythm of a chant. They are the Wagogo people, nomads who travel about with their herds of cattle and goats looking for better pastures and water. We passed one circle of men who had just killed a cow and were roasting it over a big open fire—African-style home barbecue.

The bush country began to look bushier. At two places in the road elephants had knocked down brush and trees. Finally we pulled into Idibo, our destination.

That evening we sat and talked with the family. The teacher was a little better but not well enough to return.

That night I lay awake thinking of the wonder of the fact that so many of the people in the bush country are Christians because of a mission about twenty miles away that has spread its witness of the living Christ with its church, hospital, and school ministering to the needs of the spirit, body, and mind.



Tucker N. Callaway
Itami, Japan

Buddhists Seek Heaven By Saying Magic Words

BUDDHISM, to its adherents, is mostly a matter of magic, pacifying evil spirits, divination, and securing a happy situation in the life after death.

I recently attended a ceremony commemorating the 750th year since the death of Honen, founder of the Jodo Sect of Buddhism. In an incense-filled temple, crowded with thousands of pilgrims from all over Japan, I saw a hundred elaborately robed priests march before a wooden image of Honen in stately fashion for about an hour. They repeated over and over, in time with the slapping of bamboo sticks, the single phrase, "Mamu Amida Butsu" (Hail Amida Buddha).

According to the teachings of Honen, a person can transform his life in this world into a happy place and be certain of heaven after death if he will only repeat these three words day and night without ceasing.

Stuck high in the rafters of this temple I could see the paper parasol which is believed to have fallen there from the hands of a "divine boy" to serve as a charm to protect the building from fire.

Pastors and missionaries need to understand the religious background of the people to whom they witness just as Jesus understood the views of the Pharisees and the Sadducees.



Ralph L. West
Oghomosho, Nigeria

Thunder and Lightning God Could Not Stop Her Faith

THE CONVERSION of Iya Shango has thrilled our hearts. For years this woman had been caught in a web of wickedness, fear, and superstition. She bitterly attacked the Christians who first preached Christ to her. She fought this new religion with all the weapons in her arsenal of Shango. (Shango is the god of lightning and thunder. He was once a ruler in Yorubaland but is now conceived of as a god.)

Patiently — systematically — missionaries visited her, prayed for her, and assured her of their love and concern. Gradually, over a period of many months, she became interested in Christianity.

I well recall her first visit to our house by night. She covered her face and agreed to come only after dark so that no one would know. She wavered back and forth from interest in Christianity to hatred of it, but all the while the Spirit of God was quietly working in her heart.

After months of prayer on our part and a terrible struggle on hers, she sent us word that she was ready to become a Christian. Then came anxious moments as she fearfully made her final break with priests and priestesses of the powers of darkness.

Finally, over a year after the first contact with her, she asked that we accompany her to the church where she would make her formal decision for Christ. The next Sunday she quietly and forcefully told of her conversion.



Van Gladden
Torreón, Coahuila, Mexico

They Heal and Witness, For They Feel Obligation

OUR CHURCH is engaged in medical missions. There is a dispensary where poor people receive free examination and treatment. Those who visit the dispensary are in turn visited by someone from the church.

Every Saturday a team of three women from the church visits the small towns near Saltillo. One woman, a pediatrician who gives free consultations, has the car in which the trips are made. The second is a student nurse who assists the doctor, and the third is the pastor's wife. She is the "preacher" of the group. This traveling trio has won some souls and much good will. They have done it because they felt they should, not because they were hired to carry out a project.

Their attitude is indeed encouraging. We sometimes feel that we look in vain for signs of spiritual growth in congregations. That is why we are thrilled to discover evidences of maturity.



Barbara J. (Mrs. H. Dean) Duke
San José, Costa Rica

Alcoholic Wanted To Die Until Christ Changed Him

DURING THE RECENT simultaneous revivals in the Baptist churches of Costa Rica over 350 persons accepted Christ and are already telling others.

Fernando is one of these that found Christ during this time of revival. An alcoholic and dope addict for whom the authorities were searching, he had reached the point of taking his own life. Before doing so, he went to ask forgiveness of a friend for a wrong he had done. This friend had become a Christian and tried to talk to him about the Lord. Fernando would not listen. To him these were only beautiful words that meant nothing.

Fernando's friend asked him to go with him to talk with another man. When they arrived the man was not at home. The friend then asked Fernando to go with him to still another man, but that man was not at home.

Fernando insisted that if God wanted to help him at least one of these men would have been home. Just as they were about to leave one of the long-sought men came by. They accompanied him to his house where the three talked and prayed for several hours.

Fernando was converted. He went home to tell his wife and mother and to face his punishment in prison. His wife told him a relative had repaid the stolen money so that he did not have to go to prison.

The change that came over Fernando so impressed his wife and mother that they soon gave their lives to Christ. The same day that Fernando was converted, several of his friends, who heard about it, gathered outside his house. When he spoke to them the gathering became a revival, with nine more accepting Christ.

Joanna Maiden
Joinkrama, Nigeria



Future of Africa Depends On Whether Christians Win

THERE IS no longer any need for us who live in and love Africa to point out the importance of winning the continent to Christ. The news analysts and politicians are making that clear enough for any Christian to see. Much of what is done here now depends on the wisdom of the statesmen of the world. As you pray for us, pray also for the government leaders here and everywhere, and pray that American Christians will show their love for minorities at home and abroad.

During the University of Georgia racial disturbance earlier this year one of our young ward aides suddenly asked me, with no introduction to his reason for asking, "Is Georgia a very important place in the United States?" Perhaps a native Georgian could have answered him more gracefully than I did, but I am asked similar things about Virginia, my home state, and I can't answer without embarrassment either.

Jean (Mrs. Hudson) Favell
Tamale, Ghana



Training National Leaders Vital to Christian Victory

ONE OF OUR great needs, it seems to us, is missionary personnel. Gideon Adediran, a seminary-trained Yoruba from Nigeria who speaks Dagbome, is our principal national helper. His brother-in-law, Pastor Popoola, serves in Kpandai Association and seems interested in learning Dagbome in order to help in the Baptist Pastors School and with the indigenous people.

Our Mission and the Ghana Baptist Conference jointly are encouraging all Yoruba pastors to learn the language of their area by offering a course of language study to any who will take it. We need a man to lead in developing the pastors' school here in order to provide trained leadership from among the people.

All of us sense the growing hatred toward the white man. We hear more and more the Muslims claiming that Christianity is the white man's religion and that Islam is the only religion fit for the African. This makes us sure that the cause of Christ depends on our training born-again national leaders who can carry on without us.

Will you pray that God will send us a missionary who

is interested in and trained in school work to develop the pastors' school here? Pray also for the Yoruba churches that they will be interested in reaching their lost neighbors. Pray for the pastor students as they preach in their own villages. Pray for Pastor Adediran and Pastor Popoola and other fine young Yoruba men who are serving as missionaries in a land not their own.

Wyatt M. Parker
São Luiz, Maranhão, Brazil



Baptist High School Opens Despite Catholic Opposition

OUR BAPTIST high school is now a reality, with thirty students enrolled in the first class. We would have a much larger group had our papers not been unnecessarily delayed. There has been a great deal of opposition by the Roman Catholic clergy.

One of the nuns who teaches in a school near us said to one of our teachers, "We have a great problem. Those Baptists are trying to open a high school, and it looks as though they will get permission. The bishop has sent out word for us to accept all the students we can and try to keep them from having enough students to open."

Considering the opposition and the fact that we were authorized to open only four days before the deadline for enrollment, we are grateful for the thirty students we have. Since interest continues to grow, we are sure that after this year we will have to turn students away.

We have been most fortunate in securing a splendid young Baptist lawyer-banker as principal of the high school. He is laying a firm Christian foundation for the work. Though it is very difficult to find Christian high school teachers, he has enlisted a predominantly Christian faculty of unusually high quality.

Garrett E. Joiner
Quito, Ecuador



He Wins a Soul to Christ, Though Losing a Helper

MARIANA, who had been working in our home for several months, became vitally interested in the messages and hymns she heard. Recently we talked at length with her, using the Bible to show the plan of salvation. The following day when her sister came to visit, Mariana told of her decision to become an Evangelical.

When the news reached Mariana's mother she rushed to the house to weep and argue with her daughter. She declared she would rather that Mariana become a street-walker than an Evangelical. The aged mother became quite "ill," and the family said if she died Mariana would be to blame. Mariana was forced to quit working for us. Pray that she will be faithful and that she might convince her family of the truth.

Our new maid has already inquired about our way of life and beliefs. Although it may mean losing another girl, we are delighted that the opportunity has opened to witness to her also.

Missionary Family Album

APPOINTEES (July)

BIVINS, Roy Lee, Ga., & Sarah Kolb Bivins, S.C., Israel.
CARPENTER, Jimmie Harold, La., & Joyce Carolyn Strother Carpenter, China, the Orient.
LUSK, Richard Lee (Dick), S.C., & Ida Eudocia Bennett Lusk, Tenn., Macao.
RICHARDSON, William Donald (Bill), Mo., & Irma Jane Gowan Richardson, Ill., Ghana.
SNIDER, Sue Evelyn, Tex., Ghana.

ADDRESS CHANGES

Arrivals from the Field

AKINS, Rev. & Mrs. Luther B. (Taiwan), 202 N. Esplanade, Cuero, Tex.
BAKER, Rev. & Mrs. Dwight L. (Israel), 506 E. Atchison, Jefferson City, Mo.
BOND, Rev. & Mrs. G. Clayton (Ghana), c/o Eurnal Terry, 1051 E. Kyle Rd., Clute, Tex.
BRADY, Rev. & Mrs. Otis W. (Bahamas), c/o S. A. Copeland, Landrum, S.C.
CALLAWAY, Dr. & Mrs. Tucker N. (Japan), So. Bap. Theol. Seminary, 2825 Lexington Rd., Louisville 6, Ky.
CARTER, Mr. & Mrs. J. Dale (North Brazil), 2002 Bridge St., Abilene, Tex.
COCKBURN, Dr. & Mrs. Samuel H. (Argentina), 1816 Faculty Dr., Winston-Salem, N.C.
COUCH, Lawanda (Nigeria), 115 Condon Ave., Lufkin, Tex.
COWHERD, Rev. & Mrs. Charles P. (China - Hong Kong), First Bap. Church, Columbia, S.C.
COY, Rev. & Mrs. R. Frank (Chile), 721 NW, 60th, Oklahoma City, Okla.
CULPEPPER, Dr. & Mrs. Charles L., Sr. (Taiwan), Sunset Ridge Apts., 452 Clover Leaf Ave., Apt. C-3, San Antonio, Tex.
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FREELAND, Estelle (Nigeria), 136 Cal-lowhill, Baird, Tex.
GODWIN, Rev. & Mrs. Colon L. (Ghana), c/o Leo Godwin, Rt. 5, Dunn, N.C.
GORDON, Rev. & Mrs. R. Edward (Philippines), Box 546, Wake Forest, N.C.
GRAY, Rev. & Mrs. William H., Jr. (Mexico), c/o L. W. Jennings, Box 146, Bangs, Tex.
GULLATT, Rev. & Mrs. Tom D. (Japan), 2181 Star Mist Dr., SW., Atlanta 11, Ga.
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HAYLOCK, Rev. & Mrs. Arthur R. (Hon-

duras), 6015 Elkins St., S. Tampa, Fla.
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HILLIARD, Rev. & Mrs. Russell B. (Spain), c/o M. H. Hilliard, Sparks, Ga.
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SANDERSON, Rev. & Mrs. Paul E. (Equatorial Brazil), c/o Mrs. Carrie Masden, Rt. 1, Lebanon Junction, Ky.
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SMITH, Rev. & Mrs. Donald R. (Venezuela), 1430 W. Shepherd St., Denison, Tex.
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TAYLOR, Rev. & Mrs. Preston A. (Argentina), c/o M. P. Bowers, Box 211, Lindale, Tex.
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WASSON, Rev. & Mrs. Melvin K. (Nigeria), 1225 Evans St., Arkadelphia, Ark.
WEST, Dr. & Mrs. Ralph L. (Nigeria), Trenton, S.C.
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Departures to the Field

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ARNOLD, Rev. & Mrs. William E., Box 1933, Kumasi, *Ghana*.
BENNETT, Rev. & Mrs. E. Preston, 352 2-chome, Nishi-Okubo, Shinjuku-ku, Tokyo, *Japan*.
BENNETT, Rev. & Mrs. Troy C., Box 99, Ramna, Dacca 2, *East Pakistan*.
BOND, Mr. & Mrs. Marvin T., 169 Boundary St., Kowloon, *Hong Kong*.
BRUCE, Rev. & Mrs. R. Carroll, 352 2-chome, Nishi-Okubo, Shinjuku-ku, Tokyo, *Japan*.
BRYAN, Sr. & Mrs. Charles W. (Central Field, Latin America), Apartado Aereo 1320, Cali, *Colombia*.
BUTCHER, Dr. & Mrs. Orby L., Jr., Box 832, Bangkok, *Thailand*.
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CROWDER, Rev. & Mrs. C. Ray, Bap. Headquarters, Ibadan, *Nigeria*.
DAVIDSON, Rev. & Mrs. Minor, 6-M Tanjong Tokong, Penang, *Malaya*.
DAVIS, Rev. & Mrs. Robert C., Jr., 7 Robinson Rd., *Hong Kong*.
DEAL, Sr. & Mrs. Zach J., Jr., Apartados 298, Cartagena, *Colombia*.
DONEHOO, Sr. & Mrs. W. Wilson, Apartado Aereo 1320, Cali, *Colombia*.
DOSHER, Dr. & Mrs. Edward P., Bap. Hospital, Shaki, *Nigeria*.
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DOZIER, Maude Burke (Mrs. C. K.), emeritus (Japan - Hawaii), 421 Oaza Hoshiguma, Fukuoka, *Japan*.
ENEPE, Rev. & Mrs. William W., Sr., emeritus (Brazil), Caixa Postal 320, Campinas, São Paulo, *Brazil*.
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FERGESSON, Rev. & Mrs. W. Joel, Box 183, Zaria, *Nigeria*.
GAULTNEY, Mr. & Mrs. Jerry B., Bap. Hospital, Eku via Sapele, *Nigeria*.
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BURNETT, Mr. & Mrs. Ralph W. (Argentina).
CHAMBLESS, Mr. & Mrs. V. Walton, Jr. (Mexico).
FRANKS, Rev. & Mrs. Robert S. (Mexico).
HARTFIELD, Mr. & Mrs. Jimmy J. (Mexico).
HARVILL, Rev. & Mrs. J. T. (Mexico).
MUSE, Rev. & Mrs. James C., Jr. (Ecuador).
SMITH, Dr. & Mrs. Murray C (Uruguay).
WALSH, Rev. & Mrs. Billy J. (Mexico).
WHITE, Rev. & Mrs. Daniel R. (Spain).

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DOTSON, Lolete, Bap. Hospital, Kontogora, *Nigeria*.
FENNER, Mr. Charlie W., 979 Oaza, Hamamatsubara, Maedashi, Fukuoka, *Japan*.
FULLER, Aletha B., Bap. Hospital, Joinkrama via Ahoada, *Nigeria*.
GILLHAM, Rev. & Mrs. M. Frank, 2/11 Kamiyama-cho, Shibuya-ku, Tokyo, *Japan*.
HERN, Rev. & Mrs. William O., Box 293, Herod's Gate, Jerusalem, *Jordan*.
HOLLEY, Rev. & Mrs. Herbert H., 8 Lorong Timor, Petaling Jaya, *Malaya*.
HULL, Rev. & Mrs. Wendell R., Bap. Mission, Box 304, Nyeri, *Kenya*.
HUNT, Rev. & Mrs. Walter T., Box 94, Davao City, Mindanao, *Philippines*.
JOHNSTON, Juanita, 97 Niput Songkloh Rd., Haadyai, *Thailand*.
LOCKHART, Maxine, Box 83, Yaba, *Nigeria*.
LONG, Valda E., Bap. Hospital, Box 91, Ogbomosho, *Nigeria*.

(Continued on page 29)

NEW APP

Appointed July, 1961



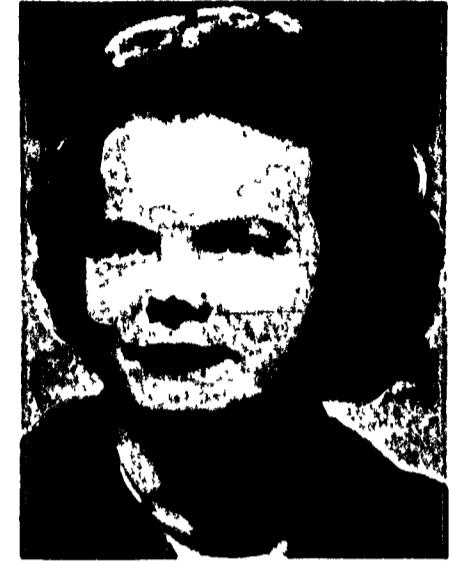
BONNELL, DUTTON AARON, JR.
 b. West Palm Beach, Fla., Jan. 20, 1926. ed. Univ. of Miami, 1946-47; Stetson Univ., B.A., 1952; SBTs, B.D., 1958. U.S. Navy, 1944-46; pastor, Astor, Fla. (mission of First Church, DeLand), 1950-51; Interim pastor, First Church, Cedar Keys, Fla., 1951, & First Church, Keystone Hts., Fla., 1952; youth dir., First Church, Live Oak, Fla., 1953; pastor, Locust Church, Milton, Ky., 1953-55 (half-time), Union Grove Church, Bedford, Ky., 1953-55 (quarter-time), & Centerville Community Church, Vernon, Ind., 1955-56; recreation dir., Children's Center, Louisville, Ky., 1958-59; pastor, Rolling Fork Church, New Haven, Ky., 1957-59, & Pilgrim's Rest Church, Baker, Fla., 1959-61. Appointed (special) for Central Africa, June, 1961. m. Marilyn Jean Richards, Sept. 20, 1947. Permanent address: 961 Glynlea Rd., Jacksonville, Fla.

CENTRAL AFRICA

**BONNELL, MARILYN JEAN RICHARDS
 (MRS. DUTTON AARON, JR.)**

b. Lee, Fla., July 27, 1929. ed. Stetson Univ., 1950-51; Georgetown College Extension Dept., Louisville, Ky., 1956-59; SBTs, 1958-59. Bookkeeper, Live Oak, Fla., 1947; clerk, registrar's office, & sec. to dir. of religious education, Stetson Univ., DeLand, Fla., 1950-51; switchboard operator and typist, SBTs, Louisville, Ky., 1956-58. Appointed (special) for Central Africa, June, 1961. m. Dutton Aaron Bonnell, Jr., Sept. 20, 1947. Children: Laura Catherine, Oct. 7, 1948; Dutton Craig, Nov. 27, 1952.

CENTRAL AFRICA



GREENE, JAMES YOUNG (JIM)
 b. Buncombe Co., N.C., Jan. 21, 1933. ed. Mars Hill College, A.A., 1952; Wake Forest College, B.A., 1954; SBTs, B.D., 1957. Dept. of Pastoral Care, N.C. Bap. Hospital, Winston-Salem, summer 1959. Assoc. mission pastor, First Church, Asheville, N.C., 1951-52; student worker, Sunday School Dept., Bap. State Convention of N.C., summer 1952; summer missionary, N.C. BSU, Jamaica, 1954; pastor, Arden, N.C. (mission of First Church, Asheville), 1955-57; BSU dir., Appalachian State Teachers College, Boone, N.C., 1957-59; assoc., Dept. of Student Work, Bap. State Convention of N.C., Raleigh, 1959-61. Appointed for Korea, June, 1961. m. Judith Bland (Judy) Church, Nov. 22, 1956. Permanent address: 22 Gracelyn Rd., Asheville, N.C.

KOREA

**GREENE, JUDITH BLAND (JUDY) CHURCH
 (MRS. JAMES YOUNG)**

b. Asheville, N.C., May 9, 1934. ed. Mars Hill College, 1952-53; Carson-Newman College, B.A., 1956; SBTs, 1956-57; Dept. of Pastoral Care, N.C. Bap. Hospital, Winston-Salem, summer 1959. Staffer, Ridgecrest Bap. Assembly, N.C., summers 1951, 1952, & 1955; sec., Carson-Newman College, Jefferson City, Tenn., 1953-54 (part-time); hotel dining room worker, Black Mountain, N.C., summer 1954; dry cleaning agent & cafeteria worker, Carson-Newman College, 1954-56; restaurant worker, Washington, D.C., summer 1956; switchboard operator, SBTs, Wake Forest, N.C., 1956-57; church sec. & thesis typist, Boone, N.C., 1957-59; day school teacher, Raleigh, N.C., 1959-60. Appointed for Korea, June, 1961. m. James Young (Jim) Greene, Nov. 22, 1956. Child: Jama Bland, Nov. 3, 1960.

KOREA



HARVILL, JAMES THOMAS
 b. Humphrey, Ark., Sept. 1, 1927. ed. Ouachita Bap. College, B.A., 1952; SWBTS, B.D., 1956. Pastor, Brummett, Ark., & Boggy Chapel, Athiomer, Ark., 1945-46 (half-time each); former, Humphrey, Ark., 1946-49; pastor, Reydel, Ark., 1949-52; grocery clerk, Ft. Worth, Tex., 1952-53; pastor, Eighth Ave. Church, Ft. Worth, 1953-56; Second Church, Camden, Ark., 1956-58, & Lonoke, Ark., 1958-61. Appointed for Mexico, June, 1961. m. Marie Catherine Crum, Nov. 16, 1947. Permanent address: Box 244, Lonoke, Ark.

MEXICO

**HARVILL, MARIE CATHERINE CRUM
 (MRS. JAMES THOMAS)**

b. Pine Bluff, Ark., June 14, 1929. ed. Henderson State Teachers College, 1946-47; SWBTS, 1954; Ark. State College, Beebe Br., 1960-61. Elementary school teacher, Reydel, Ark., 1951-52; nurses' aide, Arkadelphia, Ark., summer 1952; sec., medical lab., Ft. Worth, Tex., 1952-53. Appointed for Mexico, June, 1961. m. James Thomas Harvill, Nov. 16, 1947. Children: Mary Catherine, July 5, 1949; James Thomas, Jr., Apr. 25, 1955; Elizabeth Annette, Apr. 23, 1958.

MEXICO



OINTEES

File in your *Missionary Album*



KEITH, BILLY PHAGAN
(**MRS. BILLY PHAGAN**)

b. Jay, Okla., Aug. 19, 1934. ed. Northeastern (Okla.) State College, 1953-54; Wheaton College, B.A., 1957; SWBTS, B.D., 1961. Construction worker, Iowa, Mo., Minn., Okla., & Wyo., summers 1951-55; truck driver, apt. house attendant, & factory worker, Chicago, Ill., summers 1956-57; news editor, SWBTS, Ft. Worth, Tex., 1959-61; pastor, First Church, Canadian, Okla., 1959-61. Appointed for Japan, June, 1961. m. Mona Lou Pigg, Aug. 6, 1960. Permanent address: 717 W. Shawnee, Tahlequah, Okla.

JAPAN



KEITH, MONA LOU PIGG
(**MRS. BILLY PHAGAN**)

b. Edinburg, Tex., June 17, 1935. ed. Univ. of Corpus Christi, B.M.E., 1958. Sec., Univ. of Corpus Christi, Tex., 1954-58; elementary school teacher, Corpus Christi, 1958-59; elementary school & music teacher, Ft. Worth, Tex., 1959-61. Appointed for Japan, June, 1961. m. Billy Phagan Keith, Aug. 6, 1960.

JAPAN



MARTIN, OSCAR D. JR.

b. Houston, Tex., Jan. 11, 1930. ed. Baylor Univ., B.A., 1951; SWBTS, B.D., 1954, & further study, 1954-56. Interim pastor, Friendship Church, Granger, Tex., & Davilla, Tex., summer 1950 (half-time each); office clerk, Houston, Tex., summer 1953; interim pastor, Highlands Church, LaMarque, Tex., summer 1953, & First Church, League City, Tex., summer 1954; mission pastor, Union Bap. Association, Houston, summer 1955; pastor, First Church, Bacilff, Tex., 1956-59, & Oldham Mem. Church, Houston, 1959-61. Appointed for North Brazil, June, 1961. m. Barbara Ann Cheek, June 29, 1956. Permanent address: 4019 Swarthmore, Houston 5, Tex.

NORTH BRAZIL



MARTIN, BARBARA ANN CHEEK
(**MRS. OSCAR D. JR.**)

b. Brookhaven, Ga., July 12, 1932. ed. Baylor Univ., B.A., 1954; SWBTS, 1956. Sec., Candler School of Theology, Emory Univ., Atlanta, Ga., summer 1953; summer missionary, Home Mission Board, N.M., 1954; educ. sec., Inman Park Church, Atlanta, 1954-55; sec., SWBTS, Ft. Worth, Tex., 1955-56; elementary & substitute school teacher, Bacilff, Tex., 1956-59. Appointed for North Brazil, June, 1961. m. Oscar D. Martin, Jr., June 29, 1956. Children: Marsha Lynn, Aug. 30, 1957; Rebecca Sue, Jan. 24, 1960.

NORTH BRAZIL



SCHMIDT, SIDNEY PHILIP

b. Anamoose, N.D., Jan. 10, 1928. ed. Northwestern College (Minn.), B.A., 1952; Conservative Bap. Theol. Seminary, 1952-53; Western Conservative Bap. Theol. Seminary, B.D., 1953; Portland State College, 1954-55; Lewis & Clark College, summer 1955; SWBTS, M.R.E., 1957. U.S. Army, 1946-48; carpenter, Thermopolis, Wyo., summers 1948 & 1950; bus boy, Minneapolis, Minn., 1949-52; salesman, Minneapolis, 1951; freightman, Denver, Colo., 1952; roofing applicator, Denver, & Portland, Ore., 1953-55; elementary school teacher, Portland, 1955-56, & 1957-59; aircraft worker, Ft. Worth, Tex., 1957; pastor, Holgate Church, Portland, 1958; minister of education & music, First Church, Longview, Wash., 1959-61. Appointed for Malaya, June, 1961. m. Darleen Edyth Wilson, Aug. 16, 1950. Permanent address: 446 Malden St., Thermopolis, Wyo.

MALAYA



SCHMIDT, DARLEEN EDYTH WILSON
(**MRS. SIDNEY PHILIP**)

b. Hershey, Neb., July 4, 1930. ed. Northwestern College (Minn.), B.A., 1952; Conservative Bap. Theol. Seminary, 1952; Portland State College, 1954-55; SWBTS, summer 1957. Typist, Thermopolis, Wyo., summer 1948, & Minneapolis, Minn., 1950-52; waitress, Minneapolis, 1948-50 (part-time); receptionist, Conservative Bap. Theol. Seminary, Denver, Colo., 1952-53 (part-time); office clerk, Portland, Ore., 1953-56. Appointed for Malaya, June, 1961. m. Sidney Philip Schmidt, Aug. 16, 1950. Child: Diann Ruth, Oct. 14, 1956.

MALAYA

(Continued on page 30)

a HAPPY chapter two

THE STORY of a Spanish merchant marine who began Baptist work in the Canary Islands, then went back to the Catholic Church, has a happy second chapter.

In April *THE COMMISSION* told of the young man's conversion through the influence of members of First Baptist Church in Newport News, Virginia. He had returned to the Canaries to start what became the Santa Cruz Baptist Church.

When the seaman wanted to marry a Catholic girl he was prevented because he had left the Catholic Church. He agreed, however, to be married in that church when his wife insisted and when other pressures were forced upon him. His name was omitted in *THE COMMISSION* for his protection from possible further persecution in Spain.

THAT was as far as the story went until news of Señor . . . came from Charles W. Whitten, Southern Baptist representative in Spain, and José Beltrán, pastor of the Santa Cruz church. Sr. . . has returned to the Baptist church there, they wrote, and is active in the church program. Moreover, he began bringing his wife and children, and his wife recently professed faith in Christ and was soon to have been baptized.

Mr. Whitten, author of one of the April articles with Mrs. Whitten, wrote this comment in telling the story's sequel: "It seems that he was never satisfied with this concession which he made because his wife insisted, and (because of) the other pressures which he had to withstand."

Señor Beltrán wrote of his friend that "he is trying to be a Christian and good Baptist." The Spanish pastor added this tribute to the seaman who started the church in which they both now serve together: "He is a fine person who fell under strong pressure but who except marrying a Catholic never did anything that could bring reproach to the Gospel."

Now he has brought honor to the gospel by influencing his wife to accept Christ.

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Missionary Family Album

(Continued from page 25)

MOBLEY, Rev. & Mrs. Harris W., Box 222, Dunkwa, *Ghana*.
MOORE, Dr. & Mrs. Walter M., Bap. Hospital, Box 1, Kontagora, *Nigeria*.
ROBINSON, Rev. & Mrs. Gordon E., Bap. Mission, Box 83, Warri, *Nigeria*.
RUCHTI, Rev. & Mrs. William C., Jr., Via dei Filosofi, 76, Perugia, *Italy*.
SMITH, Rev. & Mrs. Donald E., Bap. Mission, Box 9, Minna, *Nigeria*.
SMITH, Rev. & Mrs. J. Leslie, Djl. Dr. Tjiptomongkusumo 7/B, Surakarta (Solo), *Java, Indonesia*.
SMITH, Rev. & Mrs. Maurice, Box 1925, Kumasi, *Ghana*.
STARNS, Fanny L., 97 Niput Songklo Rd., Haadyai, *Thailand*.
STOVER, Dr. & Mrs. Sherrod S., Caixa Postal 111, Florianopolis, Santa Catarina, *Brazil*.
THOMPSON, Rev. & Mrs. Kenneth R., Bap. Mission, APO 31, San Francisco, Calif. (for first-class air mail); Bap. Mission, O Jung Ni San 5, Taejon, *Korea* (for mail except first-class air mail).
TROOP, Rev. & Mrs. J. Eugene, Caixa Postal 116, Itabuna, Bahia, *Brazil*.
WARB, Sr. & Mrs. James C., Padre Buzeta 970, Guadalajara, Jalisco, *Mexico*.
WATSON, Rev. & Mrs. Thomas L., Coronel Arroyo 505, Colonia, *Uruguay*.
WESTMORELAND, Rev. & Mrs. James N., Private Bag 35, Gatooma, *Southern Rhodesia*.
WOLF, Sr. & Mrs. R. Henry, Altamirano 29, Iguala, *Guerrero, Mexico*.

United States

APPLEBY, Rosalee Mills (Mrs. D. P.), emeritus (*Brazil*), 176 S. Liberty, Canton, *Miss.*
BERRY, Rev. & Mrs. Travis S. (*North Brazil*), 5745 6th Ave., Ft. Worth, *Tex.*
BROTHERS, Rev. & Mrs. L. Raymond (*Nigeria*), 1010 N. Pine St., DeLand, *Fla.*
CLINE, Rev. & Mrs. P. A., Jr. (*Thailand*), 227 E. Rosemary, Chapel Hill, *N.C.*
FONTNOTE, Dr. Audrey V. (*Japan*), So. Bap. Hospital, 2700 Napoleon Ave., New Orleans, *La.*
FORD, Rev. & Mrs. Charles S. (*Nigeria*), c/o Mrs. V. G. Taylor, Rt. 3, Jackson, *Mo.*
GLASS, Rev. & Mrs. Ernest W. (*Malaya*), 42 Chew St., West Haven, *Conn.*
GOODWIN, Rev. & Mrs. James G., Jr. (*Korea*), 12 Abelia Dr., Greenville, *S.C.*
GROBER, Rev. & Mrs. Glendon D. (*Equatorial Brazil*), Rt. 4, Box 767, Anchorage, *Ky.*
HALTOM, Rev. & Mrs. William E. (*Hawaii*), 1000 N. Jackson, Altus, *Oklahoma*.

HARRIS, Josephine (*Hawaii*), 1414 B. Heulu St., Honolulu 14, *Hawaii* (departure to field).
KOON, Rev. & Mrs. Victor (*Hawaii*), 1801 S. Beretania St., Honolulu 14, *Hawaii* (departure to field).
MCKINNEY, Rev. & Mrs. Landrum G., Jr. (*Hong Kong*), 3630 Ascot Ln., Houston 18, *Tex.*
PATTERSON, Dr. & Mrs. Frank W. (*Bap. Spanish Pub. House*), Box 4255, El Paso, *Tex.* (departure to field).
PINKSTON, Rev. & Mrs. Gerald W. (*Indonesia*), 1806 W. 8th St., Levelland, *Tex.*
SKINNER, Dr. & Mrs. William (*Paraguay*), 415 Irving St., Winston-Salem, *N.C.*
WALKER, Rev. & Mrs. Elbert H. (*Philippines*), 511 Hardeman Ave., Ft. Valley, *Ga.*
WATSON, Rev. & Mrs. Leslie (*Japan*), 1008 Webb St., Henderson, *Tex.*
WEBB, Rev. & Mrs. William J. (*Venezuela*), 6915 Carioca Dr., Dallas, *Tex.*
WHORTON, Mary Jane (*Nigeria*), Rt. 2, Box 171, Gadsden, *Ala.*
YOUNG, Rev. & Mrs. Jack N. (*South Brazil*), 3304 Martin Lydon Ave., Ft. Worth 10, *Tex.*

U.S. Permanent Address

(Please make these changes in your MISSIONARY ALBUM. For current mailing addresses consult DIRECTORY OF MISSIONARY PERSONNEL and listings elsewhere on these pages.)

BRYAN, Rev. & Mrs. Charles W. (*Central Field, Latin America*), 1813 Linwood Ave., E. Point, *Ga.*
HOLLEY, Rev. & Mrs. Herbert H. (*Malaya*), 1635 Madison Ave., Montgomery, *Ala.*
LUNSFORD, Rev. & Mrs. James A. (*South Brazil*), 3333 S. Third, Abilene, *Tex.*
OLIVER, Rev. & Mrs. A. Bruce (*Equatorial Brazil*), 4314 Cheena, Houston 35, *Tex.*
PATTERSON, Dr. & Mrs. John W. (*Colombia*), c/o George C. Wilson, 612 E. 96th, Kansas City, *Mo.*
RIFFEY, Rev. & Mrs. John L. (*South Brazil*), 512 N. 49th St., Ft. Smith, *Ark.*
ROSS, Rev. & Mrs. J. Wilson (*Bap. Spanish Pub. House*), 6129 Quail Ave., El Paso, *Tex.*
SMITH, Rev. & Mrs. Donald R. (*Venezuela*), 1408 W. Hull St., Denison, *Tex.*

BIRTHS

CANNATA, Stanley Lee, son of Dr. & Mrs. Samuel R. J. Cannata, Jr. (*Southern Rhodesia*), June 9.
DUVALL, Katharine Lenora, daughter of Rev. & Mrs. Wallace L. Duvall (*Nigeria*), Aug. 10.
FORT, James Grady, son of Drs. M. Giles, Jr., & Wana Ann Fort (*Southern Rhodesia*), July 20.

GOLDEN, Debora Ann, daughter of Rev. & Mrs. Cecil H. Golden (*Honduras*), June 17.

GOLDIE, Daniel Walter, son of Dr. & Mrs. Robert F. Goldie (*Ghana*), July 11.

INGOUF, Ann Catherine, daughter of Rev. & Mrs. John E. Ingouf (*Indonesia*), July 13.

KING, James Russell, son of Dr. & Mrs. Ernest L. King, Jr. (*Indonesia*), Aug. 7.

LYON, Alma Elizabeth, daughter of Rev. & Mrs. Roy L. Lyon (*Mexico*), July 3.

SHORT, David Barrett, son of Rev. & Mrs. James M. Short, Jr. (*Mexico*), July 22.

TROTT, Mary Joyce, daughter of Rev. & Mrs. Edward B. Trott (*North Brazil*), July 3.

WESTER, Mary Frances, daughter of Rev. & Mrs. William S. Wester (*Nyasaland*), June 21.

WIGINTON, James Kyle, son of Rev. & Mrs. Travis E. Wiginton (*Korea*), July 4.

DEATHS

CAUTHEN, J. S., father of Baker J. Cauthen, executive secretary, Aug. 17, Lufkin, *Tex.*

DOTSON, Mrs. Clara, mother of Rev. Clyde J. Dotson (*Southern Rhodesia*) & grandmother of Lolete Dotson (*Nigeria*), July 21, Tuscumbia, *Ala.*

FORD, Mrs. Ollie, mother of Rev. Cecil F. Roberson (*Nigeria*), July 16, Laurel, *Miss.*

HUNT, Mrs. W. A., mother of Betty Jane Hunt (*Korea*), July 13, in *Ala.*

POE, Mrs. Sudie M., mother of Rev. John A. Poe (*South Brazil*), June 28, Durham, *N.C.*

MARRIAGES

BACH, Alma Jean (*Nigeria*), to Graham Malcolm Hutchings, June 17, Ibadan, *Nigeria*.

JACKSON, Pauline (*Southern Rhodesia*), to James Clarke, June 24, *Ala.*

RETIREMENT

YOUNG, Neale C. (*Nigeria*), Aug. 1.

TRANSFERS OF FIELDS

GOLDFINCH, Rev. & Mrs. Sydney L., *Paraguay* to *Costa Rica*, July 31.

SANDERFORD, Rev. & Mrs. Matthew A., *Uruguay* to *Bap. Spanish Pub. House*, El Paso, *Tex.*, July 31.

Missionary Album Correction

The middle name of Robert C. Bruce, appointed for Japan in May, and of the Bruce's son, Robert C., Jr., should be spelled Carroll rather than Carroll.

The married name of Ruby Geraldine (Jerrie) Walsh, appointed for Mexico in April, should be spelled Mrs. Billy Joe Walsh rather than Billie.

New Appointees

(Continued from page 27)



Appointed June, 1961



WELLS, FRANK SIDNEY

b. Montgomery, Ala., Sept. 20, 1932. ed. Auburn Univ., 1950-52; Howard College, B.A., 1955; SDBTS, B.D., 1959. Draftsman, Montgomery, Ala., summer 1950, & Tallahassee, Ala., 1951-52; summer missionary, Home Mission Board, Calif., 1953; blueprinter, Birmingham, Ala., 1954; summer missionary, Ala. BSU, Jamaica, 1954; BSU dir., Howard College, Birmingham, 1955; asst. pastor, First Church, Haleyville, Ala., summer 1955; pastor, Locust Church, Milton, Ky., 1955-56 (half-time), & Chestnut Grove Church, Lewisport, Ky., 1956-59; salesman, Louisville, Ky., 1956; map maker & draftsman, Louisville, 1957-59; pastor, West End Church, Selma, Ala., 1959-61. Appointed for Indonesia, June, 1961. m. Jo Ann Fossett, Jan. 21, 1956. Permanent address: c/o O. S. Wells, Tallahassee, Ala.

INDONESIA



WELLS, JO ANN FOSSETT (MRS. FRANK SIDNEY)

b. Birmingham, Ala., Jan. 14, 1936. ed. Howard College, B. A., 1956. Sales clerk, Birmingham, Ala., 1952-55; library asst., Howard College, Birmingham, 1953-55; receptionist, SDBTS, Louisville, Ky., 1956; sec., Louisville, 1956-57. Appointed for Indonesia, June, 1961. m. Frank Sidney Wells, Jan. 21, 1956. Children: Cynthia Ann, Nov. 16, 1957; Lisa Marie, Nov. 12, 1959.

INDONESIA

LAY, DIANA FLORETTA

b. Hubbard, Ohio, Apr. 10, 1934. ed. Good Samaritan Hospital School of Nursing, Phoenix, Ariz., certificate, 1955; R.N., 1955; Grand Canyon College, B.S., 1959; GGBTS, 1959-60. Nurse, Trumble Mem. Hospital, Warren, Ohio, 1955-56; Grand Canyon College, Phoenix, 1956-59; Good Samaritan Hospital, summers 1956 & 1958-60; Salvation Army youth camp, Tucson, Ariz., summer 1957; San Rafael (Calif.) Gen. Hospital, 1959-60, & Bap. Mem. Hospital, Memphis, Tenn., 1960-61. Appointed for Ghana, June, 1961. Permanent address: 1914 W. Colter, Phoenix, Ariz.

GHANA



SNIDER, SUE EVELYN

b. Allen, Tex., Dec. 5, 1927. ed. Tex. State College for Women (now Tex. Woman's Univ.), B.S., 1949; SWBTS, 1954-55; GGBTS, M.R.E., 1957. Stenographer & office clerk, Dallas, Tex., summers 1945 & 1946; office clerk, Ft. Worth, Tex., & Dallas, 1949-54; sec. to professor, SWBTS, Ft. Worth, 1954-55; summer missionary, Home Mission Board, Calif., 1955; library asst., GGBTS, Berkeley, Calif., 1956-57; sec. to professor, GGBTS, 1957-59; educ. sec. & nursery coordinator, Narbonne Ave. Church, Lomita, Calif., 1959-61. Appointed (special) for Ghana, July, 1961. Permanent address: 1926 S. Farola Dr., Dallas, Tex.

GHANA



BIVENS, ROY LEE

b. Atlanta, Ga., Sept. 5, 1930. ed. Univ. of Ga., 1949; Clemson Agricultural College, B.S., 1953, & M.S., 1956; SEBTS, 1956-58; Dept. of Pastoral Care, N.C. Bap. Hospital, Winston-Salem, summer 1958. U.S. Army, 1953-55; research asst., Clemson Agricultural College, Clemson, S.C., 1955-56; meat cutter, Raleigh, N.C., 1956-58 (part-time); dairy farm worker, Raleigh, 1956-58; dry cleaning routeman, Wake Forest, N.C., 1956-58 (part-time); vocational agriculture teacher, high school, Conway, S.C., 1958-60; jr. high school teacher, Georgetown, S.C., 1960-61. Appointed for Israel, July, 1961. m. Sarah Kolb, Aug. 13, 1955. Permanent address: 165 Carter Ave., SE, Atlanta, Ga.

ISRAEL



BIVINS, SARAH KOLB

(MRS. ROY LEE)

b. Conway, S.C., July 28, 1932. ed. Coker College, B.A., 1954; Middlebury College, summer 1954; SEBTS, 1956-58; Dept. of Pastoral Care, N.C. Bap. Hospital, Winston-Salem, summer 1958. Staffer, Ridgecrest Bap. Assembly, N.C., summers 1951 & 1952; elementary school teacher, Atlanta, Ga., 1954-55; jr. high school teacher, Pendleton, S.C., 1956; office clerk & switchboard operator, SEBTS, Wake Forest, N.C., 1956-58 (part-time each); high school teacher, Conway, S.C., 1959-60. Appointed for Israel, July, 1961. m. Roy Lee Bivins, Aug. 13, 1955. Child: Lynn, Nov. 29, 1960.

ISRAEL

**CARPENTER, JIMMIE HAROLD**

b. DeQuincy, La., Jan. 9, 1927. ed. Southwestern La. Institute, 1944; La. Polytechnic Institute, B.S., 1950; Centenary College of La., summer 1948; La. State Univ. & Agricultural & Mechanical College, M.S., 1953; School of Medicine, Tulane Univ. of La., M.D., 1958. U.S. Navy, 1943-46; research asst., Bar Harbor, Me., 1951-53; oil worker, Opelousas & New Orleans, La., summers 1953-57; resident & extern, Hope Haven Orphanage, Marrero, La., 1954; scrub nurse, Charity Hospital, New Orleans, 1955-58; intern, The McLeod Infirmary, Florence, S.C., 1958-59; orthopedic surgeon, Florence, 1959; gen. practitioner, Cowpens, S. C., 1960; gen. practice resident, Lucy P. Long Hospital, Pineville, La., 1960-61; night O.D., Central La. State Hospital & State Colony & Training School, Pineville, 1960-61 (part-time). Appointed for the Orient, July, 1961. m. Joyce Carolyn Strother, Dec. 31, 1954. Permanent address: Box 423, Opelousas, La.

THE ORIENT**CARPENTER, JOYCE CAROLYN STROTHER
(MRS. JIMMIE HAROLD)**

b. Pochow, China, Feb. 18, 1931. ed. La. College, B.S., 1952; La. State Univ. & Agricultural & Mechanical College, summer 1951. Staffer, Ridgecrest Bap. Assembly, N.C., summer 1949; campus store clerk, La. College, Pineville, 1951; receptionist & sec., Shreveport, La., 1952-53; teacher, Acadia Bap. Academy, Eunice, La., 1953-54; sec. & clerk of court recorder, Shreveport, 1954; sec., New Orleans, La., 1955-58. Appointed for the Orient, July, 1961. m. Jimmie Harold Carpenter, Dec. 31, 1954. Children: Martha Nell, Mar. 12, 1958; Mary Kay, July 20, 1959.

THE ORIENT**LUSK, RICHARD LEE**

b. Greenville, S.C., Nov. 27, 1926. ed. Furman Univ., 1945-47; Tex. Christian Univ., B.A., 1954; SWBTS, B.D., 1958. Bookkeeper, mail clerk, & bank teller, Greenville, S.C., 1944-50; cafeteria worker, SWBTS, Ft. Worth, Tex., 1950-51 (part-time); office clerk, Ft. Worth, 1952-53 (part-time); chaplain, Tex. Children's Home, Corsicana, 1953-54 (part-time); bookkeeper, Ft. Worth, 1953-58 (part-time); pastor, County Line Church, Athens, Tex., 1956-58, & Zion Church, Brownsville, Tenn., 1958-61. Appointed for Macao, July, 1961. m. Ida Eudocia Bennett, June 26, 1953. Permanent address: 302 Bond Ave., Brownsville, Tenn.

MACAO**LUSK, IDA EUDOCIA BENNETT
(MRS. RICHARD LEE)**

b. Humboldt, Tenn., Apr. 4, 1927. ed. Central Jr. College, Conway, Ark., A.A., 1947; Union Univ., B.A., 1949; Univ. of Tenn., summer 1950; SWBTS, 1951-52. Public school teacher, Peoria, Ill., 1949-51, & Ft. Worth, Tex., 1952-53, & 1957-58. Appointed for Macao, July, 1961. m. Richard Lee Lusk, June 26, 1953. Children: Miriam Rebecca, Oct. 31, 1955; Sylvia Ruth, Dec. 17, 1958.

MACAO**RICHARDSON, WILLIAM DONALD (BILL)**

b. St. Louis, Mo., Jan. 22, 1932. ed. So. Ill. Univ., B.A., 1954; College of Medicine, Univ. of Ill., M.D., 1958. Clerk, railroad commissary, St. Louis, Mo., summer 1951; laborer, Collinville, Ill., summer 1952; music dir., Second Church, W. Frankfort, Ill., 1952-54; summer missionary, Ill. BSU, Alaska, 1953; music dir., Harvey, Ill., 1954-58; nurse technician, Cook Co. Hospital, Chicago, Ill., 1954-58; intern & resident, St. Louis City Hospital, 1958-61. Appointed for Ghana, July, 1961. m. Irma Jane Gowan, Aug. 29, 1953. Permanent address: c/o Eugene Gowan, Jr., 3209 Regent, E. St. Louis, Ill.

GHANA**RICHARDSON, IRMA JANE GOWAN
(MRS. WILLIAM DONALD)**

b. East St. Louis, Ill., Mar. 8, 1932. ed. So. Ill. Univ., B.S., 1954; Chicago Teachers College, summer 1955. Sales clerk, E. St. Louis, Ill., 1948-49; typist, St. Louis, Mo., 1950-53, & So. Ill. College of the Bible, Carbondale, 1953-54; public school teacher, Berwyn, Ill., 1954-57; typist, Chicago, Ill., 1956-57; elementary school teacher, E. St. Louis, 1958-60. Appointed for Ghana, July, 1961. m. William Donald (Bill) Richardson, Aug. 29, 1953. Children: Sharon Kay, Jan. 10, 1958; Donald Wayne, July 23, 1960.

GHANA



THE WORLD IN BOOKS

Genevieve Greer



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

Earth's Remotest End

By J. C. Pollock

Macmillan, \$5.95

This is a revering account of a four-month tour the author and his wife took to Asia in 1958 to observe the work of churches and missionaries in the Orient. Ably qualified for the assignment because of his experiences as a British officer in the Orient and as a former editor of *The Churchman*, the Anglican clergymn took the trip chiefly to satisfy his own curiosity in regard to the extent of mission work being done in the pioneer areas.

Talks which Mr. Pollock had with prominent political leaders, national Christians, and missionaries gave him the strong impression that Christianity is a vital force in many parts of Asia in spite of the fact that the number of Christian missionaries in some countries is very small. The author's comments on customs, differences in religions, and differences in mission strategy are particularly helpful. Of primary interest to the reader is the insight he gives concerning the deterrent force which Christianity and other religions are offering in opposition to communism.

The book is replete with examples of the heroism and dedication of missionaries working in difficult and remote sections. Possibly the chief disappointment—for Southern Baptists, anyway—is the fact that there is no mention of Southern Baptist mission work.

Billy Graham offers an enlightening foreword, and Anne Pollock, the clergymn's wife, supplies some interesting photographs.

God's Mission—And Ours

By Eugene L. Smith

Abingdon Press, \$3.25

The executive secretary of the Board of World Missions of the Methodist Church presents a hardhitting, biblical, and persuasive case for a closer look at the task of Christian missions in our day, and in so doing makes us aware of the vast sweep of Christian witness around the world.

In this penetrating study of world missions, he discusses the two great ideologies challenging Christianity today—Islam and communism. He holds up for scrutiny two other great threats to our world Christian witness—racial discrimination and our high standards of living. An excellent chapter is entitled "The Triune God and the Christian Mission."

In speaking of the universal Christ and our conflicting cultures the author makes

a plea for sharing the whole truth of the gospel both at home and abroad. His approach to growing indigenous churches is refreshing.

Many would not agree with his ecumenical viewpoint, but even in this he evidences objectivity by pointing out some of the weaknesses of the movement.

Three Children of Chile

By Ella Huff Kepple

Friendship Press, \$2.95 and \$1.75

This is a story about three orphan children who live with their uncle in a factory district of Santiago, Chile. The plot concerns their efforts to find a mother. Action includes visits to church, the mission community center, and the cities of Valparaiso and San Cristóbal. These and the children's contacts with neighbors and shopkeepers help readers to observe the people in that section of Chile and the way they live.

The author, formerly a missionary to Mexico, knows how to interest children. She keeps the story moving with activities Primary children everywhere understand and enjoy.

South Americans All

By William F. Fore

Friendship Press, \$2.95 and \$1.75

This book of three stories, each about a Junior-age child in a different country of South America, emphasizes the racial variations on the continent. An introductory chapter gives a "jet-eye" view of the area and the places where the three stories occur. A simple map locates countries and major cities.

"Mario of Bolivia," the first story, is about an Indian farm boy. He learns to read at a mission school and begins to fulfil his ambition to be a truck driver. "Ester of Argentina" is the story of a girl who is a mixture of Indian, Spanish, and other European stock. She and her tailor father begin a church in their house. "Arturo of Brazil" tells of a boy of mixed Brazilian and German stock who attends a mission school where he learns to be a better farmer.

In the Time of the Condor

By Eleanor Hull

Friendship Press, \$2.95 and \$1.75

This is about a thirteen-year-old Indian boy of Ecuador and his family. They live sixty miles from Quito, which the boy has never visited. Their home is on a *hacienda* and the Indians are little more than slaves to the landowner. The family is Catholic, but the mother favors her tribal religion.

Some of their neighbors are Evangelicals and are persecuted.

The story reveals the difficult life of Indians who live in the shadow of Catholicism and colonialism. Children will, however, be mainly interested in the boy's problems when he is tormented by the landowner's son, when his older brother is injured and cured by the missionaries, when he starts to the mission school, when his brother gets into trouble and has to leave home, and when he learns that he must do right even when afraid.

This Is Latin America

By Howard W. Yoder

Friendship Press, 85 cents

The author calls this small paperbound book "a primer on Latin America." He condenses into its thirty-five pages a great deal of information about Latin America's geography, history, people, social structure, economy, politics, international relationships, religion, and outlook. Its six short chapters, illustrated with about thirty-five photographs, make it an excellent background book for mission study groups who cannot read more extensively on the subject or who need a broad view before reading more.

REVIEWS IN BRIEF

Letters to Young Churches, (Macmillan, \$1.25): the well-known translation by J. B. Phillips in a new paperback edition. It includes an introduction by C. S. Lewis on why new translations are desirable.

Cuddle Bear of Piney Forest, by Anne M. Halladay (Bethany, \$2.50): a story that teaches children some of the lessons they need to learn about obedience, respect, and courtesy; illustrated with sketches by Kurt Wiese.

Programs for Church Groups, by Verna Smith Teeuwissen (Baker, \$1.00): an excellent source book for those preparing assembly programs, messages for special emphases, Training Union programs, etc. It covers such subjects as the home, faith, the Christian's personal life, and his relationship to the church, the community, and the world.

Successful Youth Meetings, by Greenville W. Phillips (Baker, \$1.00): a brief but good presentation of a variety of material, including program outlines for special occasions, dialogues, Bible quizzes, poems, etc. It is readily adaptable to the programs of Sunday school, Training Union, and church activities in general.

Flaming Fagots, by Rosalee Mills Appleby (Broadman, \$1.50): another in the StarBook series—a reprint of the popular devotional book by the well-known missionary-author. Superior in inspiration and beauty of expression.

Ozark Oble, by Virginia Whitman (Broadman, \$2.95): a story about a fourteen-year-old mountain boy and his struggle to leave childhood and become a man.

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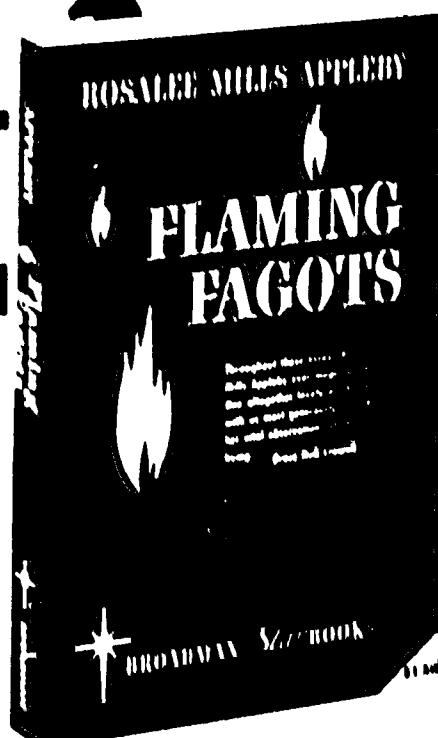
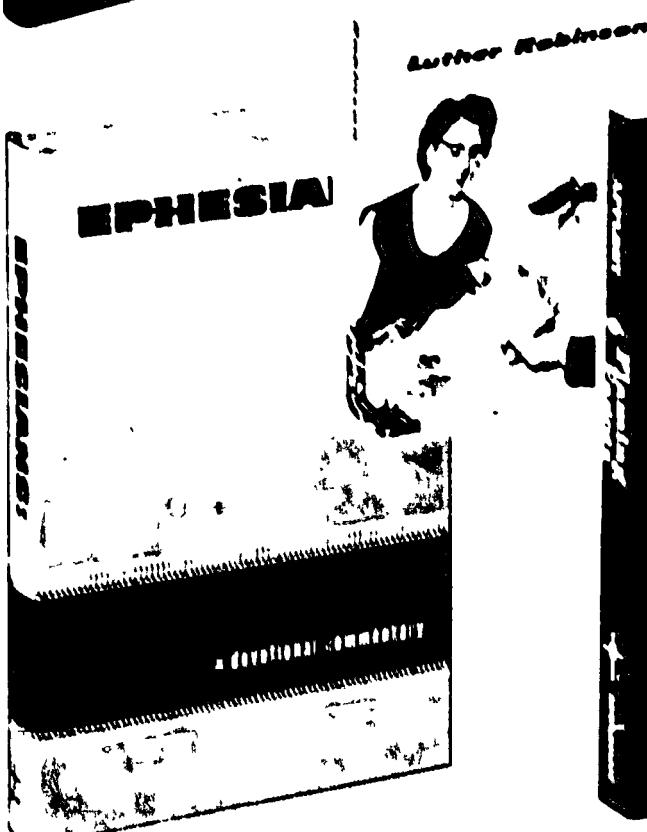
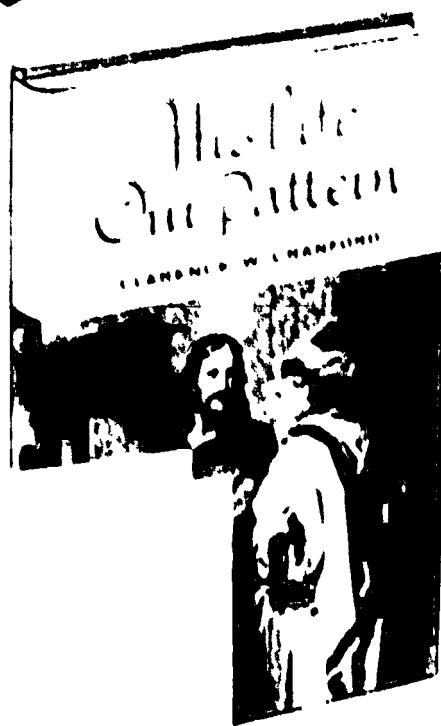
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