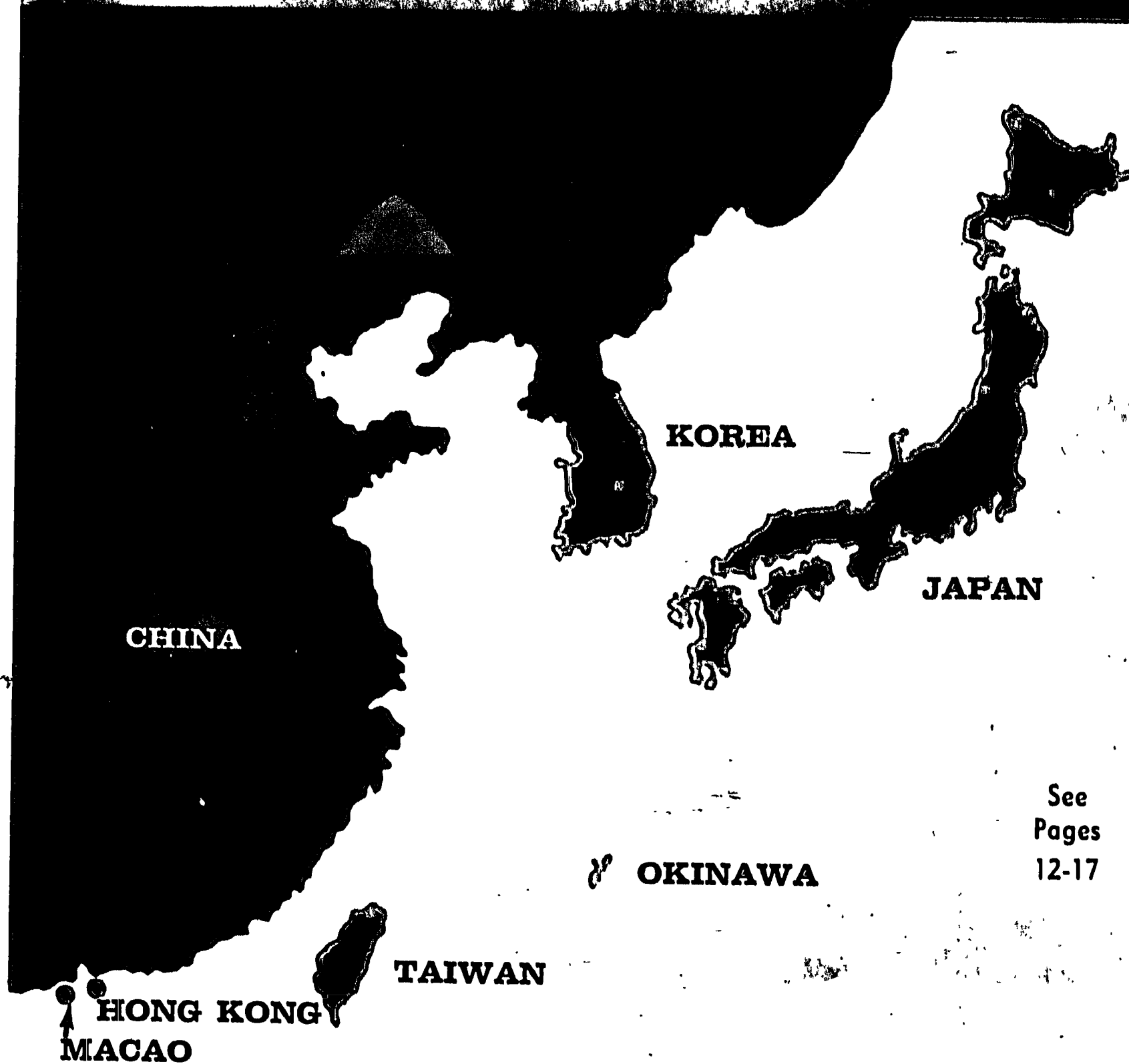


THE

Commission

EAST ASIA

MILLIONS ON THE MOVE



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1962 FOREIGN MISSION GRADED SERIES

S. B. C. HISTORICAL COMMISSION
NASHVILLE, TENNESSEE

Southern Baptist World Journal

May 1962



BY SARAH SCANLON

Educational missionary
in Guatemala City, Guatemala

“I Have Confidence . . .”

ONE SUNDAY morning on my way home from church I passed what I thought was the yellow signal of a traffic light. A policeman on the corner whistled.

He asked me why I had not stopped. I told him I had looked at the light and it was not red. He explained that since the light was out of order all drivers were to obey a stop sign at the corner.

Sunlight on the yellow signal must have made it appear to be working, I suggested. He moved back, viewed the light, and agreed at the same time cautioning me about traffic dangers.

The policeman then asked to see my driver's license. Since I never drive without it, I gave it to him right away. Handing it back, he showed me a sentence which read in Spanish, "This license expires January 9, 1962." The date was now January 14! Since it had been renewed only a few months earlier, I was quite surprised.

I explained about having renewed it on my return to Guatemala from furlough. Pointing out that I had never let a license expire before, I promised that my husband would attend to the renewal the first thing Monday morning.

The policeman said, however, that he had better keep the license to report the fact that I had failed to obey the stop sign. He asked if I were going near a certain police substation. My heart stood still. No, I did not pass that

way, I replied, explaining that I was an evangelical Christian and was returning directly home from our morning worship service.

He looked at me in silence for an eternally long moment. Then he said, "Go on your way, señora; you are an evangelical. The evangelicals keep their word. I have confidence that you will attend to the license renewal tomorrow." I thanked him and went gratefully on my way home.

His words would not leave my mind. Somewhere some time-- he had dealings with Christian people. They made a lasting impression on him.

What a tremendous responsibility we have, we who represent Christ in a foreign land! Our daily prayer is that our influence for Christ makes a favorable and lasting impression upon everyone we meet.



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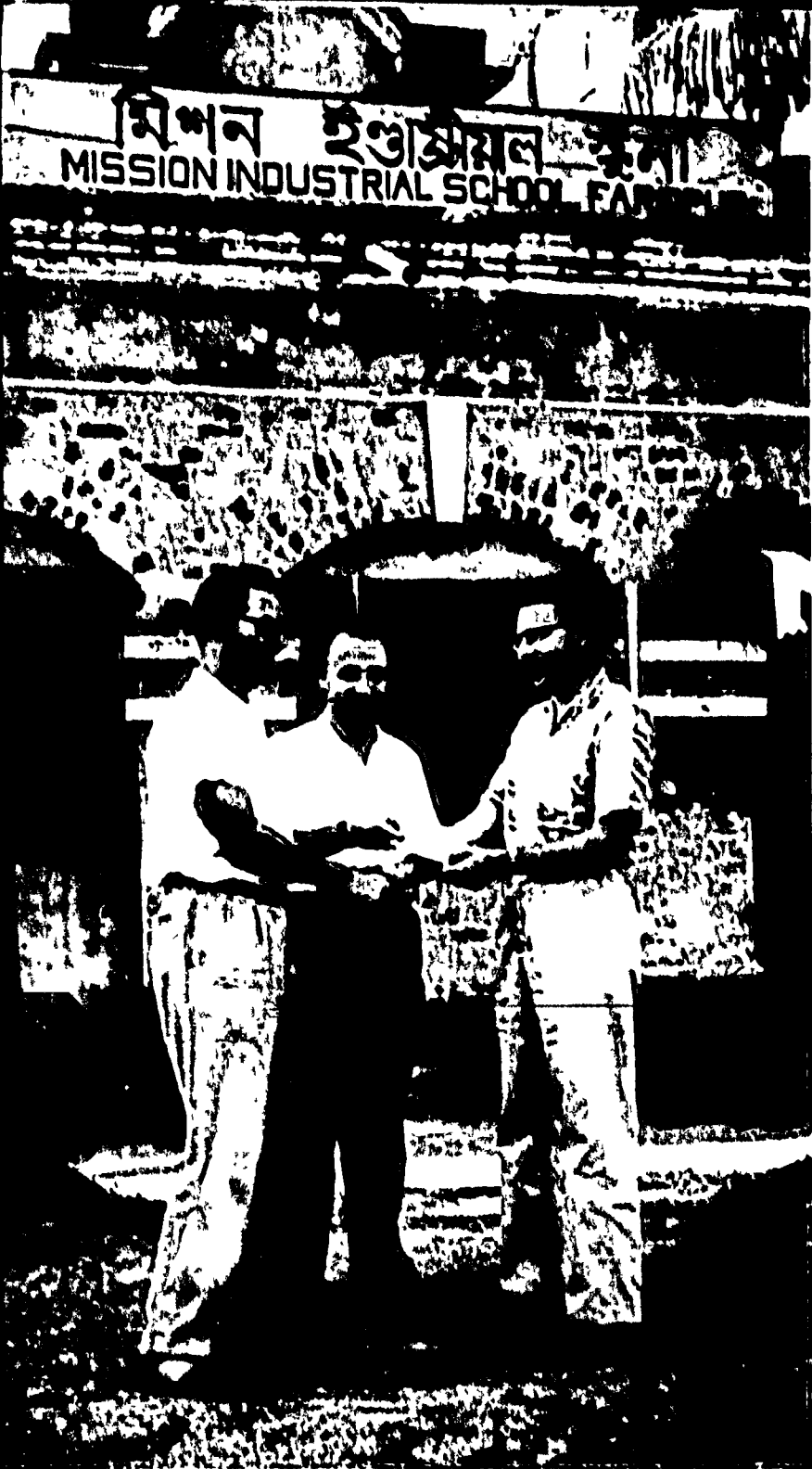
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Harold T. Cummins (left), Mission chairman, presents a check for the school to Trevor Farmilo, field secretary for the Australian Baptist Missionary Society, as Superintendent J. Frank Baugh watches.

NEW LIFE for M.I.S.

BY J. FRANK BAUGH

Superintendent,
Mission Industrial School
Faridpur, East Pakistan

AFTER OPERATING the Mission Industrial School in Faridpur on a limited basis for sixteen months, the American Southern Baptist Mission in East Pakistan is now its full owner. In April the Mission succeeded in obtaining the property for the Foreign Mission Board.

The institution was started by the Australian Baptist Missionary Society in 1910 as a small weaving school in Faridpur, located in what was then the Bengal province of India. Eight years later it was developed into an engineering and cabinet-making school and received aid from the Indian Government, then controlled by the British.

Enrolment increased from 1918 to 1939 until from eighty to a hundred students attended. Most of these were



Niren Mondal, carpentry department head (kneeling at left), helps make bedstead.

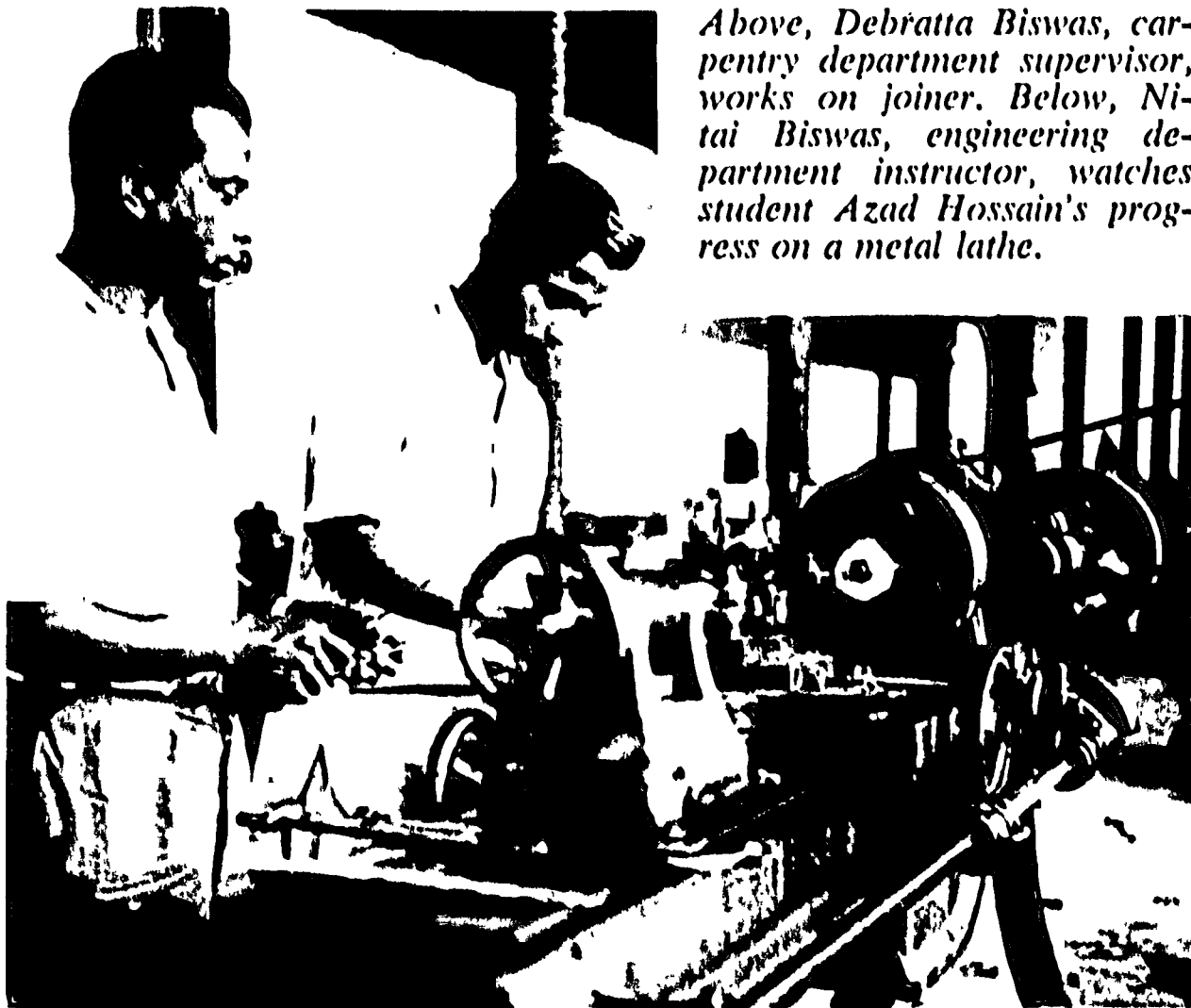


taking a three-year course, with about thirty finishing each year. Many former students are now instructors in technical schools, primarily in India.

The school became a semi-Government, semi-military training center during the 1939-45 war period, instructing as many as five hundred students at a time. When India received her independence from Great Britain in 1947, Pakistan was born from predominantly Muslim districts of India, divided into East and West sections and separated by her parent country.



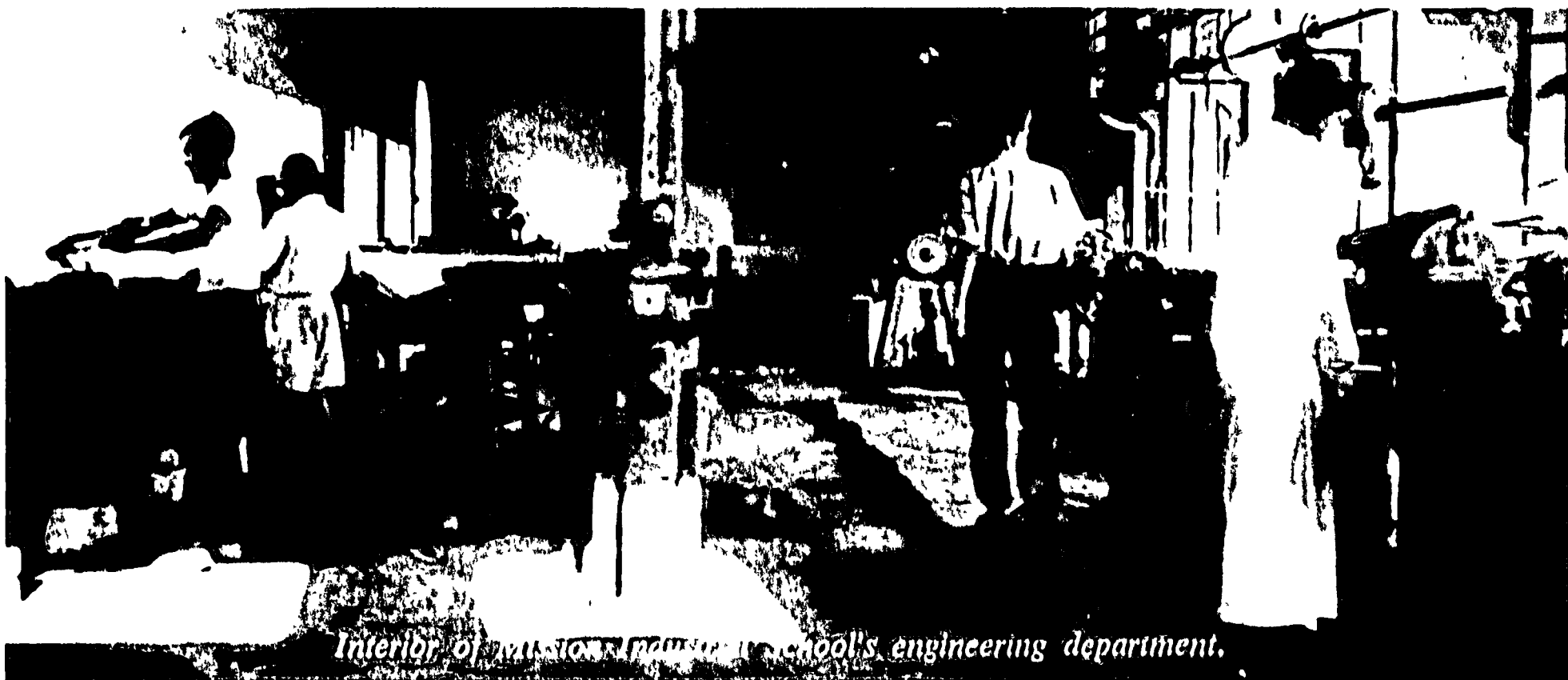
Above, Debratta Biswas, carpentry department supervisor, works on joiner. Below, Nital Biswas, engineering department instructor, watches student Azad Hossain's progress on a metal lathe.



As a result of this change Government grants were stopped, and the school reverted to a purely Mission-supported small institution.

In early 1948 the school superintendent, after forty-one years of missionary service, was arrested on a charge of misappropriating Government properties. He was cleared after about a year, and he retired to Australia. The Government had seized the property upon his arrest, however, and operated it for about three years.

Southern Baptists were able to enter East Pakistan in 1957 when the Australian Mission began leaving Comilla



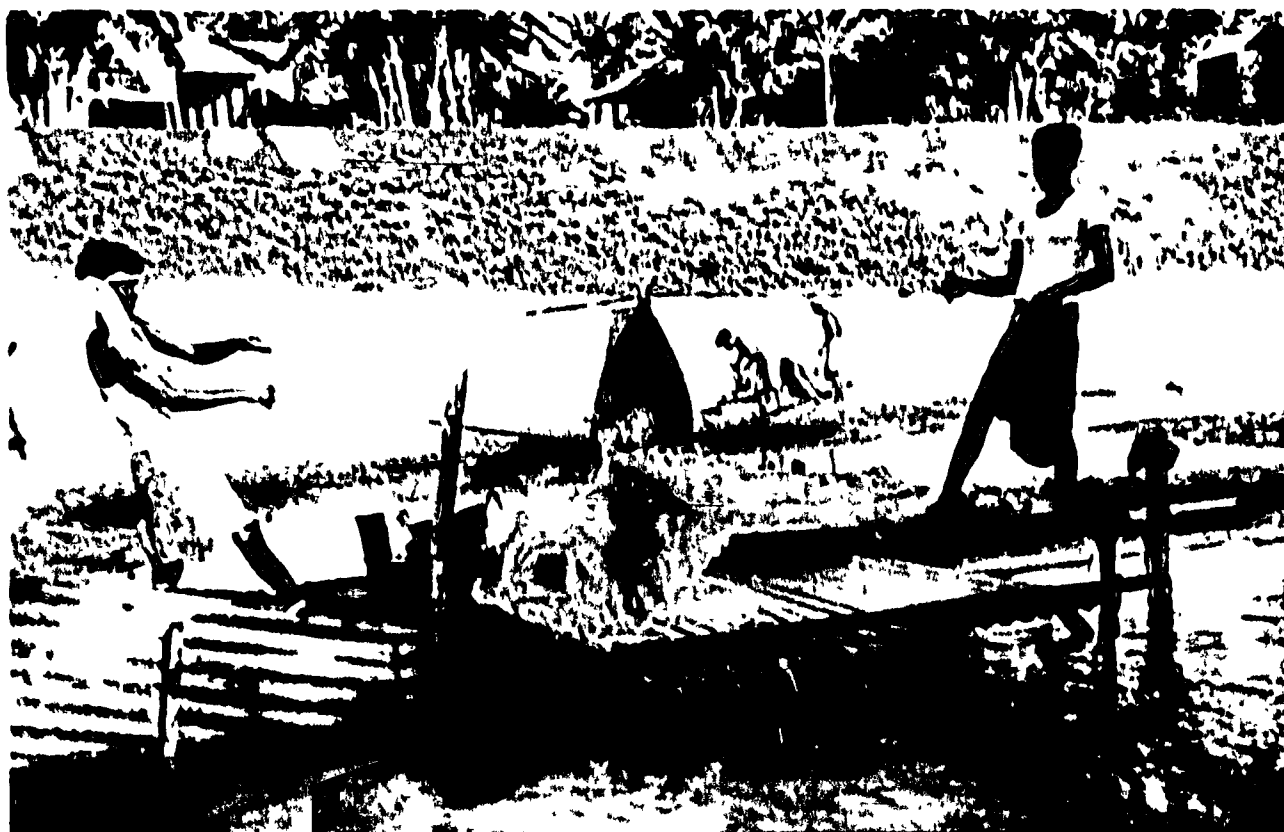
Interior of mission's technical school's engineering department.



At left, workers repair the staff hostel, which includes the kitchen and dining hall. At right, Missionary Trueman Moore supervises moving of household goods to Dacca before leaving for U.S. on his furlough.



Below, workers lift water from one side of the reservoir to the other to enable cleaning. Above, sand is removed in Pakistani fashion.



and Faridpur districts due to lack of funds and personnel. The Australians wanted some other group to take over their work, including Mission Industrial School. In December, 1960, we entered into an agreement with them to lease the school for one year.

Only now have we succeeded in acquiring ownership of the property, because of the longstanding dispute between the Australians and the Pakistani Government. We had hoped the difficulties would be solved, but as all matters are not yet settled the deed states that if the Government takes recourse against the school for past relations with the Australian Mission, the Australians are to refund to us the full purchase price.

Realizing that their relationship with the school was to cease and lacking sufficient funds, the Australians had not been able to keep it in good condition. The student living quarters, kitchen and dining facilities, and other buildings were dilapidated. Therefore, even before Southern Baptists became the owners we made many improve-

ments, but much more remains to be done.

We spent about \$4,500 last year in maintenance and \$6,000 to build up the lumber and material inventory. The payroll for about thirty employees was \$4,900. In our budget of \$20,000 we received only \$6,000 from the Foreign Mission Board. We will be given the same amount this year, but the Board's percentage of the budget will be less.

W. Trueman Moore, the evangelistic missionary assigned to the school when we began its operation, acted as superintendent for the first half of 1961. Our family was having difficulties finding a house in Faridpur, preventing our move from Dacca to take up the work as superintendent. In July, however, we moved into the house vacated by the Moores, who returned to the United States on furlough. We assumed full responsibility for the operation of M.I.S., and Harold T. Cummins became the evangelistic missionary attached to the school.

Eight students are now enrolled in M.I.S. Four of these began their training at the beginning of our first school year last July. We hope to start as many as twelve this July, six in carpentry and six in engineering. We can teach this many now without additional equipment, provided our present tools and machinery continue working. We are hoping to purchase some new equipment with Lottie Moon Christmas Offering funds.

Although we have many technical problems and difficulties concerning the number of students and their relation to the school, our biggest consideration is that of the institution's evangelistic potential. While M.I.S. does train young men to earn their living and provides products and services for the people of Faridpur, its primary



A timber supplier checks his order as a student and staff members measure delivered logs. At right, logs are sawed into planks on a gantry.

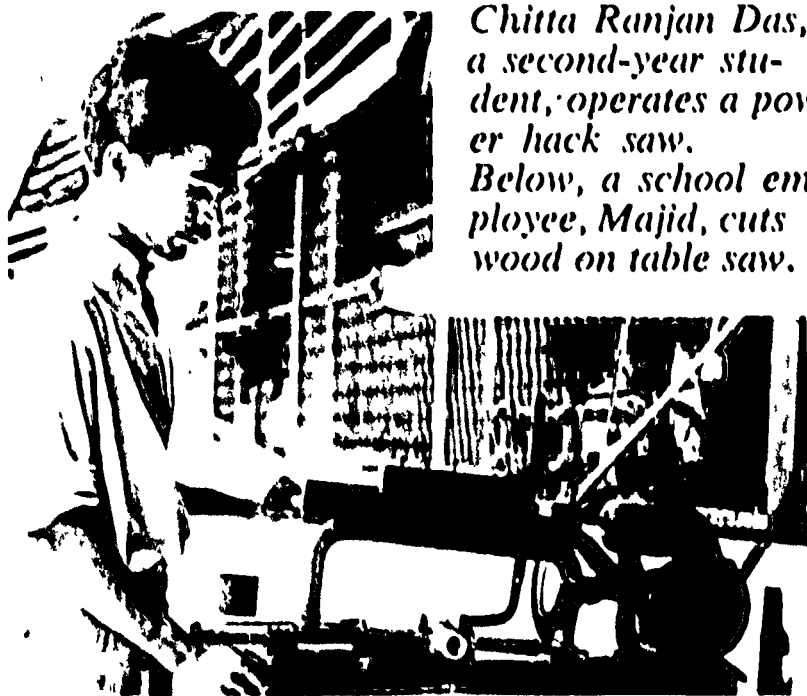
purpose is to be instrumental in the salvation of many persons through the preaching of the gospel.

Harold Cummins, supervising the evangelistic program, has established morning devotions and evening prayers. These are conducted by the nationals, who usually teach a book or lead a Bible or doctrinal study. All students and staff members are required to attend morning devotions,

while evening prayers are for students in their living quarters.

As an example of the school's evangelistic effectiveness, six people made public their acceptance of Christ as Saviour when Hiru Sircar, our language teacher, preached on "God's Gift to Man" in a special service last December.

In addition to campus evangelistic services, M.I.S. staff members com-



Chitta Ranjan Das, a second-year student, operates a power hack saw. Below, a school employee, Majid, cuts wood on table saw.



P. K. Dey, head polisher, puts finishing touches on furniture.



prise the major portion of the evangelistic workers who go with Mr. Cummins on preaching trips to the many villages around Faridpur. Since last July more than thirty-five villages have been reached with the gospel. Some have been visited as many as eight times, and a definite interest in Christianity has been shown in at least two of them. We are praying that the people in these and other villages may, in a mass movement, turn from their Hindu or Islamic beliefs and come to accept Christ as Saviour and the Bible as their guide.

Our evangelistic efforts are being constantly expanded. Whether they are enough in quality and quantity to accomplish our purpose, only time will tell.

This, then, is the past, present, and hope for the future of your Mission Industrial School. Whether our goals are reached depends not only upon the school's superintendent, its evangelistic missionary, and our Baptist Mission in East Pakistan but also upon the Foreign Mission Board and each member of Southern Baptist churches. As you give of your money, time, and prayer to the missionary program you will be doing your part in assuring that the work of the Lord is accomplished through this institution.

Below, M.I.S. office building. At right are Nikol Ranjan Mondal, order clerk (foreground), and Promode Halder, bookkeeper, with Rajjab Ali, general worker.



Mozahar Munshi, pastor of Faridpur Baptist Church, leads morning devotions for students and staff members in the combined chapel-classroom.



Missionary Cummins, George Chowdhury, and Elias Khan (in window) prepare to leave on a preaching trip to a village in the Faridpur District.



Encounter with the Father of the Bride

BY PAT H. CARTER

Professor in Mexican Baptist
Theological Seminary, Torreón, Mexico



YOUNG MAN IN LOVE—eyes south! If you have found the girl of your dreams but dread that interview with her father, allow me to introduce you to Mexico's "John Alden Committee."

Long before Miles Standish made the fatal mistake of sending his best friend to propose to Priscilla for him, the "John Alden Committee" was an established custom in the land of the tortilla.

Personally, I think it's a wonderful idea.

I was introduced to this answer to a young man's prayer shortly after coming to Torreón to teach in Mexican Baptist Theological Seminary. One morning during my eight o'clock New Testament class I noticed that a student, Primitivo Escobar, was very nervous. At the close of the class I discovered why. He had a problem.

"Professor," he said hesitantly, "I want to ask you a very special favor."

"Yes?" I responded cautiously.

"Could you speak in my behalf to the father of my *novia* (sweetheart)?"

"Why, what is wrong—is there a misunderstanding?"

Grinning, Primitivo assured me that his request had nothing to do with a misunderstanding. He would explain the details later. All he wanted at the moment was my promise to co-operate.

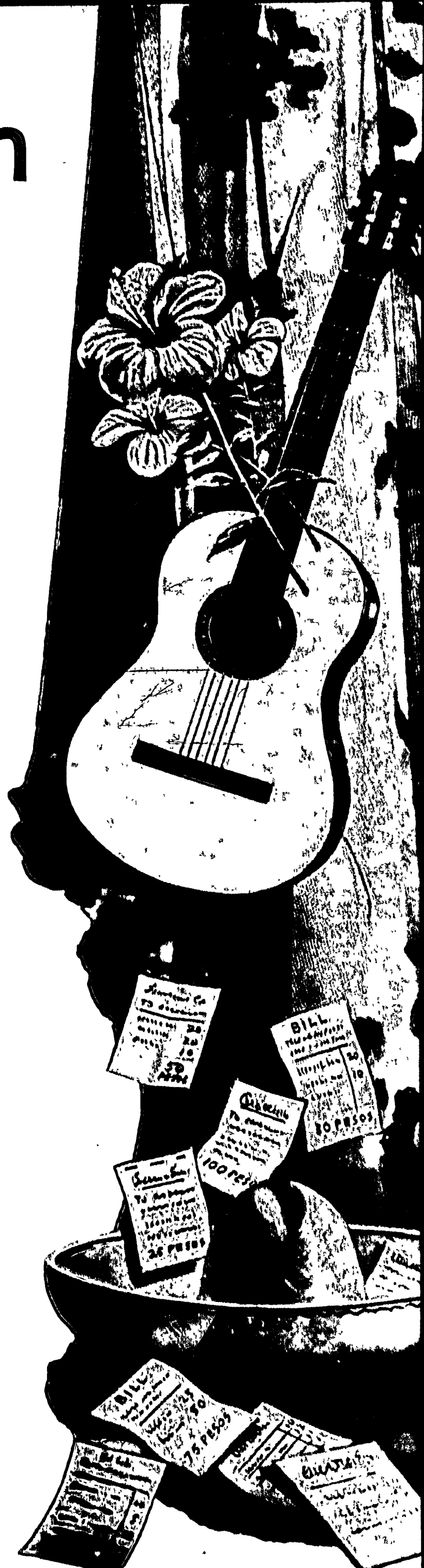
Somewhat nonplussed, I agreed.

A few days later I learned the meaning of Primitivo's request. He had bestowed upon me a special honor. I was to be a member of a committee to request, in his behalf, a señorita's hand in marriage. I was to take part in one of Mexico's oldest and most honored customs.

No one seems to know the origin of the idea, which amounts to a variation of the John Alden episode. Why, it is reasoned, should the poor suitor, already nervous at the prospect of the frightening new responsibility he is assuming, have to face the ire of his prospective father-in-law? Why not give his friends the honor of convincing the father that his daughter is being offered the chance of a lifetime?

On Sunday afternoon a few weeks later, our committee set forth on its mission. Señor Rivadeneyra, a city official, was "president" of the group. The other member was Señor Urrutia, custodian of the seminary buildings. Both are faithful members of Calvary Baptist Church.

Tlahualilo, our destination, is a city of seven thousand, about fifty miles north of Torreón—at the very end of a desert road. En route my companions entertained me with hair-raising, side-splitting stories of adventures they had previously experienced as members of "John Alden Committees"—of fierce pistol-toting papas, weeping





A typical "John Alden Committee" attempts to convince a girl's father of her suitor's worthiness as a husband.

mothers, sweating swains, and swooning señoritas. By the time we arrived I was immersed in a mixture of dread and curiosity.

We knew very little of the man we were to interview. We had heard that he was one of the more substantial members of the community but seldom accompanied his wife and children to church.

Primitivo was waiting for us at the big adobe church. He was the typical nervous suitor—alternately jovial and suspensive. He led us to the home of his prospective bride, Conchita Luévano. She was nowhere to be seen. Nearly prostrate with foreboding, she had locked herself in her room.

The father, having no inkling that his daughter's relationship with the pastor had arrived at such a serious stage, was unaware of our presence. No, the mother informed us, he wasn't at home. He was at the family dairy. Yes, she would be glad to take us to him; but she would prefer to leave us at the gate and allow us to introduce ourselves, as he was usually cross when someone interrupted his work.

Casting Primitivo a reproachful glance, I trailed my two friends and Señora Luévano to the dairy. What a setting for a quiet conversation! At the gate was the village well, which appeared to be the equivalent of an American corner drug store. Half the young people of Tlahualilo were stand-

ing about, laughing and joking. A few steps inside the gate was the dairy's "door bell"—a fierce German shepherd dog straining at his leash, growling, and snapping.

Respectfully detouring this receptionist, we arrived at the barn and introduced ourselves to its proprietor—a giant of a man with the ruddy complexion and bluff exterior of one whose world is the outdoors. I felt thankful that I was not president of our committee.



SEÑOR Rivadeneyra began to explain in the formal, roundabout way of polite Spanish, the purpose of our visit. The dog started barking. Our spokesman waited, then began again. Sr. Luévano excused himself to wait on a customer. Thus continued the conversation for some twenty minutes.

We never managed to progress beyond the innocuous introduction: "Señor, we are honored to find ourselves in your presence this beautiful afternoon with the purpose of. . . ." At that point something always happened—the dog would bark, someone would call, or there would explode a peal of laughter from the vicinity of the well.

At last it became obvious to all of

us that we would never be able to accomplish our mission in the midst of such bedlam. It was agreed that we "John Aldens" would return to Sr. Luévano's house and that he would join us as soon as possible.

Primitivo observed our arrival at the house with marked gloom. Such an early return could mean only one thing—disaster. Fathers do not give up their daughters after only twenty minutes of conversation—not in Mexico, at least.

After allowing him a few moments of suspense we explained the reason for the delay. With an agonized sigh, he returned to his pacing on the patio.

Half an hour later we were seated in the family parlor: the committee, Sr. Luévano, and—as no more than a spectator—his wife. Conchita had not yet found strength enough to present herself.

Sr. Rivadeneyra again launched into his speech, repeating his formal introduction. He then extolled the virtues of married life and presented the excellencies of Primitivo's character—his honesty, dependability, and industry.

Sr. Rivadeneyra also wove into his argument a vital Christian testimony. He was certain, he said, that his host had observed what fine husbands evangelicals (Protestants) make—no squandering of money, no gambling, no running after bad women. For the

first time our client showed a reaction, slightly nodding his head.

After forty minutes, our spokesman paused. Conchita's father made no comment. A glance in the direction of Sr. Urrutia, the other committee member, spurred him into action to deliver his twenty-minute speech.

Again we waited. Still no comment from the father. Either he was searching for a polite way to tell us his daughter was not available, or was waiting for me to play my part in the drama. I recounted for ten minutes the virtues of Conchita's sweetheart from the viewpoint of a seminary professor.

Arguments completed, we awaited the verdict. We had spoken for more than an hour. We had used every possible argument to persuade the man. Now it was his turn to speak. What would he say?

"Do you have any questions, sir?" asked the president.

Our client shook his head. His wife ventured a nervous observation to the effect that her daughter was unworthy of a minister's love.

We waited. At last the father sighed, passed a hand over his eyes, and said, "Pues, está bien" ("Well, it's all right").

The master of the home had spoken. As if by magic, the quiet house came to life. From the other rooms appeared Conchita's four married brothers, their wives, and an assortment of children. Someone called Primitivo, smiling uneasily as he came in.

Last of all came the subject of our agonizing session, Conchita herself. My, I thought, if we had seen her earlier we would have been more eloquent. Primitivo was a fortunate man!

In anticipation of the happy ending, a betrothal supper had already been prepared—a delicious five-course meal of *sopa de arroz* (rice casserole), goat soup, fried beans, *mole* (a Mexican sauce), and sweetbread.

I reminded myself that Primitivo was not the only one who had reason to be thankful. He had won a lovely Christian bride, but did the future father-in-law realize how fortunate he was? His counterpart north of the border would already have been preoccupied with thoughts of the heavy expenses ahead—the wedding gown, the trousseau, the reception. Not so here. According to Mexican custom, the groom must pay all expenses!

Well, why shouldn't he? The object of the "John Alden Committee's" services is well worth it.



Above, Primitivo and Conchita exchange vows. Below, the newly married couple slices the wedding cake.

By JAMES D. CRANE

Photos by Harold E. Hurst

Field Representative,
North Field, (Latin America),
living in Torreón, Mexico

The True Adventure of an Anonymous Missionary Mule



AN ANONYMOUS mule was a missionary recently in Honduras. Across the centuries the Holy Spirit has used such unlikely instruments to open doors for the gospel witness.

I emphasize anonymous, because other missionary mules in Honduras have been distinguished with names.

Nicodemus, for example, has been transporting Baptist preachers with the message of salvation across mountains and ravines to otherwise inaccessible villages for several years. And when Nicodemus wasn't available, Jezebel was there to take his place.

But neither Nicodemus nor Jezebel

had the privilege of opening the door in the village of San José. That honor fell to an unknown animal.

It happened when Missionaries Harold E. Hurst and Arthur R. Haylock, together with a Honduran Baptist Theological Institute student named Miguel, were making a circuit-riding visit to rural mission points. Planning to reach a village for an evening service, they paused for a brief rest stop in San José and continued on their way.

Before long, however, they were overtaken by mounted policemen armed with long *machetes* and were ordered to return to San José. It developed that the mule, which one of the evangelists was riding, was not only anonymous but stolen — so alleged some of the local citizenry.

Due processes of law in Honduras have a marked tendency to be time-consuming, so it is not surprising that the matter could not be dealt with until the next day. Meanwhile, the mission-

Miguel talks with farmer who rented anonymous mule to the evangelists.



THE COMMISSION



Above, the rented room next to jail where the trio was held. At right, Miguel witnesses to a local policeman.



Following up the opportunity opened by the jail experience, a student from Honduran Baptist Theological Institute gives a tract to a San José housewife and invites her to services. At right are boys who have accepted Christ.

aries were held in custody by the village authorities. Like the centurion of Acts 24, they treated their captives with consideration, letting them stay under guard in a rented room.

An unflinching characteristic of a true missionary is that he tries to see an opportunity in every hindrance. These Baptists were no exception. Having passed the word by means of curious bystanders that they intended to conduct a preaching service, the trio struck up a vigorous song which soon attracted some eighty people.

Mr. Hurst told the crowd how happy the prisoners were to be in the village, and he gave his personal testimony of conversion. After more singing, the In-

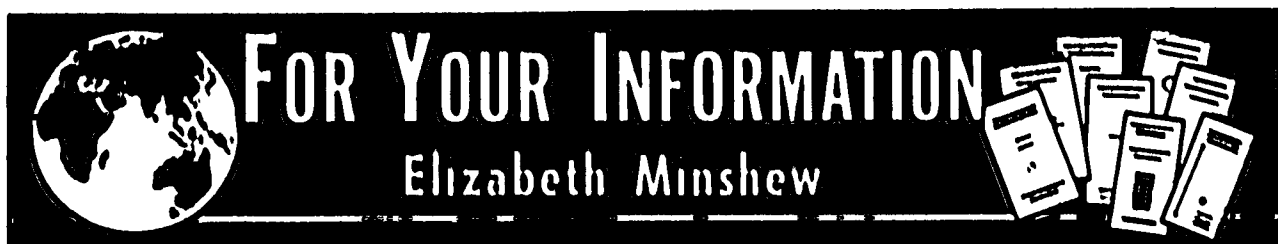
stitute student gave a fervent evangelistic message. As a result, nine people made public professions of faith in Christ as their Saviour and Lord.

After a night on the wooden benches provided for their comfort, the group awaited the arrival of the man who had rented them the mule. It was established that the animal had not been stolen after all, and the missionaries were allowed to resume their journey.

But San José, a village of between a thousand and fifteen hundred inhabitants—most of whom apparently had never heard the gospel—will never again be the same. Nine people have found the Lord, and a new Baptist witness has been established.

"Missionary Kid" Danny Hurst rides Jezebel, a "Lottie Moon mule."





This year, let's learn about **EAST ASIA — *MILLIONS ON THE MOVE***



EAST ASIA is the home-of masses of people who are on the move in our day. No other world area of similar size comes anywhere near it in population. Already it has played a significant part in world history, and for the long future its share in the shaping of world events may well be of supreme strategic importance.

East Asia was the first area of Southern Baptist mission work. At the time of organization of the Southern Baptist Convention, China was designated as our first mission field. Japan became a mission field over seventy years ago. Therefore, Southern Baptists have been fairly well acquainted with East Asia. During the past few years, however, so many changes have come in our mission efforts that much of what is happening now is entirely new to us.

At present, with mainland China closed to missionaries, we are working in six countries or territories: Korea, Japan, Okinawa, Taiwan (Formosa), Hong Kong, and Macao. More than half our Orient missionaries serve there.

Winston Crawley
Secretary for the Orient

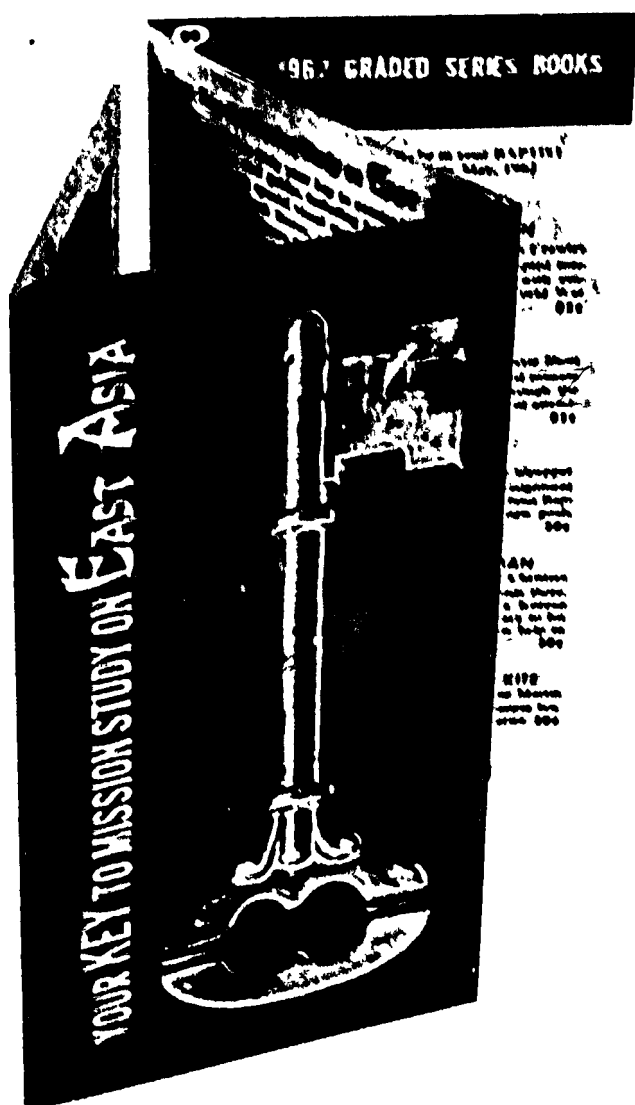
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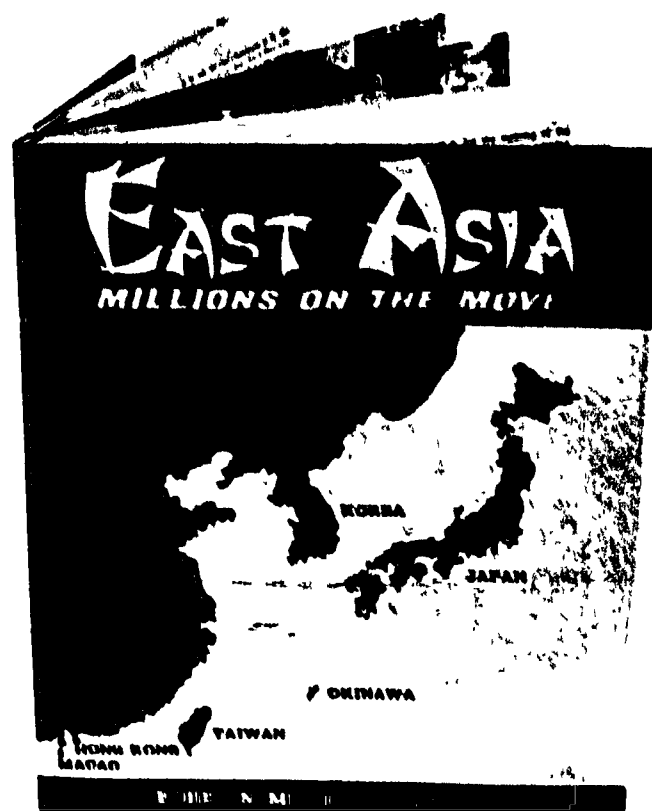
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A table on the back cover pinpoints articles from the mission fields of East Asia appearing in the 1959-61 issues of THE COMMISSION, enabling mission study leaders to easily locate pertinent supplemental information.



Your Mission Study Map on East Asia

This colored map highlights the countries to be studied in the five Graded Series books on East Asia. Demographic information on each country gives the leader concise, factual information about the population, the number of missionaries, churches, and national workers, types of Baptist institutions, and the year of entry for Southern Baptist mission work. The locations of missionaries and centers of the Baptist witness in each country are labeled by names of the cities and towns.



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

Let's look at **EAST ASIA** through Graded Series books

SOUTHERN BAPTISTS will turn their eyes toward East Asia through the 1962 Foreign Mission Graded Series. Adults will focus their attention on Taiwan (Formosa), Hong Kong, Macao, Korea, Japan, and Okinawa, while Young People will concentrate on Hong Kong and Macao, Intermediates on Taiwan, Juniors on Korea, and Primaries on Japan. With the exception of Japan, all the countries are areas entered since 1948 as a result of the withdrawal of Southern Baptist mission work in Communist China.

The study books are published by Convention Press and available now at the Baptist Book Store serving your state.

New Frontiers in an Old World By Winston Crawley. 85 cents

In the Adult book, written by the Foreign Mission Board's secretary for the Orient, the first chapter gives a general background of the area, compares the religious picture of the modern East Asia with that of the old, and enlarges upon the responsibility and challenge of entering new mission fields when Christianity's doors are closed in other areas.

The second and third chapters deal with Taiwan, Hong Kong, and Macao, where millions of Chinese who left the mainland of China with the advent of communism are making a new life. The fourth and fifth chapters tell of mission work in Korea, Japan, and Okinawa. A short sixth chapter sums up, dealing with the question: What next in East Asia?

Every phase of Southern Baptist mission work is touched upon. A map of each country is included, showing mission stations.

Dr. Crawley, who wrote the book during a year's residence in East Asia,

presents his material in a concise, highly readable manner. He makes the study of "new frontiers in the centuries-old Far East" fascinating and informative.

Fragrant Harbor By Jaxie Short. 85 cents

The Young People's book takes them to Hong Kong and Macao to meet Orchid Luk and her college and seminary friends. Written from the true-to-life adventures of a Chinese student in Hong Kong Baptist College, this story is typical of many Chinese Baptist young people in Hong Kong who have left the China mainland to escape Communist persecution and secure higher education in one of the Baptist schools.

Through Orchid's experiences the reader takes a sightseeing tour of Hong Kong, visits Southern Baptist mission centers, goes on mission assignments with Orchid to various Sunday school areas and refugee settle-



ments, attends an elaborate Chinese wedding, and meets a number of Orchid's friends who have experienced family persecution and hardship as a result of their Christian faith. In general, the reader sees something of what it means to be a Christian young person in Hong Kong in these critical times. At book's end, he wishes — with Orchid — that he were triplets in order to try to meet the multitude of spiritual needs.

The missionary author of the book teaches in Hong Kong Baptist Theological Seminary and Pooi To middle school for girls.

To Tell the Truth

By Donal Culpepper. 50 cents

In the Intermediate book, the Southern Baptist Press Association asks foreign news correspondent Bill Ruskin to write an article on the denomination's mission work in Taiwan. He scorns the assignment at first, being skeptical of foreign missions. Later he reconsiders, deciding to make the report an investigation into missions.

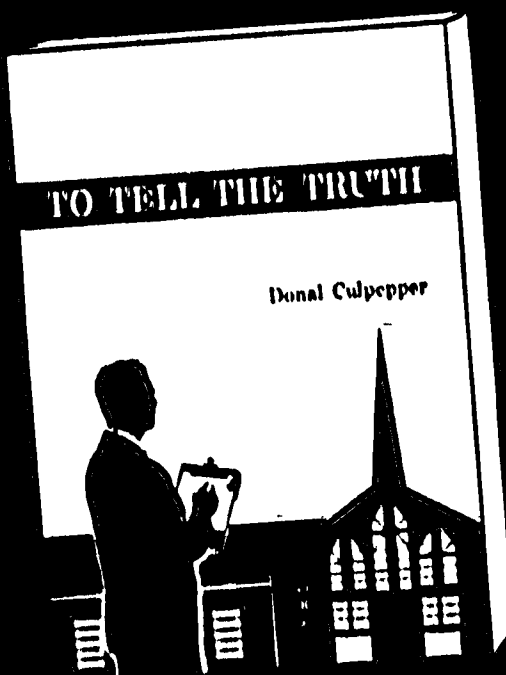
"The man in the church pew deserves to know what his dollars buy. I'll leave no stone—or pulpit—unturned until I know the facts about missions in Taiwan," he resolves.

First he visits the Taiwan Baptist Mission office and chats with Treasurer Harry Raley, who informs him that the greatest need is for more missionaries. Mr. Raley then takes him on a tour of the modern, three-story office building, which houses a book store, visual aids library, conference room, recording room, kitchenette, recreation hall, and various offices. By the end of the visit, Bill has to change some of his outmoded ideas of missions.

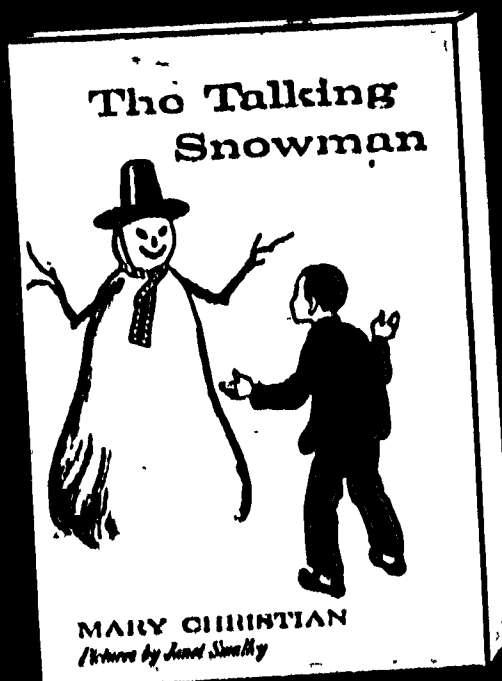
In his effort to tell the truth, the correspondent visits many parts of the country during his investigation and observes the Chinese way of life firsthand. He interviews more than a dozen missionaries stationed in Taiwan, and the results are soul-shaking. Not only is he made to see foreign missions in a different light, but he is compelled to make a definite commitment regarding his own part in the world mission effort.

Donal Culpepper, the book's author, is a missionary and the wife of Charles L. Culpepper, Jr., of Taiwan Baptist Theological Seminary.

Intermediates . . .



Juniors . . .



Primaries . . .



The Talking Snowman

By Mary Christian. 50 cents

Who ever heard of a talking snowman? Juniors will meet one in this book about Korea and a Korean boy who wants to study to be a teacher.

Twelve-year-old Do Jai and his friend Bok Nam build a snowman and introduce him to their missionary friend. Almost immediately, wonderful things begin to happen. How the "talking snowman" helps Do Jai realize his desire to go to school is told effectively by the author, who is missions book editor at the Baptist Sunday School Board.

Juniors will share with Do Jai many Korean customs and will particularly enjoy the swing and kite-flying contests. Impressive drawings by Janet Smalley contribute handsomely to the book.

Kenji and the Lost Kite

By Anne Martin. 50 cents

Primaries will go to Japan via this picture storybook of Kenji, whose father made him three fish kites to celebrate Boys' Day. When the largest kite is discovered missing the day before the big celebration, Kenji enlists the aid of his friend John, son of missionaries, in his search.

After looking in many places—including the cooky shop, drugstore, fish market, and shrine grounds—they find it unexpectedly in the home of a sick friend they visit one Sunday after church. The kite had blown away during a big wind. As the boys and girls in John's Sunday school class help Kenji put up his kite, Kenji promises to go to Sunday school every week.

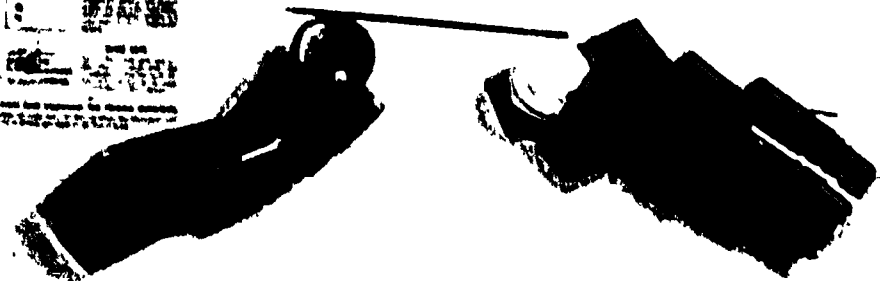
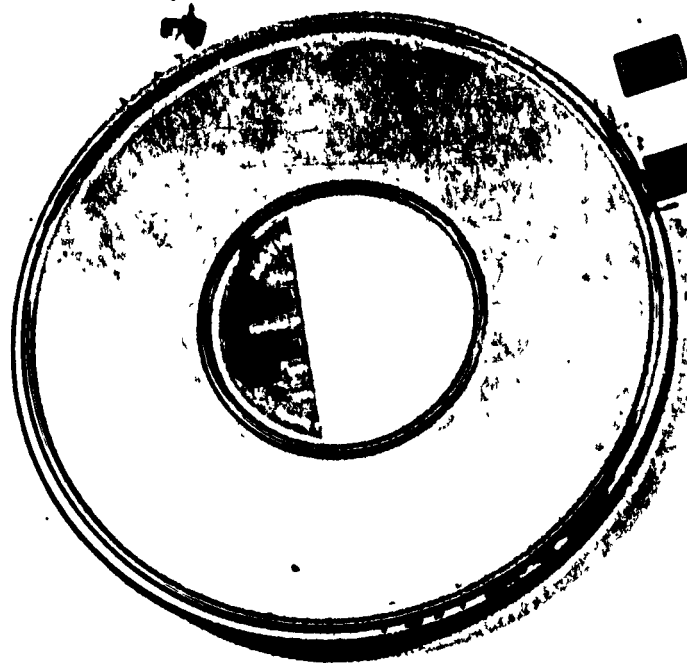
Photographs by Missionary Morris Wright illustrate the book.

TEACHER'S GUIDES

Each study book has a teacher's guide which may be secured from Baptist Book Stores at 25 cents each. The Adult guide was written by Sara Mullins, the Young People's by Saxon Rowe Carver, the Intermediate by Joan Neal, the Junior by Helen Conger, and the Primary by Floy Barnard.

The Primary guide contains five additional stories by Anne Martin for the teacher to tell.

JAPAN



Visual Aids on East Asia illustrate foreign mission study

THE 1962 foreign mission study will give Southern Baptists stories of people—missionaries and nationals—people with ideas, alive, on the move—people reflecting the tensions and confusions characterizing East Asia today. There are stories of heroism and fruitful labors, of heartbreak and frustration.

Visual aids supplementing the 1962 Foreign Mission Graded Series study books will change words into pictures and let you see something of the life of the people and the work of the missionaries among them.

The countries (Korea, Japan, Okinawa, and Taiwan) and colonies (Hong Kong and Macao) in which these people live comprise only about one-sixteenth as many square miles as we have in the United States. But in terms of population

it is a far different story, for living in this area are about 133,000,000 people—three-fourths as many as in our own vast nation. When we think of the significance of these countries and colonies in the world today it is practically impossible to exaggerate their importance.

In each land a special photographic project has resulted in sets of slides on the life of the people and on Baptist work. Each set has a utilization guide, and identification data is imprinted on the mount of every slide. The eight-slide sets sell for \$2.00 each.

Other visual aids, which will be helpful as interest stimulators for all age groups or as features to introduce or conclude the week, are:

Motion Picture:

Yet Shall They Live (\$5.00 rental)

Filmstrips:

World Evangelism in East Asia (\$3.50)

Life Under the Rising Sun (\$3.50)

The picture book, *Japan in Pictures* (\$1.00), furnishes an abundant supply of flat pictures to use as interest centers, teaching pictures, and illustrations for posters advertising the week.

Order all visual aids on East Asia from the Baptist Book Store serving your state, rather than from the Foreign Mission Board.

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MORRIS WRIGHT, JR.



SLIDE SETS

All the East Asia slide sets are new, with eight slides and a utilization guide in each. The sets sell for \$2.00 each through Baptist Book Stores.

The Talking Snowman

A supplement to the Junior book, this set visualizes the characters and life situations presented in the book.

LIFE IN EAST ASIA

These sets portray the living setting into which the Baptist witness is projected in East Asia:

Life in Japan (Primary, Adult)

Life in Korea (Junior, Adult)

Life in Taiwan (Intermediate, Adult)

Life in Hong Kong (Young People, Adult)

BAPTIST LIFE IN EAST ASIA

These sets provide illustrations of the Baptist witness in East Asia:

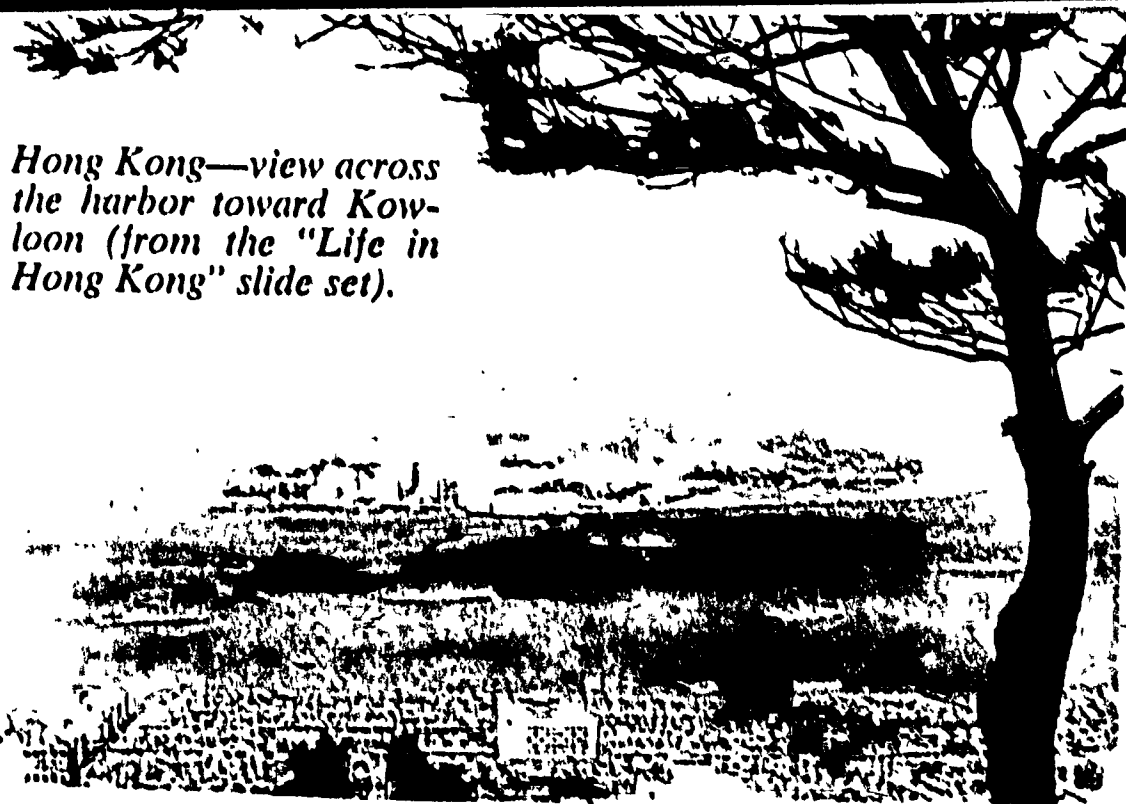
Baptist Life in Japan (Primary, Adult)

Baptist Life in Korea (Junior, Adult)

Baptist Life in Taiwan (Intermediate, Adult)

Baptist Life in Hong Kong (Young People, Adult)

Hong Kong—view across the harbor toward Kowloon (from the "Life in Hong Kong" slide set).



At left, Missionary Coleman D. Clarke talks with Pastor Kiyoki Yuya in Tokyo, Japan. At right, a patient presents a prescription for filling at Wallace Memorial Hospital in Pusan, Korea. Both photos are in the filmstrip, "World Evangelism in East Asia."



Farmers harvest rice near Kaohsiung, Taiwan (a scene from "Life in Taiwan" slides).

FILMSTRIPS

World Evangelism in East Asia

(15 minutes, color; sale only, \$3.50 with manual; order from your Baptist Book Store)

Prepared especially as a supplement for the Adult book, *New Frontiers in an Old World*, this filmstrip includes sections that may also be used in classes for Young People and Intermediates.

Life Under the Rising Sun

(15 minutes, color; sale only, \$3.50 with manual; order from your Baptist Book Store)

This is Japan with all the flavor of the cultural and religious heritage of its people. Teachers in the Primary study will also find it helpful to adapt the Adult-level narration in the manual for their classes.

MOTION PICTURE

Yet Shall They Live

(28 minutes, color, sound; rental \$5.00; order from your Baptist Book Store)

The fruitfulness of missionary labors is visualized in this story of a young Japanese woman. She breaks through all the cultural and religious barriers to respond to the leadership of the Holy Spirit and follow Christ as her Saviour.

PICTURE BOOK

Japan in Pictures

(24 pages, black and white; sale only, \$1.00; order from your Baptist Book Store)

Here are teaching pictures and illustrations for posters and interest centers for the study on East Asia. Adult and Primary classes will find these pictures especially helpful.

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Editorials

Looking at Foreign Missionaries Through a World Traveler's Eyes

BY W. R. HEADDEN

Rear Admiral, U.S. Navy (Retired), Tiptonville, Tennessee

(EDITOR'S NOTE: Admiral Headden and his wife visited twenty-eight countries of the Orient, Near East, and Europe from last September through February. "As an officer of the U.S. Navy I have traveled extensively," he explained, "but the recent trip was my first travel as a full-fledged U.S. citizen tourist." He wrote this article "as an expression of my appreciation of Southern Baptist missionaries," and his observations concerning governmental relationships abroad are his own views and do not necessarily reflect the opinions or policy of the Foreign Mission Board.)

ONE OF THE MAIN purposes of our around-the-world tour—in fact, the primary motivation—was to see, meet, and converse with foreign people . . . to learn more about their attitudes. But we knew, drawing from past experiences, that we could not expect to visit the "average" person solely with the assistance of our diplomatic personnel.

As we considered ways of meeting people it dawned upon us that we might contact some of our missionaries. We reasoned that if they were mature and dedicated, if they were versed in the language of the people, and if they were of considerable experience in their assignments they indeed could be the sources—or the way to the sources—of the information we sought.

We did contact Southern Baptist missionaries and those of other denominations. They were our guides to many very wonderful and interesting people, from whom inspiring information flowed easily. Unfortunately, we do not have missionaries in each country we visited, and in a few instances circumstances prevented our meeting them.

We were able to converse either in English or in the nationals' own languages with interpretive assistance of the missionaries. These associations revealed personalities, stories, and performances which not only provided information concerning the peoples' attitudes but also enlightened us regarding our own shortcomings as Americans in the field of human relations and, in some very important aspects, the moral wrongness of our doings.

Most Southern Baptists are not as familiar with the work of our missionaries as they might be. Many, I suspect, give little considered thought to this aspect of their churches. Prior to our trip my own knowledge was almost totally lacking. I sincerely wish that all mature Southern Baptists could have observed, along with us, the dedicated effort their missionaries are putting forth.

We observed missionaries giving their entire days and much of their nighttimes to the spiritual and emotional wants and needs of the people.

We observed missionaries energetically aiding people by word and deed in their economic struggles, albeit the missionaries involved knew that the struggles are of never-ending length.

We saw missionaries intelligently guiding fellow Christian brethren in their administrative and operational tasks, encouraging them to greater and more concentrated effort without offending or detracting from their initiative.

We saw missionaries working diligently and with passionate dedication to establish schools, preaching points, missions, and churches. In this observation, as in others, there is great urgency to the missionaries' attitudes.

We observed the dedication and compassion with which medical missionaries performed their humanitarian duties in areas of physical welfare and health restoration.

We saw missionaries effectively operating schools—some with enrolments of thousands, yet with no school buildings, and others with only makeshift sheds.

Observing the results being attained by these missionaries causes one to wonder why persons in high places of our Government cannot find more effective and worthwhile ways to expend the billions of dollars the U.S. Congress obediently appropriates for foreign aid each year. The answer is simple: dedication and honesty—degrees of dedication and honesty, if you prefer.

Maybe the missionaries have just the right amount of "not enough." If so, I suggest that the Government's foreign aid programs be similarly frugalized.

I've observed many people doing jobs expertly during my military career. Likewise, I've seen many people doing their assigned tasks poorly. As I understand good and bad performance, I declare that the job our foreign missionaries are doing, individually and collectively, is expert. Because each is dedicated and devoted, I predict that their performance will continue to be so.

IN SINGAPORE we saw a kindergarten Christmas program. A very lovely young lady missionary, Sue McDonald, was in charge. The class, brown-skinned youngsters six years of age and under, were of Malay, Indian, and Chinese ancestry but wore Western-style clothes. They were a perfect picture of what children were intended to look like—beautiful and personable in their innocence.

The program consisted of religious songs, folk songs and dances, and special acts in pantomime. Guided by the missionary and her several co-workers, the children sang in Malayan, Chinese, and an Indian dialect. Disregarding skin pigmentation and different languages, this program was, with one exception, similar to any that might have been done by American children. The exception was the varied nationality backgrounds and customs of their parents, relatives, and friends who constituted the audience.

Responding to the fact that we were observing something different, I glanced about to catch the expressions on the faces of these mothers, fathers, aunts, uncles, etc. I could detect only happiness, pride, and satisfaction.

It occurred to me that present in that Baptist church in Singapore was a "general human attitude" or an "assembled personality," which sincere international diplomats would like to attain and perpetuate in their respective areas. I could sense nothing that even suggested greed or hate.

(Continued on inside back cover)

An Audit Tells the Story

By BAKER J. CAUTHEN



THE ANNUAL AUDIT at the Foreign Mission Board is always interesting. A committee makes a careful study of the completed audit, and a thorough analysis is worked up, whereby we are able to see the full scope of the use of missionary dollars in a world ministry.

The audit just studied indicates that the total cost of the foreign mission enterprise for 1961 was \$19,199,594.48. This is a large sum, and when we break it down to the cost per minute it is \$36.53.

Also interesting is that 92.9 per cent of all funds were expended on the foreign fields. The cost of administration and general expenses was only 4.52 per cent, and the amount needed for sharing the message of missions through literature, deputation work, and other materials was 2.58 per cent.

Expenditures on mission fields fall into three large categories:

First is the cost of sending and maintaining missionaries, for which \$6,667,255.99 was used in 1961. Not all of this was for salaries and cost of living allowances; the amount for that purpose was \$3,603,462.03. Also included were medical allowances, language study, childrens' school allowances, residence rent and upkeep, travel for mission business, local leave, furlough travel, furlough medical examinations, refit allowances, group insurance, outgoing expenses of new missionaries, and moving on the field.

A second important section is that for capital purposes to construct churches, schools, hospitals, publication centers, residences, and other buildings. This amount in 1961 was \$5,475,191.73.

The remaining funds were used to carry on various types of work, including evangelism and church development, education, medical work, literature, and other ministries.

It is easy to remember how the money is spent, as approximately one

third is used for sending and maintaining missionaries, one third for capital purposes, and a third for ministries on the field.

One of the reasons missionaries are so grateful for the support provided by the Cooperative Program and the Lottie Moon Christmas Offering is that they are able to devote their whole effort to the ministries for which they were sent, rather than having to try to secure their own support by personal means. This is a very great blessing.

The largest emphasis on programs of work is in the area of evangelism and church development, for which \$1,980,806.02 was used in 1961. Of this amount, the largest expenditure was \$266,340.14 in Brazil.

School work — all the way from kindergartens through senior colleges and theological seminaries—required \$1,398,930.26 for operating costs in 1961. The largest expenditure—\$238,978.10—was in Nigeria.

These two types of work, evangelism and church development and leadership training, go hand in hand.

Of the funds for capital purposes, most were devoted to construction of church buildings, with \$2,223,775.79. School buildings required \$943,649.91.

THESE FIGURES indicate the emphasis on evangelism and church development throughout the world. The objective, however, is not only to establish churches but to lead them to become self-supporting. Approximately two thirds of the organized churches on mission fields are self-supporting. So far as their operating costs are concerned, many must have help on their church buildings.

When one studies an audit of such a large amount for missions, it causes him to rejoice in the channels of giving in Southern Baptist life. The Cooperative Program is the lifeline of all our mission work. It is our basic means of carrying forward the gospel ministry

in our own country and on foreign fields. The Lottie Moon Christmas Offering supplements these resources and makes ministries possible which otherwise could not be undertaken.

All funds derived through the Cooperative Program and the Lottie Moon Offering are given careful administrative study so that the most may be accomplished with each missionary dollar. We keep in mind, however, that despite all the money expended, requests from the mission fields which could not be met total more than three million dollars.

An audit tells the story in financial terms but not in human terms. Behind every one of these figures stands the priceless investment of lives. Missionaries with their training, talents, and dedication make known by word and deed the love of Jesus Christ for all mankind. What they do in line of duty, and beyond, can never be measured financially.

Underneath the ministry of missionaries, and providing power to all the financial resources, is the intercessory prayer of God's people at home and around the world. The real power is spiritual. Money can buy materials and construct buildings, but the power of God comes through anointing by his Holy Spirit.

As we study an audit, therefore, we find ourselves summoned to give ourselves afresh to our Lord. We must renew our prayers, efforts, and dedication so that advance may continue to the glory of the Master.

EPISTLES

FROM TODAY'S APOSTLES AROUND THE WORLD



B. Terry Thorpe
Gwelo, Southern Rhodesia

Missionaries Must Return To Meet Spiritual Hunger

BEFORE LEAVING on our furlough, Wilma and I were asked everywhere we went, "Will you be coming back to Africa?" Many persons seemed to expect us to say "No." The Europeans especially wondered why we would want to come back to Central Africa amid the political unrest and uncertainty. Why not stay in "that wonderful country," the United States? Perhaps a brief incident will help you understand our answer.

We recently opened work on a farm near the town of Selukwe. People attended the services that first Sunday both from the local farm and another farm across a nearby range of hills. One lady asked us to come and visit on the farm where she lived, and the pastor and I told her we would try to come the following Tuesday.

We had a pastors' meeting in Gwelo Tuesday morning, so it was about the middle of the afternoon by the time we had driven to the end of the road and walked the two remaining miles to the farm. The lady was glad to see us but disappointed that we had not come earlier. She pointed to a little group of people just barely visible in a valley in the distance. She said, "Those people came here early this morning, hoping that you would have a worship service for us. They had to leave about an hour ago in order to be home before dark."

Many are hungry for the gospel in Central Africa, so our answer was, "If God be willing we shall return."



Daniel R. White
Madrid, Spain

Bible Transforms Christ's Enemies into Evangelists

WE ARE THANKFUL for the privilege of having studied the Spanish language in Costa Rica, with its lovely people and democratic atmosphere, and for the impressions made upon our lives by our brothers and sisters in Christ. One impression that stands foremost in our minds is the power of God's Word to change lives when communicated in the language of the people. Two pastors, recent graduates of Costa Rican Theological Institute in San José, are examples of this power:

Manuel Cordero preached the commencement sermon for the Institute's graduation program at the Baptist church in Heredia. He had assaulted Christians until God used one of those he had been attacking to bring the Holy Scriptures to his hands, mind, and heart. Now he is proclaiming the message of salvation as pastor of one of the churches he once persecuted.

Francisco Rojas told how he had bought a Bible in order to point out the errors of the evangelical missionaries in his home town of Guadalupe. While studying and discussing it with his friends at work, he discovered the truth of God's Word and accepted Jesus as his personal Saviour. He was the first member of his family to become a Christian. Because he joined the Baptist church in Guadalupe, his family disowned him. Recently an aunt was converted and sent word for him to come to see her. She would not receive him as a blood relative after he became a Christian, but she now received him gladly because they are related in the Christian faith.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Romans 1:16).



Lucy B. Wright
Pusan, Korea

Christian Girls' Weddings Contrast, but Are Happy

TWO HAPPY WEDDINGS have recently taken place. The first was that of one of our nurses in Wallace Memorial Baptist Hospital who married a fine Christian man. It was a lovely, small wedding—not over fifty guests—and a little reception followed. They were married in the hospital chapel. I was dressed in Korean attire and gave away the bride. Missionary Guy Henderson performed the ceremony in Korean.

The other wedding was that of a girl I've known and loved for eight years. She came to me a few weeks ago and said, "Mother has introduced me to a man." She had met him the day before, and she told me, "He likes." Earlier, there was a wealthier man whose parents are Buddhists. Duk Sun told her mother and father she would not marry him if his parents would not allow her to go to church. They refused to consent. The second man's parents agreed, however.

A few days later she came in tears saying, "Mother says I must marry next week and I'm too busy studying for exams to marry." She was to be graduated from Pusan University the next month. Big preparations were made, nevertheless, and weddings are very expensive here. She had to have clothes made for the groom and all his family, and he had to provide her clothes for after the wedding.

They came to my home for supper two nights before their marriage and were happy together. He is a fine young man and works in the Government's interior ministry.

Their wedding was a big one in a wedding hall. Five hundred guests were present, and the ceremony—lasting more than an hour—was dignified, though not a Christian one. I think I never saw a prettier bride, and I will long remember the smiles they gave me while I congratulated them. No reception followed, but each

guest was given a box of sponge cake.

Two nights later they came with some friends, bringing a gift of appreciation. They asked for prayer and, holding hands in a circle, we prayed that their home would be one to glorify God. I thank God that during these eight years Duk Sun has been a believer and grown strong in Christian faith.

Since then Duk Sun has had the customary long visit in the home of her parents-in-law and to the relatives in the country where Mr. Chang was born. She was thrilled to find one earnest Christian among his relatives. She prays that her husband will go to church when she joins him in Seoul.



William D. Bender
Abeokuta, Nigeria

African Praises Americans After Visiting the States

OUR VICE-PRINCIPAL, Gabriel Otunla, had a chance to spend two months in the States last summer, attending the Physics Institute at Rutgers University in New Jersey. He came back filled with gratitude for Americans. With so many Nigerians returning to say harsh things about the racial situation and other inconsistencies, it was refreshing to see someone with his spirit. I know that some of you are partly responsible, and we are grateful. As he has many opportunities to tell of his experiences, pray that his influence may help for a better understanding between the two nations.



Charles W. Dickson
João Pessoa, Paraíba, Brazil

Minority Has Urgent Task Of Winning Brazil Today

AS I TALK with people in this area who are not believers I realize just how dark the world picture is for them. One man said, "Don't think I'm a pessimist; I'm just a realist." He and millions like him are realists who have missed the one real experience that opens the door of hope to mankind.

Such blindness and ignorance spurs us on to tell the story of Jesus and his love. Whenever I feel any indolence about this task, I remember last year's slogan for the Home Mission Board of the Brazilian Baptist Convention: "*Um Deus Apressado*." Based on Luke 14:21, it can be literally translated "A God in a Hurry." Truly there is no time to lose. Tomorrow will be too late for those who are dying today. It is a pity that the laborers are still so few in this vast ocean of lost souls.

A few weeks ago our seminary and training school in Recife had their graduating exercises. The schools serve the whole northern area of Brazil and, along with three Bible institutes, are the source of trained workers for an area where twenty-five million lost souls live. The seminary graduated four young men and the training school sixteen young women.

We ask with Andrew: "But what are they among so

many?" Still, we know that the Lord has power to use the few who are dedicated to him in a way that ignores all mathematical rules. The Master's minority must still assume the major responsibility for spreading the good news.



Shari (Mrs. Donald J.) Richards
Recife, Pernambuco, Brazil

More Leaders Are Needed To Enter Still-Open Doors

BEFORE THEIR GRADUATION recently, we heard the girls at the Recife training school in their choral program. It was wonderful to hear those Christian girls singing praises to God, especially since we knew where they were going and what they would do. One was going to Belém to open a religious education department for the state convention, another to Santarém to teach English, another to Bolivia for missions, another to a good will center, another to a school as a Christian teacher, and on and on we could name them. These girls are our teachers and leaders, and through their influence more of Brazil will come to know about the Saviour.

We are very conscious of the need for personnel here in Brazil while the doors are open. If we can't get the Word of God to them, communism will step in. A community not far from us has heard the message of salvation only three times in the last three or four years. The people are hungry spiritually, so much so that they invited a priest to talk to them. When he left he charged them \$9, which is like \$100 to us. They are the poorest of the poor. Our missionaries then went out and taught them, and they were amazed that these Christian workers didn't want to be paid. We have many opportunities; if only we could take them while we have them. . . .



Gene A. Clark
Fukuoka, Japan

Dying Youth Finds Christ, Wins Family and Friends

ONE OF OUR Seinan Senior High School boys, Tabata-san, was hospitalized last year with sarcoma. An effort to save his life was made by amputating his right leg, but soon it was evident that his lungs were involved, and the doctors could give no hope of recovery. A handsome, seventeen-year-old boy with a ready smile, he looked anything but sick when I visited him for the first time. We talked briefly about classes and activities and then read the Bible and prayed together. Thus began a relationship which was to bud into a close friendship that can be shared only as brothers in Christ.

God later sent Charlie Fenner to Fukuoka as a missionary. I invited Charlie to visit Tabata-san with me. From that day on Charlie went daily to witness to this young man. Not long afterward, as I was reading the Bible to Tabata-san on one of my regular visits, he leaned over, looked directly at me, and said in Japanese: "Mr. Clark, you can stop worrying about me.

Yesterday I talked with Mr. Fenner, and last night I accepted Christ as my Saviour, and I'm at peace in my soul with God." Tears welled up in our eyes, and we had a prayer of thanksgiving to God for his gift of salvation.

Tabata-san immediately expressed concern for his friends and loved ones without Christ. Just two weeks before God called him home, he led his two best friends to his Saviour. In his own family, four out of six named Christ as Saviour, and the other two were admittedly under conviction.



John M. Carpenter
Greenville, Liberia

Ripe Harvest in the Interior Cannot Wait Much Longer

SINOE COUNTY is an interesting and challenging field. On the coast there are several churches and mission groups, but in the interior the Christian witness is quite limited. We have learned of several areas without churches and schools in dire need of immediate help.

One clan chief recently visited us and begged us to come to his chiefdom, consisting of twenty towns, to establish work. Beyond the end of the road are large towns with no consistent Christian witness, and we are being urged to go there with churches and schools. The few pastors who work with the Baptist churches established by Mother George (a Texas Negro Baptist who has been here many years) are in need of training. They are eager to attend the first pastors' school we will conduct in July.

The harvest is plentiful and ripe but will not wait much longer for Christian reapers. Jehovah's Witnesses and other cults are working tirelessly. Many people are searching for a way out of their spiritual darkness and are quick to follow any promise of something better than what they have. We must get there with the gospel of our Lord Jesus Christ or else the cause may be lost to the blind trying to lead the blind.



D. Calhoun Johnson
Antofagasta, Chile

Like Crash Victims, People Are Dying, Pleading for Aid

RETURNING from a nearby village and riding along the hot, desert highway, our pastor and I saw two young men signaling us to stop. I thought perhaps they wanted a ride into town, but as we drew closer I realized they were in distress. They were so excited that it was difficult for them to talk. They were breathing fast, as though they had been running.

Just a few minutes ago, they told us, an air force plane from the base some twenty miles away had crashed into the side of the mountain close to the highway. As they pointed to it, we imagined what was taking place. They wanted us to notify the radio patrol, and we went immediately to spread the alarm.

As we drove away, our hearts went out to the men perishing in the burning plane. I also thought about the young men by the roadside pleading for help. The two words went together—perishing and pleading. People are perishing spiritually, and some are pleading for help.



Jo (Mrs. Harlan L.) Willis
Bangkok, Thailand

Missionaries Hope Hospital Will Open Doors of Service

BANGKOK, where our new Baptist hospital will be located, is much the same as any other Thai town or village—unpainted buildings, few paved streets, crowded and far-from-clean markets with their peculiar smells, and streets filled with playing children. Still it is a lovely little town of about ten thousand people which seems progressive, eager for a hospital, and seemingly more responsive to the gospel than some other areas.

In the past, response to the gospel in Thailand has been extremely slow. It is our hope and prayer that new doors and hearts will be opened through the medium of medical work. At the same time, we do not want the hospital to be only a means of reaching them spiritually (although this is the main thing), but also an expression of our love for them because of the love of Christ.

As plans are made in the near future to build the hospital, we ask your prayers for God's guidance in every phase of it. Certainly there is a tremendous need here physically, and even more so spiritually, as we daily see people going through rituals of worship which seem—even to them—unimportant and meaningless.



James N. Westmoreland
Gatooma, Southern Rhodesia

Worshippers Seek Lord's Spirit in Unrushed Services

OUR ELEVEN lay preachers are holding week end meetings at different places on Sanyati Reserve with thrilling results. As many as twenty-five professions of faith have been made in one service. Most of these preachers are young men, and some teach in our schools. They have a great desire for others to know the Lord.

Most people here do not hurry as we do in America, however. We have been particularly impressed with this in our services. They never rush because it is time to begin or close—for them there is no set time, anyway. I have glanced at my watch, thinking it was time for a service to start and wondering about the delay, when those on the program were praying together and waiting until they felt the Lord was there and they were ready. And they never close until they feel the service has really come to an end. Perhaps the Holy Spirit could work more easily in our services at home if we were not always trying to hurry.

We wish you could have been at our last baptismal service when sixty-five people were baptized. They ranged

in age from our school headmaster's eight-year-old daughter to an old, crippled *ambuya* (grandmother). The woman fell and broke her hip about two years ago. Because of her age the doctors sent her home, saying she would never walk again. But she had a great desire to follow her Lord in baptism. She studied Christian doctrines, determined to be baptized. Recently she walked, with the aid of a cane, into the baptistry. She was very happy. The Lord does work miracles today!



Van Gladen
Torreón, Coahuila, Mexico

National Revival Victory Shows Strength of Prayer

FROM THE REPORTS I have heard of our nationwide simultaneous revivals in March it was obvious that God blessed in an unusual way. In church after church there were large numbers of converts.

An evidence of the effectiveness of prayer was the relative lack of opposition this year. In the Torreón area some radio programs were forced off the air by threat of boycott of the stations, and there was some difficulty in securing final approval to have a rally in the bull ring. However, in Guadalajara, which is considered a center of fanaticism, there was a Baptist radio program every day of the campaign and virtually no open opposition to the meetings. From all areas we have heard of unusual receptiveness.

In Monclova I began preaching on Monday night. During the eight services there were twenty professions of faith. Another man went forward one night, but in the counseling period afterward he was not sure whether he was willing to turn his life over to Jesus. I preached a series of sermons on the Gospel of John. I think they were some of the simplest and plainest messages I have ever presented. This was probably a fortunate thing, since more than half of the converts were teenagers. However, about half a dozen converts were grown men who had not been to church before and were obviously seeking forgiveness of their sins and peace for their souls. Many other "new people" attended without making a profession of faith. The pastor and his flock are determined to continue seeking those folk.

During the week we visited all kinds of people. We finally found the mayor in his office and managed to witness to him—but only a little, because he was telling us about his problems in running the city. We witnessed to the chief of police, also, but he told how he was too busy keeping order to attend any of our meetings. One afternoon we decided to witness in some *cantinas* (saloons) and found a bartender whose parents had been evangelicals. He seemed interested, so the next day—his day off—we went to his house to talk with him. His wife said he was drunk and she did not know where he was.

One night a drunk man stayed after the meeting to tell me he was really a good man and would be valuable to us if he could just get saved. The next day we went to his home and found him sober and receptive. However, he was not willing to make the commitment of his soul and life to the Lord. His family seemed very much

interested in going to church but did not appear in the services during the rest of the week.

The experiences of this campaign leave me more convinced than ever that prayer is the most essential element in our missionary endeavor. It is true that we could not have made all the physical preparations that we did without the money Southern Baptists sent. But it is also highly probable that this investment would have been largely fruitless if you had not also prayed. If you do not pray for mission work you are just fooling yourself every time you give money for it.



Dewey E. Merritt
Kaduna, Nigeria

Church Completes Building After 10 Sacrificial Years

FIRST BAPTIST CHURCH of Kaduna had been building a much-needed sanctuary for ten years. First the foundation was laid, two years later the walls were erected, and after that the roof. This ambitious project has now been completed. The pastor suggested that we simply put a rain shed over the front doors to cut down costs, since the church will be paying the salaries of two additional mission pastors this year. During these years, money which could have been spent to complete the building was used to sponsor the work of ten missions among four language groups.

Pastor E. O. Akingbala, who has a master's degree from Oberlin College in America, lives in a mud parsonage. He spends many hours each week visiting members and advising the less-experienced pastors of the scattered missions, and he does it uncomplainingly on a bicycle.



Charles L. Miller
Iloilo, Iloilo, Philippines

People's Religion of Fear Leaves Lives Unchanged

ONE FINDS nearly all denominations in the Philippines today. In the sixty-odd years of religious freedom, considerable growth has been made by non-Catholic churches. Romanism, however, still dominates the country. Massive churches, schools, and hospitals can be seen almost everywhere. Its deeply implanted influences are observed in the political, economic, and educational life of the Philippines.

It is apparent, though, that moral and spiritual conditions are largely unchanged. Political corruption, economic irregularities, crime, and violence are very much in evidence. The people have a religion but they do not have Christ. Fear and superstition go along with this kind of religion.

A father and mother were tried recently for murdering their two daughters, ages seven and twelve, because they thought the children were becoming werewolves. When the mangled corpses were examined, one had a rosary wrapped around her hand and the other had a crucifix forced down her throat. The parents had done this

hoping that the souls of the girls would be delivered from the "curse."

We pray that the Philippine people may come to realize the truth of Jesus' statement, "*Kag kamo makakila sang kamatooran, kag ang kamatooran maghilway sa inyo*" (John 8:32). But the task is not an easy one. Persecution against evangelicals is not uncommon. In our recent evangelistic meetings in the M'lang area of Cotobato Province, priests went to the police and even to the governor in an attempt to halt the meeting. They had no success, and more than three hundred decisions were made.

The people are forbidden by the priests to attend evangelical meetings. Many of them come, however, and some are converted. What a joy it is to help them discover that Christ can set them free from sin. They then know that being a Christian is not a religious yoke that makes life dark and dismal.



Walter E. Allen
Tukuyu, Tanganyika

Many Respond to Gospel, But Vast Needs Remain

BILL LEWIS and I recently spent four days and nights visiting, preaching, and showing motion pictures in the villages near Lake Nyasa. Two of the places were new preaching points, and a majority of the people had never seen a motion picture. During the mornings we visited the villages and told about the night services.

It was not uncommon for a chief to attend a service and show marked interest in Christianity. Several chiefs have become Baptists, and one in another area surrendered to preach and is now pastor of the church.

During these four days we saw twenty-seven professions of faith. Our meals were interrupted several times by our African associational missionary, bringing persons wanting to accept Christ. About ten o'clock one night we were stopped three times to rejoice and have prayer with new converts. Many people followed us from village to village in order to attend the services and see the motion pictures throughout the week.

In this lake area there are approximately five hundred people per square mile, in need not only of the gospel but of medical facilities. One of our missionary doctors has held clinics in this area, which is ridden with practically every known African disease. When the people see our jeep coming they immediately begin to ask for medicine and the help of a doctor. But not even aspirin is available to alleviate the suffering of malaria, elephantiasis, and many other illnesses. Very often we hear the drums of mourning which tell us that another has fallen victim. We long to help them medically, but our most earnest desire is to reach them with the gospel before it is too late.

Tanganyika is indeed a beautiful country. It is difficult to understand how a country so rich in beauty and natural resources can be so enslaved by poverty, ignorance, and disease. But then, how can God bless a land that does not acknowledge him as the true God?

If this great continent is to be blessed by God to the fullest there must be a spiritual awakening within. It is

distressing to know that for every African converted to Christianity (including Catholicism) ten are converted to Islam.

A recent trip to Tanganyika by the Aga Khan emphasized the tremendous power of this religion on the minds and hearts of the multitudes here as this young man was hailed as the "spiritual father" of the Ismailia sect. Is it impossible for this young Muslim "god," who was educated in a Christian university, to experience true salvation? There are converted Muslims who believe it is possible.



Joan (Mrs. J. Boyd) Sutton
Rio de Janeiro, Brazil

Mother Finds Salvation After a Lifelong Search

SENHOR ANGELO and his family came to Brazil from Spain nine years ago. They had been Catholics all their lives, and one son was assistant to a priest until two years ago. Since then none of them had been to church often until we invited them to attend one of our revival services. The parents and younger son went with us.

Ten days later, at a Sunday evening service, the father, mother, and son went forward accepting Christ. Two Sundays later the older son also made a public decision for Christ. They are now attending the pastor's class for new Christians. The mother told us, "I have been looking for this all my life and knew I could find it somewhere. Now I've found it!" Please pray for this family and the many people here in Brazil who are seeking salvation but don't know where to find it.



Alvin E. (Bud) Spencer, Jr.
Naha, Okinawa

Okinawa Baptists Flourish, Reach People of All Types

DURING OUR TWO YEARS on Okinawa God has done far above and beyond anything we had ever hoped to see in such a short time. When we arrived from our beloved Matsue, Japan, in February, 1960, we found 125 members of Central Baptist Church meeting in a rented hall in downtown Naha. Today we have well over five hundred. Actually we have had many more than four hundred additions, because many members have rotated to the States and subsequently moved their letters.

Twenty-three per cent of our \$56,605 budget for 1962 is going direct into missionary work here on the Ryukyu Islands. For instance, \$1,000 a month is going into the work of our Okinawa Baptist Association, composed of eight churches and fourteen missions. We think of these not as Southern, American, or Japanese Baptist churches but as Okinawan. All of these churches and missions conduct services in Japanese, and Central Baptist Church and the Lighthouse Mission also conduct services in English.

In one recent month I baptized sixteen people, among

them a colored lady and a colored man. Yes, our church has members of different races and backgrounds. One of our fine Negro men is on our missions and building committees. Two licensed Baptist preachers are heading our rescue mission work in the infamous red-light and bar area, Naminoue. Each Saturday night Frank Evans and Odie Vinesett conduct services for American servicemen at Baptist Lighthouse Mission. Thirty minutes before the service, from ten to fifteen of our young men witness on the streets of this sin-cursed area. They "compel" the boys to come into the meetings. A few Sundays ago I baptized one who came to Central Church because he had been "witnessed to" on the streets of Naminoue.

Our Foreign Mission Board helped us to buy a plot of land in Koza City, the second-biggest town on Okinawa, upon which we plan to erect a building to house the Baptist Book Store, Baptist Bible Institute, English- and Japanese-language churches, and at least three offices. This will have to wait until after our soon-approaching furlough, however, for lack of funds and missionaries.

We hope also to add a second floor to our educational building at Central. It was completed in June, 1961, and a few months later we had outgrown it.

Our work with the Okinawans, of course, is slower than with Americans. Okinawa is only 1 per cent Christian. However, our Baptist Association completed seven new Baptist church buildings last year, so you can see that it is on the march for Christ. Among the Okinawans we now have more than six hundred baptized Christians.



W. Carl Hunker
Taipei, Taiwan

God's Wonders Re-enacted In Two Young Men's Lives

KNEELING before the congregation of Amoy Street Baptist Church was a young man whom they knew almost like a son or brother. Stephen Chow had been saved in this church ten years ago; later he was Sunday school superintendent, was called by the Lord for his service, and now was their preacher. They had asked for his ordination because they knew that he was God's called man.

I can never forget a service such as this one—an evidence that in the same way that God called Peter and John by the shores of Galilee, so throughout history until today in this land he is calling men to serve him. Stephen is the nineteenth graduate of our Taiwan Baptist Theological Seminary to be ordained.

Another young man at the close of a morning service smiled as he spoke to me: "May I talk with you some time when you are free? I am not a Christian, but I would like to be." That afternoon Yang Lu-de came to the church, and together we talked for nearly two hours about his heart hunger. His story is not new, as I have heard similar stories many times: an orphan, a refugee from the Chinese mainland, with an empty heart, burdened with sin, seeking a better way. Seven or eight years ago he had heard the gospel, but the pressure of high school studies and then military service buried the gospel seed. But the seed was not killed.

The miracle of his experience also is not new—only

slightly altered according to his circumstances and need. Ours is a wonderful Saviour, a wonderful gospel, a wonderful commission of sharing with all men everywhere.



J. R. (Joe Dick) Estes
Rüschlikon, Switzerland

Baptists in Land of Plenty 'Pinch Pennies' To Live

THE COST of living in Switzerland is 20.2 per cent above that in the United States, according to the Vickers Corporation which recently made a survey. Yet Switzerland has no slums and nothing but first-class hotel accommodations and restaurants. The banks (and bankers) are among the wealthiest in the world.

In such a land of plenty—and a veritable paradise of beauty—many of our Baptist people have to "pinch pennies" to stay alive, and they work like Trojans. A good salary for Baptist pastors is about \$2,000 a year.

A little friend of our daughter Kathy, Eva Jacobi, is one of four children in a Baptist family in Thalwil. Her father has been an electrical technician for a big music house in Zurich for twenty years and makes the huge monthly salary of 800 Swiss francs, or less than \$190.

When I hear the reports of Baptist people in other countries, as we recently did from our seminary trustees in annual session, it makes me ashamed that I've ever complained about anything.



Leslie Watson
Miyazaki, Japan

Man Finds Power in Christ To Discard Smoking Habit

A FARMER who had regularly been attending the meetings in Miyakonojo gave me a wonderful testimony from his heart. Kasano-san was very happy when he came to the meeting place thirty minutes before the service. His happiness had been noticeable on previous occasions, but this night it seemed special. After passing the general words of greeting he told me his story:

When he decided he would go all the way with Jesus his heart was happy. What could he do for Jesus? A thought came to him. Now that he was a Christian he had no need of tobacco. For many years he had spent more than 1,000 yen (\$2.78) each month for tobacco. The least he could do was to give one tenth of this amount to the Lord each month. With absolutely no Christian background, this was his first material offering to Christ.

Someone burdened with the temptation and habit of smoking asked, "During these twenty-five days haven't you had the headache, a consuming desire for tobacco? Haven't you smoked at least one cigarette?" His answer to these questions was a happy and positive "No."

Then he added, "Several years ago I decided to stop smoking. I had many difficulties and stopped only for several weeks before going back to it. I could not stop without faith, but now with Christ's help I can."



COLEMAN, WILMA ANITA

b. Buena Vista, Tenn., Oct. 31, 1929, ed. Bethel College, B.S.Ed., 1950; George Peabody College for Teachers, M.A., 1953; SWBTS, M.R.E., 1962. Elementary school teacher, Dresden & Memphis, Tenn., 1950-58; QA camp counselor, Tenn. Bap. Convention, summers 1954-57; elementary school teacher, Clark Air Force Base, Philippines, & Tokyo, Japan, 1958-60; summer missionary, Home Mission Board, Calif., 1961. Appointed for Japan, Apr., 1962. Permanent address: 418 N. Claybrook, Memphis, Tenn.

JAPAN

NEW APP

Appointed April, 1962

STILES, DONNA LOUISE

b. Omaha, Neb., May 29, 1935, ed. Lewis & Clark College (affiliated with Good Samaritan Hospital School of Nursing, Portland, Ore.), B.S. in Nursing, 1957; R.N., 1957; GGBTS, 1958-59; NOBTS, 1960-61; Univ. of Ore. Medical School, 1961-62. Surgical nurse, Good Samaritan Hospital, Portland, 1957-58 & 1960; staff nurse, Samuel Merritt Hospital, Oakland, Calif., 1958-59 (part-time); office nurse, Paso Robles, Calif., 1959; staff nurse, Sacred Heart Gen. Hospital, Eugene, Ore., 1959; clinical instructor, Mather School of Nursing, Southern Bap. Hospital, New Orleans, La., 1960-61 (part-time); staff nurse, Multnomah Co. Hospital, Portland, 1961. Appointed for Southern Rhodesia, Apr., 1962. Permanent address: 7117 NE. Broadway, Portland 13, Ore.

SOUTHERN RHODESIA



HAYNES, HENRY POWELL, III

b. Okmulgee, Okla., May 7, 1929, ed. Okla. Bap. Univ., 1947-49; Northeastern State College, B.A., 1951; CBTS, B.D., 1955, & Th.M., 1957. BSU dir., Northeastern State College, Tahlequah, Okla., 1949-51 (part-time); pastor, Wiganon Church, Chelsea, Okla., 1951-54, First Church, Florence, Kan., 1954-55, & Blue Summit Church, Kansas City, Mo., 1955-62; teacher, Alluwe, Okla., 1951-52; Greek instructor, Kansas City (Mo.) Bible College, 1956-59; substitute public school teacher, Kansas City, 1960-62. Appointed for Venezuela, Apr., 1962. m. Betty Sue Bankston, June 4, 1951. Permanent address: 1701 McKinley, Kansas City 26, Mo.

VENEZUELA



HAYNES, BETTY SUE BANKSTON (MRS. HENRY POWELL, JR.)

b. Muskogee, Okla., Aug. 14, 1930, ed. Okla. Bap. Univ., 1948-49; Wheaton College, 1949-50; Northeastern State College, 1950-51. Dean's sec., Okla. Bap. Univ., Shawnee, 1948-49; sec., Wheaton (Ill.) College, 1949-50; stenographer, Kansas City, Mo., 1952-56; sec., Blue Ridge & Blue Summit Churches, Kansas City, 1956-60. Appointed for Venezuela, Apr., 1962. m. Henry Powell Haynes, Jr., June 4, 1951. Children: Michael Paul, Mar. 1, 1952; Rebecca Sue, Aug. 9, 1957; Holly Rose, Sept. 4, 1961.

VENEZUELA



LEE, HAL BURNHAM, JR.

b. Ruston, La., Dec. 23, 1931, ed. Miss. College, B.A., 1954; SBTS, B.D., 1958. Cafeteria worker, Miss. College, Clinton, 1950-52, & SBTS, Louisville, Ky., 1954-55; counselor, Camp Ridgecrest for Boys, N.C., summer 1951; pastor, Orange Grove Chapel, & youth dir., First Church, Pascagoula, Miss., 1954; church field worker, SBTS, 1954-55, & painter, 1956-58; pastor, Glensboro, Ky., 1955-57, & Vancleave, Miss., 1958-62; dean, Pascagoula Ct., Miss. Bap. Seminary, 1959-62. Appointed for France, Apr., 1962. m. Lou Ann Green, Aug. 5, 1955. Permanent address: Rt. 3, Pascagoula, Miss.

FRANCE



LEE, LOU ANN GREEN (MRS. HAL BURNHAM, JR.)

b. Independence, La., Aug. 18, 1934, ed. Jones Co. (Miss.) Jr. College, 1951; Miss. College, B.S., 1954. Grader, Miss. College, Clinton, 1954; jr. high school teacher, Adams City, Colo., 1954-55, & Louisville, Ky., 1955-56 & 1958; substitute jr. high school teacher, Louisville, 1956-58. Appointed for France, Apr., 1962. m. Hal Burnham Lee, Jr., Aug. 5, 1955. Children: Daniel Ellsworth, July 9, 1956; Peter Hamilton, Aug. 8, 1957; Elizabeth Ann, June 18, 1961.

FRANCE



COINTEERS

File in your *Missionary Album*



MARTIN, CHARLOTTE LEE BRITT
(Mrs. Garvin Carter)

b. Richmond, Va., Jan. 29, 1931. ed. Mars Hill College, A.A., 1950; Carver School, 1954. Dept. store stock clerk, Richmond, Va., 1944-46 (part-time & summers); newspaper shop worker, Richmond, 1946-53. Appointed for Philippines, Apr., 1962. m. Garvin Carter Martin, Mar. 29, 1952. Children: Wendellyn Lee, Oct. 3, 1953; Sidney Norbourne, Apr. 28, 1957; Hope Elizabeth, Feb. 1, 1961.

PHILIPPINES



MOSELEY, MYRA NELL BARNETT
(Mrs. James Rennie)

b. Tuscaloosa, Ala., Aug. 28, 1928. ed. Howard College, 1945-46 & 1959-60; Univ. of Ala., 1947-50; SBTS, 1961-62. Dental asst. & receptionist, Tuscaloosa, Ala., 1945; asst. switchboard operator, Howard College, Birmingham, 1945-46; shoe clerk, Tuscaloosa, 1946; library worker, Univ. of Ala., 1947-50; telephone service rep., Birmingham, 1950-52; sec. to medical librarian, Univ. of Ala., 1952-55. Appointed (special) for Nigeria, Apr., 1962. m. James Rennie (Jim) Moseley, Aug. 27, 1950. Children: Jon David, Sept. 21, 1953; James Paul Oct. 22, 1958; Elizabeth Anne, Sept. 17, 1961.

NIGERIA



SHELTON, MARGIE LAVERNE PHILLIPS
(Mrs. Raymond Lee)

b. Roodhouse, Ill., Jan. 29, 1931. ed. Southern Ill. Univ., 1949-50; MWBTS, 1960-62. Sec. to BSU dir., Southern Ill. Univ., Carbondale, 1949-50 (part-time); sec., White Hall, Ill., 1950 & 1952-53. St. Louis, Mo., 1951, & Evansville, Ind., 1951; clerk-typist, Springfield, Ill., 1951-52. Appointed for Thailand, Apr., 1962. m. Raymond Lee Shelton, Jan. 27, 1951. Children: Becky Rae, Nov. 8, 1953; Penny Lee, Aug. 21, 1955; Jana Kay, June 7, 1957; James Conrad, June 30, 1959.

THAILAND

MARTIN, GARVIN CARTER

b. Richmond, Va., July 11, 1930. ed. Mars Hill College, 1948-50; Mars College, 1950-51; Richmond College (Univ. of Richmond), B.A., 1953; SBTS, B.D., 1956. Student pastor, Hatcher Mem. Church, Brentsville, Va., 1952-53; dept. store stock clerk, St. Matthews, Ky., 1953-54 (part-time); good will center worker, Richmond (Va.) Bap. Association, summers 1954 & '55; pastor, Friendship Church, Richmond, 1956-62. Appointed for Philippines, Apr., 1962. m. Charlotte Lee Britt, Mar. 29, 1952. Permanent address: 3301 Moody Ave., Richmond, Va.

PHILIPPINES



MOSELEY, JAMES RENNIE (JIM)

b. Thomasville, Ala., Dec. 27, 1925. ed. Univ. of Ala., B.S., 1950; Medical College of Ala., M.D., 1954; SBTS, 1961-62. U.S. Navy, 1944-46; lab. instructor, Univ. of Ala., 1948-49; lab. technician, South Highlands Infirmary, Birmingham, Ala., 1950-54 (part-time); physiology lab. asst., Medical College of Ala., Birmingham, summer 1953; intern, Carraway Methodist Hospital, Birmingham, Ala., 1954-55; private practitioner, Leeds, Ala., 1955-60; resident physician, Carraway Methodist Hospital, 1960-61; asst. to gen. practitioner, Brownsville, Ky., 1962 (part-time). Appointed (special) for Nigeria, Apr., 1962. m. Myra Nell Barnett, Aug. 27, 1950. Permanent address: c/o Mr. Harvey Allen, 2310 Ashville Rd., Leeds, Ala.

NIGERIA



SHELTON, RAYMOND LEE

b. East St. Louis, Ill., Dec. 25, 1928. ed. William Jewell College, B.A., 1957, MWBTS, B.D., 1962. File clerk & messenger, St. Louis, Mo., 1947-51; U.S. Army, 1951-53; messenger, St. Louis, 1953; clerk-typist, Claycomo, Mo., 1953-54; appliance salesman, Ludlow, Mo., summer 1955; pastor, Ludlow, 1954-56, Faucett, Mo., 1956-59, & Cowgill, Mo., 1959-62. Appointed for Thailand, Apr., 1962. m. Margie LaVerne Phillips, Jan. 27, 1951. Permanent address: 212 South 9th, Peigraburg, Ill.

THAILAND



(Continued on page 29)

Missionary Family Album

APPOINTEES (May)

New Appointments

CLARK, Stanley Dale, La., & Nancy Kathleen Hyde Clark, La., *Argentina*.
FAW, Wiley B. Ky., & Geneva Rowena Willis Faw, N.C., *Nigeria*.
GILMORE, Billy Owen, Tex., & Lee Ann Cole Gilmore, Ark., *South Brazil*.
NORMAN, John Thomas (Tommy), Tex., & Joan Laverne Watson Norman, Tex., *Colombia*.
SMITH, Wade Hamil, Ala., & Shirley Ann Cook Smith, Ala., *North Brazil*.
SPANN, James Frederick, Ark., & Bettye Clay Brawner Spann, Ark., *North Brazil*.
TIDENBERG, James Garland, N.M., & Parilee Nelson Tidenberg, Tex., *East Africa*.

Reappointments

GRUBBS, William Eugene, Ala., & Phyllis Anne Coffman Grubbs, Kan., *Philippines*.

ADDRESS CHANGES

Arrivals from the Field

AMU, Dr. & Mrs. John C., Jr. (*Nigeria*), Box 150, Ennis, Tex.
BROCK, Rev. & Mrs. L. R., Jr. (Bill) (*North Brazil*), c/o Foreign Mission Board, Box 6597, Richmond 30, Va.
DAVIS, Rev. & Mrs. Burton de Wolfe (*Equatorial Brazil*), Franklin St., Laceyville, Pa.
DAVIS, Rev. & Mrs. Charles W. (*Venezuela*), Box 236, Centre, Ala.
DICKMAN, Dr. Jean F. (*Gaza*), 17 S. Peninsula Dr., Daytona Beach, Fla.
DICKSON, Rev. & Mrs. Charles W. (*North Brazil*), 925 Harwell St., Abilene, Tex.
GILBERT, Rev. & Mrs. James P. (*Ecuador*), New Orleans Bap. Theol. Seminary, 3939 Gentilly Blvd., New Orleans 26, La.
GUTHAM, Rev. & Mrs. M. Frank (*Japan*), c/o Rev. & Mrs. I. K. Holmes, Box 36, Elbert, Tex.
HAMMILL, Frances (*Nigeria*), Greer, S.C.
HAMRICK, Rev. & Mrs. Howard (*Indonesia*), State Line, Miss.
HARMON, Ethel (*Nigeria*), Cumberland Falls Rt., Corbin, Ky.
JESTER, Dr. & Mrs. William L. (*Nigeria*), c/o Capt. Duane F. Denton, 2011 Audubon Ave., Columbia, S.C.
JONES, Rev. & Mrs. Don C. (*Korea*), 1118 Tenison Mem. Dr., Dallas 23, Tex.

LAWTON, Rev. & Mrs. Wesley W., Jr. (*Hawaii*), Gen. Delivery, Ridgecrest, N.C.
MORRIS, Rev. & Mrs. Charles H. (*Malaya*), c/o Henry Hofmann, 3750 Mack Rd., Saginaw, Mich.
MORRIS, Rev. & Mrs. Russell R. (*Jordan*), 725 San Pablo, Rodeo, Calif.
O'CONNER, Rev. & Mrs. Louis, Jr. (*Korea*), c/o A. J. Crumbley, 6484 Manchester Rd., Akron, Ohio.
PATTERSON, Dr. & Mrs. John W. (Jack) (*Colombia*), c/o G. C. Wilson, 612 E. 96th St., Kansas City, Mo.
PETTY, Rev. & Mrs. Herman L. (*Israel*), c/o L. V. Goodwin, Roby, Tex.
POOL, Dr. & Mrs. J. Christopher (*Nigeria*), c/o E. C. Rough, Lockhart, Tex.
POPP, Violet (*Jordan*), R.F.D. 2, Box 391, Williams Rd., Cumberland, Md.
RAHORN, Mr. & Mrs. John C. (*Hong Kong*), 4512 Glacier, Ft. Worth, Tex.
RAY, Rev. & Mrs. Stanley E. (*Nigeria*), 407 Glenda Dr., Longview, Tex.
RUMPHOL, Mrs. Ruth (*Nigeria*), Rt. 2, Box 459, Troutdale, Ore.
SANDERS, Marian (*Mexico*), Box 157, Bamberg, S.C.
SEABORN, Rev. & Mrs. Miles L., Jr. (*Philippines*), c/o Mr. & Mrs. G. E. Hammons, 317 W. Seminole, Seminole, Okla.
SINGLETON, Rev. & Mrs. Ira P., Jr. (*Southern Rhodesia*), 1023 Danita St., Memphis 17, Tenn.
STUART, Rev. & Mrs. Malcolm W. (*Hawaii*), c/o Lee R. Smith, Abernathy, Tex.
THORPE, Rev. & Mrs. B. Terry (*Southern Rhodesia*), Box 283, Old Fort, N.C.

Departures to the Field

BROTHERS, Rev. & Mrs. L. Raymon, Bap. Headquarters, Ibadan, *Nigeria*.
CATHIE, Rev. & Mrs. Douglas C., Bap. Mission, Box 78, Tamale, *Ghana*.
CLENDINNING, Dr. & Mrs. B. A. (Pat), Jr., Bap. Theol. Seminary, Rueschlikon-Zurich, *Switzerland*.
DAVIS, Mr. & Mrs. W. Ralph, Bap. Boys' High School, Box 5, Pt. Harcourt, *Nigeria*.
DOYLE, Rev. & Mrs. Lonnie A., Caixa Postal 226, Manaus, Amazonas, *Brazil*.
GOODWIN, Rev. & Mrs. J. G., Jr., Bap. Mission, Det. K-KMAG, APO 31, San Francisco, Calif. (for first-class mail); 420 Wol San Dong, Chulla Nam Do, Kwangju, *Korea* (all other mail).
GRIFFIN, Rev. & Mrs. Bennie T., Bap.

Mission, Box 563, Lagos, *Nigeria*.
LOVAN, Nadine, Box 1933, Kumasi, *Ghana*.
MASAKI, Rev. & Mrs. Tomoki (Tom), 2-35 Kami Midori-cho, Shichiku, Kitaku, Kyoto, *Japan*.
MATTHEWS, Rev. & Mrs. W. Harold, Cotabato, Cotabato, Mindanao, *Philippines*.
MAYHALL, Rev. & Mrs. David M., Bap. Headquarters, Ibadan, *Nigeria*.
MILLER, Alice, Box 91, Ogbomosho, *Nigeria*.
MORGAN, Mary Neal, 6 Nishi, 2-chome, Harimo-cho, Abeno-ku, Osaka, *Japan*.
PINKSTON, Rev. & Mrs. Gerald W., Djl. Karangsari No. 15, Bandung, Java, *Indonesia*.
RICHARDSON, Dr. & Mrs. W. D. (Bill), Bap. Medical Center, Nalerigu, *Ghana*.
SCHWET, Dr. & Mrs. G. William, Djl. Gadah Mungkur Selatan 17, Semarang, Java, *Indonesia*.
SOLISHE, Rev. & Mrs. Willie A., 1154 M. H. del Pilar, Manila, *Philippines* (language study).
TINKLE, Amanda, Bap. Health Service, Ogbomosho, *Nigeria*.
WALKER, Rev. & Mrs. William L., 350 2-chome Nishi-Okubo, Shinjuku-ku, Tokyo, *Japan*.

On the Field

BOZEMAN, Mr. & Mrs. Oscar K., Jr., Bap. Mission, APO 301, San Francisco, Calif. (for first-class mail); 55-5 Ka Choong Moo Ro, Seoul, *Korea* (for all other mail).
BROWN, Dr. & Mrs. Lorne E., Sanyati Bap. Hospital, Private Mail Bag 35, Gatooma, *Southern Rhodesia*.
CAIN, Rev. & Mrs. William H. (Bill), 7, Rue Messidor, Paris 12e, *France*.
CARPENTER, Rev. & Mrs. John M., Sinoe Co., Greenville, *Liberia*.
ELDRIDGE, Eva Mae, Bap. Hospital, Shaki, *Nigeria*.
EWEN, Bettye Jane, Box 84, Abeokuta, *Nigeria*.
HAGOOD, Dr. Martha, 16 Higashi Tsutamachi, Sakyo-ku, Kyoto, *Japan*.
HARDY, Cora N., Reagan Mem. Girls' School, Box 83, Yaba, *Nigeria*.
HARDY, Rev. & Mrs. Hubert L., Jr., Casilla 50-D, Temuco, *Chile*.
HENTLEY, Sarah Lou, Bap. Girls' High School, Box 7, Agbor, *Nigeria*.
HERN, Rev. & Mrs. William O., Box 293, Jerusalem, *Jordan*.
HOLLINGSWORTH, Rev. & Mrs. Tom C., Calle 48 N° 521, La Plata, Buenos Aires, *Argentina*.
JIMMERSON, Rev. & Mrs. Joseph A. (Joe), American So. Bap. Mission, Djl. Gunung Sahari VI/36, Djakarta V/2, *Indonesia*.
LINDSAY, Maxine, So. Bap. Hospital, Ajloun, *Jordan*.
MILLER, Rev. & Mrs. Charles L., Marbel (Koronadal), Cotabato, *Philippines*.

New Appointees

(Continued from page 27)



STUCKEY, MARY SUZANNE KNIGHT
(Mrs. Robert Homer)

b. Zeigler, Ill., Oct. 13, 1931, ed. Southern Ill. Univ., B.S.Ed., 1956. Private piano teacher, Zeigler, Ill., 1948-52; clerk-typist, Southern Ill. Univ., Carbondale, 1951-52; kindergarten teacher, Zeigler, 1954-55, & SBTs nursery school, Louisville, Ky., 1956-57; elementary school teacher, New Albany, Ind., 1957-58, Greenville, Ind., fall 1958, & Cairo, Ill., fall 1959; substitute public school teacher & private piano teacher, Matron, Ill., 1961-62. Appointed for Indonesia, Apr., 1962. m. Robert Homer (Bob) Stuckey, Apr. 20, 1951. Children: Cynthia Suzanne, Jan. 20, 1953; Joy Beth, Dec. 24, 1955; Stephen Knight, Mar. 4, 1959.

INDONESIA

STUCKEY, ROBERT HOMER (BOB)

b. Dupu, Ill., Jan. 11, 1931, ed. Southern Ill. Univ., B.A., 1956; SBTs, B.D., 1959. Construction worker, Dupu, Ill., summers 1949 & '50; research asst., Ill. Natural History Survey, Havana, Ill., fall 1950; U.S. Navy, 1951-54; pastor, First Church, Ewing, Ill., 1955-56, Calvary Church, New Salisbury, Ind., 1956-59, & First Church, Cairo, Ill., 1959-61; assoc. pastor, First Church, Matron, Ill., 1961-62. Appointed for Indonesia, Apr., 1962. m. Mary Suzanne Knight, Apr. 20, 1951. Permanent address: 213 Kroeger Ave., Dupu, Ill.

INDONESIA



GLADEN, Nancy Ellen, daughter of Rev. & Mrs. Van Gladen (*Mexico*), May 18.
JAMES, Philip Kerr, son of Rev. & Mrs. Samuel M. James (*Vietnam*), May 3.
MARTIN, Mary Anne, Margaret Ellen, & Michael Scott, born to Rev. & Mrs. Henry D. Martin (*Nigeria*), May 14.
SMALL, Roy William, son of Rev. & Mrs. Tom G. Small (*Northern Rhodesia*), Apr. 5.
SMITH, Kelvin Wayne, son of Rev. & Mrs. J. Leslie Smith (*Indonesia*), May 15.
TURNER, Letha Lucille, daughter of Rev. & Mrs. John W. Turner (*Lebanon*), May 9.

DEATHS

FRANKS, Rev. C. H., father of Alma Ruth (Mrs. Van) Gladen (*Mexico*), May 14, St. Joseph, Mo.
GREEN, T. G., father of Rev. Thomas S. Green (*Paraguay*), Apr. 7, Houston, Tex.
GULLATT, Mrs. D. B., mother of Rev. Tom D. Gullatt (*Japan*), May 4.
HATTON, Mrs. J. M., mother of Rev. William A. Hatton (*South Brazil*), Apr. 26, Abilene, Tex.

MARRIAGE

FUQUA, Mary Elizabeth (assistant to the executive secretary, FMB) to Commander (Chaplain) Arthur W. Dennis, May 19, Richmond, Va.

TRANSFER

GOLDIE, Dr. & Mrs. Robert F., *Ghana* to *Nigeria*, July 1.

Corrections

The middle name of Dwight L. Baker, missionary in Israel, is Leonard rather than Lyman, as given in the *Missionary Album*, 1959 revised edition.

Please make these corrections regarding Rev. & Mrs. John N. Thomas (*Colombia*) in your *Missionary Album*: The name of their youngest daughter is Patricia Ann (not Anne), and the birth date of Mrs. Thomas is Jan. 5, 1911 (not Mar. 8).

PIERSON, Sr. & Mrs. Abel P. (*Bap. Spanish Pub. House*), Box 4255, El Paso, Tex.
SMITH, Rev. & Mrs. James W., Box 20, Nazareth, Israel.
SPANN, Rev. & Mrs. Jimmie D., 25 de Mayo Esq. Baltazar Brum, Las Piedras, Uruguay.
STURGEON, Sr. & Mrs. H. Eldon, Beta 92, Mexico 21, D.F., Mexico.
VINEYARD, Onis, Caixa Postal 860, Recife, Pernambuco, Brazil.
WHORTON, Mary Jane, Box 65, Oshogbo, Nigeria.
WIGINTON, Rev. & Mrs. Travis E., Bap. Mission, APO 18, San Francisco, Calif. (for first-class mail); Bap. Mission, Box 11, Taegu, Korea (all other mail).

United States

BLAIR, Rev. & Mrs. W. Judson (*Bap. Spanish Pub. House*), 5745 6th Ave., Ft. Worth 15, Tex.
BRYAN, Frances (Mrs. Nelson A.), emeritus (*China*), Mid State Bap. Hospital, Nashville, Tenn.
CALLAWAY, Dr. & Mrs. Tucker N. (*Japan*), c/o V. H. Martin, 541 Londonberry Rd., Atlanta 5, Ga.
CARPENTER, Dr. & Mrs. Jimmie H. (*Indonesia*), Box 423, Opelousas, La.
GLASS, Rev. & Mrs. Ernest W. (*Malaya*), 503 Greensboro Ave., Sanford, N.C.
MCGEE, Rev. & Mrs. John S. (*Nigeria*), c/o D. F. McGee, Kernersville, N.C.
MCPhAIL, Dr. & Mrs. Jasper L. (*India*), 233 Duncan Ave., Jackson, Miss.
MARLAR, Monda (*Southern Rhodesia*), 127½ Albany Ave., Shreveport, La.
MILLIGAN, Rev. & Mrs. A. Ray (*Kenya*), Gen. Delivery, Slidell, Tex.
MOORHEAD, Dr. & Mrs. W. James (*Philippines*), c/o Rev. E. A. Northern, Box 96, Trenton, Ky.
MYERS, Drs. Karl J. & Mary (*Nigeria*), Silvercrest Hospital, New Albany, Ind.

NICHOLAS, Rev. & Mrs. R. Edward (*Gaza*), 4517 Glazier, Ft. Worth, Tex.
OGURN, Georgia Mae (*Chile*), 3219 Highland Ave., Meridian, Miss.
ROSS, Rev. & Mrs. J. Wilson (*Bap. Spanish Pub. House*), Box 4255, El Paso, Tex.
SAUNDERS, Mary Lucile (*Philippines*), Graduate Hall, Peabody College, Nashville, Tenn.
STOVER, Dr. & Mrs. Sherrod S. (*South Brazil*), 4016 Richfield St., Waco, Tex.
WHITE, Rev. & Mrs. Daniel R. (*Spain*), 3105 N. 27th St., Waco, Tex.
WILSON, Dr. & Mrs. George R., Jr. (*Hong Kong*), c/o August Schreiber, 510 W. 4th, Webb City, Mo.

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.

COLEMAN, Rev. & Mrs. Adrian W. (*Liberia*), Box 22, Olney, Tex.
STOVER, Dr. & Mrs. Sherrod S. (*South Brazil*), 4016 Richfield St., Waco, Tex.

ADOPTION

TOWERY, Patricia Louise, foster daughter of Rev. & Mrs. Britt E. Towery, Jr. (*Taiwan*), born May 14, adopted May 17.

CORRECTIONS: Linda Ann Towery, a foster daughter, was born June 21, 1959, rather than June 2, as published in the March issue of THE COMMISSION.

BIRTHS

ALLISON, Sharon Kay, daughter of Rev. & Mrs. Clarence A. Allison (*Tanganika*), May 8.
BRYANT, David Wayne, son of Dr. & Mrs. Thurmon E. Bryant (*South Brazil*), Apr. 22.

BOARD

1,579 Missionaries

The Foreign Mission Board appointed fourteen missionaries in May, and the number under appointment as of May 15 totaled 1,579, serving in fifty-one political entities.

Smith Resigns To Study

Luke B. Smith, Foreign Mission Board associate secretary for missionary personnel, has resigned effective June 30 to study for two years in the field of missions theology at the University of Edinburgh, Scotland.

Since joining the staff in May, 1959, Smith has worked closely with foreign mission candidates and with the Board's administrative staff and personnel committee in the appointment process for missionaries. He was previously a pastor in Kentucky and Georgia.



Convention Adds 8 Churches

The Argentine Baptist Convention in April admitted eight new churches, took steps in reorganization, and made plans for expanding its work.

The new churches, including an English-speaking one in Buenos Aires, make a total of 359 Baptist churches and preaching points. Representatives of 115 attended the Convention at First Baptist Church in Rosario.

The reorganization plan will be finally approved and put into effect in 1963. The number of boards was reduced from eight to five by combining radio and evangelism under one and the children's home, old folks' home, and fraternal aid under another. The work of the religious education committee was assigned to the publishing board.

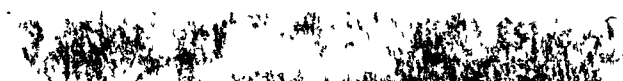
In other action for evangelistic expansion, the Convention accepted plans for a nation-wide student program.

The mission board presented its

newest home missionary couple, Pastor and Mrs. Hugo Ramirez, who will go to northern Argentina to open Baptist work in Formosa, a provincial capital and port city of forty thousand people. Argentine Baptists now support ten home missionaries, and several representatives to the Convention requested that the possibility of sending foreign missionaries in the near future be considered.

The Convention's financial summary showed an increase in gifts through the co-operative program and in repayments of church building loans.

President Samuel Libert was re-elected for another year's term, and Missionary Charles W. Campbell was named first vice-president.



Student Center Dedicated

The Baptist Student Center, a renovated house adjacent to American Baptist College in Recife, Pernambuco, was dedicated May 27. Missionary R. Elton Johnson, a former director of the school, was the main speaker.

Fifty-six-year-old American Baptist College, which enrolls about 1,200 students in primary, secondary, and junior college divisions, was the first such school in Brazil to develop a Baptist Student Union program.

Missionary Mattie Lou Bible, director of the student work, reported that about half of the forty-one decisions registered in a recent revival at Capunga Baptist Church, near the campus, were made by students of the college.

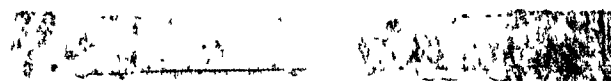
The college shares a campus with North Brazil Baptist Theological Seminary and Seminary of Christian Educators (commonly called North Brazil Baptist Training School).

TV Time Given Missionary

Channel 4 in Vitoria, Espirito Santo, recently gave a half hour of television time without charge to Missionary James E. Musgrave, Jr. The offer came as a result of a TV interview in which Musgrave sang and

played his portable electronic piano.

These were the first evangelical programs to be shown on the city's television screens, according to Pastor Nilson Fanini of six-hundred-member First Baptist Church in Vitoria. They climaxed a week-long revival at the church, with Musgrave as guest evangelist and soloist. He is pastor of Memorial Baptist Church in Brasilia, the nation's new capital, where he led in the establishment of Baptist work.

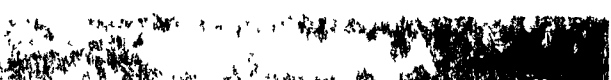


Revivals Bring 850 Decisions

Two weeks of simultaneous evangelistic campaigns in Central Baptist Association resulted in 850 decisions for Christ — 479 of them professions of faith. The meetings, held in the association's twenty-four churches and five of its thirty-eight missions, drew an average attendance of 1,800 and a total attendance of more than twelve thousand.

Central Association, one of five in Chile, encompasses 4,500,000 people — more than half the country's population — in an area about six hundred miles long which includes Santiago, the capital, and Valparaiso, the principal seaport.

"When we compare the results of this campaign with those of the past we are encouraged," said Missionary John A. Parker. "But when we look at the unfinished task we feel the need for much more help."



Baptists Begin 23rd Church

Thirty-seven Baptists, meeting under a borrowed tent, organized Gua-

temala's twenty-third Baptist church May 25 in Quezaltenango, whose more than forty-four thousand inhabitants make it the second largest city in the country.

Two more persons joined the church by letter and fourteen presented themselves for baptism the following Sunday. The members — including army officers, carpenters, teachers, and students—are now making cement blocks for a permanent building.

Witnessing the organization were representatives of sister Baptist churches throughout the country. The twenty-voice choir from Guatemalan Baptist Theological Institute provided special music. A graduate of the institute, Demetrio Camey, is pastor of the church.

Baptist work in the mountain city of Quezaltenango was begun about eighteen months ago by Rev. and Mrs. Chester S. Cadwallader, Jr. As people were won to Christ they began extending the Baptist witness to the surrounding towns and villages, so that when the new church was organized it was already sponsoring several missions and preaching points.

Altogether, Guatemala's twenty-three Baptist churches have about fifty mission points and more than two thousand members. For the past several years they have had an annual ratio of one baptism for every six or seven members, reported Mrs. A. Clark Scanlon, missionary in Guatemala City.

JAPAN

Souther Confers with Leaders

William H. Souther, of New Orleans Baptist Theological Seminary, is visiting Japan during June for conferences with pastors, musicians, and other groups preparing for the Japan Baptist Convention's 1963 nation-wide evangelistic campaign.

He is also spending a week lecturing on music and religious education at the Seinan Gakuin seminary in Fukuoka.

Souther's trip is on invitation of the Convention's "Baptist New Life Movement" committee, with which he has been working on music plans for the campaign. He will also visit Hong Kong and the Philippines.

James M. Sapp, director of promotion for the Brotherhood Commission, will go to Japan in July to participate in a laymen's leadership project in further preparation for the evangelistic effort. His visit was requested by the Convention and the Japan Baptist Mission.

KOREA

Hospital Helps Start Church

The village of Tong Ne has recently exemplified results of the combination clinic - evangelistic program of Wallace Memorial Baptist Hospital in Pusan (see "Mobile Medical Minis-

try" in the September, 1961, issue of THE COMMISSION).

The village had no Baptist church, but the hospital team located a Baptist family and began a mission in the home. The hospital staff then volunteered to help support a pastor until the congregation is able to assume financial responsibility.

"About 90 per cent of the money is given by Koreans working at the hospital," said W. Guy Henderson, missionary who travels with the team. "Many of them make a real sacrifice when they give from their salaries to support a mission in addition to the regular support of their own church. But this has greatly increased their concern for churches in the area and their awareness of every Christian's responsibility to help evangelize the entire world."

As the Tong Ne mission grew, additional space was needed. Its members provided about half the cost of a building, and they and their pastor did most of the construction with mud blocks. As soon as the roof was on, the congregation covered the dirt floor with rice straw mats and moved in.

Several new families joined when the medical-evangelistic team returned for a spring revival.

The team, composed of a doctor, several nurses, and evangelistic workers, goes into a community and sets up a clinic in the local Baptist church building or in a house or school if there is no church. The evangelistic

ISRAEL

Missionaries Plan Buildings

Southern Baptist missionaries in Israel plan an extensive building program at the Baptist Center in Petah Tiqva, with additional dormitory space at the George W. Truett Children's Home and School and completion of the assembly grounds for conferences and youth camps.

A combination dining room and chapel at the assembly will double as a meeting place for the Petah Tiqva congregation. Plans are also under way for a student center in Jerusalem.

The missionaries, meeting in annual session at Tiberias, noted particular progress in the Galilee district, where Baptist services were started in a fifth Arab village. The Galilee village work is carried on by nationals under direction of Nazareth Baptist Church.



Members at Tong Ne in front of church. With them are Missionaries Lucy Wright (at right) and W. Guy Henderson (in rear).

workers then visit each home in the area, giving tracts and inviting the sick to the clinic, where they receive a gospel message along with medicine. Persons found to be seriously ill are asked to go to the hospital for treatment.

"The clinic ministry has given added prestige to local Baptist congregations," Henderson said. "It has also impressed the area pastors of the hospital's evangelistic efforts. . . . We believe the team's visits to the communities around the hospital have brought the Korean Baptist pastors solidly behind the medical program of evangelism."

Churches, Members Increase

ZURICH, Switzerland (RNS)—Gains in membership, baptisms, and churches of the Portuguese Baptist Federation were reported here by Erik Rudén, European secretary of the Baptist World Alliance, following a visit to that country.

During the last year eighty-four persons were baptized and two new churches were established. The Federation now has 1,100 members in twenty-three churches, sixteen ministers, and two full-time lay pastors. Grayson C. Tennison of the Southern Baptist Convention serves as a fraternal representative to the Portuguese Baptists.

Rudén also said that contributions to missionary work are increasing, with 50 per cent of the funds raised for the Federation going to missions in Southern Angola and Mozambique. He pointed out that a feature of Baptist church life in Portugal is that young people constitute 30 per cent of total membership.

Missionary Returns to Brazil

Helelo da Silva Lessa, missionary for the Brazilian Baptist Convention's Foreign Mission Board, has returned to Brazil to be pastor of Itacurussa Baptist Church in Rio de Janeiro.

Dr. and Mrs. Lessa served since 1953 as their board's only representatives in Portugal. For the past two years Dr. Lessa was Portugal's representative on the European Baptist Federation executive committee. Besides Baptist activities, he was a counselor for the Christian Student Movement.

158 Attend Youth Retreat

A record 158 young people attended the Thai Baptist youth retreat in April on the shore of the Gulf of Siam. Fifteen acknowledged Christ as Saviour, and twenty-one made Christian life dedications.

Thai evangelist Acharn Sook Pongsnoi was the week's speaker, and nationals filled other leadership positions. Southern Baptist missionaries taught doctrine, led discussion groups, and served as camp advisers.

The seashore conference grounds of Baptist youth retreat, with several of the youth who attended.



Students Plan Study in Britain

BARCELONA (BP)—Several students from Spanish Baptist Seminary here, temporarily closed during a period of reorganization, plan to study in Spurgeon's, Rawdon, and other Baptist colleges in Great Britain.

At least one of the Spanish students will work in West Ham Central Mission during this period.

Two Receive B.D. Degree

Two men, one graduating summa cum laude, received the bachelor of divinity degree at commencement exercises in April for the international Baptist Theological Seminary in Rorschlikon.

Six others were awarded diplomas. The graduates represent five European countries.

Present for the service were former students who had gathered for the seminary's first alumni conference.

Italian Church Is Dedicated

LUGANO (RNS)—A new sanctuary was dedicated here for Lugano Baptist Church, established six years ago as the first Baptist congregation in Italian-speaking Switzerland.

Located in an area where most of the residents are Roman Catholics, the Baptist church will seat 110 persons. At present the congregation has about thirty members, with Philip Zielke as pastor.

The building was financed by contributions from Baptists throughout Switzerland and from overseas.

E. Kroll, president of the Swiss Baptist Union who preached the dedicatory sermon, later commented, "No other project has ever united Swiss Baptists as has our common undertaking in Lugano."

1st Tanga Converts Baptized

Missionary James E. Hampton immersed two young men May 20 in Southern Baptists' first baptismal serv-

ice in Tanga. Because the area has no organized church yet, their baptism was authorized by the Kisauni Baptist Church of Mombasa, Kenya.

One of the men was won to Christ at the Baptist center in Dar es Salaam, but he soon moved to Tanga. When Hampton began services in Tanga two years later the man immediately identified himself, publicly professed his faith, and joined the inquirers' class. His wife is now in the class preparing for baptism.

The other man, converted from paganism, shows unusual promise, Hampton said. "He does not hesitate to give his testimony about what Christ means to him."

UNITED STATES

Offering Goal Near \$11 Million

SAN FRANCISCO (BP) — Southern Baptists' special offering for foreign missions, which drew a meager \$3,315 when it began in 1888, will have a goal of \$10,700,000 in 1962. This was disclosed at the opening session of the two-day annual meeting of Woman's Missionary Union, which sponsors the fund-raising effort.

Last year's Lottie Moon Christmas Offering for Foreign Missions topped \$9 million. The money is used to provide buildings and equipment for the work of almost 1,600 missionaries in fifty-one countries.

Mrs. R. L. Mathis of Waco, Texas, who was re-elected WMU president, told the 3,000 women and a sprinkling of men that the missionary task will not be completed until the church of Jesus Christ is built in every land and every nation calls him Lord.

Mrs. Claude H. Rhea, Jr., of New Orleans, Louisiana, said God has a simple but tremendously effective way to give every created being the opportunity to learn of salvation through Christ. Through the Holy Spirit he empowers individual Christians to tell the story of Jesus throughout the earth, she said.

J. Edwin Low, medical missionary to Nigeria, urged a spiritual breakthrough in Africa while time lasts. Calling Nigeria, where Southern Baptists have 220 missionaries, a key nation in Africa, he said future generations of Africans could believe on Christ through the present generation of Nigerian Christians.

"More and more Nigerians are going outside their own country to preach Christ," Dr. Low said. "There is a steady increase in the number of churches and preaching points, but among forty million people our churches are few."

Americans cannot imagine the darkness and misery that engulfs much of the world, the medical missionary said. "We think of disease but not cities of thirty thousand with no doctor or hospital; we talk of spiritual darkness, but we do not visualize cities where no churches are allowed to build within the city walls."

Spiritual Dependence Is Urged

SAN FRANCISCO (BP) — Southern Baptists were advised here to stop depending upon their prestige and size to impress the world and to start depending upon the Holy Spirit.

R. Cal Guy, missions professor at Southwestern Baptist Theological Seminary in Fort Worth, Texas, re-

Attention, subscriber!

Your next issue of THE COMMISSION will be dated July. In stead of a June issue, one will be published for August (our regular non-publication month) as we join with other Southern Baptist publications in announcing the World Missions Year emphasis for 1963. All subscriptions expiring in June or July will be extended one month.

minded the Southern Baptist Pastors' Conference that Pentecostals are out-running Baptists and all other "old-line" denominations in converting people on the mission fields.

"Roman Catholics have depended on structure, evangelicals have depended on message, and the Pentecostals are now causing writers to refer to their dependence upon the Holy Spirit as something new in mission life," Guy said.

SBC Approves Carver Merger

SAN FRANCISCO (BP) — Messengers to the Southern Baptist Convention approved a merger of Carver School of Missions and Social Work with Southern Baptist Theological Seminary. The institutions are neighbors in Louisville, Kentucky.

Carver, which requested the merger, had a declining enrolment for several years. It specialized in training for missions, social work, and denominational service.

Looking at Foreign Missionaries

(Continued from page 18)

As I observed, I thought: "This is the correct way! This is the desired social and personal atmosphere. This is, at least for the moment, the opposite of the cold war. This is the proper kind of foreign aid."

I also observed the expressions of happiness and satisfaction on the faces of Pastor and Mrs. Charles H. Morris and of Miss McDonald and her co-workers. Their rewards were their inward personal satisfactions.

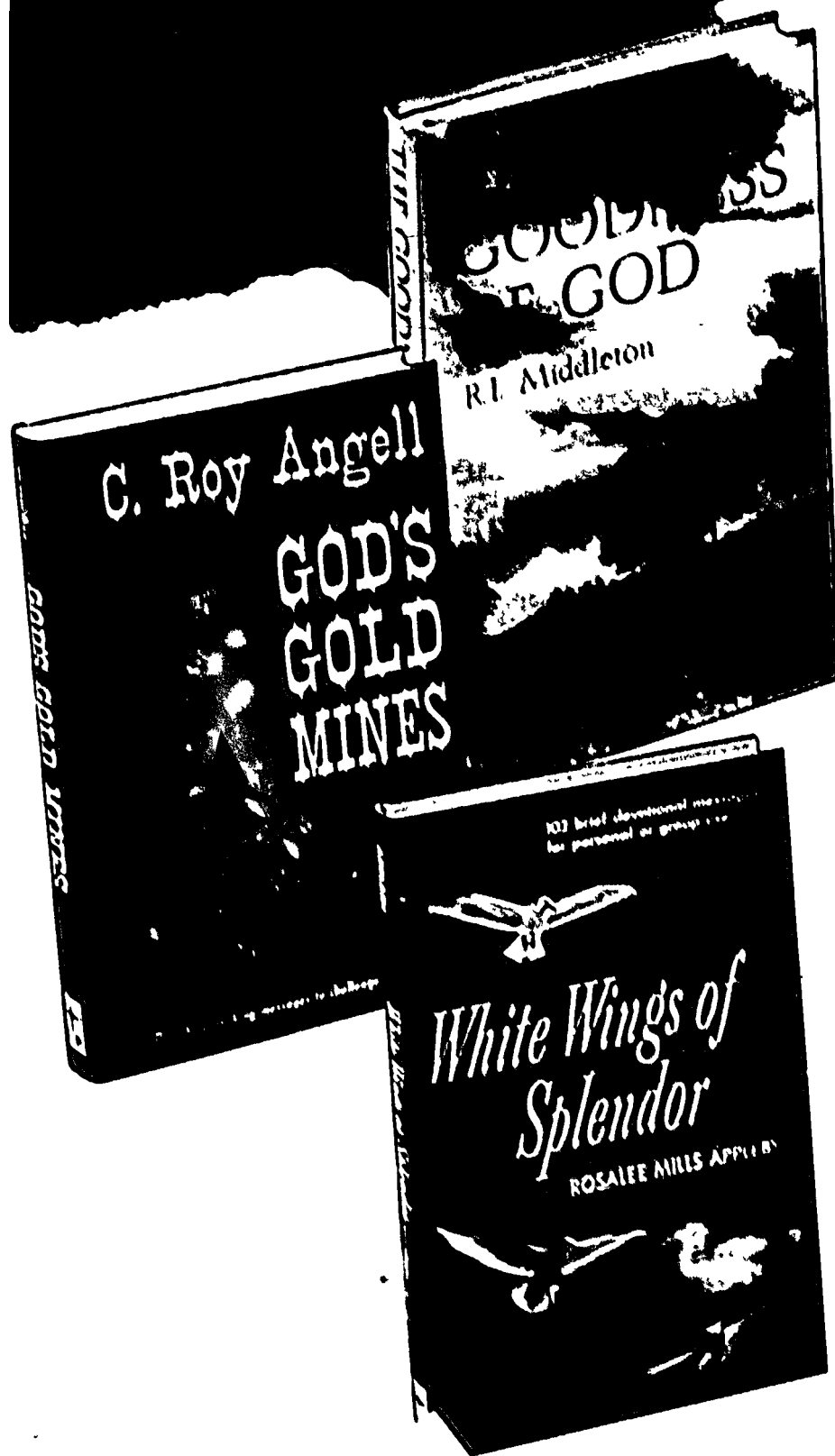
Multiply the effectiveness of this sort of thing by some large figure (for similar jobs are being done by many missionaries in many localities), add to the missionaries' determination a "whooping big time" factor (for such an attitude is continuous in the relationships of most missionaries), and you will begin to attain a proper perspective and appreciation of the work of Southern Baptist foreign missionaries throughout the world.

Our association with missionaries in the Orient permitted us many conversations with and observations of the "average" national. We were able to make some estimates of his attitudes toward the people of the United States, toward foreign aid, and toward matters both material and spiritual. Naturally, we formed opinions and made deductions.

I express one of these opinions with absolute confidence: If the same intelligent and industrious devotion to duty as we observed among Southern Baptist missionaries could be attained by personnel of our foreign service and foreign aid organizations, all of whom are in the good pay of the U.S. taxpayer, most of our international diplomatic problems would either disappear or be solved forthwith. For, in such an atmosphere of dedication and honesty, those problems would be appraised, analyzed, and solved on a warmly emotional and spiritual basis, which is human—not on a vulgar, selfish, and propaganda-potential basis.

I did not observe, nor did I hear of, an "Ugly American" among our Southern Baptist foreign missionaries.

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