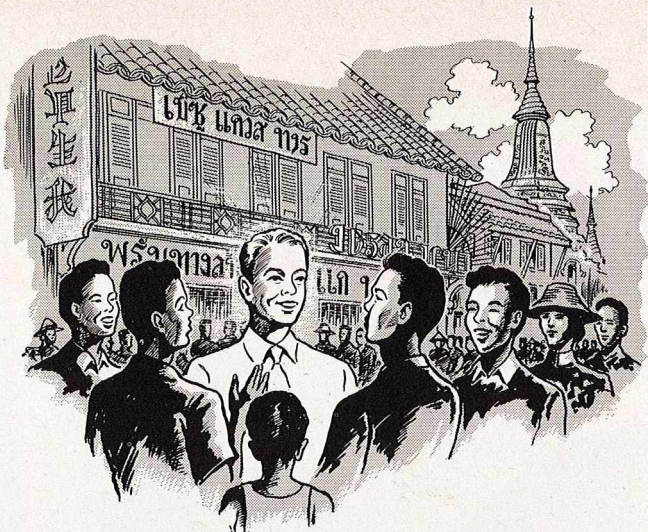


THE

Commission



Historical Commission
127 - 9th Ave N
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They Call Me JESUS

HERE comes Jesus!"

"Hello, Jesus."

"There goes Jesus."

When I hear Thais say this, I know they are referring to me! I hear it constantly, but it never becomes commonplace. Sometimes it is said in derision, but usually in earnest.

The first time, it came as a real shock. My first reaction was horror: Why, this is the height of sacrilege!

But as I gave thought to the matter, it soon became evident that their way of expressing this is true. It is for every Christian. *We are Christ!* He lives in us.

There is a wealth of biblical foundation for people calling us Jesus. For example: *"I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me"* (Galatians 2:20).^{*} *"Any one who does not have the Spirit of Christ does not belong to him"* (Romans 8:9).^{*}

There is another sobering thought that comes as a shock when we see it clearly: I am all they know of Christ! Are we not called *Christians*? No wonder Paul wrote the Philippian Christians begging them to let their *"manner of life be worthy of the gospel of Christ"* (Philippians 1:27).^{*}

"Be imitators of me, as I am of Christ" (I Corinthians 11:1).^{*} Am I ready to say that? Is my life a good enough example to point them to Christ? Here is the problem.

It is true that every Christian represents Christ to those about him. But on the mission fields abroad this witness is numerically weak. The city in which I work—Songhkla, Thailand—has a population of more than thirty thousand and an average of about one Christian to every two thousand.

After my appointment as a missionary, my parents cautioned me about the responsibility of representing Southern Baptists. It is a responsibility, but a much greater one in representing Christ.

Oh, that there were more missionaries to be "Jesus" to these needy people! There are still vast areas of this country—and other countries are no different—with no one to show them Jesus.

How long will we be in taking our message to the lost? Why should we still be able to find millions in our world who do not know the name Jesus, millions more who know only the name?

You are very likely having a part in helping them see Jesus in Western clothes—your missionary representatives—through your Cooperative Program gifts. But in light of the responsibility, need, and command, is it your best?

Perhaps young ministers now prepared to meet the needs, or young people seeking the Lord's will for their lives, will need to pray more—and more specifically—about this need and opportunity.

—Daniel R. Cobb

^{*}Scripture quotations: RSV

THE *Commission*

FLOYD H. NORTH, *Editor*

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Contributors Daniel R. Cobb, missionary to Thailand; James P. Kirk, missionary to Brazil; Marjorie Bennett, missionary to East Pakistan; Sara B. Saunders, Nashville, Tennessee; Mary Frances Lochridge, missionary to the Philippines; Ira P. Singleton, Jr., missionary appointee to Central Africa; Baker J. Cauthen.

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REV. James Kirk, missionary to Brazil, and his family spent their furlough last year on the campus of Southeastern Baptist Theological Seminary at Wake Forest, North Carolina. Having asked Mr. Kirk to prepare a paper on the seminary and world missions, a professor felt that his insight should be shared with a larger audience, especially because what he has to say is true of all six Southern Baptist seminaries. Southeastern is observing her tenth anniversary during 1960 and '61 and is grateful for the large number of her graduates in missionary service both at home and abroad.

—Ben C. Fisher, administrative assistant and director of public relations.

Photos by Southeastern Seminary

The Chapel

"World missions is the Christian's work, from his own front door to the ends of the earth"—Sydnor L. Stealey, president of Southeastern Baptist Seminary.

BY JAMES P. KIRK

WHAT contributions do our seminaries make to world missions? Dean Olin T. Binkley of Southeastern Baptist Seminary has answered this question cogently in these words:

"The purpose of the seminary is to serve as a seed-bed to nurture and guide the growth of intelligent, dedicated, and committed servants of God, and to make available to them an opportunity for a deeper knowledge of God; a growing understanding of the Christian way of life in contemporary society, and to offer specialized equipment for the vocation."

God depends on the individual to transmit his message, and every theological institution is charged with the sacred responsibility of preparing individual messengers to proclaim the good news of salvation through Jesus Christ.

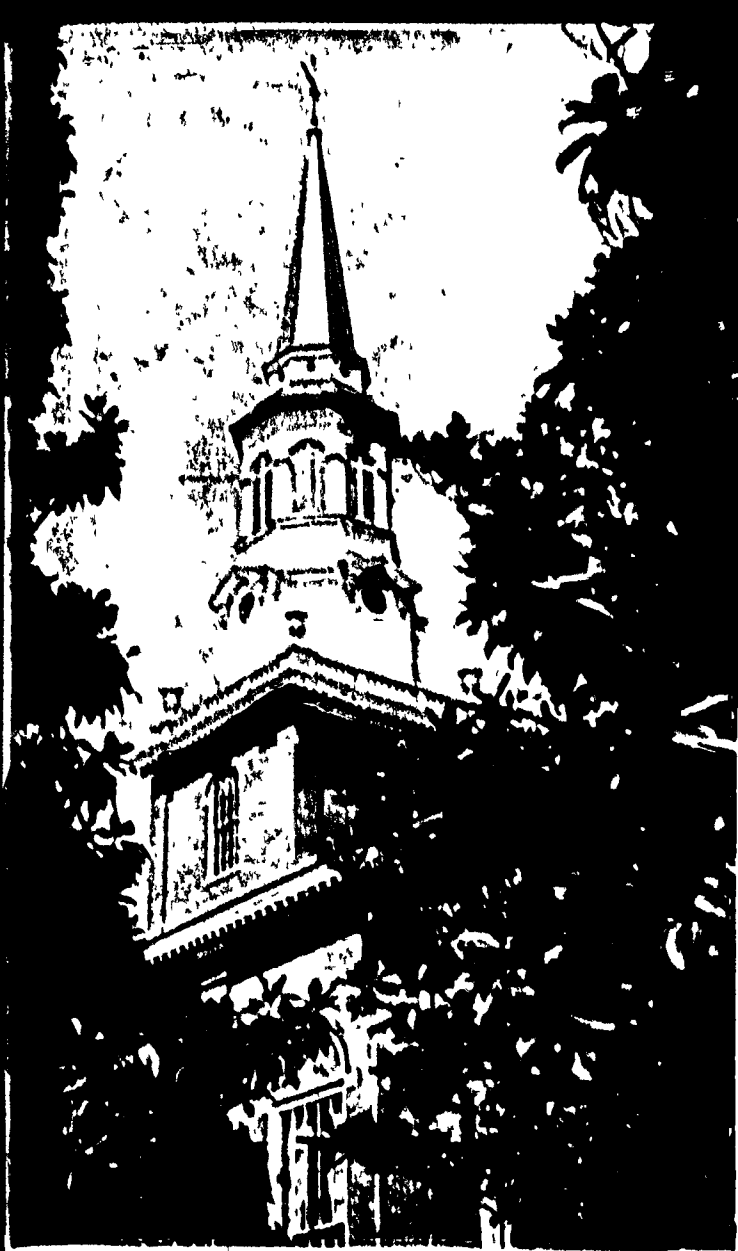
It is at this point that the personality of the professor and his concept

SOUTHEASTERN

Seed-Bed for World Missions

"The Christian gospel and ethics are related and cannot be separated without doing violence to both. . . . Where are the areas of most pressing human need? This leads us to see the whole human family. . . ."—Olin T. Binkley, dean of the faculty and professor of Christian sociology and ethics.





Southeastern Baptist Theological Seminary

SEMINARY

Missions

of the world mission enterprise enters, for while missions and theological education may seem to be thousands of miles apart geographically, they are only a heartbeat apart theologically.

EVERY pastor, ideally, is engaged in the world enterprise, for the foreign phase of the activity is dependent in a peculiar and vital way on those pastors on the "home front" as well as those who go overseas.

Dr. Sydnor L. Stealey, president of Southeastern Seminary, expressed such an idea this way: "World missions is the Christian's work, from his own front door to the ends of the earth. It is divided only for practical purposes of administration. The Christian's mission is to exemplify, explain, and spread the truth of Christ and about Christ."

Practically, this begins with the pastor of the local church. In the words of Dr. M. Ray McKay, professor of preaching: "The pastor can't develop the local constituency without participation in the worldwide enterprise."

For this reason it is doubly important that all future pastors receive this world vision from their professors' attitudes in the classroom as well as in the curriculum material. It is caught as well as taught.

The proximity of theological education to the world mission enterprise was further underscored in interviews with other representative faculty members, each speaking personally on his particular phase of seminary training.

Does world missions have a theo-

logical basis, or is it a spiritualized empire building? "World missions is *not* empire building — planting Southern Baptist flags in foreign lands," affirmed Dr. Stewart A. Newman, professor of theology and philosophy of religion.

"Rather, it is strict monotheism: there is but one God, and all men everywhere must look to him for salvation. We must tell all men everywhere. This is the core of the message, and a belief in the primary and creative power of faith in one God defies limitation and knows no geographical boundaries."

NOT ONLY does theology give us our motive, but our methods must be theologically sound. Dr. John T. Wayland, professor of religious education, explained: "Without theology there is no religious education, and without religious education religion can't last."

Missions is making disciples and teaching them what Christ commanded. "The Christian gospel and ethics are related and cannot be separated without doing violence to both," asserted Dr. Binkley, who is also professor of Christian sociology and ethics. "We need to become aware of human need, and to discover a principle of priority. Where are the areas of most pressing human need? This leads us to see the whole human family and commits us to seek to make a material as well as a spiritual contribution to meeting this need."

"All of this adds up to an acceptance of the sovereignty of God as a

*"The pastor can't develop the local constituency without participation in the worldwide enterprise"—
M. Ray McKay, professor of preaching.*

*"World missions is not empire building — planting Southern Baptist flags in foreign lands. Rather, it is strict monotheism. . . ."—Stewart A. Newman,
professor of theology and philosophy of religion.*



dynamic thing and makes man an instrument for the extension of the kingdom of God," commented Dr. Edward A. McDowell, professor of New Testament interpretation, in reference to the individual's responsibility. "I do this automatically as a kingdom man," he added.

Membership in the family of God brings responsibility, and one is not in the company of the seminary's faculty long before he becomes aware of a steady throb of the heartbeat of the institution: world missions.

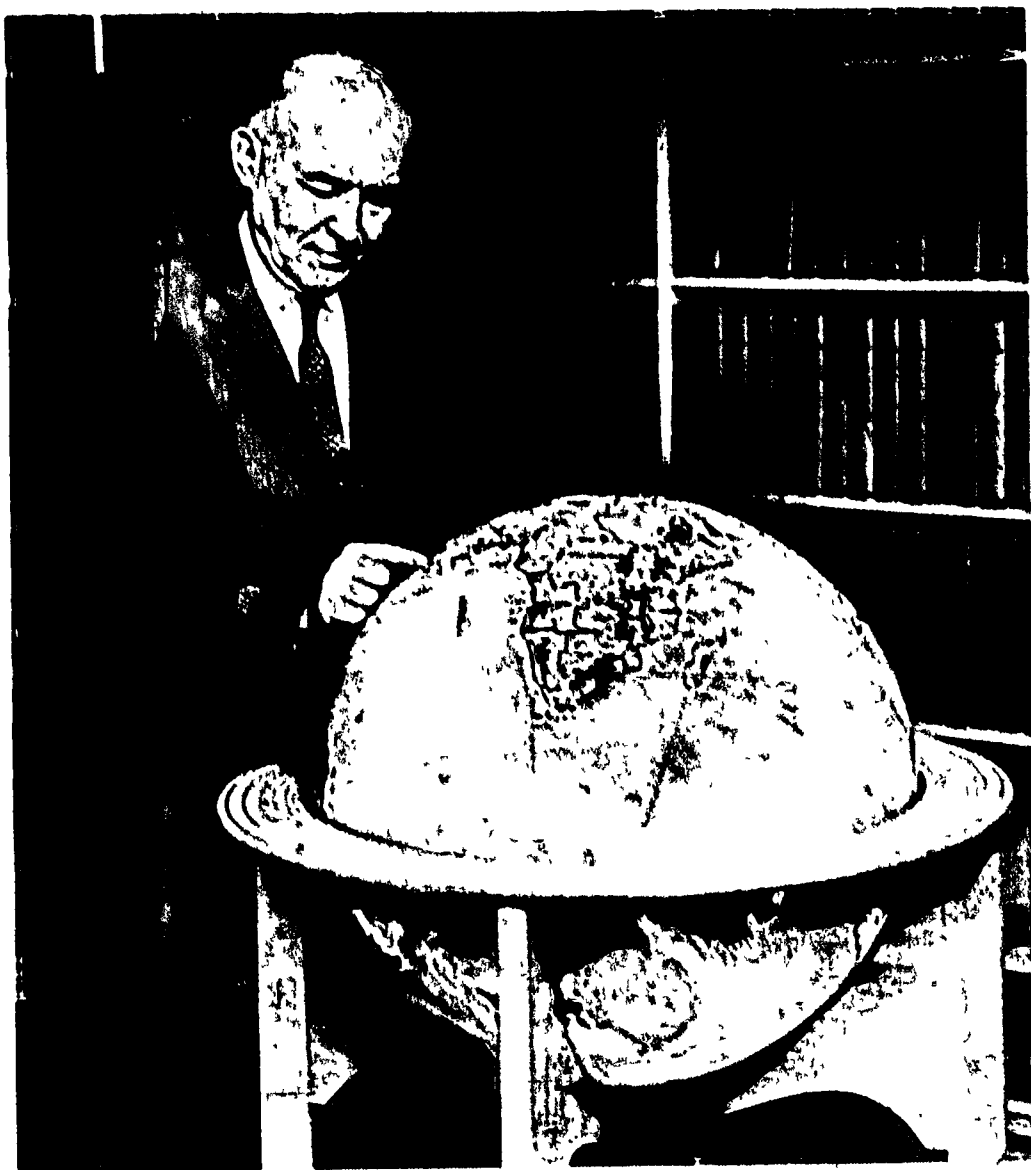
"My class is a stage for talking about the *total* mission obligation of the church," said Dr. B. Elmo Scoggin, professor of Old Testament and former missionary to Palestine (now the nation of Israel). "It is a recruiting center for the foreign enterprise, for the missionary message is imperative and impelling."

EXAMINING another phase of theological education as related to missions—that of archaeology—Dr. Marc H. Lovelace commented that the early Hebrew concept of geography was a *world* concept: it was world-wide in scope. They were "in the world, but not of it."

He further explained: "While the early inhabitants of the Near East were materialistic in outlook, the original Hebrews (*Habiru*) were political outcasts and therefore totally dependent on God. After associating with his materialistic neighbors for a time, the Hebrew became so enamored with the local land (the 'promised' land) that he lost his world view."

Dr. E. Luther Copeland, professor of missions and former missionary to Japan, suggested some of the more evident phases of seminary activity designed to nurture the idea and ideal of missions in the lives of those to whom the school ministers, in order to avoid such a pit-

"All of this . . . makes man an instrument for the extension of the kingdom of God"—Edward A. McDowell, professor of New Testament interpretation.



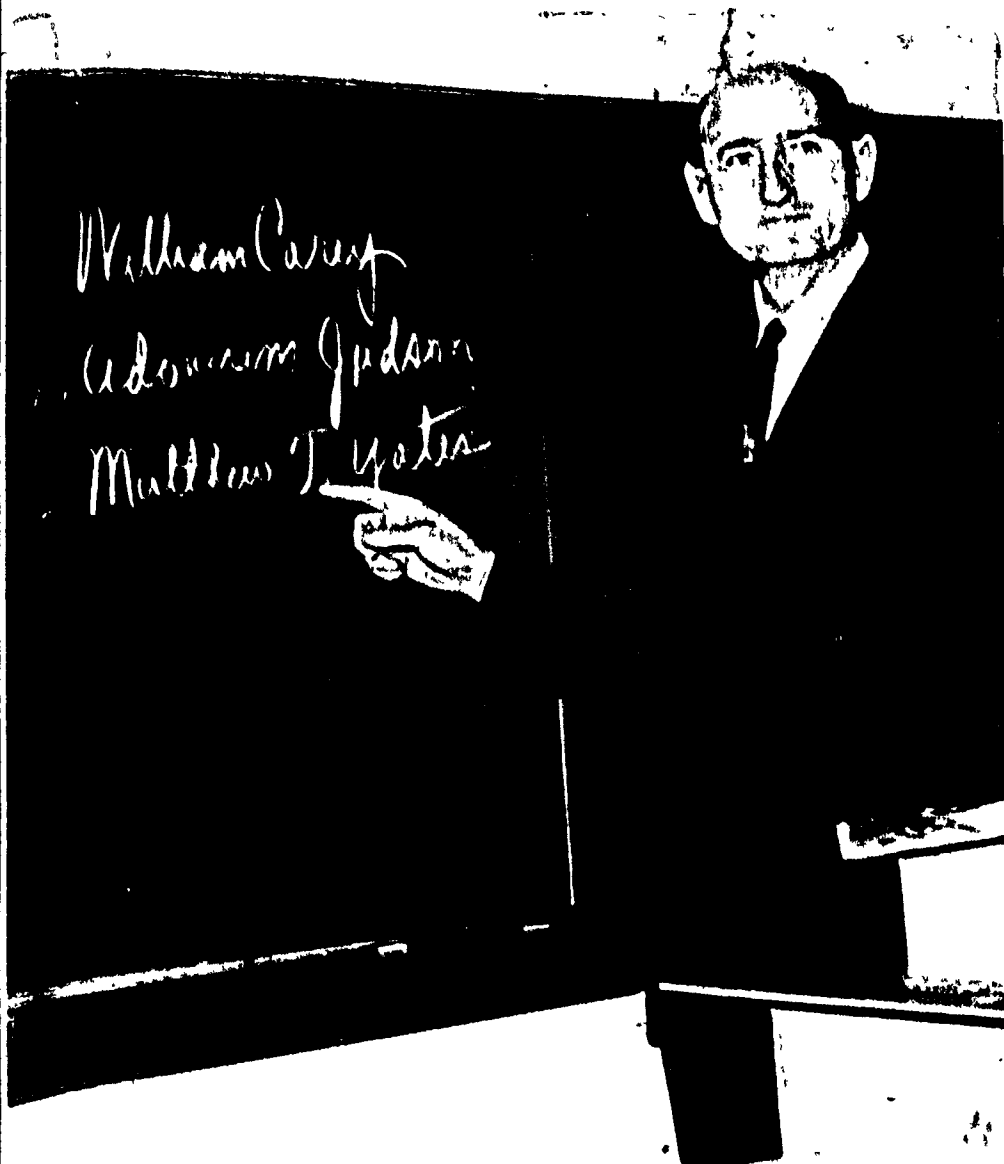
LEFT: "The Hebrew became so enamored with the local land (the 'promised' land) that he lost his world view"—Marc H. Lovelace, professor of archaeology.

CENTER: "Without theology there is no religious education, and without religious education religion 'can't last'"



THE COMMISSION

"Missions includes all that is done for the Christianization of the world—the total witness of the people of God"—
E. Luther Copeland, professor of missions.



fall of the past as Dr. Lovelace described. "Missions includes all that is done for the Christianization of the world—the total witness of the people of God in the world—one people of God, one mission, one world."

He continued: "By Christianization we mean the redemption of all of life and the whole personality—bringing all of society, as far as possible by Christian means, under the sovereignty of Jesus Christ."

COMMENTING on the practical aspects of the care and cultivation of this seed-bed of missions, Dr. Copeland referred to the presence of some retired and former foreign missionaries on the teaching staff, the emphasis by the student body and faculty in special days of missionary activity, and an active volunteer band—or mission interest group—as well as the missionary housing plan for missionaries on furlough.

The Spring Conference is a unique phase of the overall picture. It is a time when high school students from all over North Carolina, who have manifested interest in special Christian service, are brought to the campus.

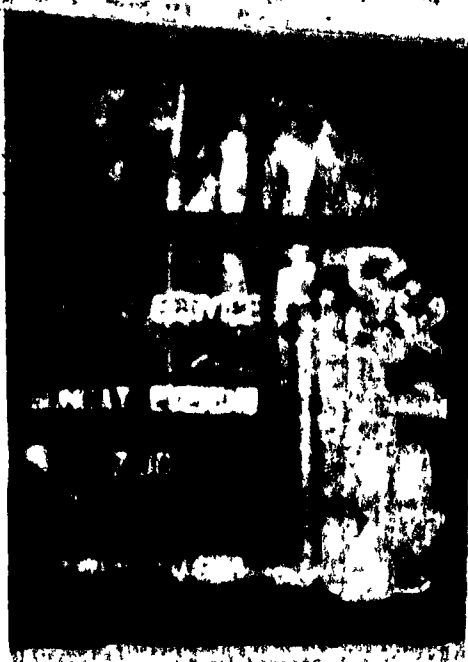
"Here we seek to share with them in this phase of life and lead them to commit themselves to the world mission task," concluded Dr. Copeland.

Beliefs determine character, and character determines conduct. When one has a warm, clear, deeply personal knowledge of and conviction about things eternal, his religion is warm, virile, satisfying and outreaching.

In like manner, when Southern Baptist pastors who are enlightened and inspired by the professors at our seminaries lead their churches to a commitment to the task of world missions, then we are on the road to fulfilling our responsibility toward God and our fellow man.

—John T. Wayland, professor of religious education.
RIGHT: "My class is a stage for talking about the total mission obligation of the church. It is a recruiting center for the foreign enterprise, for the missionary message is impelling"—B. Elmo Scoggin, professor of Old Testament.





Great Things He Hath Done

BY MARJORIE BENNETT

PEOPLE, people—everywhere people! In city and country, as far as the eye can see. Day and night—always in East Pakistan there are people.

And now the praise of God rings out each Sunday night to the ears of people in Dacca as Christians and those interested in learning of Christ gather in the new Baptist center for a service of worship. God has done great things for us recently in making available for our use a very practical and attractive building right in the center of the new business section and near the campus of Dacca University. He has brought many to seek answers to their questions and some to actually worship.

One of the greatest joys we have experienced since we began work in this country three years ago is seeing many people stopping at the show windows in front to read stories in the Bibles printed both in the Bengali and English languages. Their attention usually is caught by the pictures displayed with the Bibles. Often a group listens while a more literate onlooker reads aloud.

He has brought many interested persons to hear of his great love, of his giving his own Son that all may enter in at the lifegate — even Moslems, if they but turn from Mohammed to Christ. Many, of course, come simply out of curiosity and do not return. But it is good to see those who come

LEFT: Missionary Troy C. Bennett walks along Nawabpur Road in Dacca.

BELOW: Southern Baptist missionaries in East Pakistan learning the language from S. K. Chakrabarty. Left to right are Jean Baugh, Frank Baugh, Betty Johnson, Pat Johnson, Betty Cummins, and Harold Cummins.





A Moslem husband and wife. The woman wears a purdah, totally veiled.



The female section of the congregation during a service in the Baptist church at Faridpur. Worshippers in East Pakistan sit on the floor.

back for service after service and who request Bibles and books for help in better understanding the message they are hearing.

In the past the truth of Christianity has been so perverted that we may encounter many varied impressions. To help clarify the Christian position, a reading room has been set up in the large front room of this building, in which Bibles and other books in Bengali and English are made available. The response to the beginning efforts is gratifying, a cause for rejoicing and hope. However, the need continues to be great for more and better material, especially in Bengali.

This building also provides adequate space for the Mission treasurer's office and for language study by new missionaries to East Pakistan. A full-time student worker is hoped for in the near future.

We feel that being located near the Dacca University campus, with its eighteen to twenty thousand students, is a direct answer to prayer that God would open an avenue of approach to these students. They are seeking many answers to life's problems and are willing to hear new concepts.

The opportunity is here. It is evident that God is anxious for us to reach these young people not only for their own sakes but as a means of contact with the thousands — even millions — in the villages and cities from which they come. May we not

fail, as Southern Baptists who bear the name of Christ, to pray unceasingly that these may be drawn to him and accept him with full understanding of all the implications of the Christian faith.

It is not easy for Christians here. For them to identify themselves with Christ and the gospel of love demands a real work of the Spirit of God. May he work in these hearts, that they too may know the wonder, the transport, when Jesus they see.

"Praise the Lord, praise the Lord,
Let the earth hear his voice!
Praise the Lord, praise the Lord,
Let the people rejoice!
O come to the Father,
Thro' Jesus the Son,
And give Him the glory,
Great things He hath done."

—FANNY J. CROSBY

BELOW: Mrs. Troy C. Bennett talks with two Christians at Faridpur.

BOTTOM: This river boat makes the trip in about a day from Dacca to Faridpur, where Trueman and Jane Moore serve. Troy C. Bennett, of Dacca, treasurer of the East Pakistan Mission, stands on the deck.



John Allen Moore



BORN

out of the moon

By SARA B. SAUNDERS

Photos by Archie Dunaway



Margaret Dunaway feeds Tese's baby in incubator.



Tese carries her baby in typical African fashion.

SHE WAS a slip of a girl—a young expectant mother. She came in the clinic one morning on her regular check-up day in the Batonu country of Northern Nigeria.

"I'm having a stomach ache," she told Mrs. Archie Dunaway, missionary nurse.

"Pogun," Mrs. Dunaway addressed the midwife. "Take her into the examining room and let her lie down. I'll check her in a few minutes. I'm snowed under with patients today."

Swiftly Margaret Dunaway and Dr. Margaret Richardson worked—tending ulcers, giving shots. It was a terrific day. Monthly clinic day with the visiting doctor is always a crowded one.

"Doctor, the baby's here!" Pogun exclaimed, rushing to Dr. Richardson. She held out the newborn, almost lifeless, form—a premature baby on her hand! As Dr. Richardson saw the little bundle of life she said, "Where there's life, there's hope."

"Some day one of these is going to live," Mrs. Dunaway spoke, thinking aloud. "Perhaps—*perhaps* this is the one," she hoped. There was hardly hope, though. To be born before time—"born out of the moon"—is considered evil by the Batonu people, and premature babies are destroyed immediately.

The Batonu people do not go by a calendar, but by the moon. Certain moons are right and others are evil. Most babies are born in ten moons. But this baby was born too soon, at the wrong moon. And there was little chance

for the infant even if she could live. If a baby has a tooth early, for instance, he is thrown away to die.

Yet, as Margaret Dunaway looked down at the almost lifeless bit of humanity, something stirred within her—something that came spontaneously from her heart. Perhaps—perhaps—

Ever since Rev. and Mrs. Archie Dunaway came to Nigeria in 1949 to minister to these people, who had never before heard the story of Jesus, she had kept a desire in her heart to teach them to let the prematures live. She wanted to teach them that prematures are not evil. Other beautiful babies had been born out of the moon—not as tiny as this one, to be sure, but beautiful, perfectly formed babies who were left to die. So, while the Dunaways were home on a furlough, they had obtained an incubator and

A Batonu woman, with calabash of water on her head, who once threw her baby away because its teeth appeared "out of the moon." She and her husband are now Christians and members of Baptist church in Okuta.



Margaret Dunaway talks outside Batonu compound with some of women who are learning mother and baby care at clinic in Okuta Welfare Centre.

other supplies they would need for premature babies.

Now, she carefully wrapped the baby in cotton immediately and placed her in the incubator. At first the infant just lay there—so tiny, so hopeless. Only two pounds and twelve ounces of humanity, but she was living. Margaret and her assistants began to feed her with a medicine dropper and to do anything they could to keep her alive.

"Lord, give me strength," Margaret prayed. She had seen many prematures die even in America, where it is not believed that evil spirits possess them.

SHE TOOK the baby home with her and started twenty-four-hour duty of nursing her. Every two hours Margaret fed her with a medicine dropper. All this work, and will the baby live? If she does, will they take her home to kill her? Would the city fathers destroy the baby? She asked herself these questions over and over.

The city fathers are the old men and women of the villages who decide what is to be done. Their decisions are law. And, too, there were the old fathers and mothers of the compound where the baby's mother lived. Their decisions also are of uttermost importance.

The compound is a place where the grandparents, parents, and grandchildren live. The men in the compound have several wives, and the older wives can be very cruel to the younger ones if they do not conform. Even the younger wives can be cruel to the

other young wives.

"Look—this baby must have your milk. Come to my house twice every day," she said to Tese, the mother.

Actually, it would have been safer to feed the baby without Tese. Even in America the mother's nipples must be carefully cleansed before the baby nurses. That is hospital routine. But life in a compound is not clean. Tese's bed was the floor. Her whole body was dusty, her clothes dirty. Her daily work was bringing in the stove wood, grinding corn, and preparing black-eyed peas.

Yes, it would have been safer, and easier, to give the baby a bottle. But Margaret wanted her to come so she would get to know the baby—to love it. At first Tese looked at the child with distrust, dislike; she even feared the baby. Was it not evil?

Margaret wondered: Would Tese take the baby home with her to let it starve?

Tese did not come to the house regularly at first. She was ridiculed by the other young wives in the compound. They accused her of leaving to get out of work. For a time she stopped coming.

"Tese, where have you been so long?" Margaret asked one day when the mother returned.

"I was sent away," she answered.

As Tese revealed the story, Margaret realized she had been sent on purpose by the other wives on a long journey so that she could not go to the missionary's house.

Then, at last, Tese gradually started coming more regularly. She began



to show affection for her baby. She also expressed an interest in Christianity. She had revealed some interest before the baby's birth, saying that she wanted to be a Christian.

ONE DAY an important delegation arrived at the Dunaways' home. Margaret looked out the window and saw them coming—the old men, the city fathers.

Are they here to demand the baby? Margaret asked herself, fearing them. She went to the door breathlessly.

"Is the baby alive?" they asked. "We hear that Tese's baby is alive. We want to see."

Margaret led them into the room where the incubator was. They stood motionless for some minutes, looking in awe. Slowly they nodded their heads.

"Why—that's just like the mother's stomach," one exclaimed in amaze-

ment. "The baby has never been born." They decided it was all right and went home.

The delegation called together the other old men and old women of the village who formed the governing council. They, too, agreed it was all right.

They then came often to see the baby in a box that was "like a mother's stomach." It was the marvel of the community.

The baby thrived. Her weight steadily climbed, and soon she would be up to five pounds. Her birth date also would arrive soon, and Tese would take her home to the compound. If the old fathers and mothers of the compound should see the mother handling the baby before the time it was supposed to have been born, they might destroy it. No, they must not!

So, great care was taken when Tese



Margaret Dunaway with Batonu women

visited her baby. Margaret also arranged to have the birth ceremonies on the real day on which the baby was due.

Everything was made in readiness. The proper people were invited.

Margaret could see Tese's affection for the baby growing. And, while Tese was in the Dunaway home there often was opportunity to witness to her both by word and deed. Tese was able to see Margaret and Archie Dunaway in their happy family life.

"Jesus loves you, too," she said to Tese one day. "He gave his life for you. You realize that he died for you. But you must make that faith your own, just as we had faith in placing the baby in this warm box. If we had not placed the baby there she would have died. If you place your faith in Jesus you will have everlasting life."



UPPER LEFT: Mrs. Dunaway holds first baby born by Caesarean section in Okuta. Mother was taken to Baptist hospital in Shaki for what Batonu people consider a miraculous way of birth. Baby was named Dokitoro, a Batonu word for doctor, clinic, or hospital.



LOWER LEFT: Carrying bride's gifts during wedding procession.



drawing water from a well in Okuta.

The day came for the baby to be born. The invited guests arrived. The ceremonies were performed, and Tese and her baby were properly escorted to the compound.

Margaret visited her often and watched the child grow. This marked the beginning of a breakdown of a custom, the Dunaways felt, and they were glad. Others, they pray, will follow the precedent set by Tese and will stop murdering their babies that are born "out of the moon."

Work toward this goal goes on slowly but steadily. The heartening fact is that it does go on. People in the Batonu country have watched this baby "born out of the moon." It has made an impression on the whole community. From time to time now the Dunaways hear from the pastor of the church in Batonu of people who have been saved. Surely this premature baby, who has lived in the face of otherwise certain death, has had its effect on them.

UPPER RIGHT: Tese's father with one of his wives in the compound.

LOWER RIGHT: Father of Tese's baby with his horse in front of the animal's own special room provided in the compound. Horses often receive better care and accommodations than women in Batonu country.

Editor's epilogue: This story does not have a happy ending. The struggle against superstition and paganism—an endless one—has taken its toll since the article was written. Let Mrs. Dunaway tell it in her own words:

DURING our furlough [last year] the mother (Tese) was called back to her bush home nearly fifty miles from here and her parents refused to let her return to her husband here. Her husband (who is a professing Christian) had taken another wife, anyway, after Tese had her baby, and this was discouraging to Tese who had so wanted to be a Christian and establish a Christian home.

On learning that Tese was at home with her parents we made arrangements to go to see her. We made most of the trip up to the last seven to ten miles, which is direct into the bush where it was practically impossible for us to go with our own baby and small children all together. So we sent a message into the bush that we would wait at a certain place and meet her.

We waited in vain. Later, we learned that Tese's mother had forced her to become a "priestess" of a certain strong pagan religion, and one of the rules was that she could not be permitted to leave her house.

As for the baby, we hear that she is still alive and accepted. Need we say what a disappointing thing this has been to us who felt it was such a victory at the time? As for the particular custom regarding premature babies, I still believe it is a victory.

Pray with us that this lovely young woman may yet come back to Jesus.



General

1,451 Missionaries

The Southern Baptist Foreign Mission Board appointed seven missionaries at its meeting in July, bringing to 1,451 the number of active missionaries.

Soren Elected BWA President

RIO DE JANEIRO, Brazil—(BP)—Dr. Joao (John) F. Soren, for twenty-six years pastor of the First Baptist Church of Rio and five times president of the Brazilian Baptist Convention, was elected president of the Baptist World Alliance at the Tenth Baptist World Congress here.

The president of the Baptist Theological Seminary in Ruschlikon-Zurich, Switzerland, Dr. Josef Nordenhaug, was chosen to succeed Dr. Arnold T. Ohrn as general secretary of the Alliance.

In addition to his pastoral duties, Dr. Soren teaches theology at the South Brazil Baptist Theological Seminary in Rio. He is a former vice-president of the Alliance and has been serving for the past five years on the Alliance executive committee. He also was the first secretary of the Brazilian Bible Society.

Dr. Nordenhaug comes to his new duties as chief executive officer of the Alliance from ten years of experience as president of the Zurich seminary. A native of Oslo, Norway, he was pastor of Baptist churches in Kentucky and Virginia and later became editor of *THE COMMISSION*.

The vice-presidents of the Alliance elected by the delegates are continental representatives: V. Carney Hargroves of Philadelphia; Joseph H. Jackson of Chicago; Lam Chi Fung of Hong Kong; Alfonso Olmedo of Argentina; Alan C. Prior of Australia; William R. Tolbert, Jr., of Liberia; Henri Vincent of France, and Yakov I. Zhidkov of the Soviet Union.

BWA Urges Religious Liberty

RIO DE JANEIRO, Brazil—(RNS)—A "Manifesto on Religious Liberty" adopted unanimously by some 12,500 delegates to the Tenth Baptist World Congress here strongly opposed state



THE COVER: Dr. Joao F. Soren, pastor of First Baptist Church, Rio de Janeiro, Brazil, stands before flags of the nations after his election as president of Baptist World Alliance. Photograph by Linhares.

religions and urged all countries to guarantee their citizens the right to serve God in their own way.

The Congress asserted that "religious faith and participation must be voluntary in order to be real."

"We earnestly desire," the manifesto declared, "that all nations shall guarantee the right of all citizens to believe, to worship, to teach, to evangelize, and to have their religious affiliation as their consciences dictate."

That statement warned that whenever "religious beliefs and practices are prescribed by law or otherwise imposed, men are called upon to conform regardless of personal conviction. Submission to such a demand undermines both true religion and character."

"Furthermore," the Congress added, "where a state places obstacles in the way of religious faith and practice, it hinders the development and expression of human responsibility."

Christians Affect Changing Africa

RIO DE JANEIRO, Brazil—(BP)—The vice-president of Liberia told the Baptist World Alliance Tenth Congress delegates here that the ferment

of nationalism in the new Africa is producing a new brand of Christians whose faith is hammered out in the fires of persecution.

William R. Tolbert, Jr., also president of the Liberian Baptist Missionary and Educational Convention and ambassador at large of Liberia, described embattled Africa as being strongly influenced by native Christians who are "bearing the torch of Christianity and lifting high the blood-stained banner of our blessed Master."

FMB Sends \$16,529 to Chile

The Foreign Mission Board sent \$16,529 in relief funds to Chile as of July 21 to ease the continuing hunger and misery of survivors of the earthquakes, tidal waves, fires, and floods that struck the southern part of Chile in May.

This included \$7,500 sent by the Board on June 3 in response to the recommendation of the Chilean Baptist Mission and of Dr. Frank K. Means, secretary for Latin America, who met with the Mission to review the relief situation.

Missionaries who visited the afflicted area reported that Baptists will need \$100,000 to relieve suffering, repair damage, and replace buildings destroyed by the disaster. There was extensive damage to Baptist church property, and some of the pastors became homeless. There was no loss of life among the pastors or other Baptist leaders, however, and no Southern Baptist missionaries were injured.

The Board in its June meeting authorized its treasurer to send to Chile all relief funds on hand through July 15.

"The Foreign Mission Board has for many years served as the channel for Southern Baptist relief," said Dr. Baker J. Cauthen, executive secretary. "All funds designated for that purpose are used to minister to suffering and distress throughout the world."

"This channel for relief remains open at all times, and needs are continuous. Practically every month appropriations are made for relief out of the limited funds on hand. When disasters occur, such as this one in Chile, many people respond with gifts of love."

Lebanese Give \$50 to Victims

The Lebanon Baptist Convention sent \$50 through the Foreign Mission Board to help Chilean Baptist victims of the recent earthquakes.

The money was sent "with the love of Lebanon Baptists and their sincere appreciation for the aid granted them in a like situation in Lebanon in 1956," said the letter accompanying the gift. Southern Baptists provided \$1,000 in relief funds for sufferers of the 1956 Lebanon earthquakes.

FMB to Begin Liberia Work

The Foreign Mission Board voted in July to begin work in Liberia, transferred Rev. and Mrs. W. A. Poe from Guinea to Liberia, and recommended that other missionaries be appointed to join them as soon as possible.

The decision was made in response to an urgent appeal by the Liberian Baptist Missionary and Educational Convention and after Dr. Baker J. Cauthen, executive secretary, and Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East, visited Liberia and investigated opportunities there.

Brazil

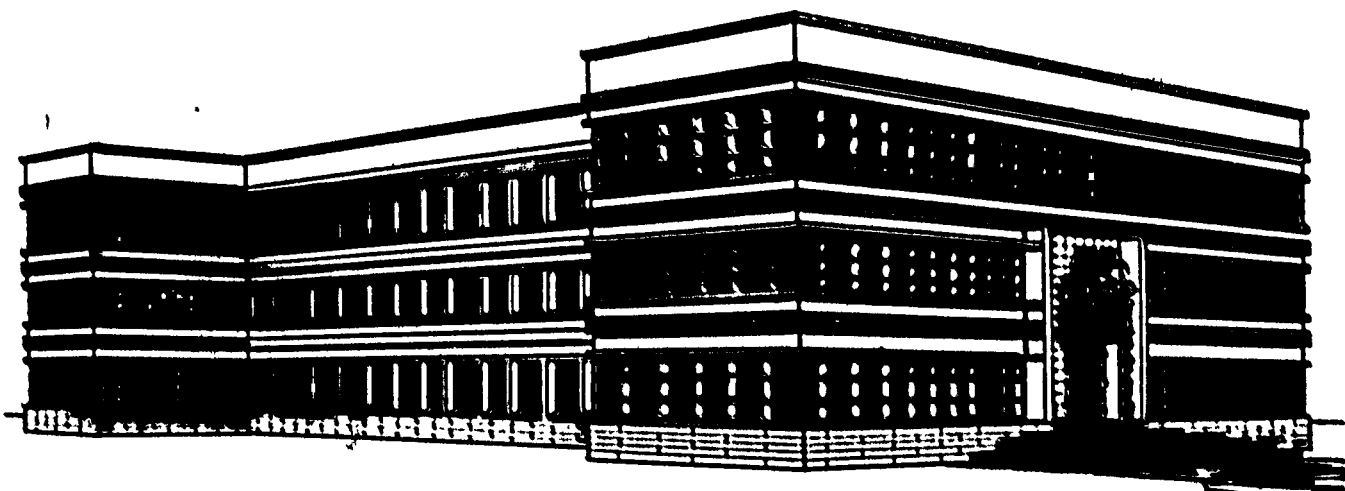
Cornerstone Laid for Hospital

The cornerstone of Baptist Memorial Hospital was laid June 21 in Fortaleza, a city of about four hundred thousand and capital of the state of Ceará. It is the first Baptist hospital in Brazil.

Taking part in the ceremony was Mrs. Everett Gill, Jr., of Richmond, Virginia, widow of the Foreign Mission Board's former secretary for Latin America in whose memory the hospital will stand.

Southern Baptists made an initial token gift of \$15,000 through the Lottie Moon Christmas Offering for the 50-bed building. Brazilian Baptists have assumed responsibility for the remainder of the money, and the hospital is expected to be independent of Southern Baptist support after the first year of operation.

Administrative director is Rev. Burton de Wolfe Davis, missionary pastor of Fortaleza's First Baptist Church and director of Santos Dumont Baptist College in the city. Medical director is Dr. Silas de Aguiar Munguba, surgeon and obstetrician, assistant professor at the medical school of the University



Architect's drawing of Baptist Memorial Hospital, Fortaleza, Brazil.

of Ceará, and a deacon of First Church.

Missionary Davis and Dr. Munguba began a small Baptist clinic in Fortaleza seven years ago, and last year the Equatorial Brazil Baptist Mission authorized the clinic's transformation into a hospital.

Israel

Good Will Camp Being Built

JERUSALEM—(RNS)—A permanent camp for good will youth meetings is being built this summer at Baptist Children's Village, near Petah Tikva.

Assisting Israel Baptists in the project is the Israeli branch of International Civil Service, an organization which sponsors voluntary work camps for young people over eighteen to promote better understanding between people of different races. ICS has world headquarters in Paris.

Japan

Baptists Erect Student Center

Cornerstone-laying ceremonies for the Tokyo Baptist Student Center were held in June, and the building is expected to be completed in September.

Designed to serve Baptist students and reach the lost and unenlisted among a student population of 300,000 in Tokyo's seventy-four colleges and universities, the center is in the vicinity of two national and two private universities, including Japan's leading school for training teachers. Its location is fifty yards from the subway station used by many of the students.

Director of the center will be Rev. Takaji Mitsushima, former professor of Bible at a Methodist junior college in Nagasaki and pastor of Kobe Baptist Church. He is a graduate of the

seminary of Seinan Gakuin, Baptist school in Fukuoka.

The lot, sixty by eighty feet, cost \$30,000. "It sounds like a high price but is very reasonable, considering the current market," explained Missionary Charles L. Martin, Jr., director of student work for the Japan Baptist Convention. Money for the land and building came from the Foreign Mission Board.

The location is a different one from that announced as having been obtained, as the owner of the originally selected lot refused to sell when the contract was to have been signed. The search for property was carried on for a year and a half.

Nigeria

FMB Plans Baptist University

NASHVILLE, Tenn.—(BP)—Foreign mission leaders outlined to Baptist educators here plans for establishing a Baptist university in Nigeria, soon to become an independent nation.

Dr. H. Cornell Goerner, the Foreign Mission Board's secretary for Africa, Europe, and the Near East, asked that Southern Baptist college presidents consider aiding the university in reaching accreditation and academic standing.

He said some Southern Baptist college in the United States probably would need to grant affiliation to the new school, which has a target construction date of 1962. Because of Nigeria's British colonial background, the university would have to follow the British—rather than American—pattern of establishment. This requires, according to Dr. Goerner, direct affiliation with a university already having attained academic prestige.

He also said Baptist educators in the United States could help Nigerian

(Continued on page 29)

A Preferred Church Budget Item

THE following editorial appeared in a recent issue of *Baptist Digest*, official organ of the Kansas Convention of Southern Baptists. Editor Paul Allison holds forth a few principles of stewardship that seem to have been forgotten at times by some of us.

"Ever so often it comes to our attention that we need to share our convictions regarding whether or not our convention ought to operate our budget as we do. At present 28 per cent of our total receipts from the churches goes to [Southern Baptist] convention causes, while 72 per cent stays in Kansas-Nebraska to carry on our work here. This 28 per cent is high, actually. It is not too high, though, for each year we believe it ought to go up percentage-wise until there is a proper balance between what stays at home and what goes to world causes through the Cooperative Program of Southern Baptists.

"There are those who suggest that this is unwise. They say that there ought to be an administrative item in the budget which gets priority. Some even brag about their giving being on a 50-50 basis. Of course, they fail to make it clear that the 50-50 comes after the administrative schedule is met. We believe this is not right. We believe that our percentages ought to be across the board, if we are going to be completely honest about how much we give to missions. So, in Kansas-Nebraska, by convention action, we are giving 72-28. Next year, all things being equal, we will move to a figure of 70-30.

"'What about the local church?' you ask. In this instance it may be necessary to have some preferred items. We believe, basically, those items are Cooperative Program and associational missions, salaries, and loan payments. Please note what we have placed first. We have some reasons for placing the missions schedule of the local church budget first in preferred items.

"(1) It places priority properly. Jesus said our task is worldwide. He said to think of other peoples and their needs and he would take care of us. Do we believe this? Obviously not, for many of us have made missions contingent upon meeting other obligations first.

"(2) It is the correct teaching we want our children to receive. It would be nothing short of tragic for children to hear their teachers in Sunday school and Training Union magnify the importance of missions and then in a business meeting scuttle the missions program of

the church by taking the missions schedule out of the preferred items of the budget.

"(3) It is cause for great faith. There are some things the living church of God must do and do without seeing clearly the end. God rewards this kind of faith. The law of New Testament economics says the more you give away the more you will have. It takes faith to believe this and practice it.

"(4) It demands that a church live on a budget schedule. Perhaps it is at this point that we are being poor stewards. A budget is useless unless we stick with it. Churches often live above their means. Do we need choir robes, rugs, air conditioners, et cetera, at the expense of missions? This editor believes not.

"God is honoring, and will continue to honor, our work only as we honor and obey him. Surely our churches know the fallacy of failing to magnify missions."

Appreciation and Anticipation

WITH this issue we begin having THE COMMISSION printed on a web-fed offset press, changing from sheet-fed letterpresses. In effecting this change, the Foreign Mission Board anticipates an annual saving of more than ten thousand dollars, while maintaining the established printing quality of the magazine.

A new printing contract has been awarded, on the basis of competitive bidding, to the Edwards & Broughton Company, of Raleigh, North Carolina. This means that we have had to terminate a pleasant business relationship of more than twenty years duration with the William Byrd Press, of Richmond, Virginia.

We wish to express our deep appreciation to this firm for the high quality of printing and service they have provided through the years. As we begin with Edwards & Broughton Company and a printing process that is new for THE COMMISSION, we hope for and anticipate as congenial working relationships with them as we have had with William Byrd Press.

CORRECTIONS—Your Pardon We Beg

In the caption for the lower picture on page twenty-seven of the July issue, the name of the principal of Henrietta School, Hong Kong, should have been Mrs. Rosalind Lam, rather than Mrs. Lam Chi-Fung. Also, the article by Pattye Box on page thirty should have read that the Boxes were going to Malaya for their first term of service. These were our editorial errors.

This Will Bless Your Church

BY BAKER J. CAUTHEN

IT IS impressive to hear missionary candidates standing for appointment at the Foreign Mission Board tell of the influence upon their lives that has come from reading *THE COMMISSION*.

A splendid pastor from Mississippi related how a copy of *THE COMMISSION* brought to him a list of the great needs across the world which ought to be met. He and his wife felt God's direction and today are pioneering for Christ in a new mission land in Vietnam.

Another young pastor and his wife were impressed by the picture of an African seminary student carrying his suitcase on his head as he went out to preach in the villages. God used it to lay the call of Africa on their hearts. Today they are missionaries in Southern Rhodesia.

Recently a young mother told as she stood for appointment how reading *THE COMMISSION* had helped her to become aware of Christ's leadership toward the mission field.

A copy of *THE COMMISSION* may change lives as horizons are broadened, needs are presented, and the will of Christ is made plain.

Many people become so impressed by articles in *THE COMMISSION* that they write to the Board for additional information. This indicates a deepening of missionary interest and concern as friends want to know more about what ought to be done in facing world responsibility.

It is especially important that every person who is elected by the church to fill an office of responsibility should be provided with a copy of *THE COMMISSION* as an invaluable tool.

Each year most churches elect a large number of people to fill important posts of leadership. Deacons, Sunday school teachers and officers, and workers in Training Union, the Brotherhood, and all other church organizations are usually elected by the church. Often they are presented for-

mally to the church as they take their places of trust.

Think what it would mean if every person who agrees to devote his time and effort serving in an elected capacity in the church should be provided *THE COMMISSION* as a means of helping him to render his maximum service!

This could mean valuable material for reference and illustration to be used by Sunday school teachers and those charged with planning programs. It could be of real value in helping those who serve as deacons and members of finance committees to understand the vast needs being met by Baptist stewardship. It could quicken the missionary zeal of those serving in Woman's Missionary Union and the Brotherhood as they share with others the missionary needs of the world.

A PLAN has now been worked out whereby *THE COMMISSION* can be placed in the hands of each person elected by the church to fill an office. It is called the Elected Workers Plan and enables a church to provide *THE COMMISSION* for each person elected to such an office for the small sum of \$1.10 per year. All that is necessary is for the church to send to the Foreign Mission Board the names and addresses of the people who have been elected by the church, and *THE COMMISSION* will be mailed direct to them. The church can then pay for the subscriptions just as it pays for any other materials needed for the effective work of those who make up its organization.

If for any reason the church should desire to receive copies of *THE COMMISSION* in bulk and distribute them direct to their own elected workers it would be entirely satisfactory.

Any church would make a rich investment in its life by providing, for at least one year, copies of *THE COMMISSION* to each person who has been elected to serve. It would be interesting to see whether the total missionary concern of the church would be enriched through this process. Quite



Baker J. Cauthen

conceivably, there would be new dimensions in prayer, as people would actually labor with missionaries across the world at the throne of grace, seeking God's blessing and power in reaching people for Christ.

It would be interesting also to see whether missionary giving would increase, along with a deepening of compassion for souls near at hand as well as across the world.

It is possible that the small investment required in placing this valuable tool in the hands of the church's elected workers would be used of God to help achieve many of the highest objectives of the church in its total ministry.

Particularly would it be valuable in providing an atmosphere in which young people would constantly be looking upon a world of need and seeking the guidance of Christ as to his will in the use of their lives.

While this copy of *THE COMMISSION* is being read most churches will be preparing to elect their workers for a new year. Plans will also be under way for new budgets. It is my hope that thousands of churches may undertake an experiment of providing every elected worker *THE COMMISSION* for one full year, evaluating the contribution it makes to the life of the church. The experiment quite probably will result in such blessings that the procedure will be made permanent.



COY, RICHARD FRANK

b. Canton, Okla., June 22, 1930. ed. Okla. Baptist Univ., B.A., 1952; S.W.B.T.S., B.D., 1959. Assoc. pastor, Southwest Friendship Church, Oklahoma City, Okla., 1948-51, pastor, 1951-60. Appointed for Chile, May 1960. m. Betty Jo Burleson, July 1, 1951. Permanent address: 721 N.W. 60th, Oklahoma City, Okla.

CHILE

Appointed May, 1960

COY, BETTY JO BURLESON

(Mrs. Richard Frank)

b. Cordell, Okla., Aug. 31, 1933. ed. S.W.B.T.S., 1957-59; Central State College (Okla.), 1960. Sec., bookkeeper, stenographer, and posting machine operator, Oklahoma City, Okla., 1951-58. Appointed for Chile, May, 1960. m. Richard Frank Coy, July 1, 1951. Children: Terrell Frank, 1954; Sherrell Elizabeth, 1956; Jerrell Paul, 1959.

CHILE



DUDLEY, DWIGHT NORFLEET

b. Newberry, Fla., Aug. 26, 1932. ed. Baylor Univ., B.A., 1954; S.W.B.T.S., B.D., 1958. Summer missionary, Home Mission Board, Utah, Colo., and Idaho, 1952; bookkeeper, Waco, Tex., 1952-53; pastor, Singleton, Tex., 1952-54 (half-time); aircraft worker, Ft. Worth, Tex., 1954-58; pastor, Marlow Church, Cameron, Tex., 1955-56; pastor, Bosqueville Church, Waco, Tex., 1958-60; public schoolteacher, China Springs, Tex., 1959-60; Appointed for Japan, May, 1960. m. Anne Grace Vinson, Feb. 27, 1954. Permanent address: 3810 Tulsa Way, Ft. Worth, Tex.

JAPAN



DUDLEY, ANNE GRACE VINSON

(Mrs. Dwight Norfleet)

b. Port Arthur, Tex., Jan. 10, 1931. ed. Baylor Univ., B.A., 1954; S.W.B.T.S., 1956. Student helper, Baylor Univ. School of Music, 1949-51 (part-time), and student helper in art, Baylor Student Union, Waco, Tex., 1951-54 (part-time); summer missionary, Home Mission Board, Calif., 1952; youth revival worker, Tex. Baptist Student Union, summer 1953; piano teacher, Ft. Worth, Tex., 1956-57. Appointed for Japan, May, 1960. m. Dwight Norfleet Dudley, Feb. 27, 1954. Children: William Judson, 1955; Nina Darlyne, 1955; Elizabeth Anne, 1957; Rebecca Jane, 1959; Daniel Falconer, 1960.

JAPAN



FANONI, ROY HENRY

b. Akron, Ohio, Feb. 19, 1924. ed. Bob Jones Univ. (Cleveland, Tenn.), 1943-44; Wheaton College (Ill.), A.B., 1948; Biblical Seminary in New York, M.R.E., 1950; City College (New York), 1949-51; Columbia Univ. College of Physicians and Surgeons, M.D., 1955; S.W.B.T.S., 1959-60. Oxygen therapist and lab. technician, St. Luke's Hospital, New York, N. Y., 1955-56; intern, U.S. Public Health Service Hospital, Staten Island, N. Y., 1955-56; resident surgeon, Methodist Hospital, Dallas, Tex., 1956-59; private medical practitioner, Irving, Tex., 1959-60. Special appointee for Nigeria, May, 1960. m. Dorothy Jean Wittjen, June 7, 1952. Permanent address: c/o B. Wittjen, 12 Cedar Lawn, N., Galveston, Tex.

NIGERIA



FANONI, DOROTHY JEAN WITTJEN

(Mrs. Roy Henry)

b. Galveston, Tex., Nov. 5, 1926. ed. Wheaton College (Ill.), B.S., 1948; Biblical Seminary in New York, M.R.E., 1951; Hunter College, 1954-55; Rutherford-Metropolitan School of Business, Dallas, Tex., 1956-57; S.W.B.T.S., 1959-60. Clerk-typist, Camp Wallace, Tex., 1945-46, and Texas City, Tex., 1948-49; sec. to pastor, First Church, Galveston, Tex., 1949; dir. of Christian education, United Presbyterian Church, Garden City, N. Y., 1951-52; clerk-typist, Presbyterian Board of Foreign Missions, New York, N. Y., 1952-53, asst. in processing missionary candidates, 1953-56; sec., Dallas, Tex., 1957-59. Special appointee to Nigeria, May, 1960. m. Roy Henry Fanoni, June 7, 1952.

NIGERIA





HINTZE, BARBARA RUTH LAUGHMAN

(Mrs. William Robert)

b. El Paso, Tex., Dec. 10, 1935. ed. Tex. Western College, 1953, summer 1955; Paris Jr. College, 1958; Flat River Jr. College, Assoc. in Gen. Education, 1959. Sales clerk, El Paso, Tex., 1950-52; telephone operator, Ft. Worth, Tex., 1954-55. Appointed for Ecuador, May, 1960. m. William Robert (Bill) Hintze, Sept. 12, 1952. Children: Robin Ruth, 1953; Frederick Dale, 1955; Richard Robert, 1958.

ECUADOR



KINGSLEY, BEVERLY LEE GEISENDORFF

(Mrs. Gene Eulgar)

b. Beaumont, Tex., July 29, 1931. ed. Hardin-Simmons Univ. B.S., 1952; S.W.B.T.S., M.R.E., 1954. Book store clerk, Hardin-Simmons Univ., Abilene, Tex., 1950; instructor, Hardin-Simmons Univ., 1951-52; summer worker, Sunday School Dept., Baptist Gen. Convention of Tex., Ft. Worth, 1952; youth dir., Birchman Ave. Church, Ft. Worth, 1952-54. Appointed for Nyasaland, May, 1960. m. Gene Eulgar Kingsley, May 14, 1954. Children: Kyle Mark, 1955; Paul Kirk, 1957; Keith Reginald, 1959.

NYASALAND



LINDWALL, CAROLYN SUE FRANCIS

(Mrs. Hubert Neal)

b. Morrilton, Ark., July 30, 1933. ed. Orange Coast College, 1954-55; G.G.B.T.S., 1955-56, 1959. Calculator operator and typist, San Francisco, Calif., 1951-54; clerical worker, Berkeley, Calif., 1956. Appointed for Guatemala, May, 1960. m. Hubert Neal (Ted) Lindwall, June 27, 1954. Children: Timothy Neal, 1957; David Erik, 1958.

GUATEMALA

HINTZE, WILLIAM ROBERT (BILL)

b. El Paso, Tex., July 10, 1925. ed. Agricultural and Mechanical College of Tex., 1942-43; Millsaps College, 1943-44; Univ. of Ga., 1944-45; Tex. College of Mines and Metallurgy (now Tex. Western College), B.S., 1947; S.W.B.T.S., B.D., 1958. U.S. Naval Air Corps, 1943-45; field executive, Boy Scouts of America, Carlsbad, N. M., 1947-48; employee in positions from engineering draftsman to employment manager, telephone and telegraph co., El Paso, Tex., 1948-54; physical dir., boys' club, Ft. Worth, Tex., 1955-57; pastor, College Ave. Church, Clarksville, Tex., 1957-58; pastor, First Church, Elvins, Mo., 1958-60. Appointed for Ecuador, May, 1960. m. Barbara Ruth Laughman, Sept. 12, 1952. Permanent address: 2414 Aurora Ave., El Paso, Tex.

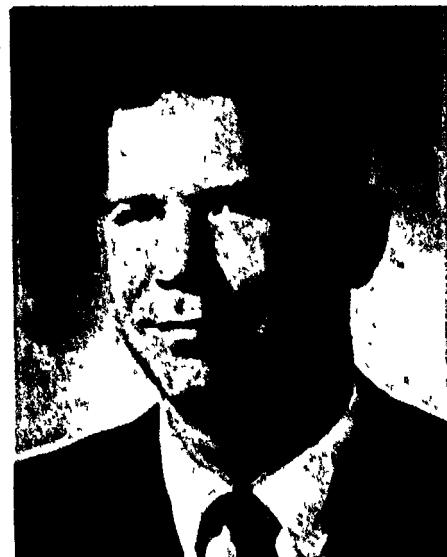
ECUADOR



KINGSLEY, GENE EULGAR

b. Birmingham, Ala., May 21, 1931. ed. Howard College, 1951; Carson-Newman College, B.S., 1952; S.W.B.T.S., B.D., 1957. Asst. pastor, Stewart Drive Church, Ft. Worth, Tex., 1952-53; machinist, Ft. Worth, Tex., 1953-57; field worker, Texas Alcohol-Narcotic Education, Dallas, Tex., 1954-55; pastor, Soda Springs Church, Millsap, Tex., 1956-57; pastor, Utopia, Tex., 1957-60. Appointed for Nyasaland, May, 1960. m. Beverly Lee Geisendorff, May 14, 1954. Permanent address: 2541 29th Pl., W., Birmingham 8, Ala.

NYASALAND



LINDWALL, HUBERT NEAL (TED)

b. Kansas City, Mo., Jan. 3, 1931. ed. Orange Coast College, 1949-50; Bible Institute of Los Angeles, 1951-52; Long Beach State College, B.A., 1953; G.G.B.T.S., B.D., 1957, further study, 1959-60. Pastor, First Southern Church, Huntington Beach, Calif., 1954-55; public schoolteacher, Garden Grove, Calif., 1954-55; minister of music and education, First Church, Danville, Calif., 1955-56; minister of music, Thirty-fifth Ave. Church, Oakland, Calif., 1956-57; pastor, First Church, Novato, Calif., 1957-60. Appointed for Guatemala, May, 1960. m. Carolyn Sue Francis, June 27, 1954. Permanent address: c/o William Lindwall, 12472 Lorealen, Garden Grove, Calif.

GUATEMALA



(Continued on page 22)

EPISTLES



Hitchhiker Helps Bring Word of God

Calhoun Johnson
Antofagasta, Chile

ONE SUNDAY NIGHT when returning from a service in the desert, a policeman stopped me. Naturally I wondered what I had done or what he wanted to do. He asked me if a young man might ride with us to the next village, some distance away. It was perfectly all right with me.

As we journeyed through the dark quietness of the desert, we talked together. To my amazement this young man invited me to begin evangelical work in his village, since they had no church or school.

One Wednesday evening I drove back to this young man's *pueblo* to have the first service. I went somewhat with fear and trembling, as I went alone, except for the invisible presence of the Lord.

Upon arriving, I discovered a group of around fifty-five people, eagerly awaiting my coming. What a service followed! My fear departed, and I felt perfectly at home among them—the majority of whom had never read the Bible and had never heard the gospel message. How they strained to listen to every word of my poor Spanish! But how they hungered for more!

This newest mission has converts now. The life of the village is being changed. Why? Because of the power of the Word of God.

Recently they voted to become a part of the First Baptist Church of Antofagasta. As I look back, I think of a hitchhiker, an apparently deserted village, a curious congregation—but now, a mission.



Christians Need to Practice Good Will

Buford L. Nichols
Semarang, Indonesia

COMPETITION is sharp on the international level at present, especially among the Olympic athletes and the missile-launching scientists. Because of what science is unleashing today, tremors of anxiety and fear are unnerving the world.

In this driving competition with muscles and missiles, we must be careful not to overlook some other areas where serious efforts are needed. Sending men into outer space, though very sensational, is no more necessary than sending them into community life to explore the possibility of improved social relations.

Explorations leading to better relations with the fifty thousand overseas students now in America, experiments toward improved relationships involving ethnic minorities and racial groups within our own population—these are priority needs.

Few of us can compete as athletes and scientists. Specialists and subsidies are required for that. But all of us can enter the race for promoting brotherhood. Christianity has its social impact on the world—making bad people good and good people better—and making a better world in which all people may live together in peace and happiness. Christ works through us to accomplish his purposes of transformation in mankind. His power is sufficient, but he needs our co-operation.

My letter is an appeal for Christians to be Christ-like. It is an appeal to Southern Baptists, especially for those who live in areas where most of the bad-news incidents occur. We as Christians are not especially to be blamed for the slow rate of progress, and for the incidents that still arise, but we must try more earnestly to create a better situation. Kindness, consideration of others, and love will make their impact throughout the world.



Churches Grow Despite Opposition

Veda (Mrs. Russell L.) Locke
Owerri, Nigeria

WITHIN the past few months, some of the churches in this area seem to have caught a new missionary zeal and a vision of what new missions can do to spread the gospel. At an associational meeting two years ago Russell challenged our local churches to lead in expanding our work, pointing out that this would be the most effective way to establish new churches.

Now we can count seven new missions which have begun in Owerri since then. Under the direction of various churches, we find schoolteachers, students, and other members leading the services in the new missions. This nearly doubles the number of villages in which Baptists have work in this association, as two years ago there were only six organized churches and two missions.

At a one-year-old mission in Olakwo the Catholics removed our Baptist sign a number of times, however. The people were also told that if they would not permit Baptists to establish work in the village the Catholics would build a school and hospital. But Pastor Nwaosu of the sponsoring church was persistent in the face of extreme opposition, and there is now a firmly established congregation worshipping regularly in their own small building. Just recently, they had their first baptismal service with six new Christians proclaiming to the village that they have found a new life.

At the two-year-old mission in Ohoba, one of the students from the Baptist Training College in Obinze cycles many miles every week end to preach. The Obinze WMU members had a great opportunity to witness recently as they helped care for twins born in the compounds of a *juju* priest in Ohoba. By caring for the twins they showed Christian concern for their fellow man and a lack of fear of the evil spirits that heathens attach to the birth of twins.



Baptists Sacrifice for Cause of Christ

Thurmon Bryant
Bauru, São Paulo, Brazil

THE HOPE for our Baptist work in Brazil is in a trained ministry. What a blessing and challenge to see nineteen students in our recent extension course studying day and night to be more able to help their churches! Some of these boys traveled three days and nights by slow train with very little to eat and hardly any sleep to get to Bauru. Many of their families cut down on food months ahead in order to save enough money to pay the train fare and the five-dollar entrance fee. It is a great sacrifice to a family for a man to be gone from home for a month. But they are willing to make these and even more sacrifices in order to study.

Four teachers taught them courses in preaching, Old Testament, New Testament, theology, hermeneutics, Portuguese, and music. During the month of study the students preached in the churches around Bauru, and there were more than thirty professions of faith under their preaching.

Our most thrilling and rewarding experiences have been with our church. We have 231 members and usually have around two hundred in Sunday school. Most of the people are very poor, earning \$20 or less per month. The highest-salaried member we have makes \$125 per month. We are in great need of a larger building, but it is very hard to build when they are not able to give more. However, it is not impossible. We are beginning a fund-raising campaign now.

It is very easy to win people to the Lord here. Of course, the Catholics are in the majority, but the influence of the evangelicals is felt in the city. For example, in our city we have a law school, and the baccalaureate service for the graduates was in the Presbyterian church. All of the evangelical pastors were represented on the platform, including myself. The pastor who brought the address was the president of our state Baptist convention. The interesting point is that none of the professors or administrators are evangelicals and only two of the graduates were. So we are grateful that the Lord is letting our influence be much greater than our number would proportionately allow.

In the past months we have had nineteen who have attended the inquirers' class and who were baptized. It is extremely difficult to get into a Baptist church here and very easy to get "kicked out"—right the opposite to

what it is in the States. The inquirers attend this class in which we study the Christian experience. How glad I was to find that Dr. James L. Sullivan's little book *Your Life and Your Church* had been translated into Portuguese. I am using this in the continual class, with some entering while others are leaving when they are baptized.

One Sunday night I was describing the Christian experience of salvation when one young man said, "Pastor, I am happy to say that I have had such an experience," and he went on to relate it. We try to lead the inquirers to the point where they will have this experience if they have not already, or to relate it spontaneously if they have. It gives us greater assurance that the person has had a genuine experience of conversion.

After some time in the class they come before the church in its regular business meeting and ask for baptism. There each one is questioned individually as to his conversion experience, doctrinal beliefs, and moral life. Then he is sent into another room while the church discusses him. Usually, if he is a member of a Christian family, the father or mother tells how he has been living in the home. After the discussion, the church votes and the candidate is told the results. (And the vote is not always yes.) The other night I presented seventeen candidates in one business meeting and it took until 11:30 that night to finish. I learned to present them in fewer number and more often.



Christianity Faces Frontier in Africa

Eric H. Clark
Kisumu, Kenya

LIKE ROCKS worn by the waves at the seashore, names with constant usage lose their original form. As it is phonetically, so it is etymologically or in accepted definitions. Today, too often, the name Christianity is equated by the black people of Africa with either Western culture, selfish imperialism, or oppressive apartheid, and by the white people with self-righteous hypocrisy.

Today, as perhaps never before, we need to pray that God will give to us something of the same spirit which emanated from his own Son. As the Man of Galilee, he went forth testifying to an incomprehensible, sacrificial love and salvation and a sublime spirit of brotherhood, incorporating all men and races. Pray with us, then, that this same spirit may shine forth from the lives of his followers resident on this continent today, and that the men of Africa may be saved from the appalling folly of their own selfish prejudices and desires.

Present here in East Africa is an unusual atmosphere of toleration, due no doubt to the multifarious religions, of whose origins much can be traced to the Eastern world, as well as to the continent of Africa itself. In fact, one soon realizes with something of shock that here Christianity is a small, but a well-watered, oasis in a larger but sterile desert of sophisticated Eastern and pagan philosophies.

College undergraduate or seminary students, absorbed in the imagination-gripping romance of the past battles

of Christianity, may not be aware of the day in which they live and the challenge of the years to come. For our Christianity is still on the frontier, with many high, formidable barriers waiting to be crossed. Here in East Africa there are many battles to be fought and won, battles that will test the physical, mental, moral—and above all—spiritual strength of Christ's strongest warriors.

As I seek to pen these few words, I can hear the continuous sound of the African drums—drums which still call Africa's indigenous people to the dance and the feast—drums which will soon rise to a throbbing crescendo, whipping the frenzied, half-intoxicated dancers to fresh and culminating efforts, before they finally succumb to their overwhelming exhaustion. While in the cities the Moslem mosques and Hindu temples, filled to capacity on their holy days, stand as an indictment to the half-empty churches of Christendom.

Yet, the coming of Southern Baptists to this part of the world is not only adding daily more to the church, but bringing encouragement and hope to other weary Christians.

Intelligent, keen, ambitious young men and women all over Africa are seeking emancipation from ignorance, disease, and poverty through the medium of education. The demand for this service far outstrips the ability to supply. The consequent frustration only heightens the determination of those fortunate enough to be enrolled to utilize and exploit every opportunity. Participating in this work, one is continually amazed by the revelation of the often hitherto hidden potential of these people.

Not only is this demand for education a challenge to the Christian church, it is also a very potent medium for evangelism. The influence that educated Africans, especially teachers, have upon their fellows is tremendous. For the church to ignore the challenge of education would be to abandon this very fertile field to the advent of a pagan, godless, self-sufficient intellectualism—something which might prove, in the final analysis, more soul-destroying than the present-day pagan primitivism. Because of this we are all the more appreciative of Southern Baptist initiative in this field.



Churches Suffer Shortage of Pastors

Van Gladen
Saltillo, Coahuila, Mexico

IN THE two years we have been here about half the churches have been pastorless all the time. It does not seem likely that there will be enough pastors to supply the needs for a good many years. It appears to me that the immediate need is to better prepare some of the laymen who, of necessity, have to carry on while the churches are pastorless. I hope to conduct a series of institutes in which we can teach these lay preachers something about interpreting the Bible and making sermons.

There is an urgent need of prayer that more young people here will answer God's call to labor in the fast-perishing harvest. It takes a lot more courage for a young man to decide to become a Baptist pastor here than it

does in the States. In a way, he becomes somewhat like an ex-convict. He loses the right to vote, to belong to any political group, and to own property. These laws were originally enacted to protect the country from Catholic domination, but they apply also to other religious groups.

Therefore, young men consider the ministry a very difficult calling. But this very difficulty is an advantage, for who but the lazy and the cowardly are attracted to an easy task?



Missions Hopeful in Spite of Blocks

Virgil O. McMillan
Nagasaki, Japan

WE WERE disappointed by the attendances of only thirty, thirty, sixteen, and twelve at the four nights of evangelistic services recently at Omura, a city of over sixty thousand. This was in spite of distributing two thousand handbills, a brief notice in a newspaper, and advertising one and a half hours daily with the loudspeakers on the car. It seems that as the Japanese have become more prosperous, they are even less interested than before in spiritual things.

Truly, to many high school and college students Christianity is only a laughing matter. And all the time there are more and more drunks on the trains and streets, and the *pachinko* or pinball gambling places are noisily packed in the afternoons and every night.

Certainly from the short-range viewpoint, it often seems that Japan is hopeless. But as one Christian of the past has said, if we look at the progress of Christian missions from the long-range viewpoint, there is room for hope and encouragement.

Recently we had two fine, young men from Nagasaki leave here to study for the ministry at our Baptist college and seminary. Also the young pastor from Kashima who preached for our meeting at Omura and his young wife are an inspiration to us. Before they were married three years ago, both felt called to be foreign missionaries in Brazil to the thousands of Japanese who now live there. It looks as if they may get to go within the next two years. Also, in ten years' time the number of Baptist churches in Japan has increased from around twenty to seventy-three and the members from approximately three thousand to thirteen thousand.

While in each church and mission point there are members who grieve the pastor or missionary by their unfaithfulness, God always provides one or more who are faithful and willing to do all that they can for his church. No matter how few there may be—even just four, such as at Omura—there are always one, two, or three that seem to make it worthwhile to keep on keeping on. How we thank God for these whose hearts are like the good soil in Jesus' parable of the seeds and the different types of soil! What a wonderful opportunity you have to be one of those whom your pastor can always count on for help, prayer, and faithfulness!

I have a wonderful opportunity to witness at Nagasaki Foreign Language Junior College where I have a total

A Rare Privilege

By MARY FRANCES LOCH

I CAN still hear Dr. Winston Crawley's words ringing in my ears—the statement he told me as my husband James and I sat talking with the Orient secretary in Richmond about our appointment to the Philippines.

"Mary, you will teach your boys," he said, "as there are no school facilities in M'lang."

To me, teaching our two sons, James and Billy, held the prospect of being a formidable job. Needless to say, I did not look beyond the surface at the experience I was to share.

We have completed grades three and five, and as I look upon the past school year I realize I have not had a job but, to the contrary, a rare privilege. Not every mother has such a golden opportunity to shape and mold the life of her children, so I am thankful for such a privilege.

Each morning we begin our class singing hymns of praise and reading from God's Word. Sometimes, as we sing, people stop on the road and listen. After singing a chorus in English we sing it in Ilongo, and I have observed that when we sing in the dialect, it brings smiles to the faces of those listening.

Yes, the boys are enroled as students in the Lochridge School and, at the same time, enroled under the Master Teacher—Jesus—majoring in being faithful witnesses.

After our period of devotion comes the fun—Reading, 'Riting, 'Rithmetic. The boys also are learning much about the customs and habits of the Philippine people. They

practice making purchases with *pesos* and *centavos*, rather than dollars and cents. One of our projects is the study of plants and animals of the Philippines in comparison with those of the United States.

As our next school year approaches, I look forward to the opportunity that awaits me. I thank God for the privilege of being both mother and teacher to my two sons.



James and Billy Lochridge in their teacher-mother's class. James raises his hand to answer a question.

of about sixty-five students in three English classes. Only five or six of these are Christians. Most of the rest are not interested in the least in becoming Christians. Yet, probably half or more of these will some day be teachers in schools throughout this state.



Riots Show Need for Student Work

Juanita (Mrs. Don C.) Jones
Seoul, Korea

WE HAVE much to praise the Lord for, in that he brought us through in safety and there was no damage to Mission property during the violent student demonstrations in April. The real tragedy of it all lies in the student deaths, although most of the people seem to feel that a new day has dawned for Korea.

Now the burden on all of our hearts is that out of this disorder and confusion the longed-for good might

come. We want you to pray with us that the Lord will raise up adequate leadership for this country, and that the consciousness of corruption which prompted the student demonstrations may extend into other areas of life, becoming sin-consciousness which will draw men to Christ. Surely this is a crucial time when God can reveal his glory here in Korea, or when Satan can get control of the reins. We beseech you to pray for Korean Christians as you never have before that they might be adequate to the monumental task that confronts them of reconstruction, both politically and spiritually.

Several times as we watched the enthusiasm of the students and saw their willingness to die for a cause that they believed in, we asked ourselves: "Why don't we have a student work yet in Korea?" The need is *now*. The opportunity is *present*. The challenge is *overwhelming*.

The simple answer to this question is that we have no one to do the work. Those of us on the field now have our hands full with other tasks, and as yet no one has volunteered for student work here in Korea. Can this be God's will in a country where the total number of students in universities is estimated at eighty-eight thousand? We do not think so. Someone must heed the call!

New Appointees

(Continued from page 17)



PATTEN, NANETTE LEE DAVIS

(Mrs. John Evans)

b. East Point, Ga., Jan. 28, 1930. ed. Valdosta State College, 1952, summer 1955; Tex. Wesleyan College, 1952-53; S.W.B.T.S., 1954-55, 1956-57. Clerk-bookkeeper, Atlanta, Ga., 1947-52. Appointed for Thailand, May, 1960. m. John Evans Patten, Dec. 16, 1950. Children: Teresa Lynn, 1954; John Evans, Jr., 1957.

THAILAND

PATTEN, JOHN EVANS

b. Lakeland, Ga., June 11, 1931. ed. Ga. Institute of Technology, B.C.E., 1952; S.W.B.T.S., B.D., 1957. Engineer, Ft. Worth, Tex., 1953-57 (part-time); pastor, Thorpe Springs, Tex., 1954-55; interim pastor, North Side Church, Valdosta, Ga., 1955; interim pastor, Lee St. Mission, Valdosta, Ga., 1955-56; pastor, Shady Grove Church, Kemp, Tex., 1956-57; pastor, Hillcrest Church, Columbus, Ga., 1957-60. Appointed for Thailand, May, 1960. m. Nanette Lee Davis, Dec. 16, 1950. Permanent address: P. O. Box 84, Lakeland, Ga.

THAILAND



RUCHTI, WILLIAM CHARLES, JR.

b. Bryan, Tex., July 1, 1920. ed. Agricultural and Mechanical College of Tex., 1937-38; Baylor Univ., B.A., 1949; S.B.T.S., B.D., 1952. Clerk-auditor, Galveston, Tex., 1938-42; U.S. Navy, 1942-44; pastor, San Gabriel Church, near Waco, Tex., 1945-49 (part-time); auditor, Galveston, Tex., summers 1946-49; grader, Sociology Dept., Baylor Univ., Waco, Tex., 1947-49 (part-time); music and youth dir., First Church, Nederland, Tex., 1947-50 (part-time); assoc. in education, Deer Park Church, Louisville, Ky., 1950-52; ministerial intern, Dauphin Way Church, Mobile, Ala., 1952-54; pastor, Fifth Ave. Church, Rome, Ga., 1954-60. Special appointee for Italy, May, 1960. m. Helen Lenora Holmes, Nov. 7, 1952. Permanent address: c/o Fifth Ave. Baptist Church, Box 62, Rome, Ga.

ITALY



RUCHTI, HELEN LENORA HOLMES

(Mrs. William Charles, Jr.)

b. Shreveport, La., Jan. 27, 1929. ed. Mary Hardin-Baylor College, B.A., 1950; WMU Training School (now Carver School), M.R.E., 1952. Clerical worker, Atlanta and Chamblee, Ga., 1945; church sec., Buckhead, Ga., 1946; staff member, Ridgecrest Baptist Assembly, Ridgecrest, N. C., summer 1948; field worker, Training Union Dept., La. Baptist Convention, summer 1949; field representative, Mary Hardin-Baylor College, Belton, Tex., summer 1950; summer missionary, Home Mission Board, Calif., 1951; clerical worker, Lafayette, La., 1952. Special appointee for Italy, May, 1960. m. William Charles Ruchti, Jr., Nov. 7, 1952. Child: Margaret Lenore (Peggy), 1957.

ITALY



SAVAGE, TEDDY EDWARD

b. Altus, Okla., Apr. 5, 1928. ed. Okla. Baptist Univ., B.S., 1951; S.W.B.T.S., B.D., 1960. U.S. Army, 1946-48; lab. instructor, Okla. Baptist Univ., Shawnee, Okla., 1949-51; pastor, Rock Mound Mission, Edmond, Okla., 1950-51; civil service worker, Altus, Okla., 1952-53; pastor, Prairie View Church, Snyder, Okla., 1952-55; public schoolteacher, Frederick, Okla., 1953-54, and Snyder, Okla., 1954-55; pastor, Sunset Extension of First Church, Lawton, Okla., 1955-56; pastor, First Church of Meridian, Comanche, Okla., 1956-60. Appointed for Northern Rhodesia, May, 1960. m. Verna Rae Zinn, June 7, 1953. Permanent address: c/o R. H. Zinn, 144 Park Lane, Altus, Okla.

NORTHERN RHODESIA



SAVAGE, VERNA RAE ZINN

(Mrs. Teddy Edward)

b. Humphreys, Okla., Oct. 27, 1937. ed. S.W.B.T.S., 1955-56, 1959-60; Seminary Extension Dept., Jackson, Miss., 1958-60; Cameron State Agricultural College, 1959. Sales clerk, Altus, Okla., 1952. Appointed for Northern Rhodesia, May, 1960. m. Teddy Edward Savage, June 7, 1953. Children: Michael Ted, 1954; Maria Vee, 1956; Michele Ann, 1958.

NORTHERN RHODESIA





STEVENS, HOWARD LAMAR

b. Athens, Ga., Sept. 14, 1926. ed. Clemson Agricultural College, 1943-44; Univ. of Ga., Bachelor of Landscape Architecture, 1949; N.O.B.T.S., B.D., 1957, M.R.E., 1958. U. S. Naval Air Corps, 1944-46; landscape designer, Thomson, Ga., 1950, and Nashville, Tenn., 1950-54; landscape architect, New Orleans, La., 1955-58; air conditioning layout designer, New Orleans, La., 1955-56; interim pastor, First Church, Pointe a la Hache, La., 1956-58; pastor, Talmo, Ga., 1958-60. Appointed for Peru, May, 1960. m. Norma Lee Young, Sept. 6, 1949. Permanent address: Box 1562, Athens, Ga.

PERU

STEVENS, NORMA LEE YOUNG

(Mrs. Howard Lamar)

b. Canton, Ga., Oct. 23, 1927. ed. Univ. of Ga., B.F.A., 1949; N.O.B.T.S., M.R.E., 1956, further study 1956-58. Clerical worker, Canton, Ga., 1944-45; landscape architect, Marietta, Ga., 1949, Thomson, Ga., 1950, and Nashville, Tenn., 1950-54; sec., N.O.B.T.S., New Orleans, La., 1957-58. Appointed for Peru, May, 1960. m. Howard Lamar Stevens, Sept. 6, 1949. Children: Catherine Lynn, 1952; Karen Leigh, 1956.

PERU



STOUFFER, PAUL WEAGLEY

b. Chambersburg, Pa., Apr. 9, 1930. ed. Mars Hill College, A.A., 1954; Univ. of Richmond, B.A., 1956; S.E.B.T.S., B.D., 1959. Chaplain's asst., U.S. Air Force, 1951-52; summer missionary, Va. Baptist Student Union, Jamaica, 1954; supervisor of recreation, House of Happiness, Richmond Baptist Assn., Richmond, Va., 1954-55; pastor, Zoar Church, Catlett, Va., 1955-56 (quarter-time); pastor, James Square and Mt. Vernon Churches, Brunswick County, Va., 1956-60 (half-time each). Appointed for South Brazil, May, 1960. m. Peggy Joyce Saturday, Aug. 13, 1955. Permanent address: Collins, Ga.

SOUTH BRAZIL

STOUFFER, PEGGY JOYCE SATURDAY

(Mrs. Paul Weagley)

b. Collins, Ga., June 6, 1933. ed. Ga. Teachers College, B.S., 1954; S.E.B.T.S., 1957-58. Library asst., Ga. Teachers College, Collegeboro, 1950-54; V.B.S. worker, Ga. Baptist Convention, Atlanta, summers 1952 and 1953; summer missionary, Va. Baptist Student Union, Jamaica, 1954; public schoolteacher, Savannah, Ga., 1954-55, Henrico County, Va., 1955-56, and Rolesville, N. C., 1956-57. Appointed for South Brazil, May, 1960. m. Paul Weagley Stouffer, Aug. 13, 1955. Child: Burt Emmert, 1958.

SOUTH BRAZIL



STULL, FRED DAVID

b. Lima, Peru, Dec. 6, 1927. ed. Wheaton College (Ill.), 1947-51; Univ. of Ky., B.A., 1954; S.B.T.S., B.D., 1957, further study, 1957-60. Welder, machine operator, and tire trimmer, Mansfield, Ohio, 1943-45; U.S. Army, 1946-47; cook and cab driver, Wheaton, Ill., 1947-50; construction laborer, Mansfield, Ohio, summer 1948; credit clerk and cashier, Lexington, Ky., 1951-54; janitor and fireman, Carver School, Louisville, Ky., 1954-56; cab driver, St. Matthews, Ky., 1955-56; radio service manager, Louisville, Ky., 1956-60; pastor, Bramlette Church, Carson, Ky., 1957-60. Appointed for Peru, May, 1960. m. Bettye Encil Deen, Aug. 6, 1950. Permanent address: 130 N. Arcadia Park, Lexington, Ky.

PERU

STULL, BETTYE ENCIL DEEN

b. Lexington, Ky., Oct. 9, 1930. ed. Wheaton College (Ill.), 1948-51; Univ. of Ky., A.B., 1952, M.A., 1955. Sec., Wheaton College, Wheaton, Ill., 1948-50; sales clerk, Wheaton, Ill., 1950-51; sales clerk, cashier, and information clerk, Lexington, Ky., 1951-53; public schoolteacher, Versailles, Ky., 1952-54, and Middletown, Ky., 1954-55; reader for recordings, American Printing House for the Blind, Louisville, Ky., 1954-60 (part-time); faculty member, Carver School, Louisville, Ky., 1955-60 (part-time). Appointed for Peru, May, 1960. m. Fred David Stull, Aug. 6, 1950. Children: David Thomas, 1956; Deborah Lynn, 1958.

PERU



(Continued on page 26)

Missionary Family Album

APPOINTEES

June

ALLISON, Clarence Alvin, Ark., and Alta Claire Brasell Allison, La., *East Africa*.
 FOWLER, Roy Allen, Ga., and Patricia Ann (Pat) Ross Fowler, Ky., *North Brazil*.
 GIANNETTA, Adolfo Amelio, Italy, and Lidia Acacia Giannetta, Italy, *South Brazil*.
 HARDISON, Wesley Aurel, Ky., and Frances Lee Leathers Hardison, Ky., *Philippines*.
 PHILLIPS, Marian Hazel, N. C., *Nigeria*.
 SMITH, Donald Edward, Ill., and Betty Ann Baker Smith, Mo., *Nigeria*.
 SMITH, Robert Eugene (Bob), Okla., and Eulene Opal Smith Smith, Mo., *South Brazil*.
 WAKEFIELD, William Ray (Bill), Mo., and Delcie Mable Musgrave Wakefield, N. Y., *Philippines*.
 WIGINTON, Travis Eugene, Okla., and Gaynell LaMoyne Harris Wiginton, Okla., *Korea*.

July

BUTCHER, Orby Lee, Jr., Okla., and Elizabeth Ann (Betty) Luellen Butcher, Kan., *Thailand*.
 HARRIS, Mary Emogene, Miss., *Nigeria*.
 STEPP, John B., Jr., S. C., and Pearl Therese Riveland Stepp, N. D., *South Brazil*.
 TAYLOR, Preston Alford, Ark., and Dovie Jean Bowers Taylor, Tex., *Argentina*.

ARRIVALS FROM THE FIELD

ADAMS, Rev. and Mrs. Heyward L. (*Nigeria*), c/o Mr. J. E. Anderson, Box 556, Cullendale Station, Camden, Ark.
 APPLEWHITE, Dr. and Mrs. C. Winfield (*Indonesia*), 2334 Coronet Pl., Jackson, Miss.
 BROWN, Rev. and Mrs. Homer A., Jr. (*Nigeria*), 1128 Washington St., Quincy, Ill.
 BRYAN, Rev. and Mrs. Charles W. (*Peru*), 505 Linwood Ave., East Point, Ga.
 BURCH, Vella Jane (*Ruschlikon*), 2735 Briarcliff Rd., NE., Atlanta, Ga.
 CROWDER, Rev. and Mrs. C. Ray (*Nigeria*), 302 Brentwood, Trussville, Ala.
 DEAL, Rev. and Mrs. Zach J., Jr. (*Colombia*), 1956 Deal Dr., Deep Creek, Portsmouth, Va.
 DOSHER, Dr. and Mrs. Edward P. (*Nigeria*), 2215 Inca Dr., Dallas 1, Tex.
 DOZIER, Dr. and Mrs. Edwin B. (*Japan*),

7506 Greengate Dr., Richmond 29, Va.

FORD, Rev. and Mrs. Charles S. (*Nigeria*), c/o Mrs. V. G. Taylor, Rt. 3, Jackson, Mo.
 GAULTNEY, Mr. and Mrs. Jerry B. (*Nigeria*), 1540 Walnut Hill Cr., Birmingham, Ala.
 GOLDFINCH, Rev. and Mrs. Sydney L. (*Paraguay*), 485 Butler Ave., Jefferson City, Tenn.
 GRAYSON, Alda (*China-Hawaii*), 1107 N. Main St., Rutherfordton, N. C.
 HASTEY, Rev. and Mrs. Ervin E. (*Mexico*), 103 W. Chicago, Shawnee, Okla.
 HIGHFILL, Virginia (*Japan*), 2901 Bon Air Ave., Winston-Salem 4, N. C.
 HOCUM, Merna Jean (*Brazil*), 1087 Parkland Rd., Memphis 11, Tenn.
 HOLLEY, Rev. and Mrs. Herbert H. (*Malaya*), 127 N. California St., Montgomery, Ala.
 HORTON, Rev. and Mrs. Frederick M. (*Japan*), 3504 12th St., NE., Washington 17, D. C.
 HOSHIZAKI, Rev. and Mrs. Reiji (*Japan*), 4517 Glacier St., Ft. Worth, Tex.
 HOWARD, Rev. and Mrs. Stanley P., Jr. (*Japan*), 3505 Greenwood Dr., Waco, Tex.
 HUNDLEY, Lillie Mae (*Hawaii*), c/o Viri Hundley, Claude, Tex.
 JOHNSON, Rev. and Mrs. William B. (*Indonesia*), 129 Pinnacle St., Pulaski, Va.
 LAMBERTH, Margaret E. (*Nigeria*), White Marsh, Va.
 LOCKHART, Maxine (*Nigeria*), 1119 El Monte, San Antonio, Tex.
 LUNSFORD, Rev. and Mrs. James A. (*Brazil*), c/o Mrs. Esmer Conway, 1912 Columbia, Lawton, Okla.
 MARLER, Rev. and Mrs. L. Parkes (*Korea*), Rt. 4, Forest, Miss.
 MARTIN, Rev. and Mrs. Glen R. (*Malaya*), 529 S. 20th St., Mt. Vernon, Ill.
 MERCER, Rev. and Mrs. Dewey E. (*Japan*), Southern Baptist Theological Seminary, 2825 Lexington Rd., Louisville, Ky.
 MOORE, Dr. and Mrs. John A. (*Ruschlikon*), c/o Carver School of Missions and Social Work, 2801 Lexington Rd., Louisville 6, Ky.
 NEIL, Rev. and Mrs. Lloyd H. (*Nigeria*), c/o Mrs. B. F. Thomas, Sr., Box 127, Fairfax, S. C.
 NELSON, Rev. and Mrs. Loyce N. (*Japan*), c/o W. H. Mosley, Rt. 4, Box 313, Texarkana, Ark.
 NICHOLS, Rev. and Mrs. Buford L. (*Indonesia*), 1801 S. 9th St., Waco, Tex.

OLIVER, Dr. and Mrs. Howard D. (*Philippines*), Bolivar, Mo.
 ORR, Mr. and Mrs. Donald L. (*Colombia*), 3574 Cromart Ct., N., South Hills, Ft. Worth, Tex.
 OWENS, Rev. and Mrs. Carlos R. (*Tanganyika*), P. O. Box 466, Paris, Tenn.
 PEMBLE, Margaret J. (Peggy) (*Brazil*), P. O. Box 446, Leesburg, Fla.
 PONDER, Wanda (*Paraguay*), Rt. 1, Pauls Valley, Okla.
 RAMSOUR, Dr. and Mrs. H. B., Jr. (*Hawaii*), 514 E. College St., Athens, Tex.
 RANKIN, Dr. and Mrs. Samuel G. (*Hong Kong*), c/o North Carolina Baptist Hospital, Winston-Salem, N. C.
 SEARS, Rev. and Mrs. Stockwell B. (*Indonesia*), c/o Miss Martha Leuschner, 1313 S. 7th St., Waco, Tex.
 SMITH, Rev. and Mrs. James W. (*Israel*), 1546 Farnell Crt., Apt. 2, Decatur, Ga.
 SUMMERS, Mabel (*Lebanon*), Rt. 3, Bardstown, Ky.
 TOLBERT, Rev. and Mrs. Malcolm O. (*Brazil*), Box 716, Amite, La.
 WALDEN, Ruth (*Nigeria*), 152 W. Leicester Ave., Pamlico, Norfolk, Va.
 WALKER, Catherine B. (*Indonesia*), 420 E. Madison, Wheaton, Ill.
 WEBB, Rev. and Mrs. William J. (*Venezuela*), c/o J. Wilson Tatum, 232 Jefferson St., Mansfield, La.

BIRTHS

ADKINS, Jeanne Louise, daughter of Rev. and Mrs. Thomas S. Adkins (*Hong Kong*).
 BOND, Brenda Lee, daughter of Rev. and Mrs. G. Clayton Bond (*Ghana*).
 BOWLIN, Daniel Lee, son of Rev. and Mrs. Ralph T. Bowlin (*Southern Rhodesia*).
 CARTER, Robert Lawrence, son of Rev. and Mrs. William P. Carter, Jr. (*Chile*).
 DOWELL, Deborah Denise, daughter of Rev. and Mrs. Theodore H. Dowell (*Korea*).
 FRAZIER, Daniel Brent and Donna Elizabeth, twins of Rev. and Mrs. W. Donaldson Frazier (*Nigeria*).
 GLAZE, Timothy Johnson, son of Rev. and Mrs. A. Jackson Glaze, Jr. (*Argentina*).
 LEDFORD, Paul Andrew, son of Rev. and Mrs. Lowell E. Ledford (*Peru*).
 MITCHELL, Paul Edward, son of Rev. and Mrs. H. Barry Mitchell (*North Brazil*).
 MURPHEY, Cynthia Ladd, daughter of Rev. and Mrs. Milton Murphey (*Israel*).
 PARHAM, Jack Daniel, son of Rev. and Mrs. Robert M. Parham (*Nigeria*).
 SMITH, Brian Andrews, son of Dr. and Mrs. Loy C. Smith (*Nigeria*).
 SMITH, Roger Allen, son of Rev. and Mrs. J. Leslie Smith (*Indonesia*).



This "smiling staircase" is made by Beverly, Melanie, Rozanne, and Marilyn (in ascending order), daughters of Richard and Liddia Morris, missionaries to Taiwan (Formosa).

DEATHS

- GUEST, Mr. T. E., father of Miss Ethel Guest (Nigeria), July 7, Greer, S. C.
 HUDSON, Mrs. Estelle M., mother of Rev. Ross C. Coggins (Indonesia), date unknown, Jackson, Miss.
 HUGHEY, Mrs. J. D., mother of Dr. John D. Hughey (Ruschlikon), week of May 9, North Augusta, S. C.
 MITCHELL, Dr. J. H., father of Rev. J. Frank Mitchell (Chile), Apr. 12, Greycourt, S. C.
 MYERS, Janette Marie, infant daughter of Dr. and Mrs. Karl J. Myers, Jr. (Nigeria), June 3, two days after birth.
 RAY, Mrs. David B., mother of Mrs. George A. Canzoneri (North Brazil), May 29, Tyler, Tex.

DEPARTURES TO THE FIELD

- ASKEW, Rev. and Mrs. D. Curtis, 86 1-chome, Harajuku, Shibuya-ku, Tokyo, Japan.
 CARTER, Sr. and Mrs. Pat H., Apartado 479, Torreón, Coahuila, Mexico.
 CLARK, Rev. and Mrs. Charles B., c/o Rev. George S. Lozuk, Calle 65, #18-62, Maracaibo, Venezuela.
 DAVIDSON, Rev. and Mrs. Minor, Shaw House, Room 510, Orchard Rd., Singapore 9, Malaya.
 DOTSON, Rev. Clyde J., Rhodesian Baptist Mission, Box 252, Gatooma, Southern Rhodesia.
 DUDLEY, Rev. and Mrs. Dwight N., 352 2-chome, Nishi Okubo, Shinjuku-ku, Tokyo, Japan.
 DUVALL, Rev. and Mrs. Wallace L., Bap-

- tist Mission, Box 65, Oshogbo, Nigeria.
 FINE, Rev. and Mrs. Earl M., Baptist Boys' High School, Box 14, Oyo, Nigeria.
 FULLER, Rev. and Mrs. Ronald W., 169 Boundary St., Kowloon, Hong Kong.
 GAVENTA, Dr. and Mrs. William C., Baptist Hospital, Eku, via Sapele, Nigeria.
 GRAVES, Dr. and Mrs. William W., Rivadavia 3476, Buenos Aires, Argentina.
 HART, Lois, Casilla 1235, Antofagasta, Chile.
 HAYS, Dr. and Mrs. George H., 350 2-chome, Nishi Okubo, Shinjuku-ku, Tokyo, Japan.
 HICKS, Dr. and Mrs. W. Bryant, P. O. Box 7, Baguio, Philippines.
 HIGH, Dr. and Mrs. Thomas O., Nigerian Baptist Theological Seminary, Ogbomosho, Nigeria.
 HOWELL, Dr. and Mrs. E. Milford, Baptist Headquarters, Ibadan, Nigeria.
 HUMPHREY, Rev. and Mrs. J. Edward, Nigerian Baptist Theological Seminary, Ogbomosho, Nigeria.
 JONES, Marjorie, Box 1933, Kumasi, Ghana.
 KENDALL, Rev. and Mrs. Douglas E., Djl. Gunung Sahari VI, House No. 36, Djakarta V/2, Java, Indonesia.
 KEYES, Rev. and Mrs. Leslie G., c/o Rev. Harold Hurst, Apartado 279, Tegucigalpa, D. C., Honduras.
 KING, Dr. and Mrs. Ernest L., Jr., Djl. Hegarmanah 41, Bandung, Indonesia.
 KIRKPATRICK, Mary Frank, Baptist Headquarters, Ibadan, Nigeria.
 LAWHON, Rev. and Mrs. Charles H., Sr., 1154 M.H. del Pilar, Manila, Philippines.
 LEE, Sr. and Mrs. Wyatt W., Padre Buzeta #975, Guadalajara, Jalisco, Mexico.
 LOGAN, Dr. and Mrs. William W., Baptist Dental Centre, Box 66, Enugu, Nigeria.
 MEDCALF, Dr. and Mrs. Winfred L., Box 832, Bangkok, Thailand.
 MOORE, Dr. and Mrs. Walter M., Baptist Hospital, Shaki, via Oyo, Nigeria.
 MORGAN, Dr. and Mrs. E. Carter, 169 Boundary St., Kowloon, Hong Kong.
 MYERS, Rev. and Mrs. Lewis I., Jr., P. O. Box 107, Saigon, Vietnam.
 OLIVER, Virginia (Mrs. John S.), Caixa Postal 89, Belém, Para, Brazil.
 PHILLIPS, Rev. and Mrs. Gene D., P. O. Box 31, Shabani, Southern Rhodesia.
 PIERSON, Sr. and Mrs. Abel P., Apartado 424, Torreón, Coahuila, Mexico.
 RICHARDSON, Rev. and Mrs. Jarrett W. H., Jr., Baptist Mission, Shaki, Nigeria.
 SHERER, Rev. and Mrs. Robert C., 1, 7-chome, Kami-Tsutsui, Fukiai-ku, Kobe, Japan.
 SPARKMAN, Louise, Baptist Mission, Box 13, Oyo, Nigeria.
 TAYLOR, Maye Bell, Caixa Postal 324, Aracaju, Sergipe, Brazil.

- THOMPSON, Rev. and Mrs. Kenneth R., Southern Baptist Mission, APO 301, San Francisco, Calif. (Korea).
 TRULY, Mary Elizabeth, Baptist Woman's College, Box 84, Abeokuta, Nigeria.
 WATKINS, Elizabeth, 536 Minami-machi, 5-chome, Oaza Dogo, Matsuyama, Japan.
 WATTS, Emma Mildred, Baptist Hospital, Ogbomosho, Nigeria.
 WHALEY, Rev. and Mrs. Charles L., Jr., 65 Sawawatari, Kanagawa-ku, Yokohama, Japan.
 WHIRLEY, Dr. and Mrs. Carlton F., Baptist Mission, Zaria, Northern Region, Nigeria.
 WILLIAMS, Thelma, 169 Boundary St., Kowloon, Hong Kong.
 WILLIAMS, Dr. and Mrs. William J., Baptist Hospital, Eku, via Sapele, Nigeria.
 WOOD, Rev. and Mrs. S. Kenneth, 352 2-chome, Nishi Okubo, Shinjuku-ku, Tokyo, Japan.
 YANCEY, Mary Ellen, Box 13, Ede, Nigeria.

MARRIAGES

- BLACKMAN, Rev. Lonnie E., emeritus (China-Hawaii), to Miss Ethel Sorrell, May 29, Raleigh, N. C.
 HERRING, James Alexander, Jr., son of Rev. and Mrs. J. Alexander Herring (Taiwan), to Judith Ann Caldwell, June 18, Greenville, S. C.

NEW ADDRESSES

Overseas

- ALBRIGHT, Rev. and Mrs. LeRoy, Lilongwe Baptist Mission, Box 249, Lilongwe, Nyasaland.
 BOATWRIGHT, Rev. and Mrs. Claude S. (Bob), 98 Tsutsumi Dori, Sendai, Japan.
 BRADSHAW, Rev. and Mrs. Melvin J., 79 Higashida-cho, Jodoji, Sakyo-ku, Kyoto, Japan.
 BRUNSON, Rev. and Mrs. J. Ralph, 11 Barbary Walk, Singapore 3, Malaya.
 CLARK, Rev. and Mrs. Eric H., P. O. Box 697, Kisumu, Kenya.
 CLINE, Rev. and Mrs. Pervy A., Jr., 97 Niphut Songkloh Rd., Haad Yai, Thailand.
 DYSON, Dr. and Mrs. Albert H., Jr., Baptist College, Iwo, Nigeria.
 FREELAND, Margaret Estelle, Private Mail Bag 5113, Ibadan, Nigeria.
 HALBROOKS, Rev. and Mrs. Fred E., Jr., Caixa Postal 826, Belém, Para, Brazil.
 HILL, Dr. and Mrs. Ronald C., 410 Ban Suan, Chonburi, Thailand.
 HULL, Rev. and Mrs. Wendell R. (Jack), Baptist Mission of East Africa, Private Bag, Nyeri, Kenya.
 JACKSON, Rev. and Mrs. Stephen P., Rua Marechal Floriano 316, Manhuassu, Minas Gerais, Brazil.

(Continued on page 29)



WOOD, SYDNEY KENNETH

b. Philadelphia, Pa., Mar. 22, 1927, ed. William Jewell College, 1947-49; N. M. Institute of Mining and Technology, 1949-50; La. College, B.A., 1954; N.O.B.T.S., B.D., 1957; Dept. of Pastoral Care, N. C. Baptist Hospital, Winston-Salem, N. C., 1958-59. U. S. Marine Corps Reserve, 1945-46; nursery grower, Forest Hill, La., 1950-52; manager of cleaners, Lecompte, La., 1951; asst. engineer and telephone cable splicer, Alexandria, La., 1951-52; geologist, Shreveport, La., 1952; X-ray technician, Baptist Hospital, Alexandria, La., 1953-54; pastor, Houston River Church, Sulphur, La., 1954-58; substitute public schoolteacher, Sulphur, La., 1957-58; pastor, First Church, Madison, N. C., 1958-60. Appointed for Japan, May, 1960. m. Audrey Ell Richmond, May 15, 1954. Permanent address: 5692 Dryden Rd., W. Palm Beach, Fla.

JAPAN

New Appointees

(Continued from page 23)



WOOD, AUDREY ELL RICHMOND

(Mrs. Sydney Kenneth)

b. Glenmora, La., Apr. 6, 1930, ed. La. College, B.S., 1951; School of Nursing, Southern Baptist Hospital, New Orleans, La., diploma, 1951; R.N., 1951. Staff nurse, Baptist Hospital, Alexandria, La., 1951-54, and Memorial Hospital, Lake Charles, La., 1954; post-natal and private duty nurse, Baptist Hospital, New Orleans, La., 1954-56; staff nurse, W. Calcasieu-Cameron Hospital, Sulphur, La., 1956-57. Appointed for Japan, May, 1960. m. Sydney Kenneth Wood, May 15, 1954. Children: Patricia Ann, 1955; Mark Kenneth, 1958.

JAPAN

Reappointed May, 1960



LLOYD, ROBERT HOUGHLAND

b. Louisville, Ky., June 17, 1922, ed. Lon Morris College, 1939-40; Baylor Univ., B.S., 1943; S.W.B.T.S., B.D., 1950. U.S. Army, 1943-47; asst. pastor, First Church, Denton, Tex., 1950-52; pastor, First Church, Megargel, Tex., 1947-50, First Church, Groom, Tex., 1952-54, and First Church, Munday, Tex., 1954-57. Appointed for Argentina, Dec. 1956. Resigned for medical reasons, Apr. 30, 1958. Reappointed for Argentina, May, 1960. m. Charlotte Ann Green, Aug. 23, 1949. Permanent address: c/o J. B. Vardeman, Megargel, Tex.

ARGENTINA

LLOYD, CHARLOTTE ANN GREEN

(Mrs. Robert Houghland)

b. Gorce, Tex., July 17, 1930, ed. North Tex. State College, B.S., 1951. Office sec., First Church, Denton, Tex., 1951; public schoolteacher, Denton County, Tex., 1951-52, and Groom, Tex., 1954. Appointed for Argentina, Dec., 1956. Resigned for medical reasons, Apr. 30, 1958. Reappointed for Argentina, May, 1960. m. Robert Houghland Lloyd, Aug. 23, 1949. Children: Robert Browning, 1952; Sunn, 1956.

ARGENTINA



Appointed June, 1960



ALLISON, CLARENCE ALVIN

b. Walnut Ridge, Ark., Feb. 13, 1927, ed. Ouachita Baptist College, B.A., 1950; S.W.B.T.S., B.D., 1956. U.S. Navy, 1945-46; counselor, boys' camp, Mount Ida, Ark., summer 1949; public schoolteacher and principal, Pine Bluff, Ark., 1951-52; pastor, Gideon Church, Rison, Ark., 1951-52 (half-time); pastor, First Church, Fountain Hill, Ark., 1954-56; pastor, First Church, Junction City, Ark., 1956-60. Appointed for East Africa, June, 1960. m. Alta Claire Brasell, Nov. 10, 1950. Permanent address, 208 S.E. Fourth St., Walnut Ridge, Ark.

EAST AFRICA

ALLISON, ALTA CLAIRE BRASELL

(Mrs. Clarence Alvin)

b. Monroe, La., May 27, 1929, ed. Ouachita Baptist College, 1949-50; Ark. State Teachers College, summer 1959; La. Polytechnic Institute, 1959-60. Clerical worker, Pine Bluff, Ark., Arkadelphia, Ark., Ft. Worth, Tex., and Crossett, Ark., 1947-55; public schoolteacher, Fountain Hill, Ark., 1955-56. Appointed for East Africa, June, 1960. m. Clarence Alvin Allison, Nov. 10, 1950. Child: Mark Howard, 1957.

EAST AFRICA



THE COMMISSION



FOWLER, ROY ALLEN

b. Thomaston, Ga., Apr. 30, 1934. ed. Campbellsville College, 1952-54; Georgetown College, B.A., 1956; S.B.T.S., B.D., 1959. Summer missionary, Ky. Baptist Student Union, Md., 1954; pastor, Royal Springs Chapel, Georgetown, Ky., 1956-57; pastor, Gardenside Church, Lexington, Ky., 1957-60. Appointed for North Brazil, June, 1960. m. Patricia Ann (Pat) Ross, June 16, 1957. Permanent address, Rte. 3, Thomaston, Ga.

NORTH BRAZIL

FOWLER, PATRICIA ANN (PAT) ROSS

(Mrs. Roy Allen)

b. McCracken County, Ky., Feb. 4, 1935. ed. Murray State College, 1953-54; Georgetown College, B.A., 1957. Clerical worker, Paducah, Ky., summers 1953-54; summer missionary, Home Mission Board, Okla., 1955; student worker and hostess, cafeteria, Georgetown College, Georgetown, Ky., 1954-57, and clerical worker, registrar's office, 1957; public schoolteacher, Louisville, Ky., 1957-58; tutor, Lexington, Ky., 1959. Appointed for North Brazil, June, 1960. m. Roy Allen Fowler, June 16, 1957. Children: Roy Allen, Jr., 1958; Stuart Lynn, 1960.

NORTH BRAZIL



GIANNETTA, ADOLFO AMELIO

b. Bisaccia, Italy, Feb. 21, 1925. ed. Maria Mazzini Teacher's College, Rome, Italy, graduate, 1945; Waldensian Seminary, Rome, Italy, 1945-46; Mars Hill College, 1947; N.O.B.T.S., 1947-48; Miss. College, B.A., 1949; S.B.T.S., B.D., 1951; G.G.B.T.S. Th.M., 1959. Machinist and mechanical draftsman, Rome, Italy, 1942-43; summer missionary, Home Mission Board, New Orleans, La., 1947 and 1951; RA camp missionary in several states, WMU, summer 1948; mechanical draftsman, Louisville, Ky., 1951-52; missionary, Home Mission Board, San Francisco Bay area, Calif., 1953-60. Special appointee for South Brazil, June, 1960. m. Lidia Acacia, June 5, 1949. Permanent address: 2626 Pancoast Ave., Cincinnati 11, Ohio.

SOUTH BRAZIL



GIANNETTA, LIDIA ACACIA

(Mrs. Adolfo Amelio)

b. Rome, Italy, Oct. 5, 1926. ed. WMU Training School (now Carver School), 1949-50; Ind. Univ. (Jeffersonville), 1950-52; West Contra Costa Jr. College, 1955-56; G.G.B.T.S., 1954-57. Tailor's apprentice and seamstress, Rome, Italy, 1941-45; summer missionary, Home Mission Board, New Orleans, La., 1951; missionary, Home Mission Board, San Francisco Bay area, Calif., 1953-60. Special appointee for South Brazil, June, 1960. m. Adolfo Amelio Giannetta, June 5, 1949. Children: Grace Ellen, 1952; Rosanne Marie, 1959.

SOUTH BRAZIL



HARDISON, WESLEY AUREL

b. Warren County, Ky., May 24, 1925. ed. Western Ky. State College, B.S., 1947; Univ. of Ky., M.S., 1949; Cornell Univ., Ph.D., 1952. Public schoolteacher, Cynthiana, Ky., 1947-48; graduate asst., Univ. of Ky., Lexington, 1948-49, and Cornell Univ., Ithaca, N. Y., 1949-52; assoc. prof. of dairy science, Va. Polytechnic Institute, Blacksburg, 1953-60. Special appointee for the Philippines, June, 1960. m. Frances Lee Leathers, Aug. 17, 1946. Permanent address: P. O. Box 342, Blacksburg, Va.

PHILIPPINES

HARDISON, FRANCES LEE LEATHERS

(Mrs. Wesley Aurel)

b. Nelson County, Ky., Aug. 25, 1927. ed. Western Ky. State College, 1944-46. Receptionist and cashier, Cynthiana, Ky., 1947-49; cashier and clerical worker, Cornell Univ., Ithaca, N. Y., 1949-51. Special appointee for the Philippines, June, 1960. m. Wesley Aurel Hardison, Aug. 17, 1946. Children: Michael O'Shea, 1951; Natalie Wood, 1952.

PHILIPPINES



(Continued on page 30)



BY IRA P. SINGLETON, JR.

SINCE our appointment to Central Africa in March, my wife and I have tried to condition our five-year-old son David to the fact of our being missionaries and going to Africa to live. In telling him that we were leaving our home in Barlow, Kentucky, we explained that his daddy was no longer a pastor but now a missionary.

David was very happy to learn that he could share in the work of his mother and daddy in Africa. But when we told him that after we get there we would need to go to school to study the language of the African people, he became quite disturbed. Almost in tears he replied, "I won't know what I'm saying when I tell the African people about Jesus."

Nevertheless, he was proud that he, too, was going to Central Africa as a missionary. In fact, he *already* was a missionary! David believes everyone is interested in knowing this, and he is uninhibited in sharing his "mission" with anyone who gives him an audience.

He forcefully displayed his pride at the Southern Baptist Convention in Miami Beach, where this year's foreign missionary appointees were presented. No five-year-old boy has ever expressed such hurt feelings as he did when we tried to explain that he could

I'm Already a Missionary

not wear an official ribbon identifying the foreign missionaries, as only the parents were supposed to wear them.

"But *I am* a missionary!" he tearfully pleaded. After some minutes we consoled him by promising to go the next day to the Foreign Mission Board booth and let him tell his story to some of the staff members there. If they agreed, after hearing him, that he was qualified, we would talk about his receiving a ribbon, too.

Arriving at the booth, we found Everett L. Deane, treasurer of the Board, with whom this conversation took place:

Mr. Deane: "What's your name, son?"

"My name is David Singleton."

"How old are you, David?"

"I'm five years old."

David's daddy: "Tell Mr. Deane what you're going to do this summer."

"I'm going to Africa and teach the African people about Jesus."

Mr. Deane: "You're going to be a missionary?"

"I'm *already* a missionary, and I want to wear a ribbon like my daddy's."

I became concerned, however, that Mr. Deane might not be able to offer

him a ribbon, so I told David: "We'll have to talk with someone from the Personnel Department. Mr. Deane is the treasurer and doesn't give the missionaries their ribbons."

Mr. Deane replied, "Yes, David. I'm going to see to it while you are in Africa that your daddy and mother have a check each month to buy you food and the things you need there."

Then I quietly ushered David away for fear he would show his disappointment too vividly. We had not taken more than a few steps, however, until Mr. Deane called David to come back. He asked David to fill out a registration card, and soon a real missionary ribbon was his!

No missionary has ever owned and worn with greater thrill his identification tag than David did for the rest of the convention. His ribbon became a constant conversation piece for him and offered many opportunities to tell who he was, where he was going, and what he would do on the field.

Needless to say, we are even prouder of him than he was of his ribbon, and we feel that our work in Africa will be more fruitful because of David's zeal as one of our Lord's missionaries.

David Singleton, foreign missionary, with his mother and daddy.



Foreign Mission News

(Continued from page 13)

Baptists in preparing a curriculum for the university and in determining faculty needs.

Dr. Baker J. Cauthen, executive secretary of the Board, told the educators four ways in which they may help in world missions.

1) "You are concerned with producing Christian students with a world view."

2) From Baptist colleges and schools will be recruited foreign missionaries who will go to all parts of the world.

3) "Your schools will train certain select leaders who come our way from abroad."

4) "You may share with us in emerging ventures in higher education abroad." It was at this point Dr. Goerner discussed the proposed Nigerian university under Baptist operation.

The four-year college, whose site has not been chosen yet, would require one million dollars for buildings, Dr. Cauthen said.

Nigerians to Raise School Fund

LAGOS—(RNS)—Nigerian Baptists are seeking to raise \$112,000 as 10 per cent of the initial cost of a liberal arts college proposed by the Southern Baptist Foreign Mission Board and the Nigerian Baptist Convention. The remaining 90 per cent will

be subscribed by the Southern Baptist Convention.

Plans call for four initial faculties: arts, education, science, and religion.

Kenya

Changamwe Dedicates Church

An auditorium full of people took part in the formal opening and dedication service of the Changamwe Baptist Church Center in May, including visitors who came in a large truck from the Kisauni Baptist Church in Mombasa and the Kwa Jomvu mission.

Welcoming the audience was Chief Judah Paul of Changamwe, "a warm, evangelistic Christian," wrote Missionary W. Boyd Pearce, who "included a word of personal testimony, taking a definite stand for Christianity in front of his people."

Missionary Davis L. Saunders of Nairobi, chairman of the Baptist Mission of East Africa, gave the sermon.

Philippines

70 Youth Decide for Christ

More than seventy young people made decisions for Christ during the eighth annual Baptist youth conference for Filipinos on the island of Luzon, emphasizing the theme, "Saved to Tell Others." Twenty-seven of them accepted Christ as their Saviour, and the



W. BOYD PEARCE

Chief Judah Paul of Changamwe welcomes Baptists to his area of Kenya.

others dedicated their lives to his service.

Held on the campus of the Philippine Baptist Theological Seminary at Baguio, the one-week conference drew approximately 250 young people. National director was Rev. Vicente Resul-tay, a 1960 graduate of the seminary, and Mrs. J. Earl Posey, Jr., was missionary chairman.

National pastors and leaders served as study course teachers and speakers for the evening evangelistic services, postitions heretofore held only by missionaries. A high light of the conference was a speakers' tournament held for the first time.

Missionary Family Album

(Continued from page 25)

JOHNSON, Pearl, Christian Villa No. 1, Chung Li, Taiwan.

KEY, Rev. and Mrs. Jerry S., Caixa Postal 2541, Rio de Janeiro, Guanabara, Brazil.

LIMBERT, Rosemary, Seinan Jo Gakuin, Itozu, Kokura, Japan.

LOZUK, Rev. and Mrs. George S., Calle 65, No. 18-62, Maracaibo, Venezuela.

LYON, Sr. and Mrs. Roy L., Miguel Angel Quevedo 906, Mexico 21, D.F., Mexico.

POE, Rev. and Mrs. William A., P. O. 339, Monrovia, Liberia.

RATLIFF, Rev. and Mrs. John D., Apartado 3177, Lima, Peru.

SCHWEER, Rev. and Mrs. George W., Djl. Gadah Mungkur Selatan 17, Samarang, Java, Indonesia.

SMITH, Rev. and Mrs. J. Leslie, Djl. Gunung Sahari VI/36, Djakarta V-2, Indonesia.

SMITH, Rev. and Mrs. Maurice, P. O. Box

1951, Kumasi, Ghana.

STOVER, Dr. and Mrs. Sherrod S., Rua Ponte Nova 385, Belo Horizonte, Minas Gerais, Brazil.

TENNISON, Dr. and Mrs. Grayson C., Rua Dr. Manuel de Arriaga, Casa Fonte da Aldeia, D, Carcavelos, Portugal.

TIPTON, Rev. and Mrs. S. Thomas, Box 20395, Dar es Salaam, Tanganyika.

VAN LEAR, Marie, Box 7, Baptist Girls' High School, Agbor, Nigeria.

United States

ATNIP, Rev. and Mrs. Logan C. (Southern Rhodesia), 218 McDonough St., Elberton, Ga.

ARNOLD, Rev. and Mrs. William E. (Ghana), 6104 Princess Way, Louisville, Ky.

BAKER, Rev. and Mrs. Robert E. (Bob) (Brazil), c/o Mrs. C. S. Sewell, 275 W. Deaderick, Jackson, Tenn.

BEDDOE, Louella H. (Mrs. Robert E.), emeritus (China), c/o Mrs. M. L.

Ross, Jr., 5019 Sherman St., Galveston, Tex.

CLEMENT, Lora, emeritus (China-Malaya), Dunsmore Ave., Ridgecrest, N. C.

DEBORD, Rev. and Mrs. Samuel A. (Tanganyika), 313 Carta Rd., Knoxville, Tenn.

FRANKS, Edna Mae (Mrs. Ruben I.) (Baptist Spanish Publishing House, El Paso), 3300 Garnet Ave., El Paso, Tex.

HAGSTROM, Annie (Ghana), 1054 Cherokee Rd., Louisville 4, Ky.

HAMLETT, Lettie S. (Mrs. Peter W.), emeritus (China), P. O. Box 475, Roxboro, N. C.

HARPER, Rev. and Mrs. Leland J. (Paraguay), Monroe Towers, Apt. 103, 999 Monroe Ave., Memphis 4, Tenn.

HERN, Rev. and Mrs. William O. (Jordan), Box 248, Mountain Grove, Mo.

HOLLEY, Rev. and Mrs. Herbert H. (Malaya), 1635 Madison Ave., Montgomery, Ala.

(Continued on page 31)



SMITH, DONALD EDWARD

b. Hamilton County, Ill., Feb. 8, 1934. ed. Sanford-Brown Business College, St. Louis, Mo., 1949-51; Hannibal-LaGrange College, 1952-53; Union Univ., B.A., 1956; S.B.T.S., B.D., 1959. Accountant, St. Louis, Mo., 1951-52; pastor, Mooring Church, Ridgely, Tenn., 1953-54 (half-time), Reelfoot Church, Union City, Tenn., 1953-55, Troy, Tenn., 1955-56, Poplar Springs Church, Milan, Tenn., 1956-57, and Salem Church, Trenton, Tenn., 1958-60. Appointed for Nigeria, June, 1960. m. Betty Ann Baker, Sept. 5, 1953. Permanent address: Rte. 2, McLeansboro, Ill.

NIGERIA

SMITH, BETTY ANN BAKER

(Mrs. Donald Edward)

b. Ellington, Mo., Nov. 22, 1934, ed. Union Univ., 1953-56; Georgetown College Extension, Louisville, Ky., 1956-58; S.B.T.S., 1958-59. Clerical worker and cashier, St. Louis, Mo., Jackson, Tenn., and Louisville, Ky., 1952-58. Appointed for Nigeria, June, 1960. m. Donald Edward Smith, Sept. 5, 1953.

NIGERIA



SMITH, ROBERT EUGENE (BOB)

b. Shawnee, Okla., Feb. 28, 1931. ed. Southwest Baptist College, A.A., 1949; Okla. Baptist Univ., 1947-48, 1949; William Jewell College, B.A., 1952; S.B.T.S., B.D., 1957. Pastor, Antioch Church, Seymour, Mo., 1946-47 (half-time); interim pastor, First Church, Lebanon, Mo., 1948; pastor, First Church, Stoutland, Mo., 1948-49 and 1952-53, Pleasant Valley Church, Liberty, Mo., 1950, Hardin, Mo., 1950-52, Westover Church, Jackson, Tenn., 1952, Bagdad, Ky., 1953-57, and Ballwin, Mo., 1957-60. Appointed for South Brazil, June, 1960. m. Eulene Opal Smith, May 27, 1949. Permanent address: 120 S. Maple Ave., Fredericktown, Mo.

SOUTH BRAZIL

SMITH, EULENE OPAL SMITH

(Mrs. Robert Eugene)

b. St. Louis, Mo., Dec. 31, 1928. ed. Southwest Baptist College, 1946-48, 1949; Southeast Mo. State College, 1948; Georgetown College, 1955; Georgetown College Extension, Louisville, Ky., 1955-56. Public schoolteacher, Mine LaMotte, Mo., 1948-49, Liberty, Mo., 1949-50 Stoutland, Mo., 1952-53, Louisville, Ky., 1956-57, and Eureka, Mo., 1957-59; teacher, Nursery School, S.B.T.S., Louisville, Ky., 1955-56; clerical worker at home, American Printing House for the Blind, Louisville, Ky., 1953-55. Appointed for South Brazil, June, 1960. m. Robert Eugene (Bob) Smith, May 27, 1949. Children: Stanley Paul, 1950; Ronald Eugene, 1951; Terry Douglas, 1954; Brian Lee, 1959.

SOUTH BRAZIL



WAKEFIELD, WILLIAM RAY (BILL)

b. Norwood, Mo., May 17, 1930. ed. Univ. of Mo., B.A., 1953; S.B.T.S., B.D., 1956. Pastor, Hallsville, Mo., 1950-52 (half-time); pastor, Bethlehem Church, Harrisburg, Mo., 1950-53; pastor, Campbellsburg, Ind., 1953-57; dir., Baptist Student Union, Chattanooga, Tenn., 1957-60. Appointed for the Philippines, June, 1960. m. Delcie Mable Musgrave, Aug. 9, 1951. Permanent address: c/o I. E. Wakefield, Hartville, Mo.

PHILIPPINES

WAKEFIELD, DELCIE MABEL MUSGRAVE

(Mrs. William Ray)

b. Buffalo, N. Y., Feb. 21, 1929. ed. Hannibal-LaGrange College, 1947-49; Univ. of Mo., B.S.Ed., 1951; WMU Training School (now Carver School), 1953-55. Summer missionary, Mo. Baptist Student Union, Cuba, 1950; public schoolteacher, Harrisburg, Mo., 1951-52. Appointed for the Philippines, June, 1960. m. William Ray (Bill) Wakefield, Aug. 9, 1951. Children: Janice Louise, 1952; William David, 1955; Philip Earl, 1958.

PHILIPPINES



THE COMMISSION

WIGINTON, TRAVIS EUGENE

b. Altus, Okla., July 20, 1928. ed. Univ. of Okla., B.S.Ed., 1950; S.W.B.T.S., B.D., 1957. Playground dir., Altus, Okla., summer 1950; public schoolteacher and coach, Blair, Okla., 1950; U.S. Army, 1950-52; schoolteacher, Amarillo, Tex., 1953; professional baseball player, Amarillo, Tex., 1953; schoolteacher and coach, near Altus, Okla., 1953-54; pastor, Charlie Church, Wichita Falls, Tex., 1956-57; pastor, First Southern Church, Cheyenne, Wyo., 1957-60. Appointed for Korea, June, 1960. m. Gaynell LaMoyné Harris, Sept. 13, 1953. Permanent address: c/o W. O. Wiginton, Rte. 3, Altus, Okla.

KOREA



WIGINTON, GAYNELL LAMOYNE HARRIS

(Mrs. Travis Eugene)

b. Hobart, Okla., June 9, 1933. ed. Wayland Baptist College, 1952-53; S.W.B.T.S., 1956; Univ. of Wyo., 1959. Sales clerk, cashier, and clerical worker, Colorado Springs, Colo., 1951-53; member Baptist Hour Choir, Ft. Worth, Tex., 1956. Appointed for Korea, June, 1960. m. Travis Eugene Wiginton, Sept. 13, 1953. Children: Travis Craig, 1954; Kevin Eugene, 1957.

KOREA



PHILLIPS, MARIAN HAZEL

b. Winston-Salem, N. C., Dec. 29, 1928. ed. Mars Hill College, A.A., 1949; Woman's College of the Univ. of N. C., B.A., 1951, further study, summer 1958; Columbia Bible College, summer 1951; S.W.B.T.S., M.R.E., 1955; Univ. of N. C., summer 1959. V.B.S. worker, Sunday School Dept., State Baptist Convention of N. C., summer 1948; recreation worker, Winston-Salem, N. C., summer 1949; summer missionary, Home Mission Board, La., 1950, and Calif., 1955; public schoolteacher, Winston-Salem, N. C., 1951-52, Rock Hill, S. C., 1952-53, Warrenton, N. C., 1958-59, and Denton, N. C., 1959-60; summer worker, Sunday School Dept., Baptist General Convention of Tex., Dallas, 1954; educational dir., First Southern Church, Santa Maria, Calif., 1955; educational sec., Bristol St. Church, Santa Ana, Calif., 1956-58. Appointed for Nigeria, June, 1960. Permanent address: Rte. 2, Arden Dr., Clemmons, N. C.

NIGERIA



Missionary Family Album

(Continued from page 29)

HOWARD, Rev. and Mrs. Stanley P. (Japan), 3404 Parrott, Waco, Tex.

JIMMERSON, Rev. and Mrs. Joseph A. (Indonesia), 1507 Iris Dr., Columbus, Ga.

LAWTON, Rev. and Mrs. Deaver M. (Thailand), Ridgecrest, N. C.

McKINNEY, Rev. and Mrs. Landrum G., Jr. (Hong Kong), Apt. 420, 1501 S. 9th, Waco, Tex.

MEIN, Dr. and Mrs. David (Brazil), c/o Mr. Powell Segers, Rt. 1, Mount Airy, Ga.

MITCHELL, Rev. and Mrs. H. Barry (Brazil), 605 River St., Belton, S. C.

NIXON, Helen (Argentina), 3240 Waits, Ft. Worth 9, Tex.

PATTERSON, Dr. and Mrs. Frank W. (Baptist Spanish Publishing House, El Paso), Box 22125, Southwestern Baptist Theological Seminary, Ft. Worth 15, Tex.

ROWE, Carrie H. (Mrs. John H.), emeritus (Japan), c/o Mrs. John Randolph, 1275 E. Brocton Ave., Redlands, Calif.

SANDERS, Rev. and Mrs. Edward O. (Indonesia), 2000 Broadus, Ft. Worth, Tex.

SLEDGE, Dr. and Mrs. Randall D. (Peru), Rt. 2, Box 336, Coushatta, La.

WIGGS, Rev. and Mrs. Charles W.

(Korea), College Park Motel, 301A N., Rocky Mount, N. C.

WOODWARD, Dr. and Mrs. Frank T. (Hawaii), 41 University Cr., Tuscaloosa, Ala.

WRIGHT, Rev. and Mrs. Morris J. (Japan), P. O. Box 22224, Ft. Worth 15, Tex.

WRIGHT, Dr. and Mrs. Robert M. (Korea), 4910 Berkley Dr., New Orleans 14, La.

PERMANENT U. S. ADDRESS CHANGE

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

ADAMS, Rev. and Mrs. Heyward L. (Nigeria), c/o Mr. J. E. Anderson, Box 556, Cullendale Station, Camden, Ark.

CLAWSON, Rev. and Mrs. William M. (Mexico), Box 1204, E. Polk St., Mansfield, La.

HOBART, Mary Lou (Tanganyika), Box 5573, Greenville, Miss.

OLIVER, Virginia (Mrs. John S.) (Brazil), c/o Mrs. Pearl Winters, Aberdeen, N. C.

RETIREMENT

PERRY, May E. (Nigeria), Aug. 31.

Clawson Receives Th.D.

Rev. William M. Clawson, Southern Baptist representative in Mexico, received the Doctor of Theology degree on July 22 from New Orleans Baptist Theological Seminary, New Orleans, Louisiana.

D.R.E. Conferred on Graves

William W. Graves, missionary to Argentina, received the Doctor of Religious Education degree on July 15 from Southwestern Baptist Theological Seminary, Ft. Worth, Texas.

Quick Awarded D.D.

Rev. Oswald J. Quick, missionary to Taiwan (Formosa), received the honorary Doctor of Divinity degree on May 30 from William Jewell College,

Olive Licensed to Preach

Douglas Olive, seventeen-year-old son of Dr. and Mrs. Howard D. Olive, missionaries to the Philippines, was licensed to preach the gospel by Aurora Hill Baptist Church, Baguio, Philippines, on April 24.



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

Japanese Civilian in War Time

Unwilling Patriot, by Takaaki Aikawa (Jordan Press and Taplinger Company, \$3.00), will be of special interest to Southern Baptists because it is a product of the Baptist publication house with which our Japan missionaries work.

The book is an autobiographical account of a Christian teacher's experiences during World War II. The reader feels something of what it meant to be a Japanese and a Christian in days when the two seemed opposed to each other.

Then a professor in a Yokohama Baptist university, Mr. Aikawa was there when American planes rained fire bombs on that city. He was there when American occupation troops moved in. He tells his story without bitterness toward Americans, but he tells it truthfully. The American civilization that streamed into Japan with the Army, he says, was "largely devoid of its most important backbone, Christianity."

The author, now vice-president of the university, is a student of English literature and wrote in English.

Protestant Century in Japan

A Century of Protestant Christianity in Japan, by Charles W. Iglehart (Tuttle, \$3.00), is a survey of the progress of Protestants (including Baptists) in Japan since the opening of the country to missionaries following the historic visit of Matthew Perry a hundred years ago.

Dual chapter titles and subheads reveal the dual nature of the book. The story of the Protestant movement in the nation is interwoven into an account of the major events of Japan's national history. It is a very fitting treatment of a nation in which patriotism and religion are so closely related; and the author never lets the reader get so bogged down in secular history that he forgets this is a book about missions.

The first mention Dr. Iglehart makes of the Southern Baptist mission is a reference to the publication work of E. L. Walne. Other references are made to re-establishment of mission contact after the war, the hospital work, and the accelerated program. The Southern Baptist "mission thrust all over the world is one of the current phenomena of American church life," he says.

An extensive index makes this an ideal reference book on Christianity in Japan.

Blind Boy of Guatemala

Eyes for Chico, by Mary Coxhead (Broadman, \$2.75), a book for children, has Guatemala for its background and a little blind boy for its main character.

Chico's parents are idol worshipers. They disapprove of both a Catholic shrine and a Protestant missionary doctor as possibilities for restoring their son's sight.

The adventures of Chico and the sister who guided him about make exciting reading.

Laubach and Literacy

With his life dedicated in Christian service to those in the blindness of illiteracy, Frank C. Laubach, author of *Thirty Years with the Silent Billion* (Revell, \$3.95), devoted thirty years to helping the underprivileged peoples of the world to learn to read. Endowed with a genius for mastering even the most difficult tribal languages and dialects, he succeeded in simplifying unwritten languages so that hosts of people were able in a few short lessons to read their own language. Charts and pictures were used successfully in ninety different countries.

The author says this record "is not a history; it is an announcement" — a prophecy that through literacy, plus Jesus Christ, the world peoples shall come to an understanding of each other that will banish war. With the hope of advancing the cause of Christ, the author added to his "each one teach one" slogan the words "and tell them about Jesus."

Rome Picture Book

"All roads lead to Rome," so here you are: *This Is Rome* (Macmillan, \$3.00 and \$3.75). Your author-guide is M. Sasek. Looking at "the eternal city" through his eyes you view it with humor and gaiety. A large but thin picture book, every one of the sixty pages is colorful and amusing.

Citrus fruits ripen in courtyards. Palm trees decorate rooftops. You see soldiers, theological students, parks, buses, and of course all the old things for which Rome is famous: the Forum, St. Peter's, the Appian Way, the catacombs, the Colosseum. (People used "to sit inside and watch gladiators fighting. But if you go inside today, all you see are cats and

tourists and photographers and postcard-sellers.")

Last thing before you leave you toss a coin in Rome's most famous fountain — to make sure you will come back some day.

Canada, Australia, Ceylon

Divided into four sections, Volume II of *People of the World* (Walck, \$2.75) gives young readers a look at four major industries in three different countries.

Geoffrey Whittam, whose name is given to the book as author, tells, in two sections dealing with Canada, about lumbering and the fur industry. In the other two sections, Russel Gardner and Barbara Albiston tell about Australia's cattle ranches, and Christine Wilson and W. R. Wijesoma discuss Ceylon's tea industry. The book has a great deal of information about the three countries as well as about the four industries.

The type is large and broken by drawings. The language is clear and the construction smooth. There is obvious slanting toward British readers in the language here and there, and Americans have more familiarity with Canadian and Australian ways than the writers anticipate in their readers, but that need not spoil the book for American young people.

Sentence Reviews

Fully convinced that it is not bigotry to question the merits of a Roman Catholic for President, James A. Pike, an Episcopal bishop, presents in *A Roman Catholic in the White House* (Doubleday, \$2.50) some pertinent facts that every voter should know.

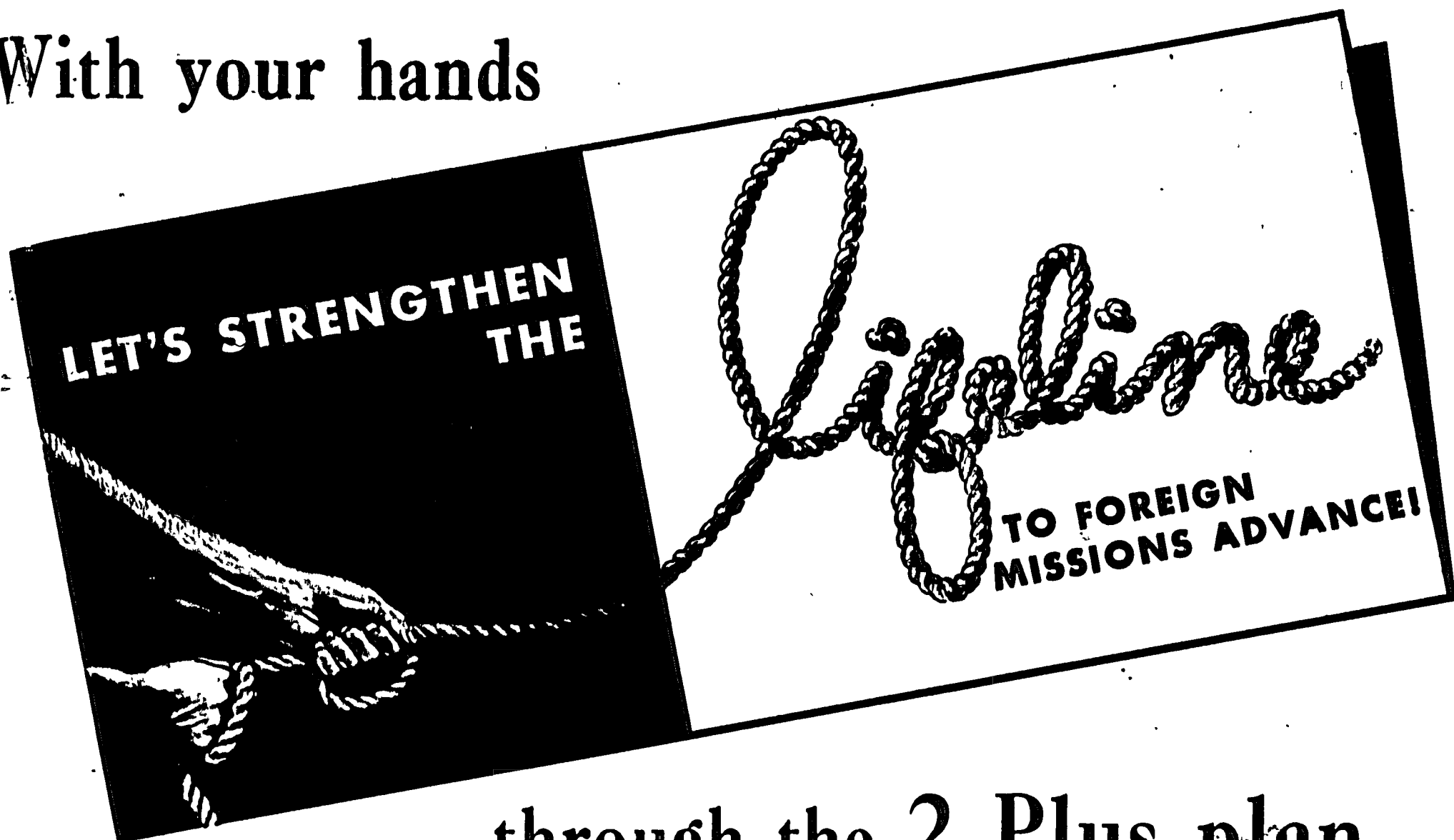
We Made Peace with Polio, by Luther Robinson (Broadman, \$2.75) is the story, simply but forcefully told, of a Baptist family who called upon their faith to find strength for their struggle with illness.

Eight essays, each by a different writer who has been connected with Wheaton College in some way, and all based on the principles in the school's statement of faith, are contained in *The Word for This Century* (Oxford, \$4.00), edited by Merrill C. Tenney.

J. Clyde Wheeler, in *Winning What You Want* (Bethany, \$2.95), applies Christian truth to such human needs as despondency, discontent, impatience, indecision, selfishness, and personal freedom.

The Quest for Church Unity, by Matthew Spinka (Macmillan, \$2.50), offers an excellent study of the efforts toward church unity.

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(6c) Paper, 85¢

... for Young People

CARIBBEAN QUEST

by Frank W. Patterson

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WHO? ME?

by Roberta Ryan

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(6c) Paper, 50¢

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