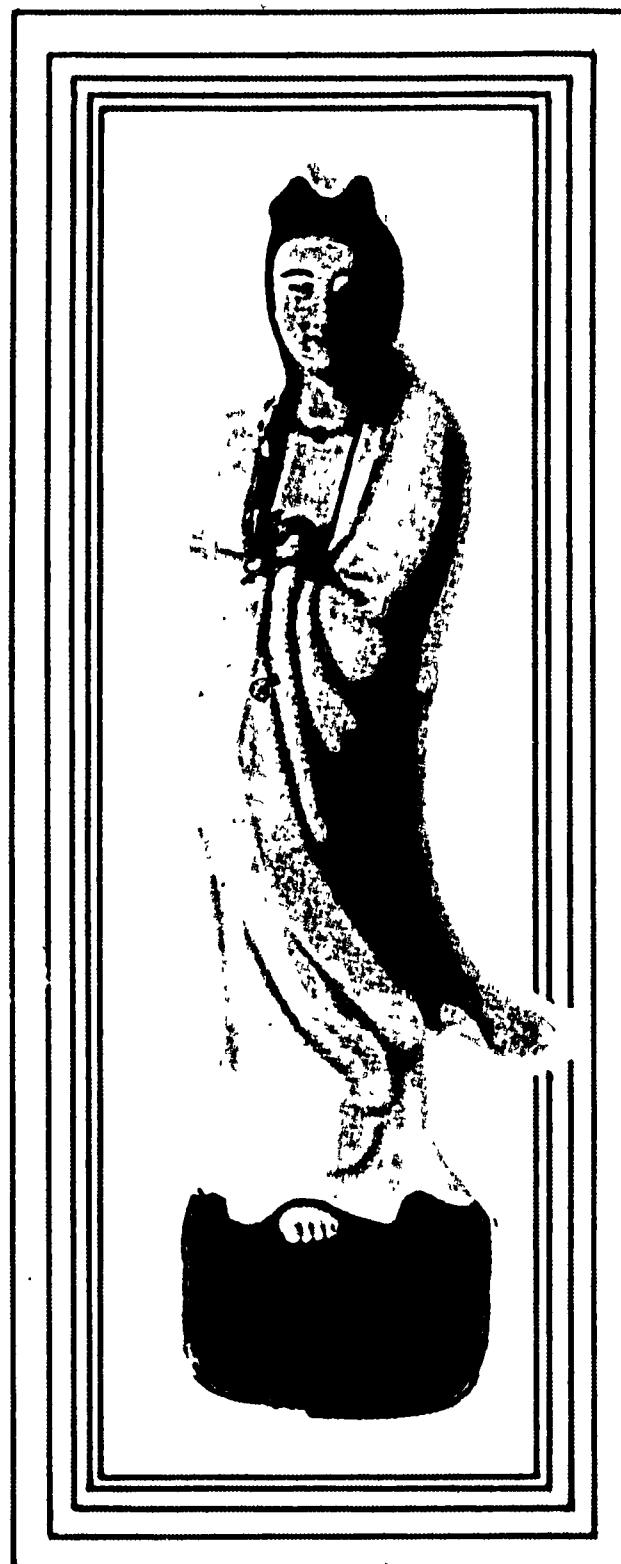


THE

Commission





Opened Eyes— Sightless Still

MORE THAN two thousand priests, nuns, and other Buddhists watched intently while Abbot Miao-Ku, noted seventy-eight-year-old Buddhist leader, took a piece of cotton that had been dipped in holy water and slowly wiped the face of the huge goddess of mercy. After this he took away the paper bandage from the eyes of the goddess.

Then with a few strokes of the brush he painted the eyeballs. Her eyes had been opened! The faithful who had come to witness such a religious event bowed low before the idol.

With this ceremony the newly restored Lungshan Temple in Taipei, Taiwan (Formosa), was inaugurated and dedicated.

In the days that followed thousands flocked to pay homage to the now "seeing" goddess of mercy. Of all the gods and goddesses on Taiwan this one has more followers than all. She is loved, worshiped, and feared by millions.

Her eyes had been "opened" by a few strokes of the brush. But she could not look in mercy or love upon her worshipers, for love and mercy can come only from the living. Yet the people flocked to her—chanting, praying, hoping, seeking light where there is only darkness, seeking direction where there is only confusion, seeking life where there is only death.

"But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward" (Jeremiah 7:24).

— Britt E. Towery, Jr.

THE *Commission*

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"Only one young man was baptized," typified by Khan Ponchae Maedre.

THE COMMISSION continues from last month a symposium of observations and experiences by Southern Baptist missionaries, presented on this and following eight pages:

- Urgency of the "one" in foreign missions evangelism—pages 2 and 3.
- Perplexity of people professing to be Christians while clinging to pagan idols—pages 4 and 5.
- A glimmer of hope in a new missionary's language study—page 6.
- Rarity of, and pressing need for, missionary reinforcements—page 7.
- Frustrations of inability to speak a language to win a soul to Christ—pages 8 and 9.
- Examination of a critical American problem and its relevance to foreign missions—page 9.

"One came—a little girl—then her brother, and then others" much like these at New Hope Baptist Church, Bangkok.



ONE CAME . . . ONE . . . ONLY ONE . . .

These words kept coming clearly to my attention as I sat and listened to the reports during our annual Mission meeting in Thailand.

"One came—a little girl—then her brother, and then others," Missionary Deaver Lawton was relating. He had been discouraged, he said, when nobody came to the chapel, but he prayed earnestly. "And one little girl came in."

"It is not unusual now," Mr. Lawton continued, "to have all the chairs filled, and we can seat thirty-four."

Dorothy Lawton then gave her report. "Only one young man was baptized this past year, and another joined the church by letter," she pointed out. Other decisions had been made, she said, but only one completed the class for new Christians and was accepted by the church for baptism. Many others had come to the church to hear the gospel, and among them were those who expressed interest.

Continuing to explain how so few believe in comparison to those who come to hear the gospel, Mrs. Lawton added, "We have found in Thailand that large numbers must be reached with the gospel for each one who is won to Christ."

This was not a new story I was hearing, for in the short three years I had been in Thailand, I too had felt some of the discouragement over the small numbers who came to hear the gospel, the smaller numbers who believed in Christ, and the still fewer who followed Christ into a faithful Christian life.

"One . . .

By Fa



Miss Jenell Greer teaching English Bible class at a chapel in Bangkok.

Those who had directed my thinking toward Thailand as I considered the field where God would have me serve had been frank in their estimation of the potential of missions in Thailand. They had said Thailand was considered a "hard field" in which to work. They had also said Thailand was a challenge.

But, though I have found the response to be slow and the interest shown in the gospel not momentous, the souls of Thai people are precious in God's sight. The gospel was meant for Thailand, too.

A thrill came to my heart as I continued to listen. "One little boy came to the chapel who did not understand any of the several Chinese dialects that were used at different times at various services of the chapel," said another missionary, Jenell Greer.

It was a rather unusual case. Even though the little boy did not understand any of the dialects, he did not quit coming. Convinced that he was

Came"

stars



Miss Mary Gould with class in Immanuel Sunday school, Bangkok.

"one of God's elect," Miss Greer and national workers persisted in trying to help the little boy understand the gospel. After months of effort, they were persuaded that he did understand and that he had trusted in Christ.

The little boy, too, never gave up. He kept on coming and studying. God spoke to his heart and called him to become a minister. He is still a young boy, but he is faithful and continues to grow toward the goal to which God has called him—to become a minister of the gospel.

"One contact had been made. He had heard the gospel only this once." The missionary now speaking, Paul Mosteller, and a national evangelist had made a trip into the province where the missionary and his family live. He is able to visit this village only on occasions because the province is large and there are many villages to visit. When the gospel was preached, one man showed a real interest and indicated his desire to believe in Christ.

Arrangements were made for him to attend the annual encampment at the seaside. But when the time came he did not appear.

Many weeks later Mr. Mosteller made an evangelistic trip back to the same village. Answering the missionary's inquiry, the man's wife explained, "Just before time for the encampment my husband died."

Only God can know if the *one* witness he had received was enough to help him understand sufficiently God's rich gift of salvation.

As I continued listening to these reports, my mind began to reflect on some words of Jesus: "One of these little *ones*"—"and *one* of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?"—"one pearl of great price"—"despise not *one* of these little *ones*"—"joy shall be in heaven over *one* sinner that repenteth"—"every *one* that asketh receiveth."

Over and over—an amazing number of times—Jesus pointed out the value of the *one*.

The testimony of an acquaintance who is an outstanding pastor and evangelist—a fervent soul-winner—came into my reflections: "It was the final night of a revival meeting. The pastor was discouraged and the evangelist was discouraged. The church decided to close the revival earlier than planned because no one had made a profession of faith. That night as the meeting closed, *one* thirteen-year-old boy came accepting Christ. I was that *one*."

After spending a furlough year in



Missionary Deaver Lawton preaches, seeking to win souls one by one.

the States telling Baptists what God had done in Thailand, one missionary, Mary Gould, was almost discouraged as she tried again and again to answer the questions of interested Christians: "How many church members do you have in Thailand? How many accepted Christ this past year? How many attend?"

In the end she was prompted to say: "If *only one* has come to accept Christ because I went to Thailand to witness for him, then I do not feel that my missionary service has been in vain."

One came . . .

"... to Jesus by night,
To ask Him the way
of salvation and light,
The Master made answer
in words true and plain,
'Ye must be born again'

"Large numbers must be reached" by workers like Missionary Ronald C. Hill, Mrs. Hill, and Mr. Kiam, a national.





LEFT: Nigerian witch doctors like this one engage in weird practices of superstition.

RIGHT: Women dancing and singing a pagan ritual at Eku.

LOWER LEFT: Preparing a goat for sacrifice at Ogbomosho.

LOWER CENTER: These slaves of idols represent egunguns, spirits of the deceased who return on Egungun Day.

LOWER RIGHT: A juju idol.

Tares of Paganism Among the Wheat of Truth

By John B. Hill

WE LIVE in an area that presents one of the most peculiar problems ever faced on a mission field. And yet this problem is an entering-wedge into the heart of our real task. It makes our pursuit at once perplexing—exasperating—yet hopeful and promising.

It is the age-old desire to conform, to identify oneself with whatever movement seems to be affording the greatest advantage. Even though we do not intend to give the impression that we want to bring Western civilization to the primitive people of the world, our very presence among them calls forth their desire for identity with it. So we find that in a very backward town in Nigeria it is difficult to find someone who is not a "Christian" or a "believer."

I recently spent three days in such a town. We preached in at least twenty-five different compounds, besides holding two services a day in the church. In the compounds I would tell, as an opening, stories which Jesus told, and then I would draw out les-



sons from them. This is quite easy to do, because conditions of life in many parts of Nigeria today parallel so closely those of the New Testament.

At the close of each service we sought to win individual commitments of hearts to Jesus, and almost invariably the hearers would say, "Onigba gbo ni nn" (I am a Christian). Even in homes where the people were known by the church members to be consistent idol worshipers, they would readily confess their belief in Jesus. Then, of course, our only recourse was to try to help them understand what it means to be a Christian.

During our three days in this town I found only two people who readily admitted that they were idol worshipers. I appreciated one woman's honesty in inviting us into her house to see her god. In the corner of the room was an altar with the image of Ogun, the god of iron. It was the same image her father and grandfather had adored, she asserted in defense. Although she lived close to the church she had not known that Jesus was any more than just another idol that some people worship. As we squatted around the walls of that room my heart yearned for words that could



express the truth in a way she could grasp. We read Scriptures which show that God is displeased if we put idols and other gods before him and that he sent Jesus to show us how to live.

There were at least six huge idol houses in the heart of the town, and when I asked how that could be if everybody is a believer, it was insisted that the old fathers are the ones who still cling to their idols and keep the altars fresh with sacrifices. But when we looked over the wall while passing back of a pagan home, the old fathers were far outnumbered in a ceremony taking place in honor of one of the gods.

The church members with me said that if I wanted to see how many of those people were Christians I should visit the town during the time of a pagan festival. It was not necessary to do that, however, in order to know that the idol worshipers took the name of "believer" just to keep me from thinking they were standing by their idols.

Many of them realize their idols are false, but they need someone to teach them more of Christ and the truth. For many it is a long, hard road to travel from gods you can see and feel to God whom you can know and love without seeing. But for others it happens instantaneously.

This desire to be a part of the truth did not come without tribulation and trials. Less than twenty years ago there was fierce opposition to Christianity in this same area. I would not give the impression that this desire prevails in all of Nigeria, because there are still multitudes bound to their idols and a

growing number who are turning to Islam; but this attitude provides the setting for a strong Christian community in the years ahead.

To think of what Jesus said about dividing the sheep from the goats and allowing the tares to grow up among the wheat, we can readily see the problem in this country. We are not commanded to do the dividing, however, but to "Go ye therefore, and teach all nations . . . all things whatsoever I have commanded you."



I Dreamed

In . . . Spanish

By Pat H. Carter



Missionaries take a break at Spanish Language School, San José, Costa Rica.

LAST NIGHT I dreamed in Spanish.

Like most dreams it had something of the unreal, the absurd. There I was in the cleaning shop, embarrassed by the sudden realization that the suit I was wearing was the one I intended to have cleaned.

"If I bring the suit back this afternoon, can you have it out by Friday?" I asked.

"Yes, by Friday afternoon late."

"Then I'll be back this afternoon."

"Be sure to bring it in before five."
"All right, I'll do that."

Sure, a silly dream—but I dreamed it in Spanish! And I've been thinking about it all day, because it is a symbol of a real breakthrough in my language study. At last this difficult, frustrating new language is beginning to penetrate my subconsciousness.

I can remember vividly that first morning nine months ago when my family and I awoke in this new land of Costa Rica, as helpless and isolated

as if we had been cast upon a desert island. Our only connection with this new world was the bilingual national maid downstairs whom we had engaged to live with us until we learned how to communicate with the people about us.

I remember thinking with a shudder that she literally held our lives in her hands. Why, she could stand right in our presence and plot our death with an assassin, while we were assuming that she was discussing the menu for dinner!

And then those Spanish classes! Trying to force new words, new thought patterns into the mind—trying to twist the tongue around strange, new sounds.

And—oh brother—that first time the pastor here in San José called on me to lead in prayer! "Padre nuestro, te damos gracias . . ." I began. And then a complete blank. Present and past tenses, nouns, and adjectives—merging into one dark cloud. How frustrating, how humiliating!

Walking home, I wondered if the Lord, who had given me some measure of fluency in a dozen years of preaching in English, really could be glorified by my making a fool of myself trying to learn how to talk all over again.

Then came last Sunday night, when I made my third attempt at preaching in Spanish. And for the first time in this new situation I experienced the same act of creation that occurred in the days of old in my pulpit at home, feeling the indescribable certainty that the Holy Spirit was thinking through me—forming thoughts, coining expressions, bringing about that ancient, always-new miracle when the preacher senses that God is communicating his message to his people through his unworthy servant.

And then last night I *dreamed* in Spanish!

Of course, the battle isn't won; far from it. But I can't help thinking that my dream last night was a symbol of a vision God planted in my heart: that he would give me the ability to tell strange people in a strange language about what he means to me. That dream is now coming true.

So look out verb forms, and idioms, and vocabulary, and phonetics—I've got your measure. I'm going to master you yet! I just know it—because last night I dreamed in Spanish.

As Rare as Snow In Thailand

By Robert Stewart

AFTER we had arrived home from language school and sat down to lunch one day, some fellow missionaries dropped by. They brought us the wonderful news that Paul and Virginia Moody had been appointed for Thailand. They were our only reinforcements appointed in 1959.

After our friends had left, we were discussing this good news in our family circle. Our two daughters seemed to be as excited as we were over the new missionaries' coming, and our nine-year-old made this pointed comment: "Isn't it wonderful? Why, it's as rare as snow in Thailand!"

We all had a good laugh over her statement, because it *never* snows in Thailand. But we sadly acknowledged the fact of the rarity of missionary appointments, both for here and for other parts of the world. Although they have not been quite as rare as snow in Thailand, they have been tragically few in comparison to the appalling spiritual needs and tremendous opportunities.

Here in central and southeast Thailand, with a population of over three and a half million people (more than in many states in the Southern Baptist Convention territory), we have only thirteen missionary preachers. There



Early morning view of teeming life along a Bangkok canal, one of many which stretch for miles throughout Thailand.

are many thickly populated areas with *no* gospel witness. There are several entire provinces with two hundred thousand to three hundred thousand people each, to which we have been able to make only brief preaching trips. These areas need missionaries to come with the message of the gospel and to aid in the organizing and building of churches.

Bangkok has an urgent need for a couple to lead in the program of evangelism among university students. For several years, missionaries have been making all possible plans for the beginning of medical work also, but we are still waiting for doctors and nurses who can make these dreams a living reality.

We are looking forward to the day when new missionaries are not "as rare as snow in Thailand"—when they will come in such numbers that these places of urgent need can be filled. Pray with us for the day when all the people of Thailand and of our other mission fields will have the opportunity of hearing the precious good news of the gospel. This day will come only when the Southern Baptist preachers whom God is calling to missionary service will reply to his urgent call as did Isaiah: "Here am I; send me."



This group of students represents some twenty thousand young people in five universities and several preparatory schools in Bangkok. They have an urgent need for a missionary couple to lead evangelism among them.



Indian Hindu temple in Singapore, Malaya; temple idol draped in flowers, with offering of fish.



Tamil Indians, like this man and wife, need someone to tell them of Christ.

THE PERSON who goes to the mission field expects and encounters numerous frustrations. Many of these can be overcome with patience and experience. However, there are two that seem insurmountable. Let me tell you an experience to illustrate.

From time to time we had a Tamil Indian to mow our lawn and wash our car. He was one of the most personable individuals I have ever known. The blackness of his skin was accentuated by his gleaming white teeth. Wherever he saw us there was the wave of the hand and the flashing, beautiful smile.

This man could not read or write his own language, Tamil. He could speak no English and only a working-man's variety of Malay. I longed for him to know the Lord. Once I tried to talk to him in my three months' supply of Malay, but since his vocabulary did not include religious terms, he could not understand. I tried to demonstrate Christ to him by actions, since I could not reach him with words.

One night in downtown Singapore, Mrs. Morris and I heard someone hail us. Looking around, we saw this man and his five children coming out of a large Hindu temple. When we stopped to visit with them he wanted to show us his gods. We saw people

A Missionary's BIGGEST FRUSTRATIONS

By Charles H. Morris

offering their food to black gods and listened to a priest read the Hindu sacred book to people seated on the concrete. Our hearts were heavy with the desire to let them know of Jesus, but there was no means of communication.

Several mornings later a ten-year-old boy, this man's son, came to our

door to declare that his father was *sudah mati* (already dead). Going home the night before, he had been struck and killed by a hit-and-run taxi.

I immediately went to the little grass-covered shack to see if I could help. This led to my being invited to the cremation, an exper-

ience not seen by many Westerners.

Mine was the only white face there. The oldest son had to go through the ritual and have part in lighting the fire that was to consume his father's body. As I stood watching the flames, I thought: "This is frustration."

Before me were the remains of a man whom I had known well and liked very much, and yet I could not tell him about my Saviour. Oh, the terrible frustration of not being able to tell someone about Jesus! Language study is a frustrating experience, but nothing compared to this.

Another thought came in the form of questions: "Since I am not able to study the Tamil language, why don't others come who will study this language and tell these six hundred thousand black-skinned Tamil people about our Saviour? We thank the Lord for the one couple now studying the tongue, but are there no others who care for these people's souls?"

This is the second frustration and, again, one that cannot be overcome by the missionaries now on the field.

Only those at home in the United States can satisfy these frustrations—and then only by coming to help and by learning the language so there will be someone else to tell these people about Jesus.

What Difference Does It Make?

By Antonina Canzoneri

A WEEK after I arrived home on furlough in 1958 I attended a family reunion. As usual, many people were called on to speak.

When my turn came I tried to put into words my heartsickness over what the prevalent attitudes toward race relations were doing to America, and especially to the South. I pointed out that we are all world citizens now, that our very attitudes reverberate around the world.

They listened with well-bred family politeness, slightly amazed at my concern, making no real attempt to show interest in attitudes of people on the other side of the world. Afterward, someone put it into words, "What difference does it make what those people think of us?"

The people of the world have long equated democracy with America. All of Russia's babblings have not been able to convince a great many people that this is not so. However, they do believe the words and deeds of the American people. When they see unjust actions and hear unfair ideas from American people, the prestige of America is damaged. The racial question has done more harm to American prestige throughout the world than any other thing that has happened.

What difference does it make to us as American citizens?

A student in the degree class of the Nigerian Baptist Theological Seminary was preaching on love. He said that when he read about how the people in America felt toward and treated those of another color, he knew the difficulty was that those people did not have love in their hearts.

A student in our School of Nursing was giving a devotional in chapel one morning. He said that the attitude of some Christians in America toward the Negroes made him doubt the integrity of their Christianity.

One of the tenets of the Islamic religion has long been that Islam is a religion for the black man, while Christianity is the white man's religion. The attitude of some Christians is proving their point. Far more pagans in Nigeria are turning to Islam than to Christianity.

Of course, not all of this is due to un-Christian racial attitudes in America. But if even one person in Africa turns to Islam instead of to Christianity because of these attitudes, where does that put people who are so insistent upon such attitudes?

Pictures of banners pleading "Governor Faubus, save our Christian America," must have been circulated throughout Africa. Rejection of a man on the basis of his color in America amounts to rejection of every black man in Africa.

What difference does it make? Spiritually speaking, it makes an eternity of difference.



Fuad Sakhnini

Joseph Alkahe

EVERYONE here is surprised at the sight of a Jew and an Arab loving each other in Christ," wrote Dr. Joseph Alkahe from the international Baptist Theological Seminary in Ruschlikon-Zurich, Switzerland.

Not far across the beautiful campus in a small apartment his fellow Israeli, Rev. Fuad Sakhnini, was writing these words: "I feel that there can be a true peace between an Arab and a Jew at the foot of the cross."

Thus these two Christian believers expressed the strong ties of love and unity to be found in Jesus Christ, despite their differences in background. Both men enrolled in the seminary in the fall of 1959 to prepare themselves for more effective service among their people in Israel. They meet together daily for prayer, study, and fellowship.

FUAD SAKHNINI, the Arab, is to be pastor of the Baptist church in Nazareth upon completion of his seminary work. [See "New Day in Nazareth" on page 15 of THE COMMISSION for January, 1960.] When he was ordained in the spring of 1959 the church asked him to spend the next two years in study to complete the work for his desired degree in theol-

ogy. His wife, Rose, and young son, Nabeel, are in Zurich with him.

Brother Sakhnini gives this testimony of his conversion:

"I am from a very large Greek Orthodox family in Nazareth. My father was 'religious' in the popular sense that he went to church often and prayed. I also attended church and learned some prayers by heart. As I grew up I began to hurt inside whenever I committed a sin. However, sin was attractive and alluring, and I found myself a slave to it.

"Upon the death of my father in 1945 I assumed the responsibility for my entire family, as is the custom for the eldest son in an Arab family. I was distressed and bereaved. I began to think very seriously about death. I began to doubt if there was a God since I could not find a meaning for my life. I was frustrated—bewildered—and sought in vain for relief through long prayers and visits to the Greek Orthodox Church. In an effort to find peace I talked to a Greek Orthodox monk who finally admitted that he also was miserable and that prayers to saints and angels had not brought him peace.

"My younger brother Fiaz and I decided to go to a worship service of a Christian believer whom he knew.

We attended with the idea of ridiculing him as he conducted the service. But while I watched him and the small group of people gathered in that place I realized that they had something I was seeking. An inner voice told me that here I would find peace.

"But how could I make such a decision? If I accepted the Lord as this believer advocated I would be identifying myself with people who were considered crazy by the rest of the city. I was so miserable I even thought of committing suicide. In desperation I conceived the plan of attending the monk's meetings for one week and the believer's meetings for a week, and wherever I found peace I would stay, whatever the cost may be.

"After the monk's meetings I was more miserable than ever. Then when I attended the believer's meetings I discovered that he had been praying personally for my brother and me. The man talked with me about my soul's condition and helped me to understand the plan of salvation. I prayed for forgiveness and accepted Jesus as my Saviour.

"Immediately peace and joy came into my heart, and I felt as if I had a new heart and new eyes. As Paul said, 'Therefore if any man be in Christ, he is a new creature: old things

LOVING EACH OTHER IN CHRIST

By Elizabeth F. Smith
and John Allen Moore

at . passed away; behold, all things are become new."

A month after Fuad's conversion, Faz accepted the Lord as his Saviour, and he is now the pastor of the Baptist church in Tripoli, Lebanon.

Fuad started his training for the ministry in 1951 when the Lord gave him opportunity to study at a Baptist junior college, Gardner-Webb, in North Carolina. Since that time he has gained valuable experience by working in the Nazareth church and in various Arab villages in the Galilee section of Israel.

JOSEPH ALKAHE had a good law practice in Tel Aviv, Israel's largest city, before his decision to train for the ministry. He is a member of the Baptist congregation at the Baptist Center in Petah-Tiqva and has also been a faithful participant in the worship services conducted weekly by the Baptists in Tel Aviv.

Dr. Alkahe was born in Constantinople of Jewish-Italian parents in 1913. His childhood home reflected love for God and God's creation. Bible reading was customary in this Jewish home, which was always open to friends and those in need. From his parents Dr. Alkahe learned "social and racial tolerance, spontaneous trust in Providence, and an inexhaustible capacity of wonder and worship anywhere under the skies."

After completing his secondary education, Dr. Alkahe chose to study law in Italy, and in 1938 he was awarded the Doctor of Laws degree *summa cum laude* by the University of Pisa. Just as he began teaching public law

Dr. Joseph Alkahe points to his homeland, Israel, on a world map at the seminary in Ruschlikon.

at the university, however, the Italian government identified itself with Nazi Germany and enacted racial laws denying Jews the right to practice their professions. The next year he came to Israel (Palestine at that time) where he joined a *kibbutz*, a collective Jewish agricultural settlement.

He was not a practicing Jew in religion, and there was a void in his heart. At the age of thirteen he had gone to a synagogue for the service to commemorate his reaching the age of responsibility as a Jew, but it all seemed to him an empty form. Men recited long prayers in Hebrew, which neither they nor their hearers understood, and the young initiate asked why they did it.

"We don't know," they replied. "It is the tradition."

This was unsatisfying to Joseph, and he never attended the synagogue after that. He became a seeker.

Rev. Sakhnini greets members of the Baptist Church in Nazareth.



Immediately upon the outbreak of the Second World War, Joseph volunteered, joining a Jewish battalion in the British army. He was in the thick of fighting in Italy and rose from the rank of private to second lieutenant.

Life as an infantryman was hard and fraught with great danger, but Joseph Alkahe found it satisfying. It filled a void in the heart of the idealistic young man to feel that he was fighting for a just cause, and for the Jewish national cause as well.

At the close of the war he joined Israeli forces in their struggle for a Jewish state and served as a captain, until the dream of Israel became a reality in 1948. After that he set up a successful law practice in Tel Aviv and was retained by the government for two years, drafting health legislation for the nation.

DESPITE the achievement of success in his chosen profession, Joseph Alkahe was still unhappy. He felt a basic incompleteness in his life.

"I did not know exactly what burdened me," he says, "but I could not help sensing that material prosperity and the quantitative evaluation of life were inadequate. I was ultimately interested in the quality of life."

He felt irresistibly drawn to something higher but could not find the way. Then several persons crossed his path and helped him in his pilgrimage.

One was an elderly lady he met in a German hospice. Daughter of a Christian archaeologist who had settled in Palestine, she approached Dr. Alkahe in a friendly way about his faith. He confessed to her that he had no religion but was a seeker.

"I longed for a true experience of





Fuad Sakhnini relaxes with his wife, Rose, and son, Nabeel, in their apartment at the Baptist Seminary in Switzerland.

"How can one . . . not dedicate himself?"

communion with God," he said, "for true fellowship and a worthy aim in life."

Surprised and delighted at this encouraging response, the Christian lady spoke frequently with him. They read and studied the Bible together.

Dr. Alkahe was invited to serve in an Anglican youth camp as interpreter, and here he learned more about Christianity. The camp was conducted on property at Petah Tiqva which was owned by the Southern Baptist Mission, and he came to know the Baptists, too. He attended their services and realized that his long search had come to an end. He surrendered to the claims of Christ, and he found the Christian fellowship he longed for.

"I was attracted by the fact that their whole life seemed to be formed from the Bible," Dr. Alkahe said of the little group of believers, "and they found such joy and strength in this life."

He knew that he must be a part of this life, too. He made his public profession of faith and was baptized by Missionary Robert Lindsey in November, 1958, despite the bitter opposition of all his relatives.

Since leaving Italy Dr. Alkahe has sought the answer to the question, "How far does a culture foster integrity and produce liberty and justice?" He had found that the Italian culture had not "descended into the soul." As he identified himself with the new state of Israel he also found little evidence of the reign of social and political justice. He witnessed "a hardening

of the Jewish tradition in its exclusiveness and prejudices."

During this period he discovered "that a political system or a society which wants to achieve freedom has to recognize first of all the inborn dignity of human personality, as the birthright of any citizen, and that this can be done only through a proper understanding of the intimate message of the Old Testament and its fulfillment in the New Testament."

"Turning to the reading of the Bible," Dr. Alkahe explained, I gradually became convinced that Christ is the true light of conscience and in him was fulfilled the universal purpose revealed in the Old Testament. Jesus brought to clear light the nature of true religion and freed it from the misapprehensions and perversions it had suffered at the hands of those to whom it has been committed. He is the interpreter of the past, the fulfiller of all that was promised and presaged in Israel's history and in the world's progress. Thus he is the Saviour and hope of all men, the builder of the kingdom of God."

IN one sense the new convert was still a seeker. Never one to do things by halves, he was now seeking God's way for him in full committal. He became convinced that he should give full time to Christian service, and for this he knew that he needed theological training. He had no family responsibilities, as he had remained a bachelor and was therefore free to make his plans for study and future service.

Meanwhile, the missionaries and other Baptists in Israel were wishing and praying for just this sort of thing, but they hesitated to ask Dr. Alkahe to give up his lucrative law practice.

Then at the end of August, 1959, he went to speak to the missionaries about it himself. Feeling that God was definitely leading, Dr. Lindsey telephoned immediately to Dean John D. Watts at the international seminary in Switzerland, and within twenty-four hours Dr. Alkahe was on the plane for Zurich.

In answer to the question of how he came to the decision to study for the ministry, Dr. Alkahe said: "How can one be a Christian and not dedicate himself to the service of Christ, especially in Israel where the need of Christ is so tragically apparent?"

Upon completion of the course Dr. Alkahe intends to return to his own land and serve there. He is very much interested, as are the missionaries and others, in the establishment of evening schools for teaching the Christian faith to Israelis, many of whom are seekers as he was, without God and without hope in the world.

He reported that his studies at the seminary lead him to daily discoveries of new insights in the spiritual life of the church, and they strengthen his purpose to persevere for the Master in spite of all difficulties and hardships.

Both Dr. Alkahe and Brother Sakhnini agree that the seminary also affords them a world-view of Baptist work. The fellowship with students from many countries in Europe is inspiring.

Dr. Alkahe commented: "Everyone is moved by the desire to help toward the fostering of a common outlook and way of life in the footsteps of the Master. This unity of purpose daily translates itself into wonderful communion and mutual help."

Brother Sakhnini, too, feels that the seminary greatly serves to meet the spiritual needs of the various countries represented among the student body by training future Christian leaders, thereby advancing the cause of Christ in the world.

Led By The Unseen Hand

By Guy Henderson

LEE HI HO, a young Korean Air Force sergeant, was taking training in aircraft landing control during the summer of 1958 at Keesler Air Force Base, Mississippi. While there, he was invited to Emmanuel Baptist Church in Biloxi, where I served as pastor. Although not a Christian, it was evident he was seeking the truth.

Sergeant Lee understood very little English, so any communication was exceedingly difficult. However, my wife Lois and I helped him to understand that we were foreign mission volunteers and hoped to be appointed to Korea.

In September that year we were appointed and left the same month for the Institute of Far Eastern Languages at Yale University. We said good-bye to our Korean friend, wondering if we would ever see him again. A year later we sailed for Korea to make our home in Taejon, a city of three hundred thousand population in the central section of South Korea.

One day while shopping in the market Lois heard someone call her name and turned in amazement to see Sergeant Lee. He was delighted to see us, and we realized that perhaps even yet we could lead him to know the Saviour.

He visited in our home several times, and we invited him to attend church while Dr. Herschel Hobbs, pastor of the First Baptist Church of Oklahoma City, was holding revival services in the Tae Hueng Dong Baptist Church. The church was almost full when we arrived, but we managed to find a seat (on the floor, as usual) near the front.

Dr. Hobbs preached on the new birth and made it plain through the interpreter that every person must

Dr. H. H. Hobbs preaches at Tae Hueng Dong
Baptist Church.



Sgt. Lee Hi Ho and Missionary Guy Henderson in Korea.

experience this rebirth. Then as the choir softly sang "Just As I Am" I prayed that Sergeant Lee would let God have his way in his life. Suddenly I heard an usher requesting the sergeant to fill out the believer's card, and I realized that he had lifted his hand indicating his decision to be a Christian.

My silent words were turned into a prayer of thanksgiving as I thought of the forces used by our omnipotent God to lead this man to Christ. There was the group of Korean officers who selected him to go to America; the U. S. Air Force that provided a place of training in Biloxi; the member of our church who invited him to our services; the unerring hand that brought us together nearly ten thousand miles from where we first met; then the church in Taejon, the evangelist, the interpreter—all these men and events God had molded together according to his majestic plan.

Barriers had crumbled under his power, obstacles were swept aside, tongues of confusion were altered to become mediums of knowledge. And through all of these evidences of co-operation a soul, for whom Christ died, was born into his kingdom. It caused me to realize afresh that "not by power, nor by might, but by My Spirit" was this salvation brought to pass.

I am encouraged by the spiritual growth shown by Sergeant Lee since his conversion. He attends church when possible and is interested in our Bible class that I teach on Wednesday evenings.

Korea has the fourth-largest standing army in the world. Almost every man is in uniform before he is twenty-one years old. How wonderful it would be to see a revival among the half-million men in this army! It would mean much to the churches of Korea to have more young men like Sergeant Lee witnessing for our Lord.



FOREIGN MISSION NEWS

General

1,390 Missionaries

The Southern Baptist Foreign Mission Board appointed fourteen missionaries at its March meeting, bringing to 1,390 the number of active missionaries. (For names, pictures, and biographical information about those appointed in March, see "New Appointees," beginning on page 24.)

Six New Nations Reached

The Southern Baptist Foreign Mission Board authorized work in six additional countries during 1959—Vietnam, Nyasaland, Northern Rhodesia, Guinea, France, and Okinawa—bringing to forty-four the number of nations served.

This growth is among far-reaching facts pointed out in the Foreign Mission Board's 1960 annual report.

The 3,269 Baptist churches baptized 28,228 persons, bringing total membership to 427,204. Sunday schools sponsored by the churches and missions enrolled 340,346, and other church organizations also showed gains. Seventy-three per cent of the churches were self-supporting in 1959, as compared with sixty-seven per cent in 1958, and missionaries transferred more responsibility to national Baptists during the year.

Enrolment was 151,276 in 1,002 Baptist schools of all levels. Seventeen hospitals and eighty clinics treated 263,379 patients. Sixteen orphanages cared for 624 children, and eleven good will centers ministered to 2,444 children and 1,311 adults. Fourteen publishing centers provided Christian literature for evangelism and training.

Lottie Moon Gifts Set Record

The 1959 Lottie Moon Christmas Offering reached \$6,864,503.65 as of mid-March—\$102,055.02 more than the total for 1958 and \$203,940.01 more than was received by the same time last year. The total will not be known until books on the Offering are closed May 1.

The largest check ever received by the Foreign Mission Board—\$2,868,756

from Southern Baptist Convention Treasurer Porter Routh—included \$2,409,773 of the Christmas Offering. The Cooperative Program portion of the check was \$355,493, and the remainder was in other designations.

\$7 1/4 Million Budgeted for FMB

NASHVILLE, Tenn.—(RNS)—The highest budget goal in the history of the Southern Baptist Convention—\$20,013,500—has been set by the Convention's Executive Committee.

The budget for 1961 will be presented for approval to the meeting of the Convention at Miami Beach, Florida.

Receiving the largest share would be the Foreign Mission Board, to which \$7,250,000 was allocated, compared with \$6,290,000 for 1960. The Home Mission Board would receive \$2,000,000.

Earmarked as an advance fund for foreign and home missions was \$1,500,000.

Miss Dawkins Gets New Post

Miss Edna Frances Dawkins, who has served in the personnel department of the Foreign Mission Board since 1947, will become head of a newly organized medical division in the department this fall. As one of four associate secretaries for missionary personnel she will have responsibility for recruiting doctors, nurses, medical technologists, and hospital administrators.

Miss Dawkins will also work with all single women candidates. Her responsibility now is with missionary candidates in the western third of Southern Baptist Convention territory.

Dr. Elmer S. West, Jr., secretary for missionary personnel, said that a scarcity of medical mission volunteers, particularly nurses, makes a medical division a necessity.

Carver Hall to Honor Rankin

LOUISVILLE, Ky.—(BP)—The new academic hall at Carver School of Missions and Social Work will honor the memory of the late Dr. M. Theron Rankin, former executive

secretary of the Foreign Mission Board.

Naming of the hall was an action recently of Carver trustees.

Taiwan

Two New Churches Organized

Two new Baptist churches have been organized on Taiwan (Formosa) in recent months, the Hsin Dien Church near Taipei and the Pingtung Church in southern Taiwan.

The Hsin Dien Church, formerly a chapel of the Ren Ai Church in Taipei, the oldest Baptist church on Taiwan, was organized with eighty-six charter members. The Pingtung Church began with twenty-nine members. These churches bring the number of Baptist churches on the island to twenty-three.

Taiwanese, Chinese Ordained

Rev. Daniel Chen has become the first native Taiwanese preacher to be ordained to the gospel ministry, in affiliation with Southern Baptist mission work. He has been called as pastor of the Mu Yi Baptist Church



Southern Baptist missionaries taking part in ordination of Rev. Daniel Chen are Dr. C. L. Culpepper, Sr., (laying on hands) and Dr. W. Carl Hunker.

in Taipei, Taiwan, Baptists' only church among more than seven million Taiwanese on the island.

Chinese preachers on Taiwan also ordained recently are Rev. James Wang, ordained by the Chung Li Baptist Church, and Rev. Mu Heng-Wei, ordained by the True Light Baptist Church in Taipei.

Spain

Church Reopened in Madrid

The paper seal closing the doors of Third Baptist Church in Madrid, Spain, for more than a year was removed March 4 after permission to reopen was granted by the Spanish government. It now rests as a museum piece in the library of the Foreign Mission Board in Richmond, Virginia.

An official document, received by Pastor Jose Nuñez from the Ministry of the Interior, says permission was given "after the particular circumstances that surround the case have been carefully considered." Observers believe this phrasing, in Spanish, implies that the church was closed mistakenly in September, 1958, on the assumption that it was new work.

In reality Third Church was organized before the Spanish civil war. It had moved to a new location about nine months before the closing because the old building was condemned to allow the street to be widened.

In October, 1959, Sr. Nuñez was sentenced to a two-month jail term and a fine of one thousand pesetas (16.66), having been accused of breaking a government seal on the door of Second Baptist Church, where he also served as pastor, and leading the congregation to hold unauthorized meetings in the closed chapel. The jail sentence was suspended, however, presumably because of an amnesty to all prisoners with sentences under two years, granted by Generalissimo Franco in honor of the election of Pope John XXIII. The chapel building is owned by the Southern Baptist Foreign Mission Board.

Several other Baptist churches in Spain also continue to be closed, and the forty-year-old church in Figueras has been waiting more than a year for permission to move into its new building. Members of the Baptist church in Elche have been informed they must cease to meet in the pastor's apartment above their closed building.



Students at Equatorial Baptist Theological Institute, Belém, Brazil.

Brazil

Student Body Grows 75%

A forty-five-year-old preacher, with no teeth but a happy smile, arrived two weeks early for the fifth session of the Equatorial Baptist Theological Institute in Belém, Para, Brazil. Setting down his dilapidated, strapped-up suitcase and a flour sack stuffed with clothes, he said, "I've been waiting thirteen years for this opportunity, trying to preach with so little learning."

This man was one of twenty-eight students expected for the new term, a seventy-five per cent increase over last year.

Eight former students—six graduates and two wives—are now working in five states served by the Equatorial Brazil Mission. For the ten million people in the area there are only forty-five Baptist churches, with twenty-five pastors and four thousand members.

Colombia

501 Baptized in 26 Churches

Twenty-six Colombian Baptist churches reported 501 baptisms during the 1959 Year of Evangelism, an increase of sixty-two per cent over 1958. They had set a goal of five hundred. Many others made professions of faith but had not been baptized by the end of the year.

"It took slightly less than five Baptists to win one to Christ in Colombia during 1959," said Dr. Hoke Smith, Jr., president of the Colombian Baptist Mission.

Offerings for the Colombian Baptist Convention's co-operative program, foreign missions, and home missions showed an increase of several thousand pesos over any previous year.

Israel

Cana Dedicates Building Unit

"Another miracle in Cana" is one description of the recently dedicated first unit of a Baptist chapel and educational building at Kafr Kana where Christ transformed water into wine.

For nearly twelve years Baptist services at Cana of Galilee, as it is called in English, had been held in rented rooms, in a garden under a fig tree, or in a courtyard under a canopy of burlap sacking.

Five years ago the Arab Baptist church in Nazareth launched a fund drive to provide permanent quarters in Cana, now an Arab village of three thousand people. When half of the sum needed for the first unit was raised, Southern Baptists provided the remainder through the Foreign Mission Board.

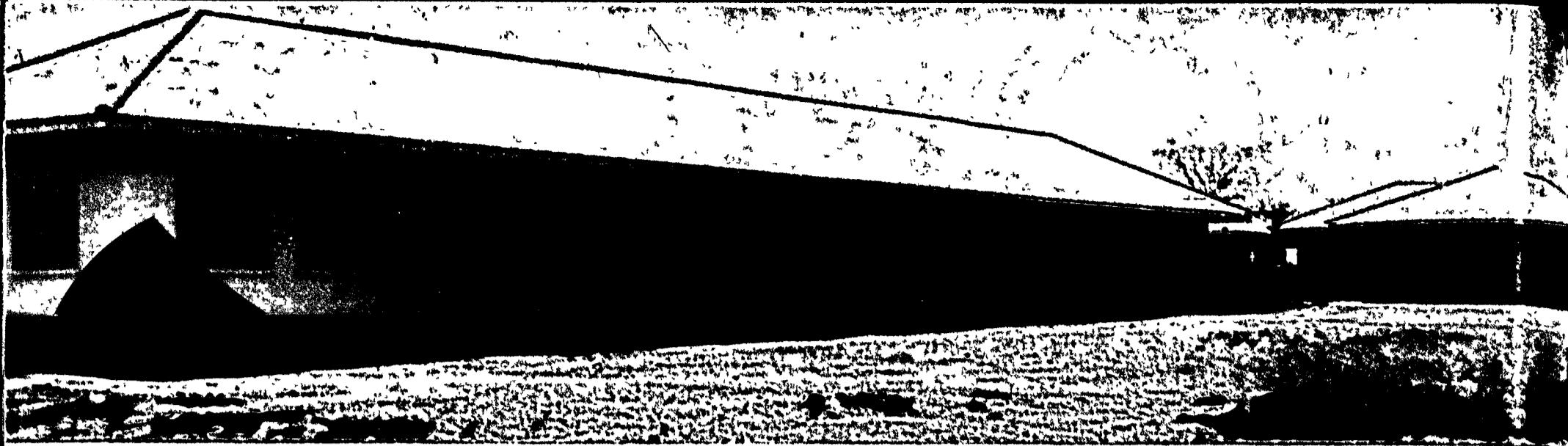
The building contains three large rooms for Sunday school and other activities. On the second floor are two rooms and a small kitchen for the national Baptist leader and his family. If funds become available, construction will begin next year on the chapel, designed to seat one hundred worshipers.

Kenya

Mombasa Church Baptizes 14

Fourteen persons were baptized recently into the Kisauni Baptist Church in Mombasa, Kenya, bringing its membership to thirty-two. The church was organized last Easter with eighteen members.

Before baptism, each candidate publicly confessed faith in Christ, spent a minimum of six months in Bible study and faithful church attendance, and passed an oral examination.



In Answer to Christ's Command

IT IS in answer to Christ's command that we have this hospital," Dr. Billy Graham told about three hundred people gathered at Kontagora to dedicate Southern Baptists' first hospital for Northern Nigeria's eighteen million Moslems and pagans.

A member of the Southern Baptist Foreign Mission Board, Dr. Graham took time from his evangelistic crusade in Nigeria to give the dedicatory address in the hospital's combination chapel and waiting room.

"The Foreign Mission Board is very glad this hospital has come to Kontagora," he continued. "It will be a happy place where hundreds will have healing for their bodies. It will be a place where all will be welcomed—the rich and the poor, the little babies and the old people, the Moslems and the Christians and the pagans.

"Most of the hospitals in Nigeria, and the world, have been built by people who believe in Jesus. All who come to this hospital will know by the treatment they receive that the staff members believe in him. People in America gave money to build the

buildings, but they are doing more than that. They are praying for this hospital.

"We dedicate this hospital to the people of the Kontagora area. We also dedicate it to God. We want it to serve him."

Shortly before the service the harmattan haze, dust of the dry season, cleared away to a visibility of three miles, so that the two small planes bringing the world-famous evangelist and his team were able to land safely at the Kontagora airstrip.

Dr. J. Edwin Low, Southern Baptist missionary who is currently the only doctor on the hospital staff, presided over the dedication service and introduced Dr. Graham.

Dr. Low is now operating the out-patient department with an African staff of four graduate nurses, two midwives, a laboratory assistant, and a chaplain. When more workers are available the wards will be opened. Another missionary doctor and two missionary nurses are expected to join the staff by 1961.

Buildings and equipment for the

thirty-two-bed hospital, costing about \$134,000, were made possible largely by the Lottie Moon Christmas Offering. Bardstown (Kentucky) Baptist Church gave five hundred dollars to furnish the nursery ward as a memorial to Carolyn Lee and Melinda Ruth Floyd, children of the church who drowned last year. Nine-year-old Carolyn Lee had wanted to be a missionary nurse.

Sheets, bandages, and other linens were furnished by the Woman's Missionary Society of Park Cities Baptist Church, Dallas, Texas. The Baptist Medical Missions Society of Dallas is equipping the hospital's operating room and has made an initial gift of \$3,500.

Rev. W. H. Congdon, Southern Baptist missionary to Nigeria, was the architect for the five buildings.

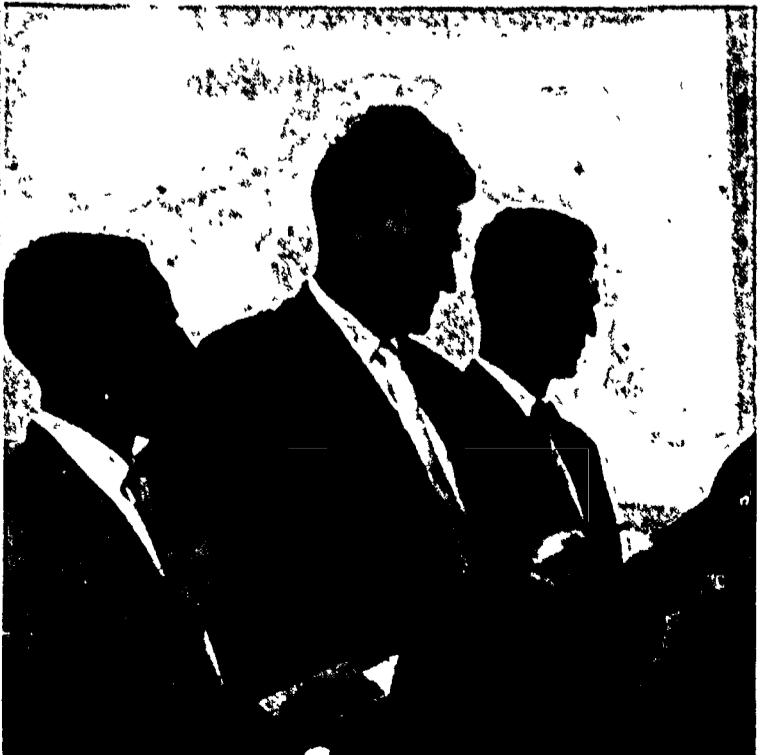
The emir of Kontagora, an elderly man who had often expressed the wish that he might live to see a hospital in his town, attended the dedication ceremonies, accompanied by his council.

"This is a great day which will not be forgotten in our lives, because

ABOVE: Operating theatre block; one of the two ward buildings at right.

LEFT: Dr. Billy Graham sings hymn during dedication service with hospital chaplain and Dr. J. E. Low.

RIGHT: Standing behind hospital chaplain (at left) and pastors in Baptist association at Kontagora are Dr. I. N. Patterson, Dr. Low, and Dr. Graham.



having this hospital will be a great help to our people," he said. "We pray Almighty God to help us as well as the hospital staff to make it a success."

Though a Moslem, the emir and his council gave full co-operation to Baptists in securing land and erecting the hospital that will serve directly his 115,000 people of Kontagora village and the surrounding country in Niger Province.

"We join hands with you of the North to help stay the march of disease," said Dr. I. N. Patterson, secretary-treasurer of the Nigerian Baptist Mission, as he brought greetings from Southern Baptist missionaries. Giving a brief history of Baptist medical work in the country, he contrasted the first appropriation—\$28 made in 1907—with the cost of the new hospital.

Mrs. Low, in reporting about the hospital, picked up this thread of history:

"The first Southern Baptist medical missionary to Nigeria, Dr. George Green, who arrived soon after the turn of the century, dreamed of opening medical work somewhere in the Northern Provinces. Limited personnel and funds prevented such work.

"Although fifty years late, a Baptist hospital now stands in Northern Nigeria, a Christian institution in a predominantly Moslem land.

"Slave wars, coupled with sleeping sickness, removed thousands from the population of this area during the last century. The people today are acutely aware of their health problems. Malaria, leprosy, tuberculosis, smallpox, maternal and newborn deaths, and schistosomiasis (blood fluke disease carried by snails) are probably among the worst of these.

"An intensive program of health education is being planned for the Kontagora area. Special emphasis will be placed on infant care, use of in-

secticides for the control of malaria, and immunization against contagious diseases. This public health program, with the regular clinical care offered by the hospital itself, is the key to evangelistic opportunity in a Moslem and pagan area."

The emir of Kontagora, over eighty years old and a Moslem, expressed appreciation for the hospital. He had previously been a patient of Dr. Low.



A Blessing through Tragedy

By a Missionary to Nigeria

GOD DOES move in mysterious ways, his wonders to perform. At times we are able to see him at work.

At other times we are able to take a direct and conscious part in the working of his wonders. To be able to participate in God's mysterious way while, at the same time, turning a tragedy into a blessing is an even rarer occurrence. Yet such was the misfortune changed into magnificent opportunity for Mr. and Mrs. Richard P. Floyd of Bardstown, Kentucky.

Of the Floyds' six children, the two girls—Carolyn, nine, and Ruthie, six—were particular treasures in this happy family, especially since they were the only girls among thirteen grandchildren.

With the father and mother both working away from home, everyone has to help around the house. One warm Saturday morning early last summer, when Mr. and Mrs. Floyd were home and the children out of school, everyone had his tasks.

After the girls had helped their mother all morning, they were finally told to rest and play. Although they seldom left their own yard, this day the cool water of a neighbor's pond proved too inviting. Ruthie evidently decided to try to swim. The water was too deep for her. Both girls drowned when Carolyn tried to save her younger sister.

The Floyds are active members of the Bardstown Baptist Church. Caro-

lyn had been a member only a month. She was also a member of the Girl's Auxiliary, a missionary organization, and had said she wanted to be a missionary nurse some day.

Shortly after her death she was to have been recognized for her work on the first of the GA steps. As the pastor presented her award to her parents, their composure and Christian acceptance of God's will were testimonies both to their faith and to his grace.

In the midst of the confusion and spiritual turmoil of this double tragedy, Mr. and Mrs. Floyd thought of a way to help realize at least a part of Carolyn's dream to be a missionary nurse. They asked that their friends spend no money for flowers for the funeral but that a memorial fund for foreign missions be collected.

In consultation with their pastor and with the Southern Baptist Foreign Mission Board, the Floyds remembered Carolyn's love for babies and decided the money should be used to help furnish the nursery ward of the new Baptist hospital in Kontagora, Northern Nigeria. More than five hundred dollars was donated for the memorial.

A girl who wanted to be a missionary nurse, and her little sister for whom she gave her life trying to save, will yet see service on the foreign field through the hospital, with the result that hundreds of lives and many souls will be saved.



Pray for God's Power on May 19

AT THE monthly meeting of the Foreign Mission Board this March, two candidates for missionary appointment were referring to "the call to prayer" that was made on Foreign Missions Night at the 1958 Southern Baptist Convention. God's reality had been present in quiet power at that Houston meeting. Hearts had been moved to sense the yearning of people deprived of God's love. Now these candidates giving their testimonies in Richmond were lengthening the chain of the many who through the past twenty-two months had volunteered to go, remembering the penetration of prayer that night in Houston. Their lives had been changed, and their world!

I remembered the weeks before the Convention prayer meeting. The experience at Houston didn't just happen! There was an earlier prayer meeting in January of that year, with the Board staff members earnestly seeking guidance for refined plans and purpose. There was daily petition on a world scale for a new encounter with Christ at Houston. There was the call to prayer for thirty thousand churches across the country. "Remember Houston! Pray for world missions in your local church while messengers pray at the Convention."

Hearts were warm. Ears were listening for the still, small voice. God came. Many have not been the same. Many have stood to go. Some have gone. Others prepare even now because the Holy Spirit came that night. World witness was given a mighty thrust in that bright hour.

There can be another "hour of thrust." The Spirit can come again with power. God wills it—may we want it.

Let each of us keep an appointment with him on Foreign Missions Night, May 19. Wherever we are—Miami Beach, Mobile, Missouri—many will bow to pray, and in the coming years many will stand for appointment to go to a world that has little hope, sharing the gift of love.—*Elmer S. West, Jr.*

Citizenship and Missions

WITH THE increasing tempo of political fervor that inevitably accompanies a presidential election year there are some issues taking shape that have long-range implications for evangelical missions. It is regrettable that there has to be such emphasis placed

upon the religious position of those who aspire to the office of president. Yet, out of history come the warnings that we must be alert and discerning so that we might not forfeit or forsake our high-priced freedoms and liberties.

The way we vote as Christians and, specifically, as Baptists has bearing on our responsibility for taking the message of Christ to all men everywhere. The term Christian has become so generalized that it needs special definition by each group using it, so Baptists have a heritage and a priceless point of view that needs to be reflected in the political life of our nation. Our missionaries are looking to us, praying that we will instruct those who represent us in government and will vote for candidates for public office who are committed to the preservation of those freedoms that are inherent in the gospel and are such glorious discoveries to those who are newly born into Christ's kingdom. Let us not forget that even our voting responsibilities are tied in with what we have sent missionaries out to do.

Let Us Keep the Meaning Clear

THE WORD "decision" has come into general use in recent years, indicating the response of an individual to an evangelistic invitation. Some who use the term now were not willing to do so a few years ago, feeling that it was inadequate in its implication. If misunderstood, the use of this expression, though harmless-appearing, can still lead to deadly error.

Baptists are historically Scripture-bound in their interpretation of the Christian experience of regeneration, contending that repentance and faith imply the priesthood of the *believer*, rather than the priesthood of the *decider*.

As long as we keep the air clear around the word "decision" we will not lead anyone into misunderstanding about the work of God's grace in personal salvation. But the moment we allow the term to suggest that there is something a human being can do that will accrue to his soul's redemption, we forfeit our birthright as contenders for the faith.

Let us limit the word "decision" to mean that a person decides to quit trying to save himself, acknowledging his utter inability to do so, and turns to depend completely upon God's grace. May we never imply to anyone that he can become a Christian by merely *deciding* to be one.

The Pastor and Foreign Missions

By Rogers M. Smith

THE PASTOR sets the tone, spirit, and program of a Baptist church. It is for this reason that the Foreign Mission Board looks to him for help with the growing and expanding foreign mission program.

His is a complex ministry with many interests, responsibilities, and programs competing for his time and attention. He has a barrage of mail, calls, and appeals coming to him every day. As pastor his first responsibility is to the congregation he serves, but he is also expected to help with the larger program of the denomination and the kingdom of God.

The Foreign Mission Board looks to the pastor to preach missions. He proclaims the fact that Jesus Christ is God's Son and died on Calvary's cross for the sins of all mankind. The pastor will help his congregation understand that the Great Commission is as binding upon us today as it was upon the first and succeeding generations. He will point out that while most of the people of the world have some type of religion, comparatively few know Christ as their personal Saviour.

The Foreign Mission Board looks to the pastor to lead his people to pray for foreign missions. He does this through his private devotions, family altar, pastoral prayers, and prayer services. He informs his people about special objects of prayer, such as missionaries who have sorrow and bereavement, new missionaries facing language study and adjustments in a foreign land, religious and political limitations on our mission work in some areas of the world, and other matters related to our world witness.

Dr. Baker J. Cauthen has often said in recent years that the greatest untapped resource of Southern Baptists is prayer. The Board looks to our

pastors to help us tap adequately this tremendous reservoir of power.

The Foreign Mission Board looks to the pastor for the financial support of our worldwide program that now encompasses forty-four countries and geographical areas. This means that the pastor will preach Christian stewardship. When our people recognize their Christian stewardship and give out of a heart of love and gratitude, money will be available for the work at home and abroad.

Southern Baptists gave a total of \$453,000,000-plus for all causes during 1959, with \$77,000,000-plus of this going for missions and benevolences. This amounts to \$47.80 per capita for the 9,485,276 Southern Baptists. The per capita amount for missions was \$8.20, with \$1.68 of this going for foreign missions. God expects more of Southern Baptists.

THE Foreign Mission Board looks to the pastor for help in the promotion of mission study in his church. It is grateful for the study on the part of the women but feels that mission study should be a part of every unit organization in the church. The Board hopes the pastor will seek to permeate every organization with the foreign missions emphasis. Only as he does this will the church become the evangelistic and missionary church every pastor wants to serve.

The Foreign Mission Board looks to the pastor for help in the matter of missionary recruitment. Every pastor rejoices when he sees some of his own young people volunteering for church-related vocations, whether it be for service at home or abroad. This is especially true when the young person volunteers for foreign mission service and acquires the preparation and training necessary for service overseas.

Several years ago a young woman



Rogers M. Smith

stood before the Foreign Mission Board for appointment. In giving her testimony she told about growing up in a rural community and attending a small Baptist church. On one occasion, when she was an Intermediate, the pastor laid his hand on her shoulder and asked if she would pray with him that God might call some young person from that church into foreign mission service. She promised that she would. A few years later she dedicated her own life to mission service.

One church in a Southern state has six of its young people on foreign mission fields. This church had a pastor with missionary zeal who challenged them to be willing to answer God's invitation to represent him and Southern Baptists overseas.

The Board does not expect pastors to call foreign missionaries, for only God can do this. The Board simply hopes pastors will keep their people informed about world missions and the needs of the world.

The Foreign Mission Board looks to the pastor to preach missions, to lead his people to pray for missions, to give to missions, to study missions, and to encourage young people to volunteer for mission service. The Board is grateful for every man of God who serves as pastor of a Baptist church, whether in a rural area or in a large city. All are men of God who are seeking in every way possible to promote the cause of Christ at home and around the world.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



Witnessing Under Stress Inspires

Nella Dean (Mrs. C. W.) Whitten
Madrid, Spain

HOW WE WOULD LIKE to be able to tell you that our religious liberty situation had changed greatly in the past months! But the closed churches are still closed and the same obstacles are to be faced. A great deal of publicity has been given in different parts of the world to the violation of basic human rights in Spain, but so far we do not see the tangible results.

Dr. Erik Ruden, European secretary of the Baptist World Alliance, visited with us during the month of January. He repeatedly expressed his appreciation for the Spanish Baptist program and said that such faithful Christian witnessing in the face of difficulties is a source of encouragement to all the Baptists of Europe.

He quoted part of a prayer that he heard in a Valencia church: "Lord, help us to get the church doors open; but even if the doors are closed, we are sure that 'the word of God is not bound.'

Dr. Ruden said, "The followers of Jesus in this country are conditioned but not mastered. They are limited but are using what they have for the glory of God."



He Found Life's Meaning in Christ

Charlie W. Fenner
Tokyo, Japan

SOME TIME BACK in a prayer meeting service our visitors were asked to introduce themselves and tell why they had come to our church. One young man stood and said he had come to realize that there is more to life than just what we see day by day and that he had come to believe in God. He went on to say, however, that he did not know this God, and wanted to learn about him. After the service I made it a point to meet him and invite him to our Saturday night Bible class.

Taneguchi San did come to the Bible class, and I'll never forget how he looked the first night he came. I've never seen a person who gave more evidence of an inward struggle. After the class he came to me and said, "Sensei, can you tell me how to become a Christian?"

I tried as simply and slowly as I could to explain to him the way of salvation, but since he could not speak English well, he could not understand all that I was trying to tell him. However, he continued to come to the Bible class each week. Then, before Christmas he came during an invitation one Sunday morning saying he wanted to become a Christian. We always rejoice when

one makes such a decision, but we never receive anyone for church membership by baptism until he has given a statement of his confession of faith to the congregation.

Time passed, and still Taneguchi San did not come to give his confession of faith, so one Sunday I invited him over to my house for a visit. We talked a good while, and he said he did not feel at that time he could completely give himself to our Lord. So we had a prayer, then went to church together.

You can imagine my joy when one Sunday recently Taneguchi San came saying that he wanted to completely give himself to the Lord, and wanted to give his confession of faith and receive baptism. Oh, how I wish you could have sat with me in the church that Sunday night and seen our baptismal service! As each candidate entered the water the preacher would say, "Do you believe in Jesus Christ?" I wish you could have heard the firm conviction in Taneguchi San's voice as he said, "Hai, shinjimasu" (Yes, I believe).

Now the face that once reflected inward conflict and agony radiates the inward peace and true joy that comes to all who trust Christ as their Saviour.



They Live Victorious Over Paganism

Boyd Pearce
Mombasa, Kenya

CHANGAMWE, where we do our work, is a large government housing area where the streets are paved, and there is grass, and the living conditions generally are good. You would think that here is a fine example of the good that civilization can do for the African.

A few days ago as I was in Changamwe, I came face to face with an African wearing a large, hideous mask, who was covered with feathers and carried several rattles and ornaments. This was my first encounter with a witch doctor, and I was so surprised to find him here in Changamwe that I almost ran.

We never cease to be amazed at the way the old is so deeply interwoven with the new among the Africans. A short while ago, we went way back into the hills above Mombasa to a little village for a service. This was the home village of two of our finest African evangelists. There had been a death here a short while prior to our coming. Around the little grave in the center of the village we found a few of the men still doing their weird dances, twisting their bodies and shuffling their feet until they were literally exhausted.

The older men were sitting around on their mats with downcast eyes, drinking their native beer and giving promise of being very drunk by nightfall. At certain specified times the widow and various other of the women would disappear into the house and you could hear the loud wails of their ceremonial mourning.

Over the entire village there hung the air of an unsolved mystery, as though here was something which, happening as often as life itself, still had no answer.

I looked again at Morris and Dickson, our two evangelists from that village, and I had a profound appreciation for them. This was the background from which they had come just three or four short years ago, but in that time they had found the meaning of life and the answer to death in Christ. There was a remarkable difference as they stood beside their brothers back in their village.

Since being there, I think I can understand the witch doctor in Changamwe a little better. He seemed so out of place to me on the paved city streets, but he was not out of place to the African. For the paved streets and the good houses have not filled the void in his heart or solved his problems. He holds on to his old customs and superstitions because he has found nothing better to take their place.

But Morris and Dickson and others have the answer, and they are preaching Christ to their people every day. It is our prayer that some day witch doctors will be out of place on African streets, but that day will not come until the power of the gospel of Christ has driven age-old superstitions out of the hearts of the people.



Love Drew Her to Remote Place

Joanna Maiden
Enugu, Nigeria, West Africa

YESTERDAY a British hospital equipment salesman, who had found his way here (and declared it the most remote of the remote places he had detailed), said to Eva Eldridge and me that he supposed only dedication explained our being here. He could understand our love of the scenic beauty (only a blind man could fail to do that!), but he did not see how we could love people who live under such primitive conditions, or bear being isolated so long from other Europeans (Caucasians).

I replied that he was right about why we came, but that very soon we do have a genuine love for the people and that we would not want to be elsewhere.

I think he got a glimmer of understanding when I showed him a beautiful little ten-day-old baby whose heathen father would have thrown her away as an evil spirit after the death of her mother if he had not known there was a hospital here and people who care about babies like her, and if there had not been a Baptist pastor in the village to bring them to the hospital.

I think he would have understood a little more had he stood with me this morning and seen the smile of Christian peace showing through tears of grief on the faces of one of our house stewards and his wife whose third child had just been born dead.

Or this afternoon, as a widow, who has been forced by economic necessity and custom into a polygamous marriage with her dead husband's brother, came bringing a pawpaw, two eggs, and a few bananas to show her gratitude to Eva for providing work that her second son could do to earn his school fees.

Yet I know that these things cannot really be under-

stood if there is not in one's own heart the realization of what God in Christ has done for one's self and in the same measure for every person of every tribe and race.



Physical, Spiritual Needs Are Acute

Clarence Thurman, Jr.
Penang, Malaya

LAST NIGHT our family "ate out." The "restaurant" was a small handcart near the waterfront. We sat on folding chairs with the stars for a roof over our heads.

The meal was a rare treat for us, a Malayan delicacy called *satay*. Small strips of chicken are cooked on the long, thin stems of coconut leaves over a charcoal fire in an earthen pot. The meat is then dipped in a sauce made of ground peanuts and hot peppers. We "went overboard" and bought Coca-Colas to go with the meat. The Cokes cost fifty cents each.

During the meal beggars of all descriptions came by and stood beside us until we gave them something. A little naked Indian boy, with his skin as black as coal, really touched our hearts as he held out his dirty little hand and asked for help. He was so excited over the twenty-cent coin we gave him that he didn't stop running until he had found his family farther down the waterfront.

An old, feeble Chinese man was leading his blind wife around as he begged among the patrons of the stalls.

This is typical of Malaya, one of the most prosperous countries in the Orient. The acute physical need is surpassed only by the urgent spiritual need of the multitudes.



They Win Venezuelans with English

George Lozuk
Maracaibo, Venezuela

WE HAD the privilege of attending a revival at Faith Baptist Church, the church of North Americans and other English-speaking people here in Maracaibo. The visiting evangelist was Rev. Louie Wunneburger of Austin, Texas.

We have been thrilled in the past months as we have seen this church winning Venezuelans to the Lord. The members, through their business contacts with English-speaking Venezuelans, have won a number of them. This is a class of people—a very difficult group to reach—that the missionaries have always dreamed of winning. Now these new Venezuelan Christians want to organize a Spanish-speaking fellowship and devotional period that will meet each month and to which they can invite their friends and relatives.

So, you see, Baptist people from the States working for the oil companies here in Venezuela are doing a special missionary work for their Lord. We're happy to have the privilege of fellowship with them.

Missionary Family Album

Appointees (March)

HAYLOCK, Arthur Ray, Fla., and Martha Gean Higdon Haylock, Ala., Honduras.
LAWHON, Charles Henry, Sr., Fla., and Anna Elizabeth (Bettye) Timmons Lawhon, Fla., Philippines.
LEE, Lewis Earl, Tex., and Jo Ellen Ruth-erford Lee, Tex., Peru.
NEELY, Herbert Willingham, S. C. and Jacqulyn Marie Sloan Neely, S. C., Central Africa.
PENKERT, Doris Louise, Tex., Brazil.
SINGLETON, Ira Porter, Jr., Tenn., and Georgia Mae Lowrance, Tenn., Central Africa.
SPARKMAN, Rosa Louise, Fla., Nigeria.
WESTMORELAND, James Newton, Tenn., and Wvnema (Nema) Jean Mayo Westmoreland, Okla., Central Africa.

Arrivals from the Field

APPLEBY, Rosalee Mills (Mrs. D. P.), emeritus (South Brazil), c/o D. P. Appleby, 32 Somerset Lane, Mill Valley, Calif.
ARNOLD, Rev. and Mrs. William E. (Ghana), 3632 Windward Way, Louisville, Ky.
ELLIOTT, Miss Darline (Colombia), 2114 W. Vickery, Ft. Worth, Tex.
EMANUEL, Rev. and Mrs. B. Paul (Japan), 4513 McCart, Ft. Worth, Tex.
GREER, Miss Jenell (Thailand), 1015 Gale Lane, Nashville, Tenn.
HUDSON, Miss Lenora (Japan), 2628 Shelby, Dallas 19, Tex.
LITTLETON, Rev. and Mrs. H. R. (Ghana), 543 Hill St., Toccoa, Ga.

Births

CLINTON, Rev. and Mrs. William L. (Brazil), daughter, Priscilla.
HIX, Rev. and Mrs. Glenn L. (Taiwan), son, Philip David.
LOCKE, Rev. and Mrs. Russell L. (Nigeria), son, Charles James.
MITCHELL, Rev. and Mrs. Leon (Indonesia), daughter, Lu Anne.
SMITH, Rev. and Mrs. W. L. (Wimpy) (Argentina), son, Roger Sloan.

Deaths

MATTHEWS, Mrs. Charles D., mother of Rev. Jack B. Matthews (Argentina), Feb. 12, Florala, Ala.
REID, Charlotte Ann, daughter of Rev. and Mrs. Orvil W. Reid (Mexico), Feb. 12, Houston, Tex.

Departures to the Field

CARLISLE, Rev. and Mrs. Robert L., Carlos Maria de Pena 4309, Montevideo, Uruguay.
COOPER, Miss Junc, 6 Nishi, 2-Chome,

* Should be addressed as Señor (Sr.)

New Addresses

ATKIN, Rev. and Mrs. Logan C. (Southern Rhodesia), 1903 Seminary Dr., Ft. Worth, Tex.
BAGBY, Frances (Mrs. T. C.), emeritus (South Brazil), 116 Sage Dr., San Antonio, Tex.
BERRY, Rev. and Mrs. Travis S., Caixa Postal 1119, Recife, Pernambuco, Brazil.
BRYAN, Dr. and Mrs. Nelson A., emeritus (China-Korea), 2823 Bransford Ave., Nashville 4, Tenn.
CLARK, Rev. and Mrs. Charles B. (Venezuela), 9922 Diamond Dr., St. Louis 37, Mo.
CULPEPPER, Dr. and Mrs. Robert H., 423 Oaza, Hoshiguma, Taguma-mura, Fukuoka, Japan.
FIELDER, Rev. and Mrs. Gerald (Japan), 8813 Glennville Rd., Apt. 7, Silver Spring, Md.
GLAZE, Rev. and Mrs. Andrew J., Jr. (Argentina), Box 189, Southern Baptist Theological Seminary, Louisville 6, Ky.
GRUBBS, Dr. and Mrs. Eugene (Philippines), 327 Inez St., Fresno, Calif.
HAMPTON, Rev. and Mrs. James E. (East



Receiving one of the first three Alumni Achievement Awards given at Oklahoma Baptist University, Shawnee, is Mrs. William J. Williams, Southern Baptist missionary to Nigeria. The plaque was awarded recently at the university's Golden Anniversary banquet in recognition of her outstanding work in nursing education. A graduate of OBU in 1935, Mrs. Williams and her doctor husband have served in Nigeria since 1941 and at the Baptist hospital in Ogbomosho since 1944. While a student at the university, Mrs. Williams was Leslie Sands. Presenting the certificate and congratulating her is Dr. James Timberlake, associate professor of Bible at OBU. Watching the ceremony (left to right) are Dr. Evan A. Reiff, president of Hardin-Simmons University in Abilene, Texas; Dr. John W. Raley, president of OBU; Mrs. Raley; and Dr. Lisle Wheeler, vice-president of Sperry Gyroscope Company. Dr. Reiff and Dr. Wheeler also received awards.

Africa), 4305 W. Lovers Lane, Dallas, Tex.
HARPER, Juanita (Mrs. W. O.) (Tanganyika), 4022 W. Vanderbilt, Corpus Christi, Tex.
HORTON, Rev. and Mrs. Frederick M. 11/798 Nishijin-machi, Fukuoka, Japan.
JACKSON, Rev. and Mrs. William H., Jr. (Dub), 11 Kamiyama-cho, Shibuya-ku, Tokyo, Japan.
LOVEGREEN, Dr. and Mrs. August, Baptist Hospital, Ajloun, Jordan.
MOSS, Rev. and Mrs. Zebedee V. (Zeb), Box 1458, Kitwe, Northern Rhodesia.
PARKER, Rev. and Mrs. Earl, emeritus (Korea), 603 Maple Ave., Falmouth, Ky.
PARKER, Rev. and Mrs. John A. (Chile), P. O. Box 93, Pickton, Tex.
PETTIGREW, Miss Ruth, emeritus, P. O.

Box 7, Sheung Shui, N. T., Hong Kong.
PETTY, Rev. and Mrs. Herman L., Box 20, Nazareth, Israel.
SMALL, Rev. and Mrs. Tom G., Box 1458, Kitwe, Northern Rhodesia.
SMITH, Rev. and Mrs. Allen, Angeles, Pampanga, Philippines.
SPENCER, Rev. and Mrs. Alvin E., Jr., Central Baptist Church, C. P. O. Box 93, Naha, Okinawa.
VERNON, Rev. and Mrs. Vance O., Caixa Postal 696, Fortaleza, Ceara, Brazil.
WHALEY, Rev. and Mrs. Charles L., Jr. (Japan), c/o C. L. Whaley, Sr., 196 Meador Way, S. E., Atlanta, Ga.

Language School

DONEHOO, Rev. and Mrs. William W., Apartado 4035, San José, Costa Rica.

Permanent U. S. Address Changes

(Please make these changes in your MISSIONARY FAMILY ALBUM. For current mailing addresses on the mission fields, consult DIRECTORY OF MISSIONARY PERSONNEL and recent issues of THE COMMISSION.)

APPLEBY, Rosalee Mills (Mrs. D. P.), emeritus (South Brazil), 115 S. Liberty, Canton, Miss.
COUCH, John Richard (Jordan), c/o Mrs. W. C. E. Johnson, Rte. 2, Saltillo, Miss.
MEIN, David (North Brazil), 1267 Ingleside Ave., Jacksonville, Fla.
THOMPSON, Kenneth Ralph (Korea), 1215 Shadys Crest Rd., Birmingham, Ala.
TOPE, Charles Alvin (East Africa), 222 Williams Ave., Kennett, Mo.
WALKER, Elbert Henry (Philippines), c/o Mrs. Lloyd Johnson, Eldon, Mo.

Retirement

APPLEBY, Rosalee Mills (Mrs. D. P.) (South Brazil), February 29, 1960.

Hill Receives Doctorate

Rev. Ronald C. Hill, Southern Baptist missionary to Thailand, received the Doctor of Theology degree in absentia in January, 1960, from New Orleans Baptist Theological Seminary.



THE COVER: Miss Lottie Moon, pioneer Southern Baptist missionary, helps Mei Li pronounce a word in a school she holds at her home in Tengchow, China. A scene from the new Foreign Mission Board motion picture "The Lottie Moon Story," to have its premiere showing May 17 at the Woman's Missionary Union annual meeting in Miami Beach, Florida.

Persecuted... but not forsaken

By Glendon Grober

THE PREACHING service had just started when the noise arose outside of our little mission in Belem, Brazil.

This was the first evangelical service in this area of town, and we knew that the Catholics might try to interfere. In Brazil they sometimes seek to interrupt services in new places.

A group of men and boys began trying to make so much noise that we would be forced to stop the service.

Strangely, the people inside paid no attention to the uproar. Some of them were used to persecution. They were determined to have this service in spite of all difficulties.

I kept on preaching as loudly as I could.

When the noise didn't stop the service, sticks and sand began to fly through the open windows and doors. Once again I was amazed as the people continued to sit there and to listen.

Finally, the persecutors gave up and went away.

After the benediction, I went immediately to speak to a lady, more than seventy years of age, who had been sitting beside one of the windows. She had been hit by many of the objects thrown through. Her hair was still full of sand as she sat apparently waiting for the others to file out.

As soon as I could reach her I asked, "Were you seriously hurt by the objects that struck you?"

"I'm all right, I guess," she replied. "They hurt my Jesus a lot more than that."

File in your *Missionary Album*

New Appointees

Appointed March, 1960



HAYLOCK, ARTHUR RAY

b. Tampa, Fla., Sept. 30, 1931. ed. Univ. of Tampa, 1952; Maryville College, B.S., 1953; Univ. of Tenn., 1953; S.W.B.T.S., B.D., 1956. Assoc. pastor and youth dir., First Church, Cherokee, Okla., 1953-54; pastor, First Church, Carmen, Okla., 1954-55; pastor, Pleasant Valley Church, Jonesboro, Tex., 1956 (half-time); pastor, First Church, Gulf Breeze, Fla., 1956-60. Appointed for Honduras, March, 1960. m. Martha Gean Higdon, Dec. 23, 1953. Permanent address: 622 Memorial Dr., S.W., Decatur, Ala.

HONDURAS



HAYLOCK, MARTHA GEAN HIGDON (MRS. ARTHUR RAY)

b. Decatur, Ala., Dec. 16, 1930. ed. Maryville College, 1949-51; Birmingham-Southern College, 1951-52; Univ. of Tenn., B.S., 1953; S.W.B.T.S., 1955. Public school-teacher, Carmen, Okla., 1954, and Ft. Worth, Tex., 1955-56. Appointed for Honduras, March, 1960. m. Arthur Ray Haylock, Dec. 23, 1953. Children: Janet Lee, 1956; Susan Marie, 1958.

HONDURAS



LAWHON, CHARLES HENRY, SR.

b. Avon Park, Fla., Aug. 18, 1925. ed. Univ. of Fla., 1943, 1946; Fla. Southern College, 1946-47; B.A., 1953; Tenn. Temple College, Chattanooga, A.A., 1951; Temple Baptist Theol. Seminary, Chattanooga, Th.B., 1953; B.D., 1954; N.O.B.T.S., 1959-60. U. S. Army Air Corps, 1943-46; pastor, First Church, Floral City, Fla., 1953-55; pastor, Plymouth, Fla., 1955-59; camp pastor, Wekiwa Associational Camp, Orlando, Fla., summer, 1959. Appointed for the Philippines, March, 1960. m. Anna Elizabeth (Bettye) Timmons, Dec. 22, 1946. Permanent address: c/o R. H. Lawhon, Box 476, Avon Park, Fla.

PHILIPPINES



LAWHON, ANNA ELIZABETH (BETTYE) TIMMONS (MRS. CHARLES HENRY)

b. Lakeland, Fla., Feb. 25, 1929. ed. Tenn. Temple College, Chattanooga, 1950-51; Stetson Univ., 1958-59; Fla. Southern College, 1959; La. State Univ. in New Orleans, 1959-60; N.O.B.T.S., 1959-60. Appointed for the Philippines, March, 1960. m. Charles Henry Lawhon, Dec. 22, 1946. Children: Charles Henry, Jr., 1947; Anna Charlene, 1949; Stephen Laurie, 1952; Karen Annette, 1954.

PHILIPPINES



LEE, LEWIS EARL

b. Dallas, Tex., June 6, 1930. ed. Baylor Univ., 1948-51; B.A., 1954; Austin College, 1952-53; S.W.B.T.S., 1955-56; S.B.T.S., B.D., 1960. Music dir., First Church, Melissa, Tex., 1949-51 (part-time); music and educ. dir., Second Ave. Church, Dallas, Tex., 1951-52; pastor, Rosamond Chapel Church, Anna, Tex., 1952-53 (half-time); pastor, Westminster, Tex., 1952-54; assoc. pastor, Immanuel Church, Paris, Tex., 1954; pastor, Elmont Church, Van Alstyne, Tex., 1954-56; pastor, Union Hill Church, Goodlettsville, Tenn., 1956-60. Appointed for Peru, March, 1960. m. Jo Ellen Rutherford, Feb. 16, 1951. Permanent address: c/o R. P. Lee, 1614 Neal St., Dallas 8, Tex.

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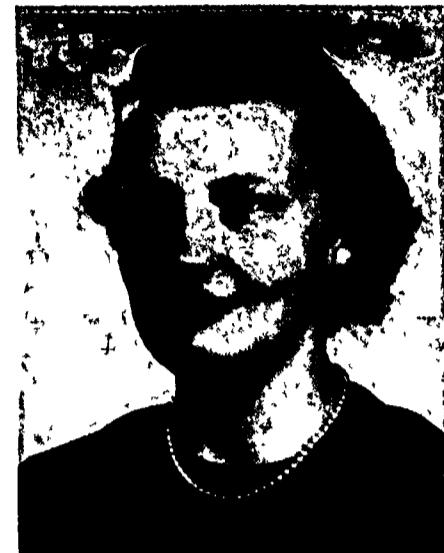
LEE, JO ELLEN RUTHERFORD (MRS. LEWIS EARL)

b. Anna, Tex., Apr. 6, 1931. ed. Howard Payne College, 1948-51; Belmont College, 1957. V.B.S. worker, Tex. Baptist Convention, 1950; substitute public school-teacher, Goodlettsville, Tenn., 1958-59. Appointed for Peru, March, 1960. m. Lewis Earl Lee, Feb. 16, 1951. Children: Sherry Jo and Cherry Lynne (twins), 1952; Paula Denise, 1954; Stephanie Grace, 1959.

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**NEELY, HERBERT WILLINGHAM**

b. Spartanburg, S. C., Feb. 9, 1928. ed. North Greenville Jr. College, Tigerville, S. C., A.A., 1947; Wofford College, A.B., 1949; S.B.T.S., B.D., 1952. Counselor, Camp Pinnacle, Hendersonville, N. C., 1945; water front dir., Camp Rawls, Wagener, S. C., summers 1946-50; pastor, Sugar Grove Church, Utica, Ky., 1950-52; pastor, Laurel Church, Greenwood, S. C., 1952-54; pastor, Sweetwater Church, North Augusta, S. C., 1954-56; pastor, Pleasant Hill Church, Greer, S. C., 1956-60. Appointed for Central Africa, March, 1960. m. Jacqulyn Marie Sloan, Sept. 5, 1953. Permanent address: P. O. Box 1507, Spartanburg, S. C.

CENTRAL AFRICA**NEELY, JACQULYN MARIE SLOAN
(MRS. HERBERT WILLINGHAM)**

b. Spartanburg, S. C., Mar. 30, 1931. ed. Spartanburg Jr. College, A.A., 1950; Spartanburg Gen. Hospital, R.N., 1953. Lab. worker, county health departments in S. C., 1953. Appointed for Central Africa, March, 1960. m. Herbert Willingham Neely, Sept. 5, 1953. Children: Wesley Willingham, 1954; Nigel Enlow, 1956; Bess Bennetté, 1959.

CENTRAL AFRICA**PENKERT, DORIS LOUISE**

b. Beasley, Tex., May 24, 1930. ed. Mary Hardin-Baylor College, B.A., 1951; N.O.B.T.S., 1953-55; M.R.E., 1958. Sec., Rice Temple Church, Houston, Tex., 1951-52; youth dir., West Univ. Church, Houston, Tex., 1952-53; clerk, Baptist Book Store, New Orleans, La., 1954-55; teacher of Bible in public schools, auspices McComb Religious Education Council, McComb, Miss., 1955-57; youth dir. Murray Hill Church, Jacksonville, Fla., 1958-60. Appointed for Brazil, March, 1960. Permanent address: P. O. Box 27, Rosenberg, Tex.

BRAZIL**SINGLETON, IRA PORTER, JR.**

b. Memphis, Tenn., June 3, 1926. ed. Union Univ., B.A., 1950; S.B.T.S., B.D., 1954. U. S. Army 1944-46; pastor, Hathaway Church, Ridgely, Tenn., 1948-49 (half-time); pastor, Cottonwood Grove Church, Ridgely, Tenn., 1948-50 (half-time); associational missionary, Beulah Assn., Tenn., and special missionary to Lake County, Tenn., 1950-51; pastor, Central Grove Church, Centertown, Ky., 1951-53 (half-time); summer missionary, Stewart County Assn., Tenn., 1953; pastor, Friendship Church, Kennett, Mo., 1954-56; pastor, First Church, Barlow, Ky., 1956-60. Appointed for Central Africa, March, 1960. m. Georgia Mae Lowrance, Sept. 18, 1949. Permanent address: 1023 Danita, Memphis 17, Tenn.

CENTRAL AFRICA**SINGLETON, GEORGIA MAE LOWRANCE
(MRS. IRA PORTER, JR.)**

b. Dyer, Tenn., Dec. 31, 1926. ed. Union Univ., B.A., 1949. Public schoolteacher, Neboville and Tiptonville, Tenn., 1949-51; Shepherdsville, Ky., 1951-54, and Holcomb, Mo., 1955-56. Appointed for Central Africa, March, 1960. m. Ira Porter Singleton, Jr., Sept. 18, 1949. Child: James David, 1954.

CENTRAL AFRICA**SPARKMAN, ROSA LOUISE**

b. Coleman, Fla., Mar. 20, 1931. ed. Bessie Tift College (now Tift College), 1949-50; Carson-Newman College, B.A., 1956; S.W.B.T.S., M.R.E., 1958. Youth dir., First Church, Ocala, Fla., 1956; receptionist and sec., School of Religious Education, S.W.B.T.S., 1956-57; sec. and substitute for dean of women, S.W.B.T.S., 1958; youth dir., First Church, Columbus, Miss., 1958-60. Appointed for Nigeria, March, 1960. Permanent address: 1708 South Pine St., Ocala, Fla.

NIGERIA*(Continued on page 29)*

A Pentecost Is Possible at RIO

Excerpts from an interview with Edgar J. Hallock, Chairman of Arrangements for the Tenth Baptist World Congress . . . Rio de Janeiro, Brazil . . . June 26-July 3

By Cyril Eric Bryant

Q.—Brazil is mission territory. Will any effort at evangelism be made to reach the masses of the people in Rio?

A.—Definitely yes! The Congress finale will come on Sunday afternoon, July 3, after a full week of meetings. We will use our big athletic stadium, adjacent to the coliseum, which will provide comfortable seating for 150,000. Evangelist Billy Graham will speak. He has never been in Brazil before but the people know about him, and we believe that they will flock to see and hear him.

Q.—Do you think the Brazilian people will be receptive to an evangelistic appeal?

A.—Though Brazil is considered a Roman Catholic nation, the average man and woman here lives in a spiritual vacuum. If you ask him his religious preference, he may or may not say Catholic. If he says Catholic, chances are that it is his grandfather who was a practicing Catholic. He has not—this average Brazilian—been in a church in many months or even years. He is very tolerant. He says, "I believe in God and I think a man should worship in the light he has."

These people respond readily when they hear the gospel. That is why the Baptist work in Brazil has grown so rapidly. There were 49 Baptist churches in the city of Rio in 1948. Now there are 125, and the total metropolitan area, which includes the suburbs outside the Federal District, has 241.

Q.—What can our Baptist visitors do to help bear an effective witness during the Congress?

A.—There are many things that Baptists in other parts of the world can do to help the Congress achieve a triumphant witness.

First, we want every visitor to be an evangelist. The director of your travel party will supply you with Spanish and Portuguese gospel tracts on your departure from the States. You can replenish your supply at mission stations en route. When the language barrier gets in your way as you meet someone on the street or in the hotel, hand him this message which God can use to reach his heart.



Dr. Edgar J. Hallock (seated) looks over a poster for the Tenth Baptist World Congress with Rev. André Peticov, secretary of the Co-ordinating Committee. Dr. Hallock is a Southern Baptist missionary to Brazil.

Second, show the Brazilian people, when you come to the Congress, that Baptists are concerned about them. Most visitors give no evidence of concern for individual welfare of the average Brazilian national. You may not know enough Spanish or Portuguese to talk with them, but you can smile. You can show interest in their children. You can show appreciation for any favors they do. "Thank you" is easy to say. It is *obrigado* in Portuguese, *gracias* in Spanish.

Third, be Christian. Please don't be impatient because a Brazilian waiter takes longer to serve you than you are accustomed to waiting for your food in the United States. Eating is an art, not a duty, in Latin America. Avoid the use of tobacco, because to most Baptists in Latin America tobacco takes its place along with beverage alcohol as a thing that Christians do not use. Women should go light on cosmetics. If you have any race prejudices, leave them at home; there is no color line in Brazil. Let us show by our every action that we Baptists are a people seeking to do the will of Christ.

Q.—What else would you like to tell the Baptists of the world?

A.—One of the reasons for the pouring out of divine blessing at Pentecost was the prayer that went up from the disciples to the throne of grace. If we should have only one word to say to Baptists everywhere, it would be this: Pray! Pray for the Baptist World Alliance personnel in Washington as they and others prepare the Congress program. Pray for the arrangements committee in Rio as it works. Pray for the people of Brazil who do not know Christ as Saviour. Pray that their hearts may be ready for your coming and the testimony you will bring.

Pray that God will use this Congress of the Baptist World Alliance to glorify his name, that "at the name of Jesus every knee shall bow and every tongue confess that Jesus Christ is Lord . . ." If we pray together and if we give our Heavenly Father a chance to work in our midst we can rest assured that this really will be the greatest event in the history of Baptists since Pentecost.

WELCOME TO LATIN AMERICA!

The following statements by three Baptist leaders were taken from the introductory pages of *Off to Rio*, a free booklet published by the Foreign Mission Board especially for those attending the Baptist World Congress in Rio de Janeiro. It provides the tourist with many helpful suggestions as he prepares for his sojourn in Latin America and will serve as a guidebook as he visits Baptist mission fields there.



FIVE HUNDRED missionaries of the Foreign Mission Board of the Southern Baptist Convention extend you a most cordial welcome to Latin America.

Our missionaries have been co-operating with Latin American Baptists in the building of the kingdom for eighty years. They now live and work in Argentina, the Bahamas, Brazil, Chile, Colombia, Costa Rica, Ecuador, Guatemala, Honduras, Mexico, Paraguay, Peru, Uruguay, Venezuela, and El Paso, Texas (Baptist Spanish Publishing House).

Baptist work in some Latin American countries is still quite new. Therefore, the progress made thus far is somewhat limited. In other countries the work is older, and the results are seen in faithful Christians, dynamic churches, remarkable institutions, and strong denominational organizations.

The missionaries look to the supporting churches in the United States for support by means of personnel, money, and spiritual reinforcement. The needs, as you will sense, are very great. Perhaps God will use you in interpreting these needs to friends at home who have not had the same opportunity of seeing the emerging Baptist life of Latin America at first-hand. *Bienvenido! Benvindo!* Welcome!

FRANK K. MEANS
Secretary for Latin America
Foreign Mission Board, SBC

Also, free evangelistic tracts in Spanish (below left) and Portuguese (below right) are available for every Baptist tourist who would witness for Christ this summer in Latin America. Request the booklet from the Department of Missionary Education and Promotion, P. O. Box 6597, Richmond 30, Virginia. For Spanish language tracts write to Baptist Spanish Publishing House, P. O. Box 4255, El Paso, Texas. The Portuguese tracts will be available in Rio at the Baptist World Congress registration center.

We suggest that tour conductors order for their groups, sending mailing lists to both addresses given above. Individuals not traveling with a group may request these items direct.

THE FOREIGN Mission Board of the Southern Baptist Convention is happy that visitors to the meetings of the Baptist World Alliance will have opportunity of seeing extensive mission work throughout Latin America.

In this vast area one third of our mission effort is made. Other areas of work are the Orient, Africa, Europe, and the Near East. What you will see, while excellent and fruitful, represents only a fraction of what needs to be done.

May God grant that all of us will become aware of world need as never before. We pray that from these visits may come many missionaries for all fields and increased resources for sharing the gospel of Christ throughout the world.

BAKER J. CAUTHEN
Executive Secretary
Foreign Mission Board, SBC

WELCOME to the fellowship of those who are to share in the Tenth Baptist World Congress in Rio de Janeiro. It will be an inspiring fellowship and a memorable Congress as we meet with others representing twenty-three million Baptists in more than one hundred different countries.

This is the first time the Baptist World Alliance has held a Congress in the southern hemisphere and the first time we have met in a predominantly Roman Catholic country. It will also afford a splendid opportunity to see some of our missionary work and to meet national Baptist leaders in their own lands as well as in the sessions at Rio.

For this reason your witness for Christ can mean much in encouraging our fellow Baptists, strengthening their work, and upholding our missionaries. You will bear your witness for Christ not only when you speak or worship in our churches or attend the sessions of the Congress, but in your every act and word and attitude each day of your journey.

Let us go with a prayer in our hearts that God will bless and use our witness and this Congress to his glory and that through our efforts many more may rejoice to know that "Jesus Christ is Lord."

THEODORE F. ADAMS
President
Baptist World Alliance



"I'm Happy to Show My Gratitude"

A BEAUTIFUL VIEW of Guanabara Bay is the only luxury enjoyed by Senhor Rosa, a member of the Zumbi Baptist Church in Rio de Janeiro, where Missionary Gene H. Wise is pastor. In the tiny house he built of mud, brick, and unfinished lumber there are no electrical appliances except a small radio, no rugs, no upholstered chairs, no glass windows or screens, and no piped-in water.

Though he hasn't reached the age of sixty, Senhor Rosa is now retired because of ill health. A small pension will be his only regular income for the rest of his life.

When he received his disability insurance, Senhor

Rosa gave a special offering of sixty-nine thousand cruzeiros (about four hundred dollars)—almost one year's salary on the basis of the minimum wage in Rio. It was his tithe of the insurance money.

Asked whether he did not regret having given so much to the church at one time, he looked startled for a moment that such a question should be asked. Then he grinned widely.

"Oh, no!" he said. "The Lord has blessed me so much in giving me my disability payment so I can fix my house up better that I'm more than happy to be able to show my gratitude this way."



THE WORLD IN BOOKS

Genevieve Greer



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

Let's Learn About "Spanish America"

THE 1960 Foreign Mission Graded Series books, published by Convention Press, have as a theme the Spanish-speaking countries of Latin America. The book for Adults covers all the countries in which Southern Baptist missionaries are working; the book for Young People, the Caribbean countries; for Intermediates, Mexico; for Juniors, Argentina; and for Primaries, Chile.

Across the Bridge

Across the Bridge (eighty-five cents), written for Adults by Frank K. Means, the Foreign Mission Board's secretary for Latin America, emphasizes the major centers of Southern Baptist mission work today. Dr. Means discusses the conditions that influence mission work and explains the religious situation prevalent over much of the area. Something of the contrasts particularly noticeable in Spanish America are brought out.

The first chapter, dealing with the area as a whole, forms an introduction to the other four chapters. The second chapter centers in Mexico and the Baptist Spanish Publishing House across the border in El Paso, Texas; the third in the three

countries watered by the Rio de la Plata—Argentina, Uruguay, and Paraguay; the fourth in the three mountain republics along the west coast of South America—Chile, Peru, and Ecuador; the fifth in the countries on the Caribbean Sea—Colombia, Venezuela, Costa Rica, Guatemala, and Honduras.

Each chapter informs the reader about the people and characteristics of the countries, the progress of mission work, the mission methods being used, and the agencies and institutions established to help carry on the work. Dr. Means uses an epilogue to round out his treatment of the area, pointing up some innovations in modern mission tactics and pointing out possibilities for the next eight decades in Spanish America.

Caribbean Quest

In *Caribbean Quest* (eighty-five cents), the book for Young People, Frank W. Patterson, missionary director of the Baptist Spanish Publishing House in El Paso, approaches his subject through types of mission work rather than country by country. He sets the stage in the first chapter, entitled "A Kingly Quest," with

a general look at the people, their history, and their major religion.

The next three chapters, "Quest for Souls," "Quest for Knowledge," and "Quest for Health," deal with three methods used by missionaries to proclaim the gospel. In the first, Dr. Patterson views the growth of evangelical, and particularly Baptist, work in each of the mission countries: Mexico, Colombia, Venezuela, Guatemala, Honduras, Costa Rica, and the Bahama Islands. He uses the second chapter, which has for its theme the educational work of evangelical missions, to discuss literacy, student homes, mission schools, theological schools, teaching facilities of the churches, and the printed page as exemplified in the publishing house. His chapter on medical mission work emphasizes the two hospitals established in the Caribbean area within recent years.

A final chapter, "Quest for God," explains the need for evangelical missions in an area that has been under Catholic domination since the days of its conquest by Europeans.

Buenos Dias

Buenos Dias (fifty cents), by William M. Haverfield, the book for Intermediates, tells the story of Southern Baptist missions in Mexico by viewing them through the eyes of a United States family that spends a year in the republic.

Driving to Torreón, the city in which they are to live, the family members visit in Monterrey the first Baptist church ever established in the nation and talk in Saltillo with missionaries who tell them something of their work in a land where missionaries do not serve as pastors.

In Torreón they visit the Mexican Baptist Theological Seminary and several

New Appointees

(continued from page 25)



WESTMORELAND, WYNEMA (NEMA) JEAN MAYO (Mrs. JAMES NEWTON)

b. Mazine, Okla., Aug. 10, 1932. ed. Okla. Baptist Univ., B.S., 1953; N.O.B.T.S., M.R.E., 1955. Church sec., First Church, Pryor, Okla., 1948-49; counselor and music dir., Okla. WMU camps, summer 1951; music and youth worker, Paden Church, Paden, Okla., 1952-53; employee, Baptist Book Store, New Orleans, La., 1953-54; substitute public schoolteacher, Paradis, La., 1957. Appointed for Central Africa, March, 1960. m. James Newton Westmoreland, May 4, 1954. Child: Connie Lynn, 1956.

CENTRAL AFRICA



WESTMORELAND, JAMES NEWTON

b. Cullowhee, Tenn., May 19, 1930. ed. Cumberland Univ., 1948-51; Okla. Baptist Univ., B.A., 1952; N.O.B.T.S., B.D., 1955; further study, 1956-57. Pastor, Quebec, Tenn., 1949-51; pastor, Southtown Mission, Sulphur, Okla., 1951-52; pastor, French Corner Church, Ponchatoula, La., 1952-55; pastor, Paradis, La., 1955-57; fellow, N.O.B.T.S., 1956-57; pastor, First Church, Dyer, Tenn., 1957-60. Appointed for Central Africa, March, 1960. m. Wynema (Nema) Jean Mayo, May 4, 1954. Permanent address: P. O. Box 1314, Pryor, Okla.

CENTRAL AFRICA

churches. They also see something of church work in a rural village. Jerry makes friends with a Tarascan Indian boy whose family he visits later, and the two friends attend a Royal Ambassador conclave. There they learn a great deal about the Baptist hospital and the boys' student home in the nearby city of Guadalajara.

Experiences in Mexico cause Jerry to rethink his plans for the future so that he considers the possibility of returning to the republic when he has completed his education in the States.

New Home—New Friends

New Home—New Friends (fifty cents), by Ruth C. Culpepper, the Junior book in the series, is a story built around a Junior-age boy. Through Pablo and his sister Maria the reader learns what it is like to be a child in Argentina and to come in contact with evangelical Christians.

Pablo's family moves from a mountain

home in the Cordoba area to Buenos Aires where Pablo can go to school and his father can run a store. They find new friends there, and Pablo's best friend goes to a Baptist church. Pablo goes, too. Learning what it means to follow Jesus, he begins to consider whether he may become a real Christian.

Who? Me?

Roberta Ryan, missionary to Chile, wrote the book for Primaries. In *Who? Me?* (fifty cents) she tells the story of Tito, a little boy who lives in the Chilean city of Temuco. Tito's father and his uncle are connected with the Baptist school there which Tito and his two cousins attend.

During the course of the story Tito is seen at play in the schoolyard, in an Independence Day program at school, at an Independence Day parade, at a picnic on his uncle's farm where he and his family visit an Indian family, at the church

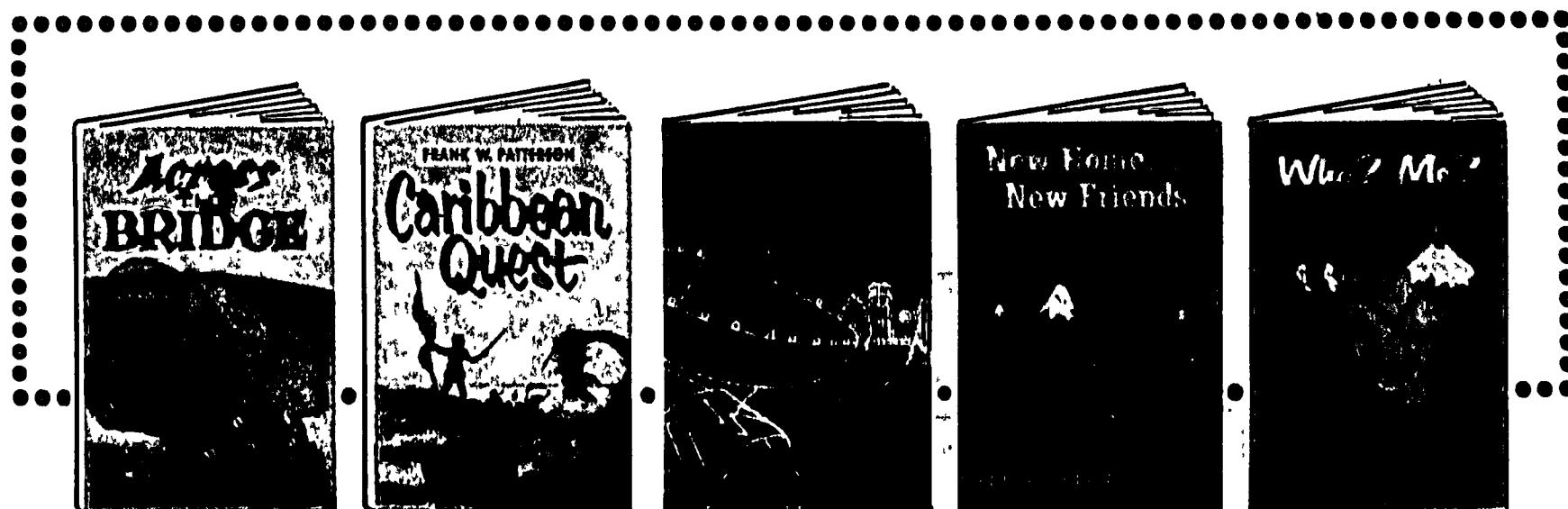
where he shows visitors the Primary room at the church building, and at his home.

All through the story Tito wonders how he can help Jesus, as his teacher has suggested. Before the story ends he sees that when he shares with others and helps them he is helping Jesus.

Teachers' Guides

Teachers' guides for the five books are twenty-five cents each. The *Adult Teacher's Guide* was prepared by Hermione (Mrs. Lamar) Jackson; the *Young People's Teacher's Guide* by Helen Falls; the *Intermediate Teacher's Guide* by Kathryn Greene; the *Junior Teacher's Guide* by Eula Mac Henderson; and the *Primary Teacher's Guide* by Ann Huguley Burnette.

The complete series of books and teachers' guides are scheduled to be in the Baptist Book Stores by July.





FOR YOUR INFORMATION

Elizabeth Minshew



It's "Spanish America" . . . in 1960

THE 1960 Foreign Missions Graded Series studies on Spanish America offer unique opportunities to become acquainted with our neighbors to the south. The Foreign Mission Board is anxious to make available all possible media to supplement every age-level study of this area, one of the most sparsely populated in the world. (The twelve countries in Spanish America where 288 Southern Baptist missionaries serve have a population of approximately 125,000,000.)

Mission Study Packet on "Spanish America"—an envelope full of specialized supplemental materials for mission study leaders, circle chairmen, and others who plan to teach any of the five Graded Series books for Adults, Young People, Intermediates, Juniors, and Primaries. The purpose of these materials is to stimulate interest in Southern Baptist missions through a deeper understanding of our neighbors in these Spanish-speaking countries. Pamphlets, a map, and a picture poster provide concise background information to help re-create the atmosphere of these countries and to present phases of work carried on by missionaries.

o o o

Spanish Spoken Here!—by Frank K. Means, area secretary for Latin America. In this six-page pamphlet Dr. Means mentions the countries which make up Spanish America and gives the population figures for each. He points out the beginnings of Southern Baptist mission work and the advance that has

been achieved. His discussion of the present status of work in this area includes the number and location of missionaries and some of the personnel needs. Dr. Means also explains the fundamental purpose of the work, the programs carried on there being by-products of this purpose.

o o o

Why Send Missionaries to Spanish America?—by Hugo H. Culpepper, an emeritus missionary who served in that area. The author points out the significance of this question, which has been asked often by people who also made the statement: "After all, they have been Christians for over four hundred years; the Roman Catholic Church has been there more than four centuries." Reasons for sending missionaries are sighted in an impressive manner. The reader will catch a glimpse of the challenging opportunity that awaits those who will serve among people hungry for some religious faith that gives courage for life's struggle today, hope for tomorrow, and peace in facing eternity.

o o o

Your Mission Study Map on "Spanish America," in two colors, unfolds to twenty-two by thirty-one inches in size. Arrows point to the twelve countries in which our missionaries serve and to the Baptist Spanish Publishing House in El Paso, Texas. Demographic data shows the size of the area, the population (increasing at the rapid rate of two and one-half per cent each year),

the languages spoken, the number of evangelical Christians, and the number of Southern Baptist missionaries. Specific data is also supplied on each of the twelve countries to show population, number of missionaries, of churches, and of national workers, and references to hospital and schools in which missionaries serve.

o o o

Your Picture Poster on "Spanish America" is twenty-eight by thirty-one inches in size. Selected pictures, approximately eight by ten inches each in size, have been chosen to help a leader introduce the way of life in our neighboring Spanish-speaking countries. These pictures show phases of mission work and activity which give a clearer understanding of the people in this area and of our foreign mission undertaking. The sheet is in two colors and designed for use as a poster for classroom study or for wall display. Or, individual pictures may be cut and mounted as posters, especially effective with Juniors and Intermediates. Each picture is clearly identified.

o o o

Your Passport to Mission Study is a small folder, designed to lead teachers of all the age levels to issues of **THE COMMISSION** as sources of valuable background information.

o o o

Your Key to Mission Study on "Spanish America," is a guide to help in the preparation of any age-level mission study period. This item provides a descriptive list of all five Graded Series books and selective materials supplementing them. Such materials include the mission study packet for leaders, free upon request, and a list of special visual materials that may be secured from the Baptist Book Stores on a rental basis.

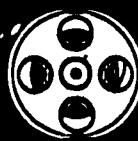
Mission
Study Packet
on
"Spanish America"





MISSIONS VISUALIZED

Fon H. Scofield, Jr.



Visual Aids Help 1960 Mission Study

LATIN AMERICA is much in the thoughts of Southern Baptists these days. Thousands will be going to Rio de Janeiro to attend the Baptist World Congress in June. The 1960 Foreign Mission Graded Series study emphasis is on Spanish America, and in the fall Southern Baptist churches will be studying this vast section of our foreign mission program.

For months now, missionaries and the Foreign Mission Board's staff members have been making plans to help Southern Baptists make the best possible stewardship of this accelerated interest in Latin America. Among the resources the Board is making available are visual aids.

Two New Filmstrips

These are being released by June 1 through Baptist Book Stores. The filmstrips will meet two of the basic needs in mission study of Latin America and, in the hands of those who go to Rio, will help present full and interesting reports. Both filmstrips are in color and will sell for \$3.50, complete with a manual.

A recording is also available for each filmstrip. Recordings sell for \$3.50 but must be ordered direct from the manufacturer in Richmond, Virginia. Instructions for ordering them are found in the manuals.

The Challenge of Latin America is a background study, presenting the life and culture of the people against the back-

ground of Spanish and Portuguese colonialism. The economic potential is studied in the perspective of the past and present. The social ferment of today is presented as a symbol of the challenge to evangelical Christians, for the destiny of Latin America is now being determined.

World Evangelism in Latin America presents Baptist life and work. It defines the present status of Southern Baptists' response to the challenge and outlines the missionary objectives.

New Mission Study Slide Sets

Slide sets to supplement the 1960 Foreign Mission Graded Series books are available through all Baptist Book Stores in neat, blue boxes. There are fourteen color slides and a key sheet in each box. Again, the low price of \$3.50 per box applies. After June 1, you can order your sets from your book store by mission study book title and code number:

- MC 50 for the Primary book, *Who? Me?*
- MC 51 for the Junior book, *New Home—New Friends*.
- MC 52 for the Intermediate book, *Buenos Dias*.
- MC 53 for the Young People's book, *Caribbean Quest*.

The Adult book visual supplements are the filmstrips *The Challenge of Latin America* and *World Evangelism in Latin America*.

A New Motion Picture

Eyes South is a new motion picture made in Costa Rica. Viewers will see Spanish America through the eyes of missionaries engaged in language study in San José. The extent of Southern Baptist mission work is featured, both geographically and by types of work. You will share something of the deep motivations of missionaries. The motion picture features William M. Dyal, Jr., who serves also as narrator of the story.

This film will be an effective supplement to Young People's and Adult mission study classes in the Graded Series, as well as an excellent program feature for any type of service.

Eyes South is in color, thirty minutes in length, and will be available June 1 from Baptist Book Stores for a rental fee of \$5.00.

New Slides for Rio Travelers

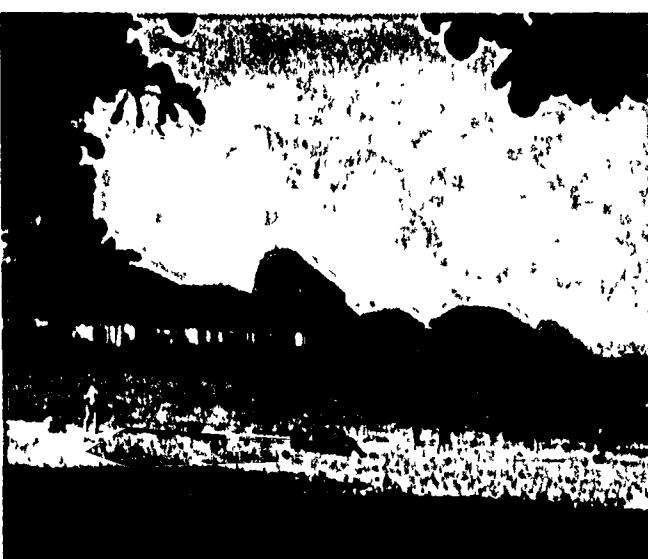
Every Southern Baptist attending the meetings in Rio de Janeiro will probably make many slides, but those hard-to-get ones will be missing. Picture-taking possibilities will not keep up with the expanded interest in Latin America and in Southern Baptist missions there. So the Foreign Mission Board is readying a vast new library of slides to supplement the albums of personally made slides. Some eight hundred are being released by June 1. They will include the shots missed because of rain, late schedules, inaccessibility, and many other reasons.

Slides are available as single items at twenty-five cents each, direct from the Foreign Mission Board. A printed list will be sent free upon request.

The most frequently wanted ones are packaged in sets of four and eight slides, also available at only twenty-five cents per slide. Information about each picture is printed on the cardboard mount.



LEFT: Rev. Nestor Massa (at left), pastor of Bretaña Baptist Church in Cali, Colombia, talks with Missionary John W. (Jack) Patterson. A scene from the filmstrip "World Evangelism



in Latin America."

CENTER: A view of Copacabana Beach, with the Rio de Janeiro skyline and Sugar Loaf Mountain in the background. One of eight hundred color



slides available to Baptist World Congress travelers.

RIGHT: A Chaco Indian in Asunción, Paraguay. A scene from the filmstrip "The Challenge of Latin America."

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Those albums having two numbers (for example 22 and 22-a) are available in monophonic or stereophonic sound. If you wish to receive stereo albums be sure to select only those

albums bearing an "s" number. Remember that stereo recordings should be played only on stereophonic equipment.

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J. T. Adams and the Men of Texas—Great Gettin' Up Mornin'; The Old Rugged Cross; Softly and Tenderly; and 9 others. No. 1, \$3.98; No. 1-s, \$4.98

BY REQUEST

Frank Boggs with the Don Hustad Chorale and the Word Concert Orchestra—My God and I; When They Ring Those Golden Bells; I Walked Today Where Jesus Walked; and others. No. 2, \$3.98

RESPLENDENT THEMES

Paul Mickelson and the London Concert Orchestra—Sweet Hour of Prayer; Only Trust Him; Take My Life and Let It Be; and 9 others. No. 3, \$3.98; No. 3-s, \$4.98

THE HYMNS OF FANNY CROSBY

Organ arrangements by Les Barnett; produced by Paul Mickelson—Saved by Grace; I Am Thine, O Lord; Though Your Sins Be As Scarlet; To God Be the Glory; and 14 others. No. 4, \$3.98; No. 4-s, \$4.98

GREAT STORIES FROM THE BIBLE

Wendell Loveless narrates children's stories (sound effects)—The Man Who Built the First Boat; The Battle with Lamps and Pitchers; The Miracle Star and the Miracle Baby; and many more. No. 5, \$3.98

CARILLON IN HIGH FIDELITY

Del Roper at the 100-bell Mans-Rowe Symphonic Carillon—In the Garden; The Lord's Prayer; A Mighty Fortress; and others. No. 6, \$3.98

SINGING HIGH FIDELITY

Bison Glee Club from Oklahoma Baptist University, Warren Angell directing—God of Our Fathers; Wherever He Leads I'll Go; Battle Hymn of the Republic; 10 others. No. 7, \$3.98

A FESTIVAL OF PRAISE

The Moody Chorale, Don Hustad, director—O Love That Wilt Not Let Me Go; He's Got the Whole World in His Hand; Blessed Assurance; 8 others. No. 8, \$3.98

THE CRUCIFIXION

New Jersey Oratorio Chorus, Clarence Snyder, conductor; Chester Watson, baritone; John McCollum, tenor. No. 9, \$3.98

GLORY, GLORY, HALLELUJAH!

Orchestra and chorus, Paul Mickelson directing—Lead On, O King Eternal; God of Our Fathers; Onward Christian Soldiers; 7 others. No. 10, \$3.98; No. 10-s, \$4.98

YES, GOD IS REAL

Frank Boggs sings spirituals—Deep River; Were You There?; Roll, Jordan, Roll; 10 others. No. 11, \$3.98

IVORY PALACES

Lew Charles at the NBC Pipe Organ—Ivory Palaces; There Is a Fountain; Jesus Is the Sweetest Name I Know; 11 others. No. 12, \$3.98

BLESSED ASSURANCE

Claude Rhea, tenor, with the Dick Anthony Choristers; Paul Mickelson, producer—Just When I Need Him Most; Precious Lord, Take My Hand; There Is a Balm in Gilead; 10 others. No. 13, \$3.98; No. 13-s, \$4.98

REFLECTIONS

Dick Anthony Choristers—Turn Your Eyes Upon Jesus; The Wayfaring Stranger; Abide with Me; 9 others. No. 14, \$3.98; No. 14-s, \$4.98

KURT KAISER . . . PIANO

Kurt Kaiser at the piano—This Is My Father's World; Bring Them In; Jesus Paid It All; 14 others. No. 15, \$3.98; No. 15-s, \$4.98

WHEN GOD SPEAKS

Virginia Seelig, soprano—There Is a Fountain; His Eye Is on the Sparrow; How Great Thou Art; 10 others. No. 16, \$3.98

CHORAL PRAISES

Baylor University Chapel Choir, Euell Porter, director—O God Our Help in Ages Past; How Firm a Foundation; My Faith Looks Up to Thee; The Holy City; 10 others. No. 17, \$3.98

THE SEVEN LAST WORDS—DUBOIS

New Jersey Oratorio Chorus, Clarence Snyder, conductor; sung in English. No. 18, \$3.98

WINGS OF PRAISE

The Melody Four Quartet; produced by Paul Mickelson—In My Heart There Rings a Melody; Jesus Is All the World to Me; When God Is Near; 10 others. No. 19, \$3.98; No. 19-s, \$4.98

BE STILL AND KNOW

James Berry, baritone—God Is Our Refuge and Strength; Thy Word Is a Lamp; I Will Lift Up Mine Eyes; 7 others. No. 20, \$3.98

REJOICE

Bison Glee Club from Oklahoma Baptist University, Warren Angell, director—Joshua Fit the Battle; My Lord, What a Morning; Come Thou Fount; 11 others. No. 21, \$3.98; No. 21-s, \$4.98

MAJESTIC THEMES

Claude Rhea, tenor—Bless This House; I Wonder as I Wander; My Task; 9 others. No. 22, \$3.98; No. 22-s, \$4.98

A TIME TO SING

Fugue Springman, baritone—The Recessional; O Lord Most Holy; The Lost Chord; Largo; 3 others. No. 23, \$3.98; No. 23-s, \$4.98

SONGS FROM THE WORD

Bill Carle, bass soloist—How Great Thou Art; Then Jesus Came; The Ninety and Nine; I'll Walk with God; 8 others. No. 24, \$3.98; No. 24-s, \$4.98

MEDITATION AT DAWN, Vol. 2

Lew Charles at the organ, Charles Morris at the piano—Tell Me the Story of Jesus; When Morning Gilds the Skies; At the Cross; 10 others. No. 25, \$3.98; No. 25-s, \$4.98

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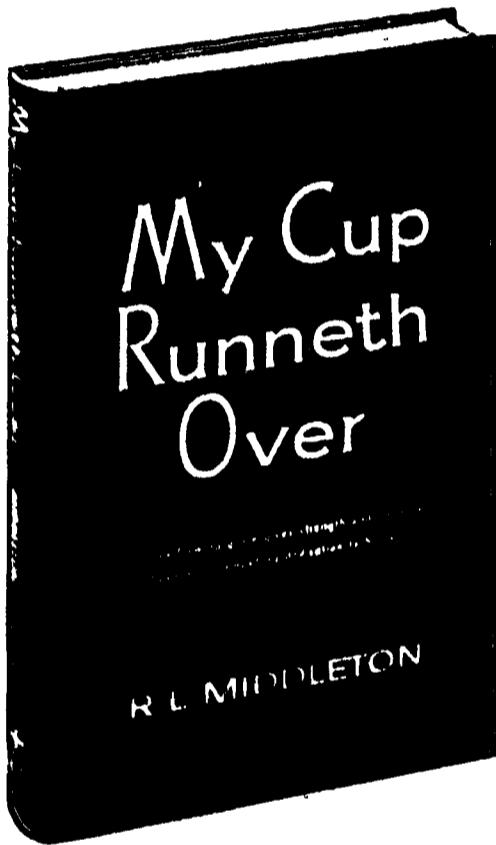
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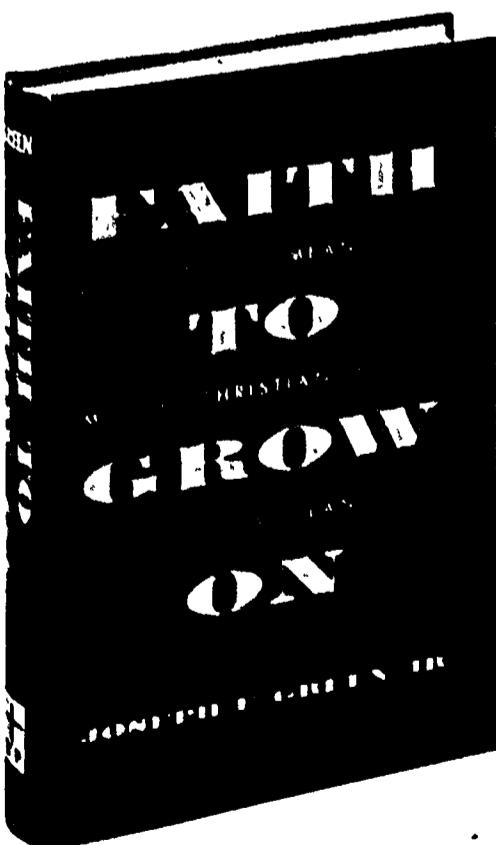
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