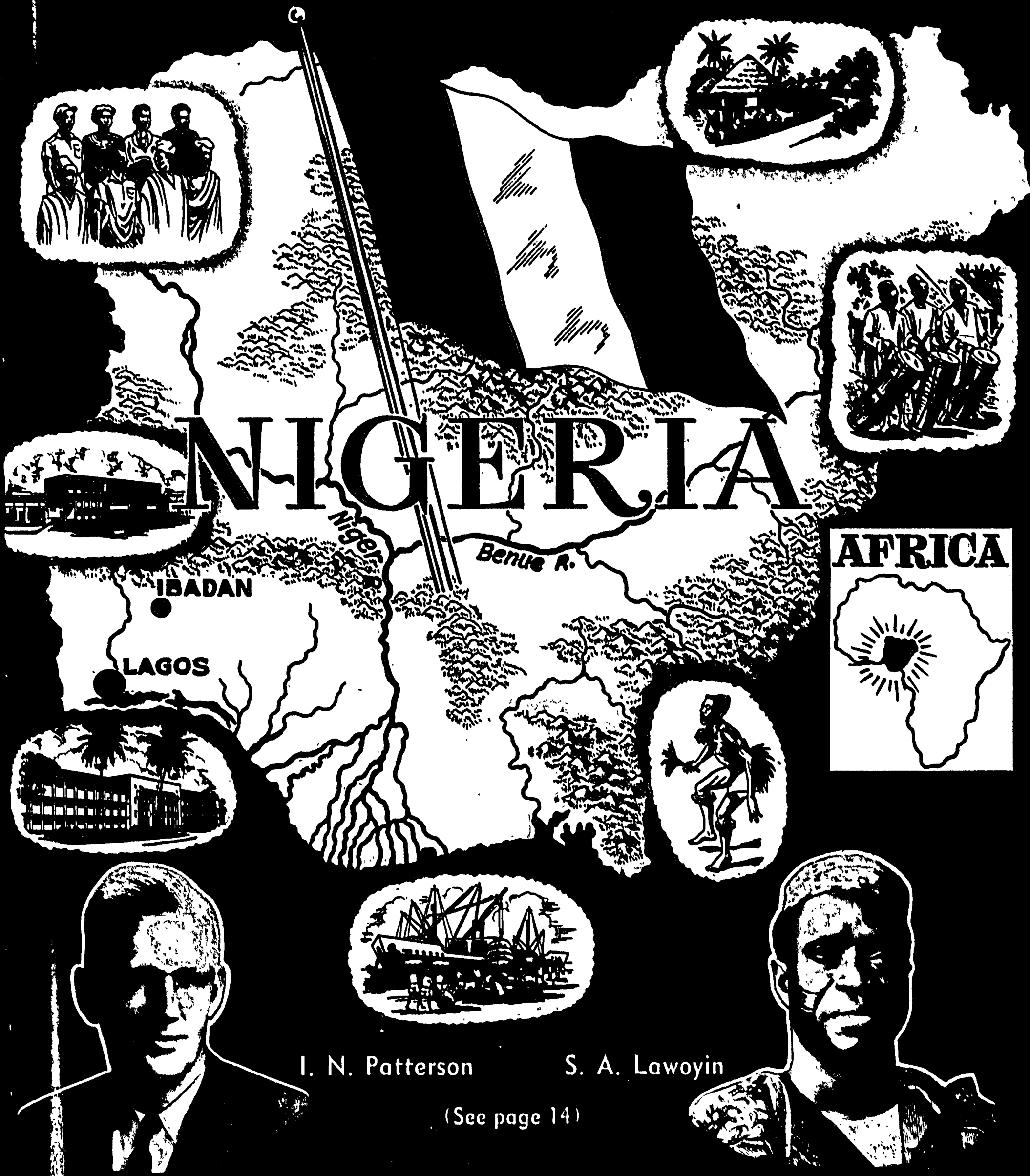


THE

# Commission



IBADAN

LAGOS

Benue R.

AFRICA

I. N. Patterson

S. A. Lawoyin

(See page 14)



## *"Today you have a husband"*

**A**T TIMES, those of us who have been brought up in evangelical homes and have known Jesus and the Bible since our earliest days forget how wonderful it was when his power entered our lives. But here in Spain few have had this precious heritage, and they see their salvation as an almost incredible miracle wrought by the power of the gospel.

In the church of Cruz Alta a special program was being presented on the Christian home. It was a rainy, cold night, but the face of the man giving his testimony showed only light, warmth, and love. In the accent of an Andaluz, of southern Spain, he spoke:

"When we came to Sabadell some years ago, we were in a desperate condition. We had no money, no employment, and we had to begin living in a cave. I was a worldly man, and I loved to drink and pass my time in the bars where I was surrounded by music and the din of conversation and tinkling glasses.

"One day a friend who was an evangelical spoke to me of Christ and invited me to his church. In our village I had heard the gospel as a child, and some of its seeds had remained in my heart. I am a living testimony to the fact that the Word of the Lord will not return to him void. I went with my friend to the service, and my heart was touched. But the next Sunday the call of the bar was too strong, and on my way to church I entered the bar. And so it went for three months, a constant battle between the call of the church and the hold of drink on my life.

"Finally, one Sunday I felt God's presence very clearly, and I accepted him as my Saviour. What joy, peace, and cleansing entered my life!

"When I arrived home I said to my wife, 'Today you have a husband!'

"My wife, who is good-natured and had been long-suffering, smiled indulgently and replied, 'Yes, I know I have a husband.'

"'No,' I said, 'today for the first time you have a husband, for today I have accepted Christ as my Saviour and he has made me whole and clean. Until now I have been more married to drink than to you, but today through Christ's power you have a husband.'

"Since that day the Lord has blessed us greatly. He has helped me find work. We no longer live in a cave but in a clean apartment. We are no longer individuals who go our own lost ways, but we are a Christian family who owe our existence to the power of this gospel."

There are myriads more around the world who could join in this chorus of praise to the power of the gospel. They would reaffirm Paul's great credo, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." For, they are what they are by the power of the gospel.

—Joyce Cope Wyatt

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# THE Commission

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*Ejigbo Baptist Church near Ogbomosho.*

# WIND OF C

By L. RAYMON BROTHERS

SIR HAROLD McMillan, prime minister of Great Britain, said on his visit to troubled South Africa early this year, "The wind of change is blowing in Africa." Certainly he was right.

New, independent nations are being born almost monthly. The spirit of nationalism is abroad throughout the length and breadth of this great continent. It is deep-seated and real. What has brought about this great "wind of change"?

For twenty-four years I have witnessed this wind blowing all through West Africa and specifically in Nigeria. In observing the change I have interested myself in the contributing causes.

During these years I have seen some forms of paganism modernized, while Mohammedanism in many places has been polished so that it has a new look. Possibly the Moslem religion has been a small contributing cause for some of the change, but I believe it has been acted upon as much, if not more, than it has acted. It is definite that Mohammedanism has helped cause the days of paganism to be numbered. Some of the neo-paganism is partly Moslem, just as some of the modern Moslem religion is partly pagan.

However, I am firmly convinced that any objective study of the contributing causes of change must put Christianity at the head of the list. This is to be expected when we recall

that Christian missions have been in West Africa for about a century and a quarter—the Church of England (Church Missionary Society) about 118 years, the British Wesleyans 115 years, and Southern Baptists 110 years.

As Nigeria becomes an independent nation on October 1, 1960, we can know that the Baptist witness has shaped and is shaping the thinking and political destiny of the Nigerian people. The Southern Baptist mission program has greatly helped prepare the people for independence. This contribution has been made primarily by our Baptist churches, our medical institutions, and our schools.

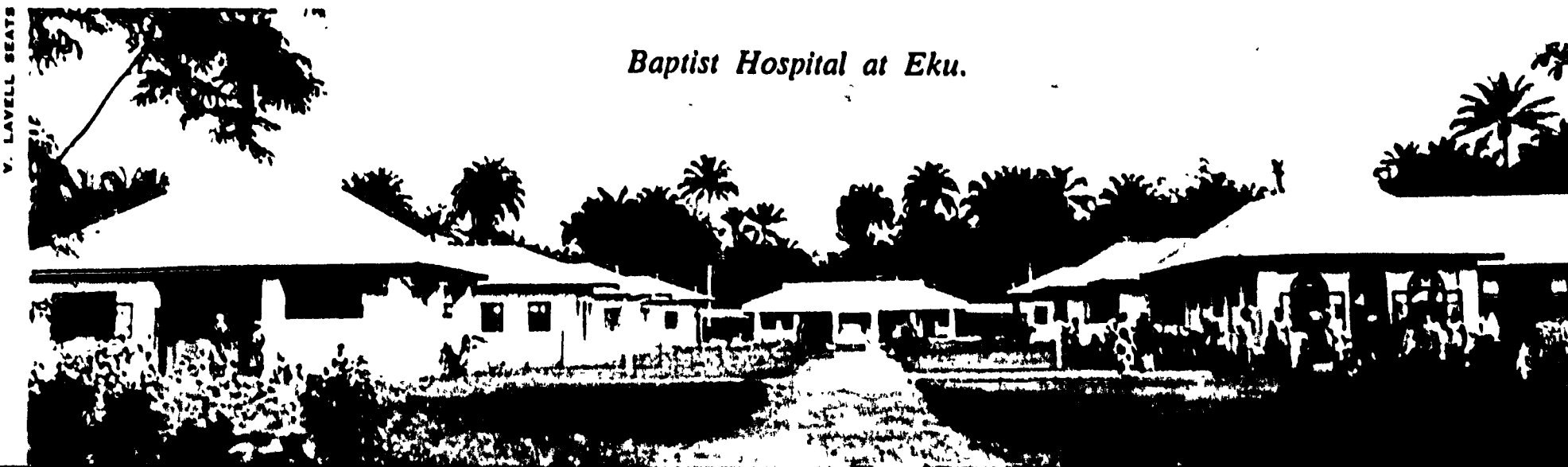
The spiritual impact of our churches on the lives of the people is immeasurably great. Because of our church policy and the practice of democracy in our churches, associations, and the Nigerian Baptist Convention, our contribution is real and lasting. Thousands of people, instead of making periodic sacrifices to unknown and unreal spirits supposedly dwelling in rocks or in trees, are now offering their lives in sacrificial living for, and are serving under, our Lord.

I recall a change in Iwo which I observed during my thirteen years with Iwo Baptist College. Near the heart of the city a main street leading to the college and mission ground makes a slight bend in order to pass a big rock on which I had, in my first years there, often seen oil and chicken blood

—the remains of pagan sacrifices. During my latter years in Iwo, I often saw a row of Junior boys sitting along the front edge of this big rock, dangling their legs and enjoying themselves. While paganism has not entirely gone from Iwo, I marveled at the boldness of these lads and at the absence of any efforts of passersby to rebuke or drive them away. One of our Baptist school teachers, a native of Iwo, informed me that a few years ago they would not have dared to be so "sacrilegious."

OUR Baptist medical institutions have also contributed to the "wind of change" blowing in Nigeria. Lepers have been cleansed in our colonies, the blind have been made to see in our hospitals, and thousands of babies have been born in maternity centers—to live rather than to die of tetanus on the cow-dung floors of huts. This contribution is not only toward an increase in population but is also a most important factor in the happiness and general well-being of a citizenry which is at the same time more Christian.

Christian education, as provided by our five hundred Baptist schools, is by no means the least contributor in these changes. A better circumstance has been provided for the forthcoming independence. In addition to being the greatest evangelistic agency we have, our schools have produced most of the men at the summit in society and government. This, indeed, is the most important contribution our mission



*Baptist Hospital at Eku.*

# HANGE

program has made in this better circumstance.

The Honorable Obafemi Awolowo, who was graduated from our Baptist Boys' High School in Abeokuta and who was the first premier of the Western Region, said that every man in his cabinet was a Christian, and that all excepting the minister of agriculture had previously been Christian school-teachers. The second premier of this region, the Honorable S. L. Akintola, is a Baptist and a graduate of our Baptist College. Under him are three Baptist ministers. Witness also the federal minister of finance, the Honorable Festus Okotie-Eboh, another Baptist.

As these lines are being written the Western Region is in the process of electing a new set of 124 lawmakers, and we have every confidence that the number of those who are Christians will be greater than those who are not.

All the above being true, you need not anticipate any fiasco as was experienced in the Congo in the morning of its independence.

At the moment we do not envision any drastic change after independence in the relationship of our Baptist Mission and the Nigerian Baptist Convention. Although a few Nigerians have "wondered out loud" whether the two organizations could be amalgamated, the majority appears to understand that because of their particular responsibilities and functions each must continue to have its identity.

For some years there have been many Nigerians sitting in our annual Mission meetings representing the Convention, and regularly appointed



V. LAVELL SEATS

*Baptist Building at Ibadan, headquarters for the Nigerian Baptist Convention and the Nigerian Baptist Mission.*

missionaries working in or near Nigeria are automatically taken in as members of the Convention. Because of this improved relationship and our Mission policy of "Nigerianizing" as rapidly as possible, we envision the continuation of each organization.

Nigerians now efficiently hold the Convention offices of president, recording secretary, treasurer, auditor, assistant education secretary, and assistant editor of the *Nigerian Baptist*.

As to our future, the prospects are pleasingly bright. The Spirit of our Lord is at work in the hearts and lives of the people. Our progress has been accelerated the past few years. We doubled the number of our schools in 1954-55 when universal primary education came to the Western Region. As missionary adviser for the Ibadan Baptist Association, I baptized more people — three hundred — last year than during any other year I have been in Africa.

AS TO the continued contribution we must make in trained leaders, our proposed Nigerian Baptist University will provide the opportunity, and it now constitutes an unparalleled attraction to the people. We must build and staff this university. Our future higher-trained pastors, teachers, and medical workers will come from its halls. The necessary indigenous denominational leaders of the required stature must come from such a denominational college.

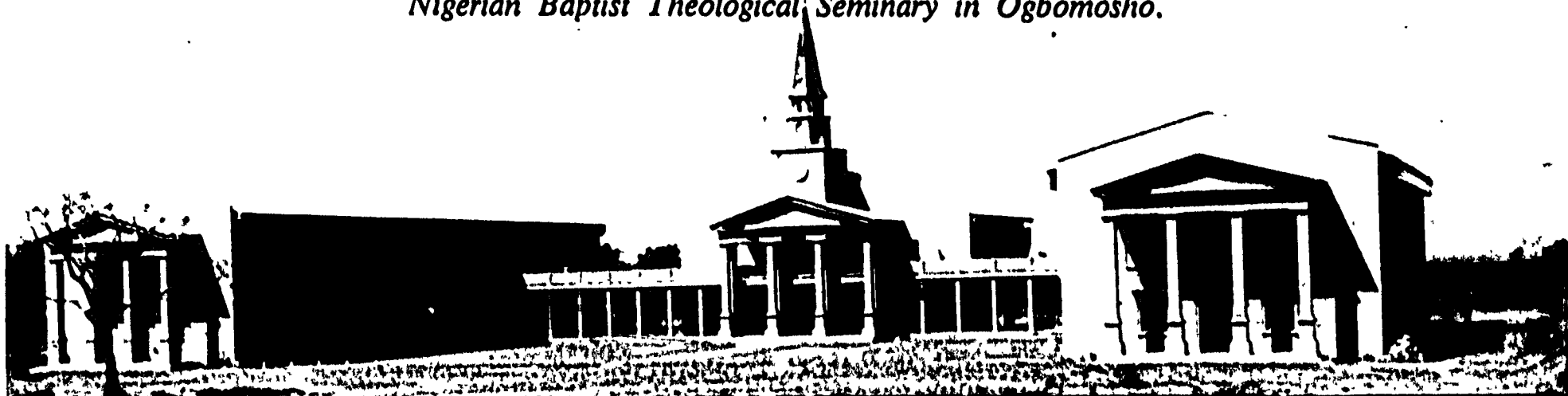
Just as the announcement of the plan for the independence of Nigeria has affected many other African countries, so will the realization of this independence. Mr. Ebenezer Williams, a columnist for the *Nigerian Daily Times* and *Sunday Times*, wrote on July 24 this year: "Nigeria needs to establish itself in Africa today as concerned with more than its own selfish ends."

And, with reference to helping the Congo Republic now, he states: "If Nigeria fails to recognize this in so far as the rest of Africa and the rest of the world is concerned, then, the hope of sunrise fades away." Even now he suggests that the Nigerian Government ought to offer twenty-five scholarships to the Congo Republic and encourage many lawyers, some doctors, and technicians to go to the aid of that country.

In addition to the above example of Nigeria's effect upon other African countries, I shall only mention that the Nigerian Baptist Convention has appointed her first group of foreign missionaries. Rev. and Mrs. F. P. Boyo and Pastor and Mrs. Badejogbin plan to sail for Sierra Leone in December.

Many countries look to Nigeria, in some ways the most favored and certainly the most densely populated country in Africa, to help and lead them. May she not disappoint them and us. And may we as Baptists never disappoint her!

*Nigerian Baptist Theological Seminary in Ogbomosho.*





# INDEPENDENCE- Threshold of Leadership

By WILLIAM M. GILLILAND

WHAT is your opinion of the political situation in Nigeria?"

This question was put to me recently by a young Nigerian and set against thoughts of the forthcoming Independence Day celebration on October 1.

My reply, based on observation of the changing political scene in Nigeria for the past fourteen years, was this: Despite conditions in other parts of Africa where self-government has been realized, I believe Nigeria stands in the unique position of having the greatest opportunity and the best chances of becoming the leading nation of Africa.

Nigeria has a fair number of highly trained and well-educated national leaders, men who have received ideas of democracy from colleges and universities in England and the United States. It is known that a large percentage of these leaders received their undergraduate training in mission and church schools and are professing Christians. Without calling names of individual nationalists, we can say with pardonable pride that Baptist missions have made their contribution to the training of these men and women.

The attitude of nationalist leaders for Christian missions can be judged,

in part, by their offer to bring back to Nigeria from the United States five retired Baptist missionaries, with all expenses paid by Nigeria's government, for the Independence Day celebrations.

What will be our position as missionaries in a new, self-governing Nigeria? I, for one, do not anticipate any radical changes in our present opportunities. We have been made to feel welcome by nationalists. Opportunities for evangelism are almost unlimited. The great need is for trained leaders in all walks of life. Our present program, as a Mission, gives a large emphasis to training pastors, teachers, and nurses and provides training also for other professions.

One wishes and prays, however, for a larger show of religious freedom in Northern Nigeria, which is dominantly Moslem.

That mistakes may occur in Nigeria's government after October 1 should not surprise us, since other world powers make their fair share of political errors. But I choose to believe in Nigeria's future — and that belief stems from the fact that Nigeria has made and is making an encouraging response to the claims and gospel of Jesus Christ.

Students outside Baptist Boys' High School, Port Harcourt,



Missionary Mary Hester Powell guides student male nurse in preparing hypodermic at Baptist Hospital School of Nursing in Ogbomosho.

## Christian Education Influences Leaders

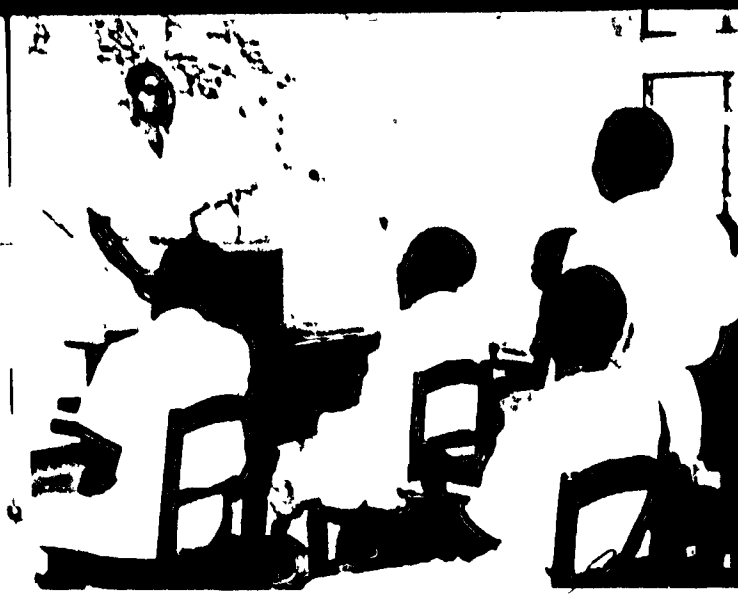
By JOHN B. HILL

BEFORE any people can intelligently govern themselves in these times they must have responsible leaders who have been well-trained and who are willing to give of themselves for the good of all. Just education will not accomplish this; it must be Christian education.

Baptists have been striving to meet this need in Nigeria for many years. We are already seeing the influence of our efforts in the field of Christian education, as the outstanding men in the government are products of Baptist and other mission efforts. Nigerian independence will no doubt be seasoned by the influence of these devoted men.

I feel that our Nigerian Baptist friends are aware that the coming independence is not synonymous with the coming of the kingdom of God and that, because of the compara-

Students receive science instruction at Baptist Boys' High School in Oyo.



Students are taught New Testament by Missionary William M. Gilliland at the Nigerian Baptist Theological Seminary in Ogbomosho.

tively few Christians among so many, they will continue to welcome us as together we strive to win their people to Christ. Naturally they will be expecting to assume greater responsibility, even as the Nigerian Mission has from the beginning sought qualified Africans to assume positions of responsibility.

As long as the government remains in the hands of responsible, intelligent men who realize the desperate need for education and medical facilities among their people, there is hope that we shall be allowed many more years to work and witness in an independent Nigeria.

Because of Nigeria's size and her thirty-three million people, it is sure that she will stand among the most powerful of African states. We can but hope that it shall become a model for others because of the Christian influence.

Missionary Eva Sanders teaches midwives at Baptist Welfare Center, Ire.



# EVANGELISM- Preparation for Freedom

By WILLIAM R. NORMAN, JR.

IN MANY parts of Nigeria the dignity and worth of the individual has been made evident through the preaching of the gospel. The equality of all men in the sight of God has been proclaimed. These facts have no doubt had their influence in shaping the desires of the people of Nigeria for self-government.

Our Mission along with other Christian missions has, through the years, presented Christ. Because of those who have turned to him, the general ethical and moral standards of this land have been lifted. Inter-tribal fears and prejudices have been reduced. Those customs and practices which are detrimental to the good of the

country have been lessened under the influence of Christianity. These things will contribute toward the formation of a good government.

The Baptist Mission in Nigeria has placed prime importance upon developing indigenous churches with indigenous leadership. Today, almost without exception, all of our pastors are Nigerians. The most important places of leadership in our Convention are in the hands of Nigerians of whom we are justly proud. As a result of this policy our own work has gone forward and the leadership of this new nation will be strengthened.

Because of the high degree of cooperation and understanding already existing, I believe this relationship will continue in the same spirit.

The prospects of future work in Nigeria, generally speaking, are good. However, there is the possibility of a Moslem-dominated government bringing more pressure on Christian missions. This is especially true in the north. For this reason it is desirable that we take advantage of the doors now open to the gospel.

Quite likely Nigeria will assume the dominant role of leadership among the independent African nations and will have a strong influence upon those seeking independence.

## Women Strengthen Work

I am convinced that Nigeria will be a leading nation in Africa. I speak authoritatively on this from the standpoint of the women. Twelve countries make up the Baptist Women's Union of Africa, and Nigeria is definitely the leading force. Letters come from all parts of Africa asking our women to take the lead in bringing the Baptist work in Africa into a fuller and stronger organization.

—NEALE C. YOUNG

Erushu Baptist Church and School.



# Fruits of Education and Evangelism

By SUSAN ANDERSON

A FEW Sundays ago I attended the memorial service for the late father of the principal of our Baptist Girls' School in Abeokuta. The service, conducted by Rev. Agboola of Abeokuta, was held in the home town of the family about thirty-five miles from the city.

The church was full and many stood outside. Quite a few influential persons attended, and many elderly people, friends of the deceased, sat inside the church. Even a foreigner could tell by their dress that some were adherents to non-Christian religions. Would the preacher, I wondered, direct his message to the "important" educated persons, some holding positions of authority in the government, or to the ignorant, uncultured heathen? Led, I believe by the Spirit, he gave effective messages to both.

Leaning across the pulpit in a friendly, informal way, he asked the indulgence of the congregation as he addressed himself first to the bereft family. Beginning with the oldest child, he asked her to stand. Briefly, and interestingly, he sketched her life: A graduate of Idi-Aba Primary School and Baptist Women's Training College in Abeokuta; one-time president of the Woman's Missionary Union of Nigeria and representative to the Baptist World Alliance when it met in London; married to one of our senior evangelists.

Then the son stood, a graduate of our Iwo Baptist College and now principal of the largest boarding school for primary girls in Nigeria. The next child stood. She, too, is a graduate of Idi-Aba and holds degrees from the University of Louisville (Kentucky), and from Carver School of Missions and Social Work. She, with her husband, Dr. Emanuel A. Dahunsi, is connected with our Nigerian Baptist Theological Seminary.

The youngest then stood. After graduating from Idi-Aba, she taught there for a few years and then had a year's study in England. She has left the Baptist fold and married a Methodist teacher, but she is a strong witnessing Christian, working for the government as a school supervisor.

When the last one sat down I thought, "What greater memorial could any man wish than to be remembered as the father of such a family of children! And what a panoramic view of the fruits of Christian education!"

Then began the sermon, an evangelistic message so simple, so earnest, that it could be understood and could give hope to any hungry heart, no matter how unschooled. The service was closed with an invitation to any who would accept Jesus as Saviour. Five elderly women, one man, and two boys went forward, but still the preacher pleaded for others to come.

As he led the closing prayer, Mrs. J. C. Pool, who was standing near the aisle, touched my arm and whispered, "Look." Two more elderly women were going up, the beads high on their necks denoting the heathen religion to which they belonged. Later I learned that one of our young women

teachers who had gone with us to the service had noticed the disturbed condition of the women and had gone to talk with them. They had wanted to go up but could not believe that the invitation was really for such as themselves. She assured them that it was.

After the service, during our lunch, Mrs. Pool remarked, "Just suppose that Christ had not been given to that family!" Then she added, "And suppose the children had not been given a Christian education." Yes, what a loss it would have been to themselves, to their community, to the Baptists in Nigeria, to Nigeria, and to the cause of Christ.

MUCH is being said and written in the Southern Baptist Convention about the relative values of evangelism and education in our Nigerian Baptist Convention and Mission. Some who have paid much-too-short visits among us have gone home and spoken and written with some presumption, we think, against the money, personnel, and time being invested in education and are advising that we begin to major in evangelism and curtail our educational work. With this recommendation in mind, I tried to find out the part played by each of these—evangelism and education—upon the members of this family, and this is what I learned:

Years ago, the mother was won

*Missionary Bettye Jane Ewen teaches sewing at the Idi-Aba Baptist Girl's School in Abeokuta.*



V. LAVELL SEARS



*Administration Building, Baptist*



Girls' School, Abeokuta.

from her heathen religion to faith in Christ by an associational missionary, a young man who had been graduated from our old college and seminary in Ogbomosho. She was a wise woman and ambitious for her children, and she quickly recognized that schools were a by-product of Christianity.

Her husband, a devout believer in his heathen religion, wanted no part in the new trend toward education, but through the help of the associational pastor she was able to find missionaries, who were willing to help in the education of her children. One by one they entered our Baptist schools, and each one was converted while in school. Years later, through the influence of his children, the father was won to Christ.

Which played the major role in this little story—evangelism or education? Perhaps it is like answering the question of Dr. Mullins: "When John Smith comes through the door, which comes first, John or Smith?" But this I know: If I were given a million dollars to spend in Nigeria, I would spend it on Christian education. And if I had another million, I would spend it on medical missions, for the main purpose of a Christian school or a Christian hospital is to win the students and patients to a saving faith in Jesus Christ.

Without doubt, I would say that the greatest contribution that our Baptist Mission, or any mission, has made toward getting the people ready for independence has been winning boys and girls to Christ and giving them Christian education.

One of our former students, now a teacher, said to me recently: "Please, ma, just look at the Sunday school lessons we have been studying in the past quarter. There we have seen the kind of rulers we don't want; we see the kind that God wants a country to have—rulers who will serve and not oppress their people. We know that we vote them into office and that it is our business to put in the right kind of men. We have learned enough to know something about our duty as Christian citizens of our country."

# CHRISTIAN YOUTH —

## a sure foundation

By EMANUEL A. DAHUNSI

This article by Dr. Dahunsi, a professor in the Nigerian Baptist Theological Seminary at Ogbomosho, appeared in "Building for Tomorrow," a booklet published by the Christian Council of Nigeria in commemoration of the nation's forthcoming independence.

**Y**OUNG PEOPLE are poised between two civilizations, between two worlds—the old and the new. Old values have been abandoned and the new values have not been able to fill the vacuum. Youth are unable to see their way clearly. They lack definite standards of character and behaviour and feel insecure.

School education is of vital importance, but something more deeply rooted is needed if young people are to "grow in stature and in favour with God and man—unto a perfect man, unto the measure of the stature of the fulness of Christ."

The day schools which have been the traditional agency upon which the church has depended for service to her youth are all over Africa being taken over more and more by governments. Churches are aware that they must turn more forcefully to voluntary church-centered youth work if they are to reach, win, and hold their youth for Christ.

Most of the youth organizations of Nigeria are adaptations of British or American youth organizations.

One of the earliest youth organizations was the Girls' Guild, first started in Nigeria about fifty years ago by the Anglican Church, as a



Student presides over RA meeting at Baptist Boys' High School in Oyo.

Bible study group for young people. Not long after, an organization for Baptist young women and girls was organized in Ogbomosho by Dr. A. Scott Patterson, called "Egbe Mimo" (Purity Society).

Soon other Baptist groups grew up—for boys and girls up to twelve years of age, the "Egbe Irawo" (Little Stars) for older children, the Royal Ambassador groups, and the Girls' Auxiliary. The Woman's Missionary Union, which includes the youth organizations of Sunbeams, Girls' Auxiliary, and Lydias (young business women) celebrated its fortieth anniversary in 1959. This Union has always stressed growth in prayer, Bible study, stewardship of life and money, personal soul-winning, and improvement of the local community. There are about six hundred young people's organizations with a membership of over fifteen thousand.

But the oldest youth organization in the history of the Church is the Sunday school. The first Sunday school in a Baptist church in Nigeria was opened January 22, 1854, by Mrs. Thomas Jefferson Bowen with ten pupils. In Baptist churches alone there are approximately nine hundred Sunday schools with an enrolment of over forty-five thousand which seek to reach not only children and young people, but adults, that all may know the Word of God. Other denominational groups also are stressing Sunday school work in their churches. In the April, 1958, meeting of the Christian Council of Nigeria, it was stated that Sunday school work is our priority need.

The nation can be no stronger than the foundation upon which it builds. Younger people trained in moral integrity and capable of taking responsibility, and who have put God first in their lives, are the only sure foundation upon which to build the new Nigeria.





First Baptist Church of Lima, Peru. Bible school building.

**F**IRST Baptist Church of Lima, Peru, has experienced a continuing revival since January of 1959. There has been a spirit of unity of purpose which has made it possible for God to convict of sin and to save the lost. The members have been amazed to see God working in their midst with such power.

The church was organized on November 20, 1952, through a deep conviction that a Baptist church should be located in the heart of downtown Lima. This capital city of Peru has more than a million inhabitants and is one of the most progressive centers in all of Latin America. The beginning years of the church were fruitful and the future looked bright.

However, it was not long before the "spiritual hosts of wickedness in the heavenly places" began to bring hardships and persecution upon the faithful group. But God has never promised that his followers would have an easy task. Jesus used such terms as "take up your cross," "deny yourself," and "lose yourself." When God's people are called upon to suffer, they begin to depend upon him for strength and power.

When the cloud of darkness passed, the light of God brought rich blessings. Through severe trial, the church had been brought to maturity. It was now ready for added responsibility and power. In September of 1957 the church was introduced to a new program of activities which the members enthusiastically put into effect.

It soon became necessary to find larger quarters. A large, attractive building was rented on one of the principal avenues of downtown Lima, and a better location could not have been discovered. It fit every qualification that could be desired of a downtown church property. God very evidently had directed the church to it.

# A Continuing REVIVAL

BY CHARLES W. BRYAN



*Soul-winning is the topic of study and planning by the deacons at a meeting with Missionary Bryan, pastor of the rapidly growing downtown church.*



*The Abelardo Aristas are all active in church life. Sr. Arista is a deacon and his wife is WMS secretary.*



*Missionary Charles W. Bryan, pastor of First Baptist Church, preaching.*



*Antonio Mena, teacher of one of the men's Bible classes, worships in an evening service with his wife and daughter. All three have been saved within the past two years. Sr. Mena was a delegate from Peru to the Tenth Baptist World Congress in Rio de Janeiro, Brazil.*

On January 31, 1959, the church home was dedicated, with Dr. Frank K. Means, the Foreign Mission Board's secretary for Latin America, bringing the principal address.

The new building made possible an even larger program, and God began to reward a faithful group of people who had dared to serve him through trial. God blessed First Baptist Church of Lima by means of its evangelistic program, along with Baptists around the world who placed special emphasis on evangelistic efforts during 1959. The program was much the same as that of fellow Baptists in other parts of the world. It included four points:

- Evangelism through the Sunday school. One Junior teacher won all of her pupils to the Lord during the year.
- Evangelism through the Training

Union, which was used as a soul-winning clinic for all of the church members. Thus, they prepared themselves to serve their Lord and his church.

- Evangelism through the preaching services. The Sunday morning and evening services, both, were designed to win the lost. Opportunity was always given to accept Christ as Saviour. Decisions were made in almost every service during the year.

- Evangelism through personal work. Special classes were taught in soul-winning, and the members became more concerned about reaching the lost.

In sixteen months the church had already seen more than three hundred professions of faith—more than three converts for every member. The New

Testament program of evangelism always produces results.

All departments of the church experienced phenomenal growth, and all of the organizations have more than doubled in attendance each year since 1957. A Woman's Missionary Union was organized with all of its departments, and a new mission point was established in Callao, the nation's principal port city. The spirit of evangelism continues to penetrate the church's entire life.

First Baptist Church is reaching and attracting many professional people such as doctors, lawyers, teachers, engineers, and accountants. This has helped to bring stability and financial strength, and the budget has more than doubled each year since 1957. But people from every social level feel welcome and are blessed by the atmosphere of worship and the friendly fellowship in the church. The niece of the president of Peru made a public profession of faith in one of the services, and at the same time an extremely poor man gave his life to the Lord.

In God's program of redemption there is a place for all men. First Baptist Church is carrying out that program in the heart of downtown Lima, for its message is directed to the heart of everyone. The prayer of its members is that God will continue to lead and bless them and make the church a continuous lighthouse of salvation for the millions in darkness in Peru. Will you pray for us?

*Sunday school teachers visit absentees and prospects each week. Here they are taking cards of members who were absent the previous Sunday.*



# EARTHQUAKE...

## Ordeal of faith

By VIRGIE RIDDELL

PHOTOS BY GERALD RIDDELL

**E**ARTHQUAKES sometimes have two sides to them.

Sharply at 6:06 A.M. on May 21 we were suddenly awakened with our bed and whole house rocking, which continued for an extended time. Immediately we recognized what it was and marveled at the power of it.

Within a half hour we had news by telephone that Concepcion, about 140 miles northwest of us here at Temuco, Chile, had been the center of the quake and that there was much destruction. By noon Gerald, another missionary, and a Chilean Baptist were on their way in the pickup to see about our fellow missionaries at Concepcion and to bring out some of the people from there. When the quakes start they are known to continue, and Concepcion has always been the danger spot.

I casually asked Gerald what pre-

cautions I should take should we have any serious trouble in Temuco. He suggested a few things, but neither of us really thought of having to resort to them.

All that day, Saturday, the earth continued to tremble intermittently. The next morning at 6:30 another serious quake struck. Nevertheless, Jimmy and Joe (two of our sons) and I went on to Sunday school and church as usual. After lunch we noticed more tremors, and they were coming more closely together.

In the afternoon at the church, I was teaching the Sunday school lesson (on the Model Prayer, appropriately) when another violent shock occurred. We paused for a moment, but the class was quiet and almost everyone was in silent prayer. Then, about five minutes later, the biggest one of all came and lasted four full minutes.

Wood siding is replacing the masonry damaged by the May 21-22 quakes at the Colegio Bautista in Temuco.

There is no way to describe one's reactions. Our children's class was led by their teacher in the Lord's Prayer over and over, and our women's class members quietly kneeled in their places and prayed. Outside, people had run into the streets for fear of falling buildings, but mostly just in panic, for they had no faith.

The quakes sometimes caused buildings to crack and then two sections to crash upon each other. I noticed electric wires popping like jump ropes.

I went to see about our house as soon as possible, for I had left fire in the heating system and in our fireplace. Upon arrival, the boys and I opened the door to chaos. Pictures, books, crystal, dishes, and jars of canned fruits and vegetables lay in

heaps. Three chimneys had fallen, and all furniture was shaken out of place. Drawers and doors hung open, and tile off the kitchen walls lay in the floor. Water and lights were off, and no one knew for how long. But for some reason we felt at peace.

That was the Sunday after the summit collapse in Paris, and people here were thinking in terms of an international fiasco. But we had been playing a recording of Marian Anderson singing "He's Got the Whole World in His Hands," and that song kept ringing in my ears. It certainly was at variance with the idea of international leaders being in control of everything. To be honest, the earthquake was an occasion to praise God, the all-powerful One who could make the mountains smoke and shake.

That night we had our service by candlelight, and the church was full, even though the tremors continued almost constantly. I had been asked to sing and, in keeping with the theme, had selected "I'm a Child of the King." I feel that I have never sung a song more meaningfully.

Wondering where and how Gerald was, the boys and I came home to try to protect ourselves against another quake predicted for 11:00 P.M. Just as we reached the house, Gerald turned the corner. He had heard news an hour and a half out of Temuco that the whole town had been destroyed. Fortunately, this report was not entirely true, and when he saw us safe, you can guess what a joyous homecoming that was!

Our thanksgivings at meal time took on a new meaning.

"What can we do for Chile?"

## The Need Goes On

From a report by Frank K. Means

PHOTOS BY GERALD RIDDELL

**S**IXTY Baptist churches and two-thirds of Chile's Baptists are located in the wide area shaken by earthquakes and punished by tidal waves in May.

Church buildings constructed of wood withstood the numerous quakes better than masonry or reinforced concrete buildings, and those left standing were used to provide sleeping quarters for the homeless. Food, clothing, pure water, and medical supplies soon became very scarce. Gasoline was hard to get, and many roads became impassable. The government quickly restricted travel by unauthorized persons. The Colegio Bautista in Temuco was soon feeding one hundred people twice a day. Government officials later asked the Colegio to house two hundred refugees.

Help was not long in coming. Our government responded magnificently with more than nine hundred tons of relief goods and hundreds of personnel. Two field hospitals were set up. Tents were flown in from Panama.

From Argentina the missionaries cabled to inquire: "What can we do for Chile?" A similar cable came from missionaries stationed in El Paso, Texas, who once served in Chile. A cable from Dr. Baker J. Cauthen offered \$7,500—all the relief funds the Foreign Mission Board had on hand—as well as additional help as it might become available.

Damage to Baptist work was estimated conservatively at \$100,000. This estimate was based upon actual visits to the affected areas. The full amount is needed—and soon—if Baptist work is to be rehabilitated.

Chilean Baptists are still optimistic, although they know the days ahead will be difficult. Many have lost their homes, church buildings, and means of livelihood. It will be some time before the jobless can be re-employed. In the meantime, Southern Baptists can help Chilean Baptists through these difficult days.



An evangelistic tent is set up on the grounds of Second Baptist Church in Valdivia where a building under construction was damaged by the earthquakes. The unfinished building will have to be completely rebuilt.

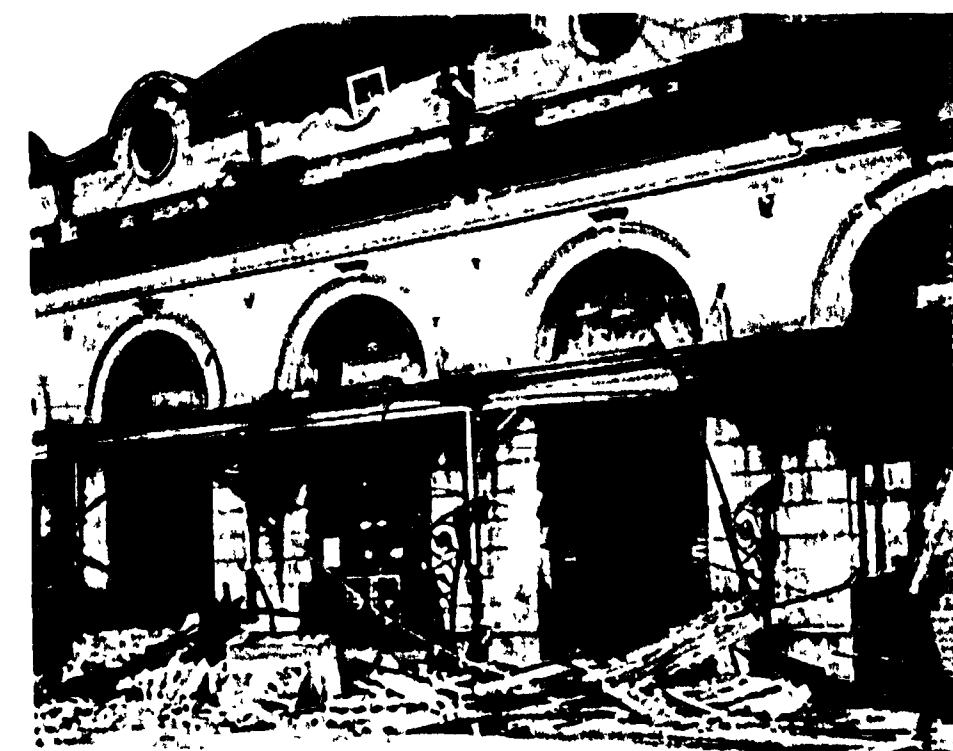


A Baptist family stands on the ruins of its Valdivia home. The mother was taken unhurt from the wreckage.



LEFT: Pastor E. Rios of Temuco's First Baptist Church in front of his damaged home with his son.

BELOW: Earthquake havoc to Temuco rail station.





*Teachers Training*

# "DO IT YOURSELF"

**D**O IT yourself" was the theme of the second refresher course for teachers in the Baptist schools of Southern Rhodesia, held at Rimuka Baptist Church in Gatooma.

Believing that pupils remember 70 per cent of what they do, 50 per cent of what they see, and only 30 per cent of what they hear, Missionary Mary Brooner stressed dramatization and visual aids in teaching the Bible. Some of the teachers enjoyed acting the story of Peter and Cornelius. And, as the sixty-five teachers participated in physical training they learned that it could be fun and not drudgery.

Children in America learn how to "make things" and use scissors at an early age. But block printing on the backs of old Sunday school lesson sheets with pieces of pumpkin was a new idea for these teachers. If the pupils are half as amused as the teachers were with paper folding and cutting, arts and crafts are now a popular subject in the schools.

All Africans love music. The scheme books stress the teaching of staff notation, but the teachers knew only sol-fa syllables. So, Mr. O. J. Lawton, a government school inspector, was asked to come and teach a series of lessons on staff notation.



*TOP: Block printing with pieces of pumpkin was a new idea for the teachers at the Rhodesian conference.*

*ABOVE: Africa Nyathi, a new teacher, and his mother, Mrs. J. N. Nyathi, a teacher for many years, discuss the latest instruction aids with Missionary Marion G. (Bud) Fray.*

*LEFT: A series of lessons on staff notation was taught by a government school inspector, O. J. Lawton.*



THE COMMISSION



BY MARY-ELLEN GARRETT

# RSELF"

PHOTOS BY GERALD S. HARVEY

What a thrill it was to have both a mother and son at the conference! Africa Nyathi, the son of our first Baptist pastor in Southern Rhodesia, began teaching this year alongside his mother, Mrs. J. N. Nyathi, who has taught for many years.

On the conference evaluation sheets the majority of the teachers stated that the devotionals led by Missionary Bud Fray were a greatly helpful part of the program. "The life of Samuel in comparison with the teacher's life has done much good to me," wrote one. Another commented, "The Bible teaching has shown me the way to live as a Christian teacher."

These evaluations were answers to the prayer of the Mission Education Committee in planning the program, that the conference might improve the standard of work in our Baptist schools and that our teachers would teach through their Christ-like living.

*TOP: Folding and cutting paper in various designs amused the teachers.*

*CENTER: Hula hoops, a former fad in the U. S., were used to stress the value of proper physical training.*

*RIGHT: The story of Peter and Cornelius was enacted by the teachers as part of the program on visual aids and dramatization, directed by Missionary Mary Brooner.*

October 1960



# FOREIGN MISSION NEWS

## General

### 1,459 Missionaries

The Southern Baptist Foreign Mission Board at its meeting in September appointed nine missionaries and re-appointed Rev. and Mrs. Harold P. Reeves for Thailand, bringing to 1,459 the number of active missionaries.

### Miss Gruver Named HMB Editor

ATLANTA, Georgia — (BP) — Miss Kate Ellen Gruver, children's book editor for Broadman Press and former missionary in Palestine (now Israel), has been named book editor for the Southern Baptist Home Mission Board in Atlanta.

Miss Gruver, since 1952 with the Broadman Books Department of the Southern Baptist Sunday School Board in Nashville, Tennessee, will edit the graded mission study books, teachers' guides, and tracts published by the Home Mission Board.

From 1938 to 1950 she served as a missionary in Palestine under the Foreign Mission Board. Much of her work was in Nazareth and surrounding area, where she helped to establish a full-graded elementary school. During this period she also helped to found the George W. Truett Children's Home in Petah Tiqva and served as its superintendent for five years.

## Southern Rhodesia

### Mission Marks 10th Anniversary

The tenth anniversary of Southern Baptist mission work in Central Africa was celebrated with a dinner in Gwelo, Southern Rhodesia, on July 21, during a called meeting of the Baptist Mission. Main speaker was Dr. H. Cornell Goerner, the Foreign Mission Board's secretary for Africa, Europe, and the Near East, whose visit in the area prompted the Mission meeting.

The mission program, which began in Southern Rhodesia with the appointment of Rev. and Mrs. Clyde J. Dotson in 1950, spread in 1959 to Nyasaland and Northern Rhodesia, the other countries in the Central African Federation, with the sending of two couples to each. The Mission staff grew from the two in 1950, to twelve

in 1953 when the Mission was organized, and to fifty-seven now under appointment for the three countries.

The missionaries looked at accomplishments of the ten years and laid plans for future advance. Evangelistic work is being done in seven urban and three rural areas. Educational work includes the African Baptist Theological Seminary, which offers a three-year course for pastors and a one-year course for their wives, and primary schools in four urban areas and on the Sanyati Reserve. Plans call for schools to be opened on the Gokwe Reserve.

Medical work is centered in the Baptist hospital at Sanyati, with clinics being held at Gokwe. Construction will begin soon on a new women's ward for the hospital. Good will center work was begun in Salisbury last year.

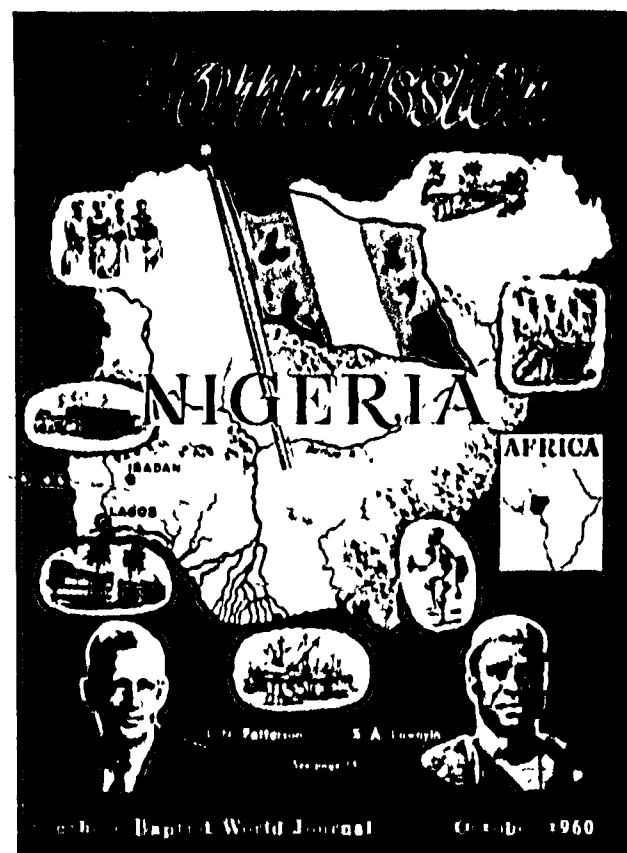
The Mission also laid the foundation for strengthening publication work by asking Rev. and Mrs. Logan C. Atnip and Rev. and Mrs. Samuel L. Jones to become the first missionaries to give full time to this program. They will be headquartered in Bulawayo in office space leased from the Rhodesian Christian Press, which will handle most of the printing.

Through the direction of its publications committee, the Mission has been printing weekly Sunday school lessons for three age groups and weekly Woman's Missionary Union programs and mimeographing weekly programs for Girl's Auxiliaries, Royal Ambassador chapters, and Sunbeam Bands. Several tracts have also been printed. The work is expected to be expanded soon from three languages to four.

## Nigeria

### TV Station Shows Baptist Films

The Nigerian Baptist Convention is sponsoring the showing of six Southern Baptist films over the first television station Africa, opened recently in Ibadan. Missionary John E. Mills, secretary of missions and evangelism for the Convention, requested the programs in "The Answer" series, produced by the Baptist Radio and Television Commission, for monthly showings.



**THE COVER:** Nigeria gains independence from Great Britain on October 1. With typical scenes clustered around a topographical map, the Nigerian flag flies over the new, free nation. The green represents unity and peace. Pictured at the bottom are two leaders of Baptist life, which has exerted great influence in preparing the nation for purposeful independence. Rev. S. A. Lawoyin, pastor of First Baptist Church, Ibadan, is president of the Nigerian Baptist Convention; Rev. I. N. Patterson serves as secretary-treasurer of the Nigerian Baptist Mission and general secretary of the Nigerian Baptist Convention. The Baptist Building, housing Convention and Mission offices, is pictured at Ibadan. Shown at Lagos, the nation's capital, is the present House of Representatives building, home of Nigeria's main governing body. Drawings are by Sam L. Robinson.

## Tanganyika

### Nation Lauds Medical Missions

DAR ES SALAAM, Tanganyika—(RNS)—Christian medical missions in Tanganyika were lauded for their contributions to the country's welfare during the past year in a report released by the Ministry of Health Services.

Citing the rapid growth of medical missions, the report said that two hospitals were completed—one at Bukumbi in the Mwanza District of Tanganyika by the Roman Catholic White Fathers, and the other at Mbeya by the Southern Baptist Convention.

## Japan

### *Yokota Church Organized*

Kanto Plains Baptist Church was organized July 24 just outside the U. S. Air Force base at Yokota, thirty miles west of downtown Tokyo. As the outgrowth of a Baptist military fellowship started two months earlier, the new church will minister to military personnel in the community and also to Japanese.

A people-to-people program directed by Missionary Worth C. Grant, who was called as pastor, had increased attendance from the original thirty-five members of the fellowship to about 230 by the Sunday before organization. They were challenged to give their best to Christ by Dr. Winston Crawley, Orient secretary for the Foreign Mission Board.

The church has bought a site for a modern building, and construction will begin soon. Another project was a recent area-wide crusade, with brothers Dick and Bo Baker, a musician-preacher team from the States.

Assisting in the formation of the church, in addition to Mr. Grant, were Pastor Milton E. DuPriest of the sponsoring Tokyo Baptist Church; Dr. George H. Hays, Japan Baptist Mission treasurer; and representatives of the Japan Baptist Convention, the U. S. Air Force, and the Japanese community at Yokota.

## Taiwan

### *Baptists Meet; Send Missionary*

Victory set the tone of reports to the Taiwan (Formosa) Baptist Convention in its seventh annual meeting in July, and speakers stressed world vision to the 102 messengers from the twenty-four churches and forty-five chapels who gathered in Taipei.

A high light of the past year for the Convention was the sending of its first foreign missionary, Pastor Mu Hong Rei, who was appointed for Thailand in May.

A prospect for the next year is the likely addition of the offshore island



*Rev. Roland Chang (right), Taiwan Baptist Convention president, congratulates Pastor Mu Hong Rei at his appointment as a missionary to Thailand.*

of Quemoy, five miles from Red China, to the present three areas of home mission work. Several churches in the Convention are now supporting a Baptist chapel and pastor on the island, but an appeal was made for the Convention as a whole to assume support.

The Convention adopted a budget of about \$8,475, the highest in its six-year history, and elected Pastor Paul Hsieh of Taichung Baptist Church as chairman.

Three new churches were organized during the year, raising the total to twenty-four, with about eight thousand members.

## Hong Kong

### *College Graduates First Class*

Sixty-six students were graduated from Hong Kong Baptist College July 12 in the four-year-old school's first commencement exercises. They had completed work in civil engineering, sociology, mathematics, science, business administration, foreign languages, and literature.

Dr. W. R. White, president of Baylor University, Waco, Texas, delivered the commencement address. Professor George A. Carver, of Carver School of Missions and Social Work at Louisville, Kentucky, who taught at the school during the past semester, preached the baccalaureate sermon.

Dr. White also gave commencement addresses for three Baptist middle (high) schools in Hong Kong: Pui Ching, Pooi To, and Henrietta. In addition, he spoke in Hong Kong

Baptist churches, in a conference for Baptist teachers, and in two of Hong Kong's four Rotary clubs.

Three professors of Hong Kong Baptist College later left for teaching and study in the United States.

Rev. James Mau, professor of religion and Chinese and director of religious activities, will serve as an exchange professor at Baylor University for the 1960-61 session, the first teacher in such a capacity from the college. Dr. and Mrs. W. J. Wimpee of Baylor will teach and give administrative assistance in Hong Kong during the year. Also pastor of Northpoint Baptist Church, Mr. Mau first flew to Rio de Janeiro, Brazil, to represent the PEN Club of Hong Kong at an international convention.

Librarian C. W. Leung will attend graduate school at Louisiana State University at Baton Rouge to work on a master's degree in library science. He has also taught English at the college for the past three years.

Biology Professor C. S. Ng attended a summer institute at Rutgers University, New Brunswick, New Jersey. His trip and study were sponsored by the Asia Foundation, National Science Foundation, and Rutgers.

### *Sunday School Meeting Planned*

The Foreign Mission Board voted at its July meeting to join the Hong Kong Baptist Association and the Hong Kong-Macao Mission in sponsoring a Sunday school clinic and enlargement campaign in March, 1961. Leaders from the Baptist Sunday School Board will participate.

## Spain

### *Forward Program Aids Church*

Stewardship of life, time, and money resulted when the Baptist church in Albacete, Spain, tried an adapted form of the Forward Program of Church Finance.

Eight people publicly professed Christ as their Saviour during the campaign. The church members promised 1,200 hours of personal work monthly, in addition to attendance at worship services, and pledged a 75 per cent increase in offerings, despite a severe national economic crisis.

"During these long years the Baptist churches of Spain have been wondering when circumstances would offer new opportunities for solidifica-

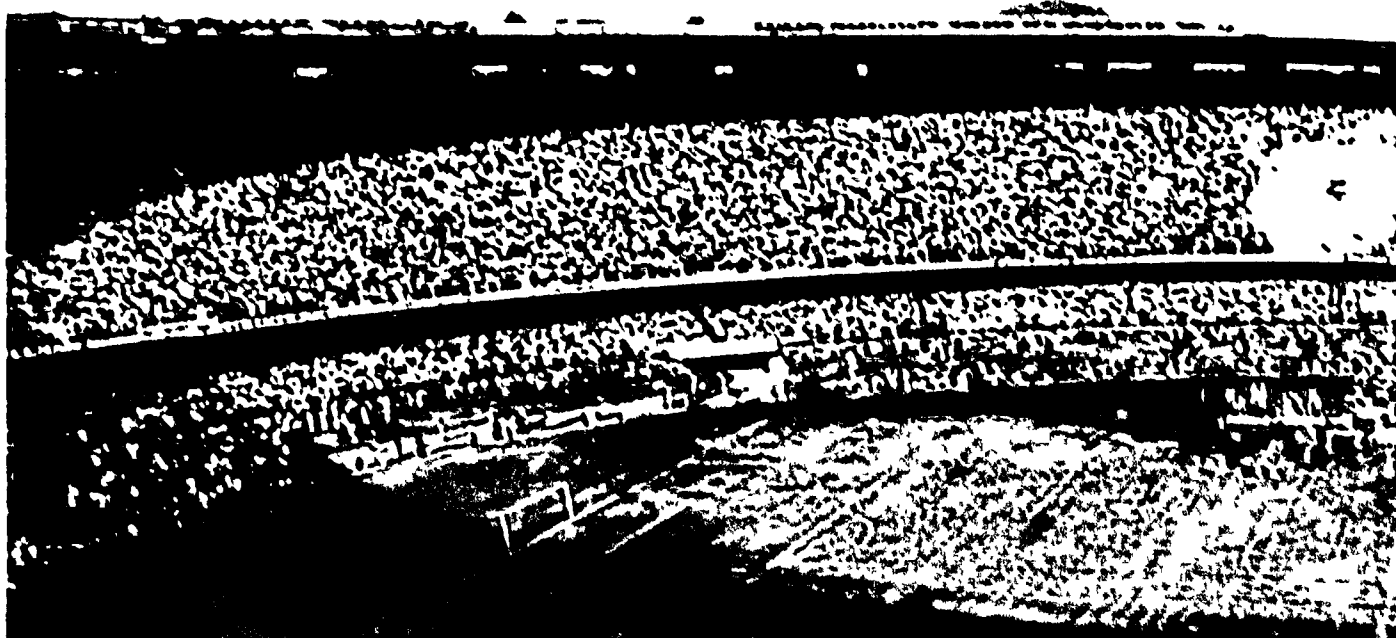
*(Continued on page 26)*

More than 150,000 persons attended the climactic Maracana Stadium to hear Dr. Billy Graham. T



Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board, talks with Dr. William R. Tolbert, a newly elected vice-president of the BWA, president of Liberian Baptist Missionary and Educational Convention, and vice-president of Liberia.

MAZOLA



## Rio—Baptists' B

By GENE



LINHARES

Dr. W. C. Smalley of Canada quotes Philippians 2:5, the Scripture of the Congress theme, at the Roll Call of Nations. Retiring BWA President Theodore F. Adams (left), of Richmond, Virginia, presides.

**D**RAMATIC evidence that the Tenth Baptist World Congress in Rio de Janeiro, Brazil, will go down in history as one of the greatest missionary movements of all times was seen in the reports coming in from all areas of Rio following the closing meeting. Churches reported a marked increase in attendance and welcomed many a visitor who had entered a Baptist church for the first time.

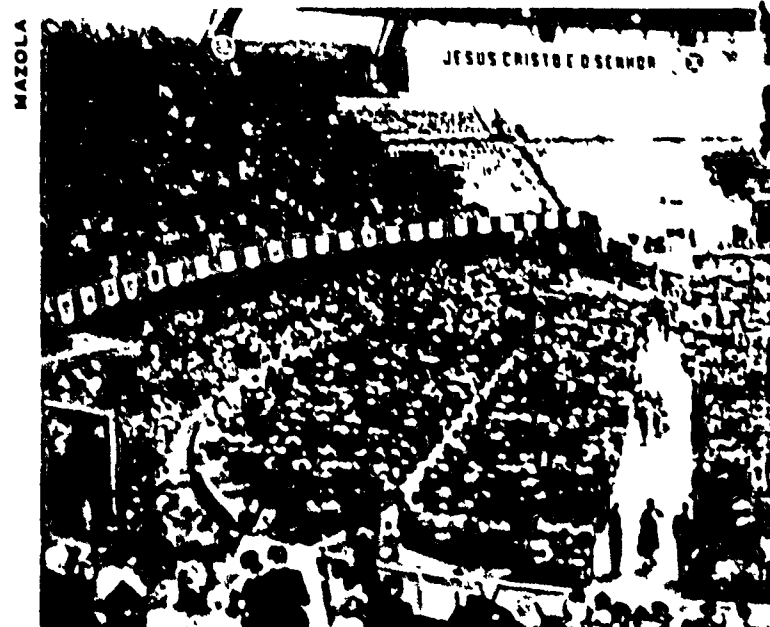
Among these visitors was a leading Rio businessman who had been won to Christ by an American pastor. Hundreds attended who had professed faith in Jesus after Billy Graham preached to more than 150,000 people in the huge Maracana stadium on July 3.

People of all walks of life were talking enthusiastically about the most impressive religious gathering ever witnessed in Brazil. Three national magazines gave from six to eight pages to the Baptist meeting.

There was every reason to believe that results of this, the greatest and most missionary Baptist World Congress, would continue to be felt not only in Rio but in all of Latin America. Delegates had distributed thousands of evangelistic tracts. They had visited mission stations and bought more than seventeen thousand slides on mission

**LEFT:** Nigerian ladies take part in a Congress program. Brazilians were greatly impressed by the fact that people of many races participated.

**RIGHT:** Missionary Edgar F. Hallock, chairman of the local arrangements committee, assists Dr. Billy Graham before the closing rally.



Twenty thousand persons crowded into R witnessing the Roll Call of Nations and h Adams' address. The choir, of about two



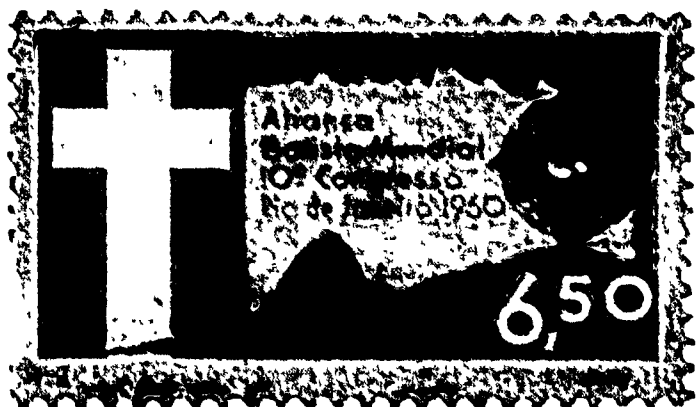
rally of the Tenth Baptist World Congress in Rio's  
the two-thousand-voice choir is seen in the center.

# Biggest Meeting

H. WISE

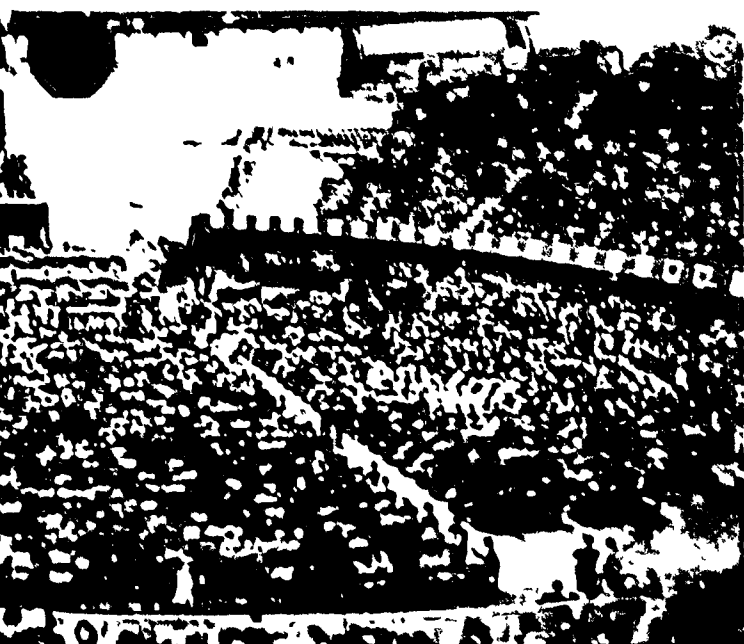
work in Latin America to show in their churches. The Congress would be featured on a major television network in the United States, and films and recordings would be released, making it possible for Baptists in many nations to see and hear the meetings' high lights.

As evidence showing the impact of the Congress continues to mount up, it seems entirely possible that Dr. Gaines S. Dobbins' evaluation will prove to be completely realistic: "I believe this meeting can mean a major breakthrough in our world Baptist witness."



Brazilian commemorative postage stamp.

io's Maracanazinho for the opening session,  
earing retiring BWA President Theodore F.  
thousand voices, sang throughout the week.



LEFT: Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board, preaches the Congress sermon, interpreted by Dr. Joao F. Soren. RIGHT: Three national magazines devoted six to eight pages to the Congress, and major newspapers published news and feature stories regularly.



Dr. Josef Nordenhaug, former president of Baptist Theological Seminary in Ruschlikon-Zurich, Switzerland, is the new general secretary of the BWA.



Dr. Billy Graham preaches in Maracana Stadium to the largest audience he has ever faced. A Rio English-language newspaper writer said of the interpreting by Dr. Joao Soren, new BWA president: "Every intonation, every inner meaning, every word, every gesture and every conviction of Billy Graham was conveyed immediately, perfectly in Portuguese by . . . a bilingual Brazilian artist of the spoken word."



## Conserving Newly Called Youth

**T**HIS YEAR'S summer assemblies and encampments are only a few weeks behind us. In many churches there are Young People and Intermediates—even some Juniors—who made life commitments at such places. Those moments of decision were, in many instances, the deepest, most serious ever faced. True, there were various stages of emotional and spiritual maturity among them, but for each one the whole of life was in the balance as he considered Christ's claim on him.

Now that everyone is back home and into the busy schedule of everyday life, what is happening in the church life of these young people that can help them follow through? Surely there is an awareness at this point on the part of every pastor, Sunday school teacher, and Training Union leader—along with each WMU and Brotherhood youth worker—that there are special opportunities in helping to develop these young people whom God has recently touched for his purposes.

Happy the circumstance and sensitive the leadership in such churches to which our youth return from summer encampments, where they will be asked to relate their experiences and to share with home folk the decisions they made. These will be the opportunities they need for bearing testimony of how God dealt with them and how they interpret what he did for them. That they have been asked to share such a vital part of their spiritual lives will assure them that those who work with them are interested and believe in the reality of their experiences.

When a young person unconditionally surrenders his life to God's directing will, he not only casts himself into the stream of God's care in a new measure but also upon the understanding of Christian friends and fellow church members. The stream of influences that carry him toward fulfillment of God's will includes the pastor and the sermons he preaches, which help interpret the unfolding will of God. The same stream includes the many influences and energies of that young person's church, nurturing and encouraging him through every experience he has. The Sunday school teacher and Training Union leader will, with awareness, relate lessons and programs to the life of a young person committed to Christ.

Everyone needs God's wisdom in dealing with young lives that have come to grips with a sense of God's call to service. To make too much "fuss" over

them is to embarrass them and possibly cause them to withdraw from sharing their deeper impressions. Surely no one wants to over-persuade or press too vigorously in his eagerness to see the young person make the most of his decision to follow Christ's leading into special fields of Christian service. On the other hand, to ignore or to treat as a passing whim any youth's experience of deepening commitment is devastating and indicates the need for spiritual awareness on the part of those who work with young people.

Every girl and boy who has met the personal claims of Christ this past summer at camp, at a state assembly, at Ridgecrest, or at Glorieta needs the care and understanding of a church that puts into practice the very words of Jesus in Matthew 9:38. That church is a part of our Lord's conservation program for the lives committed to him on the mountain peaks of our greatest missionary recruiting activity—our summer encampment program.

## Let Us Do What We Say

**W**E ARE still thinking small in terms of our missionary stewardship. Southern Baptists and their churches are a minority with the major message God has given us to share with the world. We are a majority with our wealth, as compared with many nations in the world, but thus far have done only the minor part of the worldwide witness our Lord is waiting for us to fulfil. Let us not make him wait too long. He has been known to wait a while, then move on to other sources that were more ready to measure up to what he needed.

Surely we can begin to think in terms of at least five dollars a year for foreign missions from every Southern Baptist church member. Last year we averaged \$1.69 for this cause. It is difficult to reconcile our loud expressions about missions with this fact of our per capita support of a worldwide witness. It is also difficult to reconcile the contrast between our ornate and plushly trimmed church auditoriums with the grim realities of hundreds of millions of people who have never seen even the simplest kind of a structure where they may meet to hear the preaching of the gospel of Christ.

Let us begin thinking about solving the spiritual needs of a pagan and idolatrous world with three thousand foreign missionaries and a budget of thirty million dollars a year for the Foreign Mission Board. That point needs to be met immediately, rather than gradually approached through the coming years. The world is not gradually dying. It is already dead and needs the message of Christ at once.

# Preparing the Budget

BY BAKER J. CAUTHEN

**A**S THESE lines are being written, we are preparing the budget for 1961, which will be adopted at the October meeting of the Foreign Mission Board. The preparation of the budget for operating expenses is one of the most exacting responsibilities faced annually by the Board.

The process begins on mission fields. Each year every mission organization meets in annual business session to review the work of the year and make recommendations for the future. Responsible committees of each mission have studied every phase of the work and the needs which are pressing urgently for attention. The needs are always far beyond any possibility of supply. The missionaries feel very much as did the disciples when they saw only five loaves and two fishes for a multitude of more than five thousand people.

After much prayer and thought, the mission votes on the recommendations for budget requests. These recommendations are weighed very carefully so that every possible deletion can be made and thereby present to the Foreign Mission Board items which can be granted if there is any possibility. The recommendations of the missions from forty-four countries arrive at the Foreign Mission Board and are given careful study by the secretaries. All questions relative to any budget requests are carefully studied.

The largest section of the budget is that which provides for the support of missionaries. This not only includes their salaries but also the cost of travel, allowances for medical care, cost-of-living supplements, and many other items which must go into the maintenance of a staff of more than 1,450 people in many lands. The dedication of life so radiantly exhibited by choice servants of God must always be matched by unfailing support on the part of Southern Baptists, so

that these men and women can serve as God leads them, fully reinforced for their tasks.

The second-largest section of the budget is that which provides for the expenses of evangelism and church development. These funds make possible a vast labor of sowing the seed, reaping the harvest, and cultivating churches with all their facets of organized life. It is one of the most vital parts of missionary labor. The strength of any mission undertaking must be measured largely in terms of the churches which are being developed.

Closely behind the work of evangelism and church development comes that of Christian education. This involves everything from kindergartens through senior colleges and theological seminaries. More than one thousand schools are carried on by Baptists on mission fields. Some of the institutions are quite large, as is true in Japan, where 4,500 students are enrolled in the different branches of Seinan Gakuin at Fukuoka.

**T**HE seminaries have a vital place in the development of mission work. It is necessary in every field to cultivate well-trained Christian leaders. Many missionaries devote their major attention to the development of seminaries and rejoice to see the graduates of their institutions taking places of responsibility in church leadership. There are thirty-two theological schools with 1,359 students and four women's training schools with 256 students. Altogether, there are more than 150,000 enrolled in Baptist schools abroad.

The budget must likewise provide for extensive medical work. In the seventeen hospitals and eighty smaller medical installations on mission fields, a total of 233,000 people receive attention in a given year. Many of these people are very poor and the medical



*Baker J. Cauthen*

work has to be reinforced with operating funds to enable it to extend ministries to these people.

On every field Bibles and Christian literature are essential. Every church worker at the home base knows the importance of literature for Sunday school, Training Union, Woman's Missionary Union, Brotherhood, Vacation Bible school, music, and all other activities of church life. These materials are critically needed throughout the world and must be produced in the languages of the people where the missionaries serve. This calls for many expenses for publication work, to which a total of fifty-four missionaries give their time on various fields.

The problem we face in preparing a budget is that the need is much larger than resources available. This may be clearly demonstrated as we look at our present situation. In view of all funds available for 1961, it is possible to enlarge the operating expenses for foreign missions by only \$1,000,000. This seems like a large sum of money, but when we pause to recognize that \$750,000 of this is necessary to enlarge the missionary section of the budget—to provide for new missionaries who have been appointed during the year and for the increasing cost of maintaining a large

*(Continued on page 26)*

# EPISTLES

FROM TODAY'S APOSTLES AROUND THE WORLD



MK Witnesses as a Missionary, Too

Christena (Mrs. Richard) Morris  
Taipei, Taiwan

ONE DAY Marilyn, the oldest of our four daughters, came in and asked if she might bring Judy to visit and ask her to attend Sunday school with us. We, of course, thought Judy must be Marilyn's age, probably eight or nine.

Judy came. She was a beautiful young woman, twenty years old. Each Sunday thereafter Judy was there and attended Sunday school and church with us.

I felt led to talk with Judy about being a Christian. She expressed a desire to know Christ as Saviour, so I took her with me to the home of one of our missionaries who speaks Mandarin, that we might be certain she understood everything. After a few hours of study and prayer, Judy said she knew she was saved.

As I later told Marilyn about it, her face was radiant, and she said, "Oh, Mother, I helped Judy find Jesus." I told her that when we came to Taiwan, we were six missionaries instead of two. Then I said, "Perhaps when you asked Judy to begin going to church with us, you didn't know just what it would later mean to her."

Marilyn said, "But that's why I asked her, so she could know Jesus, too!"

You see, Marilyn was saved in February, 1959, so Judy's decision had real meaning for her.



Brazil Baptists Welcome Missionaries

Billie (Mrs. Ernest C.) Wilson  
Campinas, São Paulo, Brazil

THE FIRST Sunday night that we were in Brazil we were able to see the tremendous need for missionaries here. We drove about twenty-five miles down a dirt road to another town for church services with another missionary wife who plays the organ there. We expected to see just a small village, but we drove into a town of thirty-five thousand people. We could not understand any of the service that night, but we could understand by the many broad smiles that we were more than welcome. Each person there must have shaken our hands at least three times.

The church is the only evangelical church in the town. It has just one small room with a dim light, and a pastor visits once every five weeks. He pastors five other

churches also. When he is not there a layman preaches. That night a dentist brought the message, and their song service almost raised the roof. Every man, woman, and child sang, and from their singing one could tell that they really love the Lord. With Doris Bellington as interpreter, they told us how much they hope to have a missionary. We were truly glad that we had come to Brazil.

Recently, while we were having a brief vacation from language school, we visited the state of Minas Gerais, which has four missionary couples. They told us that the state is the same size as Texas and has a population equal to that of Texas. Can you imagine Texas with only four Southern Baptist missionaries and a handful of pastors? Minas is the state of diamonds, gold mines, and rich deposits of iron ore, but it is a state of spiritual poverty that needs more Christian witness.



Christian Actions Will Aid Respect for U.S.

Buford L. Nichols  
Semarang, Indonesia

MY DEEP concern right now is that we Americans speed up our efforts to improve people-to-people, race-to-race relationships within our own country. If we will do better in this matter we will be more respected and appreciated by all the world — and we will turn back the brimstone flow of damaging criticism from so many quarters of the world, especially the Asian and African nations.

America is making progress in better domestic relations and civil rights, of course, but all too slow. Too few people are working actively at the job, I fear. The good deeds seldom, if ever, make the newspapers these days. But ugly incidents claim the headlines. As soon as one incident blows over, another pops up and takes its place in the news. Recently an international newscast mentioned ugly incidents in restaurants in two states, indicating continuing racial tension and conflict. I can guess what will be the big news in tomorrow's papers here in Indonesia.

I do not recommend being good simply for reputation's sake, though goodness does have its utility value. To act a part in the guise of goodness is sham and shame. Only good qualities can produce genuinely good conduct. But the respect and good will of the peoples of the world are big factors in determining the destiny of any nation. No country is invincible or invulnerable in this atomic age.

The things required at this hour can be done by every American. They involve definite commitment and serious



purpose in both attitude and act, primarily on the individual's level. They are: respect for everybody's rights, non-discriminatory treatment of all, good will and unselfish motives, brotherly kindness, and Christian love. In short, improving the quality of our Christian lives will lead us to the solution of the social tensions and problems within our country. I believe this with all my heart.

Moreover, if we live Christ in the homeland, we can proclaim his message more effectively among the people abroad — a fact which I have observed from twenty-four years of missionary ministry in the Orient. Our foreign aid programs will be more effective also.

This thing that is needed — the "one thing thou lackest," as Christ would repeat to us today — lies within reach of everyone. It lies within the Christian heart. External pressure and organizational machinery are not essential in this matter. The internal persuasion of the Christian conscience, if allowed to operate freely, will impel us to right action in these things.

Of course, the difficulties have angles that are more apparent to those living in the midst of the local situations. From my overseas perspective, however, I can see the international aspects which are perhaps as important for our nation. Of these aspects I write.

My letter is an appeal for Christians to be Christ-like. It is an appeal to Southern Baptists, especially, for they live in the 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. What we do individually will help create a better world. Kindness, consideration of others, and love will make their impact throughout the world.



They Joyfully Receive and Share Gospel

Sam Cannata  
Gatooma, Southern Rhodesia

WE THANK the Lord for the progress in Gokwe this past year. After Clyde Dotson's departure on furlough, Bud Fray and I alternated Sundays and went each week to carry on the preaching points which Mr. Dotson had established. The people were very responsive, especially in the area near the mission site. They not only received the gospel with joy but early began to seek ways of service. In fact, they continually asked us for suggestions.

One week I suggested they make a preaching shelter. The next week when Bud arrived, there was one already built and thatched. One week Bud suggested that they go out and tell others about Jesus and bring them in. The next week when I finished preaching, six came forward that I had not seen before. They explained that they lived at another village several miles away and that the men had come during the week and preached to them. They had repented, so they walked over that day to come before the whole group.

Another Sunday, without any prompting they informed Bud that they were ready to give their offering and

promptly took an offering of seven shillings. Through this one group of people three new preaching points were begun as much as eight miles distant.

Since the coming of Mufundisi Ndebele, the people voted to meet as one group at the Mission station. They have averaged from 105 to 120 people each Sunday since that time.

The medical work at the station was also begun, and so far it has been a booming business. We have the clinic each Saturday, and started with about sixty-five patients the first day. This increased up to ninety-six patients at the height of the malaria season and now had leveled off in the fifties. We have permission to open our new clinic just across the river from Sanyati. It is also in the center of a population area, and we feel it will meet a great need.



Opportunities Are Opening in New Tokyo

Frances Horton  
Tokyo, Japan

TOKYO, the world's largest city, is my home now. I lived here for two years of language study when I first came to Japan eight years ago, but the Tokyo I see today is a different one. It is a city of amazingly fast-growing prosperity. The majority of the people are smartly dressed. The ladies sport a variety of French and Italian hairdos. Traffic any time is "rush hour" traffic. And one family in every four owns a television set! We wish we could say that one family in every four owns a Bible. Japan's Christian population is still less than 1 per cent.

Many people in a position to know have expressed the conviction that Japan is the key to all Asia and therefore a key to the future of the world. And Tokyo is the key to Japan. Representative Southern Baptist missionaries, in an interview last November with Ryutaro Azuma, governor of Tokyo, were challenged to make a city-wide presentation of the Christian message before the Olympic games scheduled for Tokyo in 1964. The Japan Baptist Convention Executive Committee has invited Billy Graham to Japan to conduct an evangelistic campaign in Tokyo in 1963. Doors of opportunity are opening wide before us, and we feel that we are standing on the threshold of a tremendous manifestation of the Lord's power in this land, the hub of the Orient. We solicit your earnest prayers!

Japan's latest population count is 94,206,756. Evangelical Christian workers number 5,725, including 3,549 Japanese pastors and 2,176 missionaries. Therefore, the ratio of workers to population is one to every 16,455. If you will look up the population of your own city, many of you will find that at this same ratio you would have not even one worker in your city. Imagine what your city would be like without a pastor — without even one church!

"The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest" (Matthew 9:37-38 RSV). Pray especially that more of our young Japanese Christians

will hear and answer God's call to special service. With the need and the opportunity so great, surely God is speaking to many hearts to call them into the harvest fields. Pray also for those who have already made this decision. It is not always easy to follow God's will, especially in a non-Christian society.

I ask you to pray especially for a certain university student, a consecrated and active member of one of our Tokyo churches. His experience is representative of many others. He is the only Christian in his family of five. From the time of his own salvation experience about ten years ago, the constant and earnest prayer of his heart has been that his family also will come to know salvation in Jesus Christ. Recently, in answer to God's call, he dedicated himself to the ministry. However, his non-Christian parents strongly oppose him in this decision, and many complications have arisen. He is unwavering in his commitment, but the way is not easy, and his heart is heavy. Please pray for him, and pray especially for his family that they may discover the joy that is in the Lord and rejoice with their son and brother in his commitment to a lifetime in the Lord's service.



#### Gospel of Christ Breaks Down Barriers

Shelby A. Smith  
Guayaquil, Ecuador

SEVERAL weeks ago Pastor Ramia was unable to buy meat in Naranjito. There was much meat hanging in the little, open, meat stands, but he was told there was none for Protestant "devils."

Things are different now. We saw such barriers broken down by the powerful gospel of Jesus Christ presented in a week's evangelistic campaign at the Baptist chapel in Naranjito, a mission of Garay Baptist Church in Guayaquil.

Missionary Howard L. Shoemaker and I traveled the thirty-one miles from Guayaquil to the little town of five thousand, our pickup loaded with church pews, equipment for showing *The Life of Christ* motion picture series, my picture drawing materials, two cots, food and clothing for a week, and two hundred pounds of charcoal for cooking. We stayed with the Ramia family.

The townspeople peered at us curiously as we unloaded our cargo late Sunday afternoon. By the time we started the service the chapel was filled, with more people standing in the doorway — about two hundred in all. After several hymns Howard showed a film. Then as he preached I drew a picture of Calvary, using colored chalk and lights. This proved an excellent way for keeping the people quiet and interested and for presenting the gospel orally and visually at the same time. One man accepted Christ.

With a few changes, we followed this same procedure each night. And we had to meet in the street the rest of the week, for on Monday the attendance was about five hundred; Tuesday, eight hundred; Wednesday, fifteen hundred; and Friday twenty-two hundred!

We determined to teach the crowds one chorus and one Scripture verse. Therefore, several times each night we sang the Spanish equivalent of "Only in Christ, only

in him, salvation is found only in him. There is no other name given to men. Only in Christ, only in him." Each night Howard told the story of the Philippian jailer's conversion, and we quoted Acts 16:31.

The first two nights brought little response, but before the week was over we heard children singing the chorus throughout the town. The campaign brought several professions of faith, and twelve of the persons making professions came for a special conference the last night.

Surely barriers are breaking down in Ecuador when a town formerly opposed to the gospel is so moved by the Holy Spirit that its people stand in the streets two and a half hours to hear of Jesus Christ. Barriers are breaking down when twenty-two hundred people sing "Only in Christ" and quote "Believe on the Lord Jesus Christ, and thou shalt be saved."

Barriers are breaking down when people, who at the beginning of a week ask, "Why do you come here to try to change our religion?" plead for us to return soon. Barriers are breaking down when looks of suspicion turn into smiles of friendliness, appreciation, and love.

We thank God for the freedom of religion, for the freedom to preach the gospel which we enjoy in Guayaquil, Ecuador. We feel that the reception we are finding in Latin America today is due in part to the support of Southern Baptists, both in prayer and in finances. Thank you for that support.

However, there are now only seven Southern Baptist missionary families under appointment to all Ecuador. Three of these have not yet reached the field. What could God do if there were more?



#### Pagan Customs Show Need for Christianity

J. J. Cowart  
Rio de Janeiro, Guanabara, Brazil

DURING a revival meeting in our church at Belford Roxo we made a visit to the *macumba* church, the organization of African fetish worshipers. It was in the afternoon, when there was no service. Before we could enter, the Negro woman who is the leader had to prepare the building, as it was a saint's day, by calling in some members close by to give us a welcome. The saints for this occasion were Cosmé, Damião, and Doum. (The people have nicknamed "Cosmé y Damião" the soldiers who go in pairs to police the city.)

When the door opened we entered to the accompanying beat of the *tambor*, a small keg with rawhide tightly stretched over one end to form a drum, or with a piece of leather drawn through a hole in the cowhide so that a wearying noise is produced as the leather is pulled up and down. A few people were standing around the wall, patting their hands or ringing little bells. One was at the altar, in front of the saints, ringing her bells over the burning candles. The altar was the width of the house, in the form of a stairway almost to the ceiling. On the altar were some forty or more images of the saints. St. George is the principal saint of this sect, so they have two statues of him on good-sized horses. The crucifix was in the center of the top step. There were

no seats in the room, but there was a large table in the center, around which the people dance in their worship.

The welcome ceremony over, we were able to talk to the leader and present her the gospel. The leader promised to come to our church if she could wear her "garb," which is always a long, white dress. We assured her that she would be welcomed any way she came. We asked if the priest had said mass there. She replied that he had been invited but had never come. She also said that all the images had been blessed by the Catholic church in the city nearby.

While waiting to enter the church, we had noticed in the forks of the trees the carcasses of white chickens. These are supposed to have influence in keeping the evil spirits away. They also place these, with other things, at street crossings if they wish to harm someone who passes there. They are placed there near midnight and mostly on Thursday and Friday nights. These preparations are called *obra*, or "works," and vary in content according to the direction of the god consulted or the act. Some will include a bowl made of clay, an undressed chicken with its feet tied, a dry dressing made from tapioca root, cigars, and champagne, wine, or beer, and several candles, some being lighted.

If the maker wants the person to die, this is placed on a black cloth; if he wants his blood, it is placed on a red cloth; and maybe he will use both cloths. Sometimes a black goat is used for this purpose. The only real harm is that a broken bottle may cut a tire if you run over it, but the people have many fantastic tales of the harm done in this way to some enemy.



Young People Need Building for Activities

Alice (Mrs. W. Dewey) Moore  
Rome, Italy

OUR DREAM for the George B. Taylor Orphanage is a modest educational-recreational building on the corner lot adjoining our property where we can offer more adequate week-day activity to our fast-growing young people's group and, of course, space for our Sunday school and other auxiliary activities. Now every Sunday night after church, when supper and dishes are finished, a group of from thirty to fifty young folks, including alumni of the *Instituto Betania* (Training School) and friends in the neighborhood, gather in the basement of the orphanage for fellowship. But they are fast outgrowing the space.

Kind friends in America and Italy presented us with a piano and a radio for the small recreation room we have used during the year as a study and library and for auxiliary meetings. This room was decorated very appropriately last year, in modernistic design, by the young folk themselves.

Remember our young people in your prayers. Two or three fine, young university men who are thinking of the ministry, and some others, face a very real problem as they seek a life partner of their own faith. No one can imagine how vital and how frustrating this problem can be until he has tried to solve it.

Remember also the orphanage in your prayers. It is the only Baptist beneficent institution in Italy. There are 125 children from ten months to nineteen years of age, twenty-two men and women in the adjoining rest home for old people (the oldest being ninety-one) and twenty hard-working and underpaid personnel. With rising prices and increasing numbers seeking help, it becomes always more difficult to meet the demands. But also it becomes always more wonderful to experience the marvelous ways God answers prayer. Never has this been more evident than during the past year, and many of you have helped make it so.



After Eight Years—First Converts Won

Gilbert Ross  
Durango, Durango, Mexico

DEEP in the heart of the Sierra Madre mountains of Mexico, in the state of Durango, there lives a tribe of Indians called Tepehuanes. This tribe had never heard the gospel of Jesus until eight years ago, but earlier this year four believers were baptized. Brother Raymundo Herrera, pastor of the First Baptist Church here, was requested by Brother Bret Hart, missionary of the Wy-cliff Translators, to come and baptize these first converts. Since I was a missionary in this area, I wanted to go with him. So we made the trip.

After two and a half hours of driving, we came to the end of the rough, rock road at a place called Mezquital, where we found a room in which to spend the night. After dark an Indian arrived with the horses from Xochonoxtle, the main village of the Tepehuanes. He had come to guide us the next day through the Indian territory.

We left the next morning on his horses and traveled for twelve hours, until at 9:40 that night we arrived at the house of Bret Hart in Xochonoxtle. Since I had never been on a horse more than thirty minutes at a time in my life, this was quite an experience for me. The mountains are very broken and the trails we followed extremely dangerous, especially at night. The next morning we set out by horseback once more and rode for two hours to a little stream where Brother Herrera baptized the two men and two women.

This was history. Never before had such an event happened among this tribe of Indians. The Harts saw the first fruits of their labor after eight years with these people. They showed us the one-room shack they had lived in for five years with five Indians. They also showed us the Bible translation they made of the Tepchuane language and told of their plans to record gospel messages to be played on "finger" record players in winning more of the Tepchuane Indians.

The Indian who came for us to escort us to the village had traveled more than thirty hours on this occasion by foot and by horseback in order to follow his Lord in baptism. He has helped Bret Hart for several years in translating the Bible into his own language and is now holding services in his home and in other villages.

# Missionary Family Album

## APPOINTEES (September)

### New Appointments

ALLEN, Walter Eugene, Tex., and Billie Joy Metcalf Allen, Tex., *Africa*.  
HENSON, Carol June, Tenn., *Latin America*.  
PITMAN, Gerald Gene, Tex., and Virginia Ann Dodson Pitman, Tex., *Nigeria*.  
WHITE, Daniel Raburn, Tex., and Frieda Barbara Bryson White, Okla., *Spain*.  
WYATT, William Emerson (Bill), S.C., and Winnie Ollie Dowden Wyatt, La., *Nigeria*.

### Reappointments

REEVES, Harold Philmon, La., and Rose Lengefeld Reeves, Tex., *Thailand*.

## ADDRESS CHANGES

### Arrivals From the Field

BENNETT, Rev. and Mrs. Troy C. (*East Pakistan*), 526 N. College St., Wake Forest, N.C.  
COWSERT, Mr. and Mrs. J. J. (*South Brazil*), c/o Miss Helen Cowsert, Box 251, Wingate, N.C.  
DOYLE, Rev. and Mrs. Gerald W. (*Ecuador*), Box 565, Munday, Tex.  
DOZIER, Maude B. (Mrs. C. K.), emeritus (*Japan-Hawaii*), 7506 Greengate Dr., Richmond 29, Va.  
FAILE, Dr. and Mrs. George M., Jr. (*Ghana*), 3 Erskine St., Greenville, S.C.  
FOWLER, Dr. and Mrs. Franklin T. (*Mexico*), 3918 Patterson Ave., Richmond, Va.  
HAIRSTON, Martha E. (*North Brazil*), Rt. 2, Box 516, Warren, Ark.  
HAILOM, Rev. and Mrs. William E. (*Hawaii*), 716 N. Grady St., Altus, Okla.  
HUGHLEY, Dr. and Mrs. John D., Jr. (*Ruschlikon*), c/o Carver School of Missions and Social Work, 2801 Lexington Rd., Louisville 6, Ky.  
JONES, Rev. and Mrs. Archie V. (*Ecuador*), Rt. 5, Mocksville, N.C.  
LOCKARD, Rev. and Mrs. W. David (*Southern Rhodesia*), Southwestern Baptist Theological Seminary, P. O. Box 22085, Ft. Worth, Tex.  
McCORMICK, Rev. and Mrs. H. P. (*Hawaii*), c/o Mrs. Mary Cain, Summit, Miss.  
McCULLOUGH, Nita Ruth (*Nigeria*), George Peabody College for Teachers, Nashville, Tenn.  
MARLAR, Monda (*Southern Rhodesia*), c/o Rev. W. E. Cook, Downtown Baptist Church, 629 W. Main, Oklahoma City, Okla.

OLIVER, Rev. and Mrs. Edward L. (*Japan*), 202 N. Birchwood, Louisville 6, Ky.

ROBISON, Rev. and Mrs. Oren C., Jr. (*Nigeria*), 13 B. Augusta Ter., Greenville, S.C.

SMITH, Rev. and Mrs. Howard L. (*Ghana*), 10609 Palestine St., Houston 29, Tex.

WATSON, Rev. and Mrs. Thomas L. (*Uruguay*), c/o A. Gordon Smith, Rt. 1, Texico, N.M.

### Departures to the Field

ATNIP, Rev. and Mrs. Logan C., 22 Ellington Ave., Kumalo, Bulawayo, *Southern Rhodesia*.

BRIDGES, Rev. and Mrs. Glenn M., Caixa Postal 78, Campo Grande, Mato Grosso, *Brazil*.

CHAMIEE, Rev. and Mrs. Roy Z., Jr., Apartado Aereo 57, Trujillo, *Peru*.

CLAWSON, Dr. and Mrs. William M., Escuadron 201, Numero 1, Irapuato, Guanajuato, *Mexico*.

DORSON, Lolete, Baptist Hospital, Kontagora, *Nigeria*.

FANONI, Dr. and Mrs. Roy H., Baptist Mission, Box 563, Lagos, *Nigeria*.

FRAZIER, Rev. and Mrs. W. Donaldson, Baptist Mission, Okeho via Oyo, *Nigeria*.

FULLER, Aletha B., Baptist Hospital, Joinkrama Village via Ahoada, *Nigeria*.

HERN, Rev. and Mrs. William O., Baptist Hospital, Ajloun, *Jordan*.

JONES, Delilah E., Baptist Mission, Box 14, Oyo, *Nigeria*.

LEGG, Rev. and Mrs. L. Gene, Baptist Mission, Ijebu-Ife, via Ijebu-Ode, *Nigeria*.

LINDSEY, Dr. and Mrs. Robert L., Box 177 Petah Tiqva, *Israel*.

LONG, Valda E., Shaki Baptist Hospital, Shaki via Oyo, *Nigeria*.

MOORHEAD, Rev. and Mrs. Marion F., Seinan Jo Gakuin, Itozu, Kokura, *Japan*.

NEELY, Rev. and Mrs. Herbert W., P. O. Box 1668, Bulawayo, *Southern Rhodesia*.

PATTEN, Rev. and Mrs. John E., P. O. Box 832, Bangkok, *Thailand*.

RAY, Rev. and Mrs. Emit O., P. O. Box 1644, Nassau, New Providence, *Bahamas*.

SAMPSON, Mary H., Box 135, Taichung, *Taiwan*.

SINGLETON, Rev. and Mrs. Ira P., Jr., 142 Fourth Ave., Waterfalls, Salisbury S-46, *Southern Rhodesia*.

THOMAS, Sr. and Mrs. John N., Apartado Aereo 862, Barranquilla, *Colombia*.



Mrs. W. David Lockard serves Mrs. M. Giles Fort, Jr. (right) and Mrs. Carroll W. Shaw at a "tea break" in the Lockard's home in Gwelo, *Southern Rhodesia*, during an orientation conference for two newly arrived missionary couples, the Shaws and Rev. and Mrs. Ralph L. Rummage. Conference was held at African Baptist Theological Seminary in Gwelo.

THOMPSON, Rev. and Mrs. Kenneth R. (*Korea*), Baptist Mission, APO 301, San Francisco, Calif.

WESTMORELAND, Rev. and Mrs. James N., 142 Fourth Ave., Waterfalls, Salisbury S-46, *Southern Rhodesia*.

WOODWARD, Dr. and Mrs. Frank T., 1920 Keeaumoku St., Honolulu 14, *Hawaii*.

### Language School

SMITH, Rev. and Mrs. Robert E. (Bob), Caixa Postal 758, Campinas, Sao Paulo, *Brazil*.

STOFFER, Rev. and Mrs. Paul W., Caixa Postal 552, Campinas, Sao Paulo, *Brazil*.

(Caixa Postal 679, Campinas, Sao Paulo, *Brazil*):

FOWLER, Rev. and Mrs. Roy A. (*North Brazil*).

PENKERT, Doris L. (*North Brazil*). (Baptist Mission, APO 301, San Francisco, Calif.):

WHELAN, Dr. and Mrs. Willie E. (*Korea*).

WIGINTON, Rev. and Mrs. Travis E. (*Korea*).

(Apartado 4035, San José, Costa Rica):

COY, Rev. and Mrs. R. Frank (*Chile*).

DUKE, Rev. and Mrs. H. Dean (*Chile*).

GRAY, Rev. and Mrs. W. H. (Bill), Jr., (*Mexico*).

HAYLOCK, Rev. and Mrs. Arthur R. (*Honduras*).

HINTZE, Rev. and Mrs. William R. (Bill) (*Ecuador*).

LEE, Rev. and Mrs. Lewis E. (*Peru*).

LEWIS, Dr. and Mrs. Wilbur C. (*Paraguay*).

LINDWALL, Rev. and Mrs. Hubert N. (Ted) (*Guatemala*).

PIPPIN, Rev. and Mrs. Ernest C. (*Ar-*



gentina).

STEVENS, Rev. and Mrs. Howard L. (Peru).

STULL, Rev. and Mrs. F. David (Peru).

TAYLOR, Rev. and Mrs. Preston A. (Argentina).

### Overseas

BARKER, Rev. and Mrs. Herbert W., 88 Hsin Sheng S. Rd. Section 3, Taipei, Taiwan.

CALCOTE, Rev. and Mrs. Ralph V., 36-8 Narumizu-machi, Yahata, Japan (correction for *Directory of Missionary Personnel*).

CALLAWAY, Dr. and Mrs. Tucker N., 20-747 Tatsumi Kakiuchi, Minamino Aza, Itami-shi, Hyogo-ken, Japan.

CLARK, Dr. and Mrs. Clarence F., Jr., 1 Kami-Ikeda-cho, Kitashirakawa, Sakyo-ku, Kyoto, Japan.

COOPER, Nell June, 6/38 Minami-cho, Itabashi-ku, Tokyo, Japan.

CRABB, Rev. and Mrs. Stanley, Jr., Via Colla 6, Rivoli (Turin), Italy.

DAVIDSON, Rev. and Mrs. Minor, 6-M Tanjong Tokong, Penang, Malaya.

DAVIS, Rev. and Mrs. Horace V., Caixa Postal 920, Rio de Janeiro, Guanabara, Brazil.

DITSWORTH, Mary Alice, Djl. Tjipaganti 17, Bandung, Indonesia.

DUFFER, Sr. and Mrs. Hiram F., Jr., Apartado 31480, Mexico 20, D.F., Mexico.

DUPRIEST, Rev. and Mrs. Milton E., 2325 5-chome, Kami-Meguro, Meguro-ku, Tokyo, Japan.

FARRIS, Rev. and Mrs. Theron V., South 12, West 1, Sapporo, Japan.

HANCOX, Rev. and Mrs. Jack D., St. Julien, 5 rue des Cieries, Olivet, Loiret, France.

HOOVER, Annie, South 22, West 14, Sapporo, Japan.

HORTON, Frances, 6/38 Minami-cho, Itabashi-ku, Tokyo, Japan.

JACKSON, Shirley L., Caixa Postal 920, Rio de Janeiro, Guanabara, Brazil.

KEYES, Rev. and Mrs. Leslie G., Apartado 100, San Pedro Sula, Honduras.

LEGG, Rev. and Mrs. L. Gene, Baptist Hospital, Box 1, Kontagora, Nigeria.

LEWIS, Rev. and Mrs. Francis L., Djalan Ir. Anwari 12, Surabaya, Indonesia.

MALONE, Rev. and Mrs. William P., Jr., Casilla 111, Neuquen, Provincia de Neuquen, Argentina.

MARSHALL, Bertha Jane, 20/21 Kami-Ikeda-cho, Kitashirakawa, Sakyo-ku, Kyoto, Japan.

MILLER, Georgia Alice, Baptist Hospital, Box 91, Ogbomoso, Nigeria.

OWEN, Evelyn W., 465 6-chome, Torikai-machi, Fukuoka, Japan.

PARKER, Rev. and Mrs. F. Calvin, Togashi-machi, Chi 139, Kanazawa City, Japan (correction for *Directory of Missionary Personnel*).

QUALLS, Rev. and Mrs. Samuel A., Caixa Postal 950, Rio de Janeiro, Guanabara, Brazil.



Rev. and Mrs. Thomas N. Clinkscales, missionaries to Brazil, are pictured with their four children: Lewis, Dale, Jimmy (standing), and Priscilla.

bara, Brazil.

RICHARDS, Rev. and Mrs. Donald J., Caixa Postal 178, Recife, Pernambuco, Brazil.

SATTERWHITE, Dr. and Mrs. James P., 5 Nishi Senouchi-cho, Kitashirakawa, Sakyo-ku, Kyoto, Japan (correction for *Directory of Missionary Personnel*).

SHEITON, Rev. and Mrs. Ray E., Escuela Evangelica Bautista, Conchillas, Dpto. Colonia, Uruguay.

SMITH, Lucy E., 35/1177 Yoyogi-Uehara, Shibuya-ku, Tokyo, Japan.

TALLEY, Frances, 536 Minami-machi, 5-chome, Oaza Dogo, Matsuyama, Japan (correction for *Directory of Missionary Personnel*).

TERRY, Virginia K., Caixa Postal 920, Rio de Janeiro, Guanabara, Brazil.

THARPE, Rev. and Mrs. Edgar J., P. O. Box 5022, 169 Boundary St., Kowloon, Hong Kong.

THOMPSON, Rev. and Mrs. Davis H., Casilla 322, Tucuman, Argentina.

WALKER, Rev. and Mrs. William L. (Bill), Nakajima 8-Jo, 1-chome, Oita, Japan.

WELLER, Edith Rose, Caixa Postal 920, Rio de Janeiro, Guanabara, Brazil.

WOLF, Sr. and Mrs. R. Henry, Calle Zapata #9, Iguala, Guerrero, Mexico.

### United States

ADAMS, Rev. and Mrs. Heyward L. (Nigeria), 624 Fairview Rd., SW., Camden, Ark.

BAKER, Mary Hammond (Mrs. C. A.), emeritus (Brazil), 2105 E. North St., Greenville, S.C.

BRYAN, Rev. and Mrs. Charles W. (Peru), 404 Pine Ave., East Point, Ga.

CLARK, Rev. and Mrs. G. Harold (Malaya), P. O. Box 118, Southern Baptist Theological Seminary, Louisville 6, Ky.

CLEMENT, Lora, emeritus (China-Malaya), 219 N. Mountain St., Union, S.C.

CROWDER, Rev. and Mrs. C. Ray (Nigeria), 4705 Court S, Birmingham 8, Ala.

DYAL, Rev. and Mrs. William M., Jr. (Costa Rica), 2119 Althea Dr., Houston 18, Tex.

GAULTNEY, Mr. and Mrs. Jerry B. (Nigeria), 4421 Perlita, New Orleans 22, La.

JACOB, Floy W. (Mrs. R. A.), emeritus (China), 406 N. College, Franklin, Ky.

LAWTON, Rev. and Mrs. Deaver M. (Thailand), 1440 Gambrell St., Ft. Worth 15, Tex.

LLOYD, Rev. and Mrs. Robert H. (Argentina), 3832 Heywood Ave., Ft. Worth, Tex.

MCCULLOUGH, Helen Louise, emeritus (China), 2431 Addison Ave., Houston 25, Tex.

MARTIN, Rev. and Mrs. Earl R. (Kenya), 130 S. Wingate St., Wake Forest, N.C.

MARTIN, Rev. and Mrs. Glen R. (Malaya), 600 N. Carico, Carbondale, Ill.

MERCER, Rev. and Mrs. Dewey E. (Japan), Southern Baptist Theological Seminary, 2825 Lexington Rd., Louisville 6, Ky.

OWENS, Rev. and Mrs. Carlos R. (Tanganyika), Box 466, Paris, Tenn.

PARKER, Rev. and Mrs. John A. (Chile), P. O. Box 93, Pickton, Tex.

ROWDEN, Marjorie C. (Mrs. Paul D., Jr.) (Israel), 4060 Lipsey St., Apt. 11, New Orleans 26, La.

SMITH, Rev. and Mrs. James W. (Israel), 207 B Inman Dr., Decatur, Ga.

TERRY, Lulu S. (Mrs. A. J.) (North Brazil), 1631 River Rd., Apt. 2, Jacksonville 7, Fla.

### U. S. Permanent Address

(Please make this change in your MISSIONARY ALBUM. For current mailing address on the mission field, consult the DIRECTORY OF MISSIONARY PERSONNEL.) EMANUEL, Rev. and Mrs. B. Paul (Japan), 516 Arlington, Lawton, Okla.



*William Hoke (Bike) Lewis, son of Bill and Nina Lewis, missionaries in Tanganyika, bites into a banana of the Rungwe District. It's one of the smaller bananas, claims Bill.*

#### BIRTHS

BADGER, Anna Lee, daughter of Rev. and Mrs. Ted O. Badger (Philippines).  
EMANUEL, James Jackson, son of Rev. and Mrs. B. Paul Emanuel (Japan).  
FITTS, Andrew Carlisle, son of Rev. and Mrs. Marvin E. Fitts (Peru).  
JOHNSON, Daniel Calhoun, Jr., son of Rev. and Mrs. D. Calhoun Johnson (Chile).  
SMITH, Robin Falvey, son of Rev. and Mrs. Ebbie C. Smith (Indonesia).  
YOUNG, Virginia Ruth, daughter of Rev. and Mrs. Chester R. Young (Hawaii).

#### DEATHS

HAMPION, Kathie Lynn, daughter of Rev. and Mrs. James E. Hampton (Kenya), Aug. 22, Dallas, Tex.  
TAYLOR, Rev. P. T., father of Miss Fay Taylor (Indonesia), Aug. 13, Miami, Fla.

#### MARRIAGE

CAUTHEN, Carolyn Frances, daughter of Dr. Baker J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, and Mrs. Cauthen, to Bill Ralph Mathews, Jr., Aug. 6, Richmond, Va.

#### High Receives Th.D.

Thomas O. High, missionary to Nigeria, received the Doctor of Theology degree on May 10 from Southern Baptist Theological Seminary, Louisville, Kentucky.

## Foreign Mission News

(Continued from page 15)

tion and growth," said Rev. Juan Perez Guzman, pastor of the church and president of the Spanish Baptist Union.

"We had placed our hope so strongly in factors outside our churches that we had almost forgotten the tremendous potentiality of the Christian heart. God's marvelous power has helped us to formulate new responses, lifting our eyes to see higher goals."

### Lebanon

#### Rossell to Teach in Beirut

Dr. William Rossell, professor of Old Testament at Southwestern Baptist Theological Seminary, will spend the next year teaching in the new Baptist seminary in Beirut.

Dr. Rossell will teach Old Testament and biblical introduction in the first Baptist seminary for the Arab lands. He will be accompanied to Lebanon by his wife and two sons.

The school should enrol between eighteen and twenty-five students for the first term, according to Rossell. Dr. Finlay Graham, a Southwestern

graduate and missionary to Lebanon, is in charge of the school in its beginning stages.

### Israel

#### Christian Population Is 52,000

JERUSALEM — (RNS) — Israel now has 52,000 Christians in a total population of over 2,000,000, Rabbi Jacob Toledano, minister of religious affairs, told the Israeli parliament.

He said a breakdown showed 32,000 Catholics of various rites, 18,000 Eastern Orthodox, and 2,000 Protestants. Christian churches number 200, and there are 1,000 Christian clergymen, monks, and nuns.

### Switzerland

#### Rhea Teaches at Ruschlikon

Dr. Claude H. Rhea, Jr., newly appointed dean of the School of Sacred Music at New Orleans Baptist Theological Seminary, served as visiting professor of music at Baptist Theological Seminary in Ruschlikon-Zurich, Switzerland, during the past summer. He also visited mission points in Europe at the request of Southern Baptist missionaries.

## Preparing the Budget

(Continued from page 19)

missionary staff—we can see that the amount left for expanding the field budgets is very small.

It is necessary to cut out many items requested by the fields because the budget cannot be enlarged more than the funds will justify. When the budget representing an increase of \$1,000,000 has been adopted, it will total \$12,400,000. But there will be left items totaling hundreds of thousands of dollars which could not be included.

A budget of \$12,400,000 will be derived from several sources:

First of all, the Cooperative Program in 1961 will provide \$7,250,000 for operating expenses. If the Advance Program funds, which consist of the amount to be received by the Foreign Mission Board beyond the 1960 Convention operating budget, amount to as much as \$800,000 they will increase the sum to \$8,050,000.

The Lottie Moon Christmas Offer-

ing will provide \$3,000,000 to apply to the 1961 operating budget. The sum of \$1,320,000 will be available from designated gifts for foreign missions, which largely consist of amounts designated for salaries of missionaries.

It is good to remember that the budget to be adopted represents only the operating budget. In addition, we face the responsibility of providing funds to construct churches, schools, hospitals, missionary residences, and other necessary buildings. We look for the sum of \$800,000 for capital purposes from the Cooperative Program and from the 1960 Lottie Moon Christmas Offering.

As we look ahead to 1961, it is obvious that again there will be more than \$3,000,000 of needs recommended by the missions which cannot be provided. This brings us to dedicate ourselves afresh to prayer, stewardship, and faith, believing that as we increase our giving through world missions we will be blessed in our work for the Lord both at home and across the world.



**BUTCHER, ORBY LEE, JR.**

b. Oklahoma City, Okla., July 27, 1927. ed. Okla. Bap. Univ., B.S., 1951; The Univ. of Okla. School of Medicine, Oklahoma City, M.D., 1955. U.S. Navy (Seabees), 1945-46; machine accounting supervisor, Tinker Air Force Base, Oklahoma City, Okla., 1949-51; intern, Harris Hospital, Ft. Worth, Tex., 1955-56; surgical resident, Veterans Administration Hospital, Dallas, Tex., 1956-57; general practitioner, Beaver, Okla., 1957-60. Appointed for Thailand, July, 1960. m. Elizabeth (Betty) Ann Luellen, Aug. 28, 1948. Permanent address: 25 SE. 30th St., Oklahoma City, Okla.

**THAILAND**

Appointed July, 1960

File in your  
*Missionary Album*



**BUTCHER, ELIZABETH ANN (BETTY) LUELLEN**  
(MRS. ORBY LEE, JR.)

b. Kansas City, Kan., Jan. 30, 1927. ed. Southwest Bap. College, A.A., 1946; Okla. Bap. Univ., B.A., 1949, further study, 1950-51. Clerk, Bap. Book Store, Kansas City, Mo., 1947; summer missionary, Home Mission Board, N.M., 1948; billing clerk, Oklahoma City, Okla., 1951; service representative, telephone company, Oklahoma City, Okla., 1952-55, and Ft. Worth, Tex., 1955-56. Appointed for Thailand, July, 1960. m. Orby Lee Butcher, Jr., Aug. 28, 1948. Children: Judith Evelyn, 1949; John Steven, 1952; Michael Wayne, 1956; Peter Lee, 1958.

**THAILAND**



**HARRIS, MARY EMOGENE**

b. Johns, Miss., Feb. 6, 1933. ed. Miss. State College for Women, B.S., 1955; N.O.B.T.S., M.R.E., 1960. Staffer, Ridgecrest Bap. Assembly, Ridgecrest, N.C., summer, 1953; summer missionary, Home Mission Board, Birmingham, Ala., 1954, and Bakersfield, Calif., 1955; high school teacher, Columbia, Miss., 1955-58; staffer, Camp Garaywa, Clinton, Miss., summers 1957 and 1958; library worker, N.O.B.T.S., 1958-60; staff member, Sellers Bap. Home and Adoption Center, Home Mission Board, New Orleans, La., 1960. Appointed for Nigeria, July, 1960. Permanent address: Rte. 2, Brandon, Miss.

**NIGERIA**



**STEPP, JOHN B, JR.**

b. Greenville, S.C., May 3, 1925. ed. Furman Univ., B.A., 1949; S.W.B.T.S., B.D., 1952, further study, 1952-54. U.S. Navy, 1943-46; pastor, Durbin Creek Church, Fountain Inn, S.C., Holly Grove Church, Clinton, S.C., and New Prospect Church, Laurens, S.C., 1947-48 (half- or part-time each); George's Creek Church, Easley, S.C., 1948-49; Felker Church, Hood, Tex., and Myra, Tex., 1951-52 (half-time each); Slidell, Tex., 1952-54; Grand Ave. Church, Gainesville, Tex., 1954-56; First Church, Terrell, Tex., 1957-60. Special appointee for South Brazil, July, 1960. m. Pearl Therese Riveland, Dec. 11, 1945. Permanent address: 13 Central Ave., Greenville, S.C.

**SOUTH BRAZIL**



**STEPP, PEARL THERESSE RIVELAND**  
(MRS. JOHN B, JR.)

b. Buxton, N.D., Sept. 17, 1920. ed. Lutheran Bible Institute, Minneapolis, Minn., 1938-39; Fairview Hospital School of Nursing, Minneapolis, Minn., diploma, 1942; R.N., 1942; S.W.B.T.S., 1950-54. General duty nurse, Children's Hospital, Denver, Colo., 1942-43, and Fairview Hospital, Minneapolis, Minn., 1943-44; general nurse, U.S. Navy Nurse Corps, Great Lakes, Ill., and Corona, Calif., 1944-46. Special appointee for South Brazil, July, 1960. m. John B Stepp, Jr., Dec. 11, 1945. Children: David Eric, 1947; Kathryn Gail, 1949; Rebecca Jo, 1952.

**SOUTH BRAZIL**



**TAYLOR, PRESTON ALFORD**

b. El Dorado, Ark., Jan. 29, 1927. ed. Ouachita Bap. College, B.A., 1950; S.W.B.T.S., B.D., 1955, Th.M., 1956. U.S. Navy, 1945-46; summer worker, Training Union Dept., Ark. Bap. State Convention, 1947; pastor, Springhill Church, Fouke, Ark., 1948-50 (half-time); Southside Church, Lead Hill, Ark., 1950-51; Trinity Church, Little Rock, Ark., 1951-55; Bosqueville Church, Waco, Tex., 1956-58; First Church, Fairfield, Tex., 1958-60. Appointed for Argentina, July, 1960. m. Dovie Jean Bowers, Aug. 19, 1955. Permanent address: P. O. Box 211, Lindale, Tex.

**ARGENTINA**



**TAYLOR, DOVIE JEAN BOWERS**  
(MRS. PRESTON ALFORD)

b. Lindale, Tex., June 8, 1930. ed. E. Tex. Bap. College, 1947-48; N. Tex. State College, B.S., 1950, further study, 1950-51; S.W.B.T.S., 1952 and 1954-55. Elementary school teacher, Hamlin, Tex., 1950-51; Longview, Tex., 1951-52; Lindale, Tex., 1952-54; Ft. Worth, Tex., 1955-56; and Waco, Tex., 1957-58. Appointed for Argentina, July, 1960. m. Preston Alford Taylor, Aug. 19, 1955. Children: Preston Alford, Jr., 1956; Marsha Kay, 1958.

**ARGENTINA**

# A Bell Rings in Ghana

**A** BELL that once called worshipers to church in Georgia now rings the same appeal for a Baptist church in Ghana.

The story of how the bell got from Atlanta to Africa began last October when Dr. George M. Faile, Jr., a Southern Baptist missionary, wrote to Dr. Louie D. Newton, pastor of Druid Hills Baptist Church, about a new church being built in Nalerigu. Dr. Faile closed his letter: "How we do wish we had a bell for the steeple."

Dr. Newton narrates what happened: "The next Sunday morning I read the letter to the congregation, as I always read letters from our missionaries to the people, and when I got to the sentence about the bell, I said: 'Who will find a bell for the church in Nalerigu?'"

"Three hands went up, and I discovered that they were all Carmichael children. After the service they came right down and said: 'We'll give the bell in our yard.'"

The Dan L. Carmichaels had bought the bell seven years earlier and given it to the children for their playhouse, where the young Carmichaels and other children in the neighborhood "played church." The bell, cast in 1889 in Hillsboro, Ohio, had seen seventy years' service as a church bell in a middle Georgia community that "dried up" when its residents moved to town.

Druid Hills Church then held a dedicatory service for the bell and soon shipped it across the Atlantic for its new lease on life in the West African nation.

When the Baptists of Nalerigu uncrated the gift at the close of the year their reaction, Dr. Faile reported, was that "All wanted to ring it at the same time. All agree that it has a fine, resonant tone which can be heard all over Nalerigu."

"Incidentally," Dr. Faile continued, "the Ghana census has just been taken and we are told that there are 185 compounds in Nalerigu with approximately 2,500 people. All of them can hear the church bell without any trouble."

The bell was not put into service immediately, however, as the building was still under construction. Dr. Faile wrote while the structure was being completed: "The bell has not been installed yet, because we did not want to have a carpenter's hammer fall on it or, perhaps, the carpenter himself to fall!"

Then came the long-awaited day. Dr. Faile later wrote: "We dedicated our new building on July 10 amid colorful festivities. Approximately 700 people attended, including fraternal representatives of other missions and churches in Ghana, members of Par-

liament, the junior minister of information and broadcasting, the Nayiri (the paramount chief of the Mamprusi tribe), and several local dignitaries.

"The 70-year-old bell sent to us from Druid Hills was dedicated and rang out for the first time. There was much interest in the bell. Reporters from the Ghana Information Service and the Ghana News Agency were on hand, and they broadcast news of the service on the nation-wide Radio Ghana."

**T**HE Nalerigu church also held its first baptismal service on the afternoon of the dedication day, with twenty-two converts baptized by Missionary Hudson Favell, then chaplain at the Baptist Medical Center in Nalerigu. "These came from Nalerigu and two villages where our members go for preaching services," Dr. Faile added. Among them was Peter Goldie, oldest son of Dr. and Mrs. Robert F. Goldie, missionary physician and nurse at the Medical Center.

The Georgia bell's new church home—and that of the Ghanaian Baptists in Nalerigu—was described by Dr. Faile: "Our new building contains seating space for 300 to 350 people. It is built of native stone, with a green asbestos tile roof, buttressed walls, exposed beams internally, and louvered windows, and with an air of spacious-

**BELOW:** Dr. Louie D. Newton, pastor of Druid Hills Church, dedicates bell. Mr. and Mrs. Dan L. Carmichael look on with Diane, Nick, Mike, and Josie (left to right). **RIGHT:** Recipients uncrate bell in Nalerigu church.

THE CHRISTIAN INDEX



GEORGE M. FAILE, JR.







*Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board, laid cornerstone for the church on August 2, 1959. Dr. H. Cornell Goerner (right), secretary for Africa, Europe, and the Near East, also attended with Dr. George M. Faile, Jr.*



*The audience gathering for the dedication of the Nalerigu church. About 700 persons attended the ceremony.*



*The Nayiri of the Mamprusi tribe sits with his council in one corner of the new church building.*



*Missionary Douglas C. Cather opens the door as Missionary George M. Faile, Jr., and builder (left) look on.*

ness and quiet dignity. The building contains four large Sunday school rooms, and we have classes to fill each room. With 40 baptized members, our average attendance at the Sunday morning services ranges from 75 to 90."

Why does Dr. Faile—a physician at the Medical Center—take such an active interest in the growth of the Nalerigu church and its building? "I have been serving as acting pastor," he wrote. Now back in the United States on furlough, he explained that the church elected a pastoral committee, of which Missionary Sidney Flewelling of the Medical Center is chairman, to handle duties of the pastor. The church hopes to have a trained African pastor later.

And why did Dr. Faile choose to write to one church—Druid Hills in Atlanta—out of Southern Baptists'

thirty-two thousand congregations, and receive an immediate response that perfectly fulfilled his request? Other than through the leading of God's Holy Spirit, the explanation is that Dr. Faile was a member of Druid Hills while a student at the Emory University School of Medicine, where he received his M.D. degree in 1951.

**H**E appealed to the Atlanta church also because Druid Hills had already shown much interest in the Nalerigu congregation and had given more than three thousand dollars for the building since the Ghana church was organized with eight members in August, 1958. Thus, the Georgians not only built the steeple but put the bell in it.

Then more support came from America, with \$4,500 from the Lottie Moon Christmas Offering and funds from other gifts. Finally, with \$1,200

in offerings from the church's forty members, the cost of the building was met.

Again, God's leading has been seen in that the contractor in Ghana provided the auditorium, Sunday school rooms, and bell tower for only \$12,000, "although at standard contracting prices the building would cost nearly twenty thousand dollars," Dr. Faile said.

Even the Nayiri had given twelve shillings for the building fund when the cornerstone was laid in August, 1959, by Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board. (The Nayiri had also given the land on which the Medical Center was built.)

Now the Nalerigu church has a spacious, new home—and a bell from children in Georgia appeals to citizens in Ghana to come and fill it.

# a small scrap of newspaper

BY MAMIE LOU POSEY

**M**Y TESTIMONY," Rudolfo Tapnio began, "is rather unusual and maybe hard to believe, because the way I came to accept Christ as my personal Saviour was through a small scrap of newspaper torn from *The Baguio Midland Courier*."

Here in the Philippines, before a person is accepted for baptism after professing faith in Christ he attends a doctrine study class for several months and must show evidences of a changed life. Then, before baptism, each candidate is asked to relate to the church his experience of salvation. Rudy, father of four bright-eyed little ones, was the fourth person to give a testimony in a Sunday evening service.

"It all started one evening while I was working at the Philippine Long Distance Toll Station," he continued. "As I am very fond of reading, I had asked my companion for any kind of reading material. He answered that all the newspapers had been taken home in the afternoon by the manager and then, jokingly, he handed me a small piece of newspaper which was lying beside him. I knew that the scrap was useless, yet by instinct I took it from him and glanced at it."

A "Wanted—Secretarial Help" ad caught his hurried look, but Rudy paid little attention to it, because it had already been three days since the advertisement was published. He felt sure that the position was already filled. Nevertheless, something inside Rudy told him to go to the address stated and to apply for the job the following morning. During the night Rudy could hardly sleep, for Satan was exercising every effort to discourage him from applying. The devil knew what Rudy

did not then know—that in applying for the job Rudy would be treading the pathway to Christ. Nevertheless, Rudy started on his way in the morning to the address listed in the ad.

Again Satan was present, determined to keep Rudy from carrying through his intention. Nervous and lacking courage even to knock on the door, Rudy stood for almost an hour in the street outside the house where he was to apply.

However, God was leading Rudy. He finally knocked on the door and was invited inside. After a brief interview he was accepted for the secretarial position at the Philippine Baptist Theological Seminary in Baguio City.

Many times students and other members of our Aurora Hill Baptist Church invited Rudy to attend. Always he had some excuse to offer, for as a Catholic he had been taught since childhood that it was a sin to go inside a Protestant church.

Then one day, in response to my husband's invitation, Rudy decided to attend our Sunday morning services just once, having no new excuse to offer. To his amazement he found our church very different from the church he had been attending for many years. In our church, he noticed, even the little children are taught God's Word. In his church he had been taught nothing about the Bible. His church had taught him that he could be assured of salvation by confessing his sins to the priest on Saturdays and by attending holy communion on Sundays.

After the worship service Rudy left with mingled feelings of shame and guilt that he had been afraid to set

foot inside a church that teaches the Word of God. The following Sundays, Rudy was present for morning and evening services, seeking to learn more. He spent most of his free evenings at home reading the Bible that Miss Fern Harrington, his employer at the seminary, had given him. Then Rudy accepted Christ as his Saviour and the heavy burden he had been carrying for so many years was lifted from his heart.

"This is the story of the small piece of newspaper which began to lead me all the way to Christ," Rudy concluded his testimony. But a "to be continued" could have been added to his last words, for the story had only begun.

Several months ago our church organized an Adult Training Union, in which Rudy has served efficiently as secretary and as one of the most energetic members. The men of our church recently organized the first Brotherhood on the island of Luzon, electing Rudy as president. He also attended the teacher training class I taught at the church and within a few weeks was teaching a class of Junior boys in our Sunday school.

One night Rudy invited Earl (my husband) and me to conduct a Bible study class in his home for the members of his family and some neighbors. We have hopes of that class developing into a chapel in a community of more than two thousand where there is no evangelical work. A Vacation Bible school was conducted this summer beneath the trees in the big front yard of Rudy's little house.

What a chain of witnessing has resulted from one small scrap of newspaper!





# THE WORLD IN BOOKS

Genevieve Greer

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

## Africa's Problems

Every American should read *The Death of Africa*, by Peter Ritner (Macmillan, \$4.95), especially in light of current disturbances there. Primarily intended as a warning that without American capital investment the Dark Continent's ex-colonial countries will collapse, the book gives very good background for understanding news from Africa. One need not agree with Mr. Ritner's proposals in order to benefit from the refreshing realism and sanity which he brings to bear on the problems of Africa.

The book was being revised as late as November, 1959; but it has already been overtaken by events. However, this fact does not diminish the value of its content.

## Picture of Argentina

Another book in the "Portraits of the Nations" series, designed to give young people interesting profiles of land, history, geography, and life in various countries, *The Land and People of Argentina*, by Elvajeau Hall (Lippincott, \$2.95), is brief, simply written, authoritative. It is an ideal book for the busy but serious reader. Twenty photographs in a center section, a map at the front, and an index at the back add to its usefulness as a reference book for mission study.

After four chapters have let the reader see the country as it is today, a chapter about the discovery and exploration of the land leads into a series of topical chapters, each of which marks a step forward in history—the founding of Buenos Aires, the story of the Jesuits, San Martín, settlement of the southern sections, and other topics—until time is again in the present. Then, several chapters tell of special aspects of life in the nation, and a final chapter looks into the future in the light of its resources and problems. Each essay-like chapter is complete in itself and yet is integrated into the over-all story of Argentina.

## From Kagawa's Writings

One in a "World Christian Books" series, *Kagawa: Japanese Prophet*, by Jessie M. Trout (Association, \$1.00), is made up of excerpts from Toyohiko Kagawa's writings, including poems, novels, meditations, and articles. Only a few have not already appeared in English, but all are out of print. "Love" is the central theme of each of the eight chapters, as it was of his life.

In her introductory sketch, Miss Trout, who lived in Japan and served as Dr. Kagawa's secretary, calls him a "Japanese prophet whose voice more than that of any other Japanese Christian is heard throughout Japan and in every part of the Christian world."

## The Earth Is the Lord's

*The Pulpit and the Plow*, by Ralph A. Felton (Friendship Press, \$2.95), is a study of the rural church around the world. It surveys such critical concerns as misuse of land while people are hungry, primitive methods of farming, the need for land by small farmers in landlord-ridden countries, the lack of adequate health facilities and educational opportunities in many rural areas, the shortage of ministers, the challenge of the unchurched, the need for new rural church buildings, and financial backing for a manifold outreach.

The author examines the various techniques through which churches and their agencies seek answers in agricultural trouble areas. He describes the work of denominational rural church departments, the rural church movement overseas, and the special services of such organizations as Agricultural Missions and CROP.

## Two-Language Picture Books

Even children are learning foreign languages these days. And now we have two-language picture books for them.

*Cowboy Small (Vaquero Pequeño)*, by Lois Lenski (Walck, \$2.50), is half pictures and half text. The text is in English and Spanish, the translation by Donald Worcester. The pictures are black and white with orange coloring here and there. They follow the adventures of Cowboy Small and Cactus, his horse. End-page illustrations picture articles of clothing and riding accessories, with their Spanish names.

*Mr. Noah and the Animals*, by Matias (Walck, \$2.00), is a two-language picture book in French and English. The black and white drawings are splashed with a variety of colors. Told from the standpoint of the animals, the story takes some liberties with the biblical account.

## In Weakness—Strength

Wajih Aziz Siman, author of *The Dive That Changed My Life* (Pageant, \$2.75), was carried on a canvas stretcher into

the Mediterranean Sea near Sidon a few years ago and baptized by Finlay Graham, a Southern Baptist missionary to Lebanon. In this autobiography he tells of that event, of the accident which, at the close of his sophomore year in college at Beirut, severed his spinal column at the neck, and of years of helpless suffering.

The accident, the many futile attempts at healing on the part of numerous doctors and surgeons, and the disappointing visits to a shrine reflect the courage and hope of the young sufferer and his devoted parents. Frequent visits of a Baptist pastor—Brother Ibrahim—neighborhood prayer meetings held weekly in the sufferer's bedroom, and his careful study of the New Testament all combined to lead to his conversion. Having given up all hope of renewal of physical strength, he learned the secret of spiritual strength.

## Children's Picture Books

Four picture books for the four youngest age groups have come from Broadman Press, each \$1.00 clothbound or 60 cents boardbound. For the smallest, there is *Baby's World*, with objects and the words identifying them, by Florrie Anne Lawton and Al Gowan. For the older Nursery set, there is *Look at Me*, with pictures and a complete sentence identifying each, by Ryllis E. Linday and Beatrice Derwinski. *I Know God Loves Me*, by Melva Cook and Stanley B. Fleming has sentences with more thought and continuity for preschoolers. *I Think About God*, by Florence Hearn and Dorothy Teichman, has a great deal more textual content, appealing to Primaries.

## Sentence Reviews

Wallace D. Chappell's book, *Receiving God's Fullness* (Abingdon, \$2.00), has twelve messages from a warm-hearted preacher who seeks to bring decisions for Christ.

*What Shall We Say About Alcohol?* (Abingdon, \$2.00), by Caradine R. Hooton, general secretary of the Methodist Board of Temperance, offers excellent help in understanding and dealing with the problem of alcoholic beverages in today's society.

*The Sermon on the Mount*, by C. E. Colton (Zondervan, \$2.95), has thirty messages which will serve as an extended study of the Sermon.

Organized in two parts, the first dealing with theological ethics and the second with various issues, events, and movements, *The Thought of Reinhold Niebuhr* (Oxford, \$6.00), by Gordon Harland, presents the whole range of thought from countless writings of the great theologian.

# MISSIONS VISUALIZED

Fon H. Scofield, Jr.

**P**ERSONNEL on the production staff of the Board's Visual Education Division are working now in West Africa, Europe, and the Near East. They are ranging far afield, making black and white pictures, slides, color plates, and motion pictures. These are the raw materials from which the Foreign Mission Board releases a flow of pictures for use in denominational publications, filmstrips, slide sets, picture books, and motion pictures.

This activity makes it possible for the churches to have authentic visual aids in missionary education. For example, in 1961 the churches will be studying Southern Baptist missionary work in Southern Europe, and the photographic expeditions this fall mean that new, interesting, and helpful visual aids of all kinds will be available to supplement the other materials.

In addition to the annual mission study

*Al J. Stuart, production manager, gives script directions to Aletha B. Fuller, missionary nurse in Nigeria, while technician Alvin Robertson reads a light meter during the filming of "Challenge to Nurses," a motion picture to be used in helping recruit nurses for foreign mission service.*



*Boys enjoy being "shot" by Missionary James P. Kirk (center) and Thomas Berry, son of Missionary W. H. Berry, at filming of motion picture in Rio de Janeiro, Brazil.*



emphases, many programs during the year feature foreign missions. Visual aids are ready to help leaders make these programs more interesting and meaningful.

For example, churches are now preparing for the Week of Prayer for Foreign Missions and the annual Lottie Moon Christmas Offering. There are several visual aids to help, particularly the new motion picture *The Lottie Moon Story* and a filmstrip released in 1958, which thousands of churches already have in their libraries, entitled *The Lottie Moon Christmas Offering*. Perhaps you would like to make up your own program, say about Miss Lottie Moon herself. There are many slides available, some made in Virginia at Lottie Moon's birthplace, and some made during the production of *The Lottie Moon Story* to depict the China years.

Complete slide listings are available upon request in the following categories:

- The Foreign Mission Board
- Program Illustrations
- Africa
- Europe
- The Near East
- East Asia
- Southeast Asia

A 1960 innovation in visual aids has been the release of slide packages of four and eight slides (\$1.00, and \$2.00 respectively). The selections are being increased almost on a monthly basis and are slanted toward particular program needs.

A complete catalog of visual aids released by the Foreign Mission Board has been sent to some of the key leaders in all the churches. Additional copies will be forwarded as requested.

Visual aids are increasing in quantity and in quality; they are being released in large numbers by all Southern Baptist boards and agencies. They are rich sources for the churches. Of course, the churches must have equipment to use these materials: projectors, screens, room darkening facilities, and other necessities, as well as capable operators. Investments in equipment will pay big dividends in increased program effectiveness.

The Foreign Mission Board, like all other boards and agencies of the Convention, utilizes the Baptist Book Stores as distribution points. The stores are excellent sources for equipment, and the sales personnel of the stores will gladly counsel with all churches regarding equipment, maintenance, program materials, and scheduling arrangements.



*Fon H. Scofield, associate secretary, Division of Visual Education, attracts an audience on a photographic expedition in Dacca, East Pakistan.*



*Charles Gillespie, production assistant, operating a motion picture camera in the Eku area of Nigeria.*

*Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East, takes many pictures in his travels. Here he photographs scenes at World War II memorial in New Delhi, India.*







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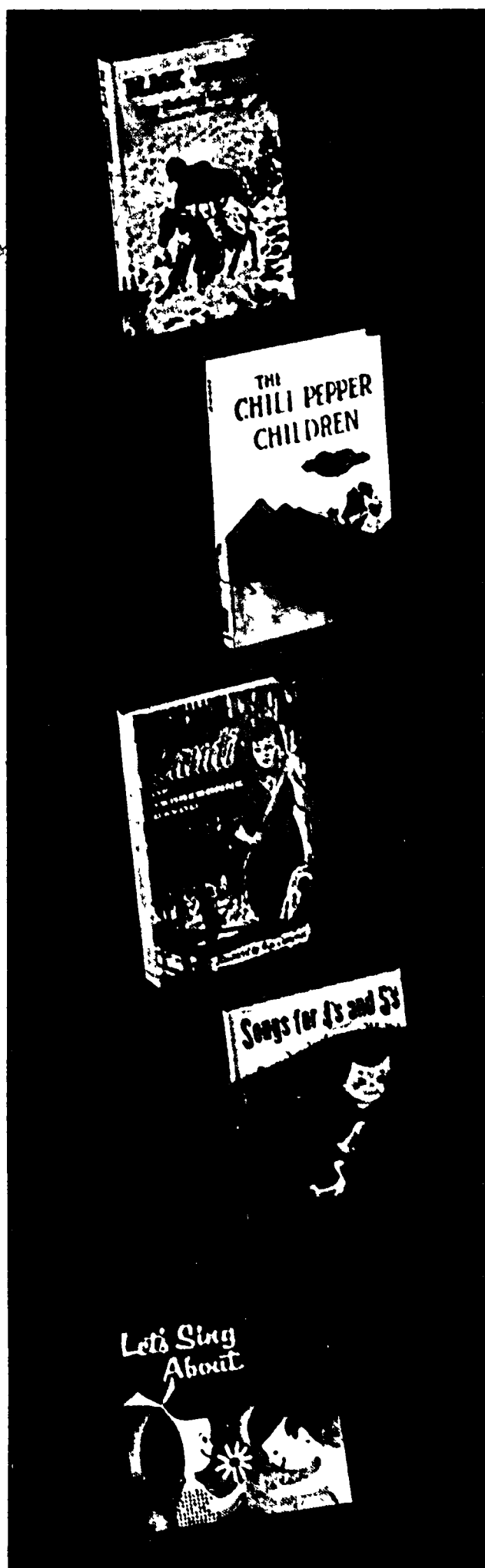
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