

THE

THE COMMISSION



You shall call
his name JESUS: for
He shall save
his people from
their sins.
(Matthew 1:21)

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VICTORY at the Christmas Play

enter a church. (There is one Catholic family that rushes to mass early on Sunday mornings so that the children can come back and find their places at the chapel.)

The long-awaited date finally arrived. The shed was packed, and the people were turned away for lack of even standing room. I had prayed for a large crowd. How else would so many hear?

I prayed whether I should give an invitation to accept Jesus as Saviour at the close of the play, and if so, that God would show me the way to do it. I had never tried this before, but what an opportunity! The Spirit seemed to tell me not to miss it.

What a lost cause it would have been had I not followed this leading. I saw ten of our Junior boys and girls raise their hands to indicate they were accepting Jesus as their Saviour. Perhaps there were adults who raised their hands and I just could not see them, as the adults were in the back of the dimly lighted room. Perhaps others were still a little shy to raise their hands. I pray this was true.

—Evelyn Schwartz



IT WAS VERY HOT. There were no Santa Clauses on the street and very few decorations in the stores to indicate that it was the Christmas season. Yet, I found the true Christmas spirit.

The children were not asking about gifts, but they were asking when the Christmas play would be presented. The little angels were especially excited. Every day when I went to the Baptist chapel here in Djakarta, Indonesia, I was serenaded with Christmas carols by small, piping voices.

We have no preaching services at this chapel—only Sunday school and a Junior Training Union. Very few people in this area are Christians, and even they seldom

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Those Santacanas ...a saga in faith

By JOYCE COPE WYATT

RETURNING to Spain from Cuba at the close of the Spanish-American War, a young ex-soldier, sick and unable to work, spent many hours with an elderly neighbor who read to him with great kindness. The book he heard read was always the same — the Bible.

The more Ramón Santacana heard, the more he was convinced that this was indeed the way to life everlasting. He made contact with a group of evangelical Christians and soon became a believer. His first desire was to learn to read, in order that he might be able to read the Bible for himself and follow more closely its teachings. So, at thirty years of age and using the Bible as his text, Ramón Santacana taught himself to read.

In Barcelona lived a girl named María, who at the age of nine had lost her mother. During the following five years her father married twice, and María had suffered greatly under the harsh treatment of her stepmothers. At the age of fourteen she was particularly depressed and alone.

"It seemed to me that no one loved me and that my only companion in life was the work which I did daily from five in the morning until sundown," she related. "One day when I arrived home, I found a tract under the door. Its title caught my attention at once—'Salvation Cannot Be Bought.' I read it and shared it with my father. But where could we find someone who could tell us more of this salvation?

"God prepared the way by our having to move to a village near Villafranca. There we found a small congregation of eleven evangelical Christians, and soon I gave my heart to Christ. Now I was happy. God loved me. I had experienced the thought of the psalmist when he said, 'A father of the fatherless . . . is God in his holy habitation' " (Psalm 68:5).

Soon Ramón and María met and in three months were married and moved to another village near Villafranca. Several members of Ramón's family were brought to Christ by their testimony. Their presence and their desire

that others might know Christ also brought out the fanatical opposition of the village priest and other Catholics.

When their first child was born and they refused to have her baptized into the Roman Catholic Church, all offers for work were withdrawn from the young farm laborer unless he had his daughter baptized. In spite of their great need the couple remained firm in their conviction to follow Christ's teachings.

Sixteen years later, Ramón and María and their five children moved to Villafranca. They were active in the small group of Christians, and Ramón—the only man of the group—led the services. Now and then they were visited by believers from other towns.

In 1925, a Baptist evangelist came to Villafranca and was welcomed with open arms by the little group. He began to have services with them and began a Sunday school for the children. The year was brought to a grand climax with a Christmas program, and more than one hundred people

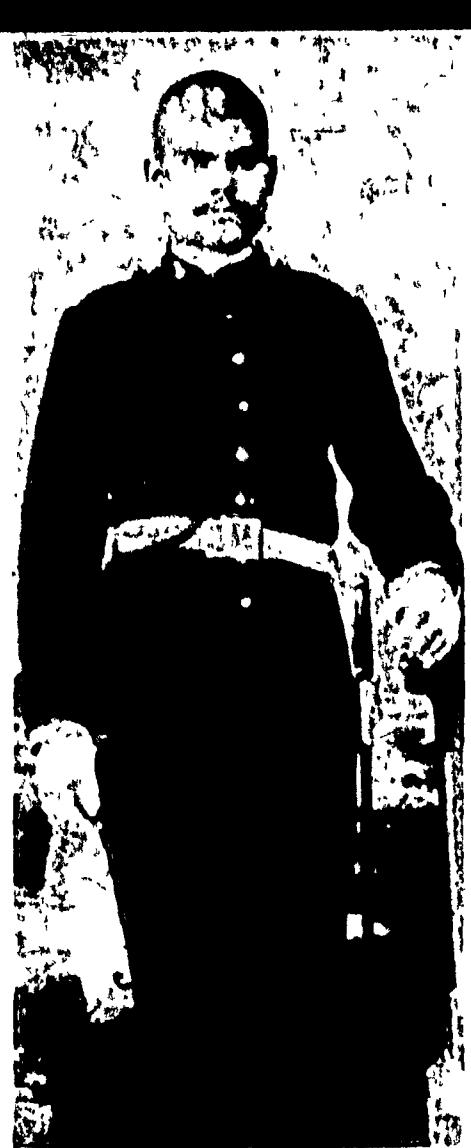


gathered to hear the "glad tidings of great joy."

Services were being held in a small room of the Santacana home, where some thirty people could be seated. Later, when they moved to a larger apartment, a more spacious room was made available, and four benches and a small pump organ were given by the Baptist Mission of Spain. Benjamín, the young son of the family, began to learn to play the organ so that they might have music in their services:

WHEN his older sister married and gave up her Sunday school class, fourteen-year-old Benjamín became the instructor. One autumn day a shy six-year-old girl came to Sunday school for the first time. The following Sunday, Josefina Mata was the first to arrive for Sunday school, and her enthusiasm grew as the weeks passed. About Easter time, when plans were made in the schools for the children who were to take their first communion in the Catholic Church, Josefina's father said, "You are not going to take first communion." Although he was Catholic, he had gone to an evangelical Sunday school as a child and was sympathetic with the cause of the evangelicals.

However, pressure was brought to bear on the child as she became more and more involved in church activities, and one Sunday when Josefina was ten years old, she was locked in her room when she refused to accompany her family to a movie. When her friends came for her to go to church, she came out on a little second-floor balcony and told them of her plight. Her



Ramón Santacana, soldier in Spanish-American War.



Ramón and María Santacana with four of their five children. Benjamín stands at the left.

friends encouraged her to "escape" and managed to help her down to the street. Seeing her determination, her parents ceased trying to persuade her to take less seriously her church and her beliefs. In fact, now and then they would come with her to the services, and in later years her father accepted Christ.

Josefina continued in her devotion to her church, and at the age of seventeen was baptized in its first baptismal service following the Spanish civil war in 1936.

From 1931 to 1934 the church of

Villafranca had its first pastor who lived on the field. These were three happy, fruitful years, and when the pastor moved to another church the people were very disheartened, "like sheep without a shepherd." Young Benjamín Santacana was named as the layman responsible for the work. Soon a building fund was begun with the hope of securing a more adequate building in which to worship.

Even during the civil war, Benjamín continued to lead the little group. Even after he was enlisted in the army he was able to come to his home every week end, except for one month when he was not allowed to leave the barracks because of his religious activities.

When Villafranca became a battlefield, God protected the deserted Santacana home which also housed the church in the big front room. In spite of the fact that all of the windows were broken by a grenade that fell nearby, God used two young girls — Sunday school pupils — to keep the home free from marauders.

Soon after Benjamín's return at the war's end, services were again begun, though in an interior room. Shortly thereafter the worshipers were visited by the police, who suspected them of having political meetings against the newly installed government. The house was surrounded by police during the

Members of the Villafranca Baptist Church surround their pastor, Benjamin Santacana, and his family in the church auditorium. At his right is his mother, María, the first to accept Christ in the Santacana family.





Josefina Santacana (at right) works with a group of children attending the farmhouse camp for Baptist youth at Fontrubi, started by the Santacanas in order that urban children might have a chance to visit in the country.

church service, and after questioning by the officer the members were told that unless they heard otherwise by the following Sunday they could continue to meet. Two weeks later, however, the order came for the chapel to be sealed.

During the following years the police came frequently — once taking all the books in the home, allowing the Santacanas to pick them all up a week later, with the exception of those printed by the Bible society. Another time they came and carefully questioned the Santacana family about their religion.

THOUGH under continual harassment, the small congregation grew in number and in spirit. This caused a furor among those who felt that the group should not exist, and in January of 1943 the police came during a preaching service, taking note of all who were present and carrying away the Bible that Benjamin used in preaching.

Two weeks later all those present were fined, and Benjamin was jailed for one month. Although well-treated during his imprisonment, he was severely threatened the night before being released that if he should begin again to conduct evangelical services he would be more harshly punished.

In spite of these threats the Villafranca church felt the necessity to worship, and they agreed among themselves to meet in the hills in a different location each week. On Sunday they would leave the village one by one and by various roads, in order not to arouse the suspicion of the police. They would meet at a pre-arranged spot and spend several hours of Christian fellowship together.

Notwithstanding these outward difficulties, God added to the church "those who were being saved." As a

result, it was decided to try to build an adequate chapel so that when freedom came they might be ready to preach the gospel to more people. Property was purchased, and the members worked nights and holidays constructing a rather large room for their church.

They continued to meet in the hills, and now and then in a private home, but their earnest prayer was that God would so work that the new building might be opened. The answer came in July of 1945 in the Spanish Bill of Rights, which stated that "no one will be molested for his religious creed nor for his private worship . . ."

Benjamin went to the mayor and asked for permission to begin private services in the new building. He was advised to wait for written permission, which came shortly — permission to break the seal on the old room where the church pews, books, and other furnishings lay in wait and to enter the new building!

Great was the joy of the Villafranca Baptists. They agreed to meet one evening, break the seal, and carry all the church belongings to their new locality. This was done just eight days before the wedding of Josefina and Benjamin.

It seemed that God was preparing the way for these two, who loved him very much and had served him faithfully in his church. Having endured the austerity of those years, the hearts of the people were filled with love and gratitude to God for all his blessings, and their wedding day was one of great joy and hope for all.

During the years since that happy day, the Santacana family has had many evidences of God's love for them and his desire for them to serve him. A son, David, was born.

Later, during a second pregnancy,

Josefina went to the church for a Sunbeam meeting and began to feel ill. The next day, she was taken to the hospital for an emergency appendectomy. The doctor told Benjamin that the baby would be lost and he would try to save Josefina's life, but that he had few hopes.

Josefina comments, "But God's thoughts are not the same as those of men. He saved my life and that of my child, although the doctor was unable to explain how this miracle came to pass."

After this experience, Josefina thought a great deal about why God had saved her life. She meditated about the fruitless fig tree, applying it to her own life. As a result, she re-dedicated herself to Christ.

ABOUT this time, the Baptist Theological Seminary in Barcelona reopened its doors, and Benjamin, after fourteen years as pastor of the Villafranca Church, began his seminary training. Josefina also was able to attend classes during the second year. Both are very grateful to Southern Baptists for having made these brief months of study possible.

Spanish Baptists look to the Villafranca Church as the center of one of its most important activities, for since May 8, 1955, an old people's home has been functioning there. It began as a dream of Benjamin and Josefina that God might use them to meet the



Missionary Joseph W. Mefford, Jr., leads the singing at national Royal Ambassador camp at Fontrubi.

great need of caring for Baptists' eldest members.

The matter was brought to their attention by the mistreatment of an evangelical in a Catholic home for the aged. There was no one known who could take her into his home. The Santacanas then offered the down-stairs floor of a home they were hoping to build for the church's use as a home for elderly Baptists.

The church eagerly accepted the challenge and in 1950 began to take collections for such a home. They soon realized, however, that it was almost an impossibility for them financially, but they continued to pray fervently that God would grant Spanish Baptists some means of caring for the elderly members who had no families to care for them.

In 1953 the Spanish Woman's Missionary Union decided that their home mission offering would be designated to start a fund for the home. It was the largest home mission offering ever collected to that date, totaling some \$95. With that valiant beginning, and with additional financial support from the Southern Baptist Woman's Missionary Union, two needy couples were admitted.

The Santacana family and the home are almost inseparable. Josefina is the directress, appointed by the national WMU which supports the home. Benjamín is their pastor and counselor. The couple's lives are dedicated to



Benjamín and Josefina Santacana visit members of home for aging Baptists. Josefina is directress, and Benjamín is pastor and counselor.

these who are less fortunate than they. At present six members live in the home, and often they tell visitors, "We are in heaven here, and those who care for us are angels."

Perhaps one would say that the Santacanas' contribution through the home is enough for one family, but not so! Benjamín and Josefina began to think of Baptist children who are unable to attend camps because of their religion. They thought of many who live in the city and are never able to spend time in the country. So, they began to pray that God would open the way for them to have such a home in the country where Baptist young people might go and be refreshed both spiritually and physically.

IN 1955 God answered their prayers in the offer by a villager of his country home about eight miles from Villafranca. The house was old and in very bad condition, but it was large and the price was only some \$200! The Santacanas did not have the money, but feeling that this was an answer to their prayers, they made a small down payment.

Soon the village priest learned of the agreement and began to threaten the owner. "You mustn't sell to Protestants. Just to prove to you how bad they are, listen. They can't even be buried in holy ground!" When the owner refused to concede, the priest said he wanted to buy the property, but the man still refused, saying that he had given his word to the Santacanas.

On January 21, 1956, after having spent the previous evening in discus-

sion and prayer with his family about this purchase, Benjamín began his morning devotionals, using *Streams in the Desert* as his devotional guide. The verse was, "But none of these things move me . . ." (Acts 20:24), and the meditation said that when we have some great opportunity to serve God, the devil comes immediately and tries to stop us. Greater power and blessings come to him who realizes that it is the activity of the devil and resists it. "This is God speaking to me," said Benjamín, and the property was bought!

That first summer, after Benjamín had spent a great deal of time fixing up the old house, many members of the church accepted the invitation of its pastor to spend a few days of happy Christian fellowship at the newly acquired property in the country.

In 1958 the Santacanas offered use of the property to the Spanish Woman's Missionary Union, and a national Girl's Auxiliary camp was held with some sixty girls in attendance, twenty-one of whom accepted Christ as their Saviour. In 1959 two more camps were held, and eighteen young people accepted Christ. Benjamín says, "Its name, Fontrubi, means red fountain, and it is our prayer that many may come to know here that Christ shed his blood on Calvary for their salvation."

As the Royal Ambassadors closed their two-week camp also in the summer of 1959, the entire village came for their closing service. The people now realize that the *Protestantes* aren't such bad people, after all, and several of them are interested in the





David and Isaias, the two older sons of Benjamín and Josefina Santacana, stand in the church garden beside a stone bench bearing the words, "Have faith in God." On another bench in the garden is written "God is love."

gospel as a result of the lives of those who have been in the camp at Fontantrubi.

Josefina and Benjamín long ago decided that "As for me and my house we will serve the Lord." Josefina says, "I am very grateful to God for the privilege of building a Christian home. I feel that our three sons are gifts from God and that we must care for each in a special way. I often think of the words of the Pharaoh's daughter

to the mother of Moses, 'Take this child and nurse him for me,' as though God were saying the same to me of each of my three children. Every day that passes I am more conscious of my responsibility, but I realize my weakness and know that only God can help me in this great task. For this reason I greatly cherish the hours we have together for our family altar, for it is such a great help to us as we try to serve him more faithfully as a Christian family."

In religion class at school last Easter the eldest son, David, was assigned a paper on the subject of the days following the resurrection of Christ and prior to his ascension. David's teacher, a Catholic priest, was amazed at the child's knowledge of the Bible and the marvelous way he had expressed his belief in the resurrected Christ. "I wish you'd bring me the book you used for your paper," he said. David brought him the Bible and a commentary by John A. Broadus translated into Spanish.

Some years ago, when they were finishing the front facade of the church building, the church decided to sculpture an open Bible engraved with John 3:16. The authorities said no; to use those words would be considered Protestant propaganda and thus illegal. So, for some thirteen years the facade has remained the same — an open,



unengraved Bible over the door. Many of the people of Villafranca who are not evangelicals call the building "the church of the open Book."

Should they come inside to the beautiful little garden alongside the sanctuary, they would see two small concrete benches with the words "Have faith in God" on one and "God is love" on the other, for the words of the open Book can be freely proclaimed within the property of the church. There they would come to know the Christ whose Spirit has worked in the lives of many people in Villafranca through the testimony of Benjamín and Josefina and others of such spiritual stature.

If you should ever go to Spain you would not want to miss the opportunity of getting to know these radiant Christians whose lives have been so identified with the progress of the gospel in Villafranca. The Santacana family and the church have gone hand in hand through difficulty and through joy, and God has greatly blessed their efforts. They have shared their blessings with fellow Baptists in such a way that they have been an inspiration to the whole Spanish Baptist Convention.

Many churches look to them as an ideal of service and Christian love. Such has been the influence and example of Josefina and Benjamín Santacana, Christians *par excellence*.



Villafranca Baptist Church is called "the church of the open Book" because of the Bible on the facade, which is prohibited by authorities from bearing message of John 3:16.

An Ocean Away

BY MARYLU MOORE

from Home

GOING HOME for Christmas. Marylu?"

"Sure! Flying by jet tomorrow!"

"Aw, you're kidding aren't you?"

"'Fraid so," I confessed. "But I'm going to Maryland. That's almost like home now, with all the grandmothers, aunts, uncles, and cousins I have there."

Christmas was already in the air the week after Thanksgiving on our campus at Blue Mountain College in Mississippi. Many of my friends lived too far away to go home during the first three months of school; but at Christmas time they went home — everyone but the "foreign" students, who visited with their friends.

I told myself that Christmas in Maryland would be so much fun that I would hardly miss the W. Dewey Moores — my real family in Italy. This self-deception worked well until friends began to sympathize with me:

"Won't this be your first Christmas away from home?" one asked.

"I'd be so homesick I wouldn't know what to do," said another.

I was beginning to feel sorry for myself when help came from an unexpected source the second week in December. On the way to the post office one day after class, I met a senior coming back.

"You must really rate, kid," she quipped. "Four packages have your name on them."

That night I held the first of a series of "snack sessions." The sympathy of my classmates became a good-natured envy as the Mississippi WMU took bountiful care of one of their orphan M.K.s (missionary kids). I swapped excited notes with my brother Bill, a freshman at Mars Hill, and found that North Carolina women's generosity was the high light of his Christmas, too.



The W. Dewey Moore family together during the missionaries' 1957-58 furlough. Seated on the lawn (left to right) are Betsy, Mrs. Moore, and Marylu. Kneeling behind them are Mr. Moore, Carla, and Bill.

During my first year at college the most important hour of the week was the 11:30 mail call on Thursday. A letter from home usually arrived that day. After peeling off the stamps for some bystander I would settle down to devour the news in my mother's letters. Dad's letters were less frequent. When I received the first one, my junior year, it was such a momentous event that I cut class to read it.

A procrastinator from birth, I found it hard to adjust to the fact that I had to ask a question or make the appeal for help from home at least two weeks before I needed an answer. I often ended up making my own decisions and merely reporting them. A growing independence came through such experiences.

The lapse of time between letters to Rome and those in return was torture at times. In my freshman year I spent eight miserable days between two letters from home. The first told of my father's serious illness; the second, finally, reported a slight improvement.

I remember when Carla, my sister — then a freshman at Blue Mountain — suddenly developed fever. For several long hours we hoped it was only flu. Should we write home, or cable? We decided to wait and contact our aunt in Maryland if necessary.

Within twenty-four hours the fever was gone. Carla convalesced in the home of our college church pastor, one of the many "homes" that kept a spare room for their "adopted daughters."



Students dressed in costumes from their home countries for a meeting of the International Club at Blue Mountain

College. Carla (seated second from left) and Marylu (standing second from right) wore dresses from Italy.

Such incidents always made us homesick, but a busy schedule of classes and extra-curricular activities helped.

The good old Margaret Fund cannot cover all college expenses. "Mom's Fund" gave us security. Our mother kept a joint bank account with her sister, and we were instructed to write our aunt whenever we needed money. It was a matter of pride with us to try to get along without using that fund, though.

Not long after we learned to add and subtract, we had an allowance which was increased as we grew older. The times we did not budget wisely found us with not enough lunch money, or not enough to pay bus fare for a pleasure trip to town. These experiences taught us to manage finances when we were on our own.

Part-time jobs helped. Bill lived on pork and beans and spaghetti for several months, supplemented by leftovers in the college cafeteria where he worked. One reason for this frugality was that he was supporting not only himself but also "Lazarus," an old Ford which he acquired after his sophomore year.

Summer jobs carried us through the summer and back to school in the fall. Somehow, whenever money was needed it was on hand. My appreciation of God's providence grew during the times it was hardest to make ends meet.

Bill and I solved the problem of

summer vacations in different ways. He wanted to earn enough during the summer to make the winter easier. He did this through odd jobs, working on a dairy farm, tossing hamburgers in a White Castle establishment, and later spending some time in the shipping department of Sears, Roebuck and Company. Most of these jobs paid more in experience than in cash.

My own summers were full of service and travel as I worked at Ridgecrest, in GA camps, and with the Home Mission Board under the Student Summer Mission Program. For several years after my summer of mission work in California I enjoyed the distinction of being the only one of my well-traveled family who had been west of the Mississippi River.

Italy was "home" to me until Bill and I returned there for the summer at the end of our sophomore year. It shocked me when I found I could not take up where I had left off two years earlier with family and friends. "Everybody has changed," I thought.

Actually I was the one who had changed. Once I accepted this fact, the rest of the summer spent with the family was a wonderful one. The second goodbyes were easier for me, but not for Carla. To her there's no place like Rome.

When Carla returned to America for her junior year, she brought our youngest sister, Betsy. I could imagine the emptiness of our large apartment

in Rome and, in some measure, the sacrifice our missionary parents had made. I appreciated more than ever how carefully they had prepared us to be ready to leave home by our mid-teens. Nothing could make it easier for them, unless it was the certainty that we were able to take care of ourselves.

Many factors had contributed to our fairly good adjustment to life in



Mr. Diociati, an Italian layman, preached on Sundays at Armstrong Memorial Training School in Rome, where Marylu was organist.

America. Through our early 'teens at home we were all reasonably independent. I am sure my mother breathed an extra prayer as she watched me, age fourteen, leave on my bike for school every day, with all the traffic on the streets of Rome.

Each of us had individual activities and duties. But there were many in which we shared. On Sunday mornings we divided up, going to four different churches in order to play for the services or teach Sunday school classes. We all gathered together for dinner and the evening service in the chapel of the George B. Taylor Orphanage, of which Mom was director and where we lived.

"Looks like I'm running a boarding house!" Mom often jovially complained, but family unity remained strong.

We were encouraged to think through and make our own decisions about habits and amusements. I think our parents were rarely disappointed.

We had one big advantage over most M.K.s. We attended an Anglo-American school on the outskirts of Rome. Our associations there with "typical American teen-agers" — with their lingo and ways of doing things — helped us feel more at home in the States.

There we also had a taste of life outside the mission atmosphere. It would be hard to deny that there is a difference. I found myself using lipstick at school but wiping it off before I met with Italian Baptist friends. From our father we learned a good rule for similar problems: "But take heed lest by any means this liberty of yours become a stumbling block to them that are weak" (I Corinthians 8:9).

Ties with my family were still strong even after six years being an ocean away from home. For several months during my latter year in Carver School of Missions and Social Work I talked of going back for a year after graduation. We were all looking forward to it.

Toward the end of the school year, however, a good job was offered me. I avoided a decision for a time and wrote a letter to Italy, hinting that I might not return home immediately. I rewrote that letter three times before I mailed it. I knew the folks would say "Go ahead," but I feared what I might read between the lines. I dreaded hurting them.



Marylu playing the organ for an Italian street meeting in San Francisco while serving as a Home Mission Board summer missionary. She worked with Amelio and Lidia Giannetta (standing next to her), former home missionaries who have been appointed by the Foreign Mission Board for Brazil.



Marylu and Barbara Lanmon, from Texas, clean a cabin at the Arizona WMU camp—Paradise Valley Ranch—as summer missionaries in 1958.

After an anxious ten days the reply came. "We are thrilled at your job prospect," it said. "Of course we are disappointed, but after all, our furlough is not too far in the future."

Then Mom continued: "This morning one of the counselors in the boys' dorm left for home. His mother could not live without him. We need him badly now, but he has been tied to his mother's apron strings for twenty-three years. . . ."

I knew that in spite of their disappointment my parents were glad that their children had been emotionally weaned.

A few days later I accepted my new job as counselor and social director for student nurses at Baptist Hospital in St. Louis, Missouri.

It is not easy to grow up so far from home, but I would not trade my parents and their work for any other.



Members of building committee talk with contractor at building site while carpenter (background) makes final measurements for caretaker's living quarters.

LET'S ECONOMIZE in every way possible with this building," said Pastor Antonio Barbosa to the building committee.

"We must not disappoint our Baptist friends of the 'other America' who sacrificed to help us."

I immediately thought of the little church for which I was pastor in Morgan Mill, Texas, remembering their sacrificial giving to the Lottie Moon Christmas Offering, and said to myself: "The folks back home would surely be proud if they only knew." For this reason I would like to take you on a trip in the state of Maranhão, Equatorial Brazil, to buy lumber for the soon-to-be-constructed building of Timon Baptist Church.

The church began as a mission of First Baptist Church of Teresina, Piauí, and since its organization has co-operated with the Baptist State Convention of Piauí. Although Timon is in the state of Maranhão, it is separated from Teresina only by the Parnaíba River and may be described as a suburb of Teresina.

After word was received that a grant had come from the Lottie Moon Christmas Offering for a building, the Timon church elected a committee to supervise planning and construction. Their building plans were soon approved by the Equatorial Brazil Mission, and things began to happen on the lot that the church had labored so faithfully to purchase.

The committee met one night with the carpenter and, after studying the blueprints, made a list of all the wood they would need for the entire building — pulpit, chairs, pews, doors, roof, and even material for the cement forms. Sargento Joel, a police officer in Teresina and one of the committee members, had worked in the sawmills of Maranhão and knew that material could be bought at great savings from the mill owners. Therefore, they made plans to visit the sawmills.

Early the following Tuesday morning, after Sargento Joel and I picked up Antonia de Sousa Reis (the carpenter) and three other men in Teresina, we pulled the jeep into line at the ferry dock. Fortunately for us, two trucks cannot cross at the same time, but the barge will hold one truck and a jeep. Many trucks were waiting, but we were first in the jeep line.

Our ferry was actually just a flatboat, impelled only by the force of the river current and guided by a cable.

CHEAPER

Direct

from the

Factory

BY DONALD SPIEGEL



Jeep in which four building committee members, the carpenter, a pastor, and Missionary Spiegel traveled to sawmills crosses Paranaíba River on the ferry.

This improvised ferry is just a temporary measure which began after the floods a few months ago in Piau and Maranhão. The raging waters had weakened the foundation of one of the pillars of the huge, iron bridge, and the bridge is now condemned awaiting repairs.

After thirty minutes we were on the other side of the Parnaíba River in Timon, soon to be on our way. Here we picked up another rider, and now we numbered seven in all — four members of the building committee, the carpenter, the missionary chauffeur, and a pastor from Teresina who took advantage of the trip that he might visit with his family.

We stopped briefly at the construction site so that the carpenter might make a few final measurements for the roof and doors of the partly constructed storage shed. Careful planning is being done even in its construction, for after the main building is completed it will be adapted for use as a residence for the church caretaker.

Eight o'clock, and we were finally en route. Our destination, Caxias, is the second-largest city of the state of Maranhão and the largest lumber center of that state. After a one-hour road trip on what could be best described as a washboard covered with two inches of red dust, we arrived at one of the sawmills with tinted hair and darkened complexions, but ready for business transactions.

Sargento Joel had been born and raised in Caxias. He introduced the "buyers" to the owner of the mill, adding that at one time this man had been his boss. Pastor Barbosa explained the reason for our mission, told of plans for constructing a church building, and emphasized that we were taking every precaution to economize in every way. Our carpenter, Antonio de Sousa Reis—who was converted when working for our Equatorial Baptist Bible Institute in Belém, Pará—then carried the conversation, giving details of the type, measurements, and quantity of material needed.

Of course, no one yet mentioned any prices, but one seldom does in transactions of this sort in this part of Brazil. The owner took the list of required lumber and promised that at one o'clock he would be able to tell us the price and the date of delivery. Arrangements being made, it was now time for a sightseeing tour of the plant.



Carpenter Antonio de Sousa Reis and manager of sawmill carefully measure cedar planks one by one.

The whole mill depends upon an old steam boiler. The owner apologized for the crudeness of the method but explained that the city has electricity only after dark, and not for commercial purposes then. One worker takes water from the well and places it in a fifty-five-gallon drum by the side of the boiler. Another throws logs and lumber scraps in the fire, and a third regulates the speed of the steam engine.

THREE SAWS are operated at the same time. One huge, two-bladed vertical log saw cut some of our beams about 5 by 7 inches to be used as joists. This saw can also be adapted with some ten or more blades to cut planks from cedar logs. Two circular saws are used for finer work, as in the making of laths which are much used as a groundwork for roof tiles. No overhanging pulleys or runways here; all material is moved by hand — sometimes carried, sometimes rolled with logs and pry bars.

All material is sold just as it comes off the sawbench. Any final shaping and planing will be done by the carpenter at the point of construction. Only cedar and the very hardest of woods can be used for permanent construction, for termites are an ever-threatening menace to softer woods.

The tour ended, we thanked our guide and were on our way. The owner immediately began an inventory of his stock and spoke with other sawmill operators to arrange for material that he did not have on hand or could not acquire quickly.

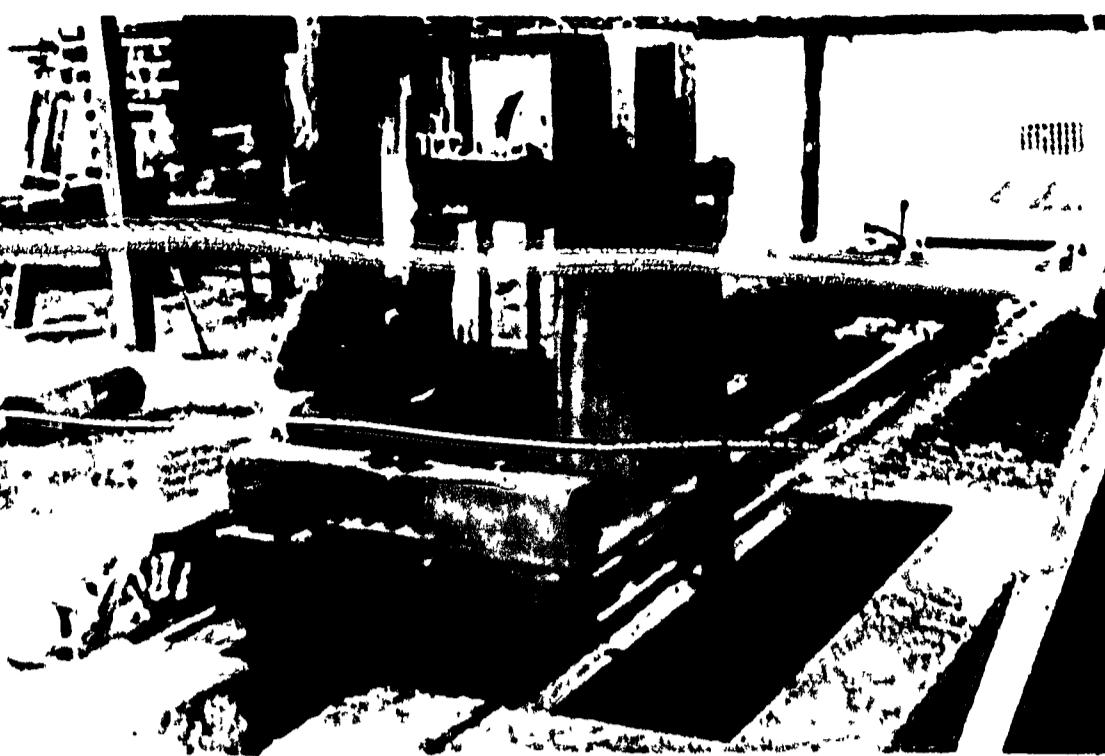
We returned at one o'clock, and the owner was waiting. He explained that some material would be gotten from other mills of Caxias, but he could make all arrangements.

Now, finally, the price could be mentioned. No one — not even the mill owner — supposed that the starting figure would be the selling price, so the bargaining began. João Pires opened negotiations: "Remember, we Baptists are on the march, and this isn't the last church building we will build. Surely, sir, you can do better than that with the price."

Senhor Pires was the likely one to begin for the same reason that he was elected treasurer of the building committee. His motto, which I have heard many times since



João Pires (building committee treasurer), Antonio de Sousa Reis (carpenter), and Sargento Joel bargain with the sawmill owner for the lowest lumber prices.



A vertical saw cuts a beam to be used in constructing the new building of the Timon Baptist Church.



A worker at left carries water from the well for steam to power the sawmill engine in the background.

the beginning of construction, is very appropriate to his character: "Quem não chora, não mama" ("He who doesn't cry, doesn't nurse").

After thirty minutes of bargaining, multiplying, and adding as the prices lowered, the agreement was finally made. The date was set for delivery, and the bill would be paid upon receiving the lumber. When a verbal agreement was reached, it was necessary to go to another mill to select our cedar planks. This is one lumber that is best bought only on sight, by measuring every plank.

At a mill one block away the measuring began for the cedar. The manager and the carpenter verified the measurements, while workers moved the boards into a pile at one side. As each board was measured its length and width were recorded. Allowance was made for all defects in the plank.

Two hundred boards. One hundred and sixty-five square meters of cedar had to be measured plank by plank. Then each plank had to be calculated separately, using pencil and paper only. Of course, the total had to be made without the aid of an adding machine. After three and a half hours of measuring and calculating, we felt that we were getting our money's worth.

Homeward bound, we made it to the river just as the barge was about to make its final ferry trip for the night. At the edge of the beach the jeep got stuck in the sand, however, and even the four-wheel drive was of no help. But with the men of our party and about ten Brazilian workers aboard the barge, the jeep was literally picked up and set on solid ground. Aboard the flatboat, the lights of the jeep showed the way back across the river to Teresina.

Eight-thirty — after delivering everyone safely to his home — there is still one task to be done. Let's calculate our savings. Was it worth it? Material that cost us six hundred dollars in Caxias (including delivery to the construction site) would have cost at a very minimum some eight hundred dollars in Teresina.

Two hundred dollars saved in one day! Not only is it much more interesting, but I'm now convinced that things are always cheaper "direct from the factory."

Because We Gave

By MARJORIE LOU STUMP

You think you cannot win the world—
It seems so big, your gift so small;
Yet, when divided by our Lord,
We find there is enough for all.

Some day, when Christians meet their Christ,
An added joy will come to be
In seeing, gathered as one band,
Souls won by Lottie's Christmas plea.

Oh, as we view them standing there—
All nations, sons of every land—
True thankfulness will fill our hearts,
Because we gave as God had planned.



FOR YOUR INFORMATION

Elizabeth Minstew



Do You Have **YOURS?**

THE PRODUCTION of literature for free distribution is a means employed by the Foreign Mission Board to help tell the story of foreign missions being done in forty-five countries, to which more than 1,460 missionaries have been appointed for service.

"YOURS to Tell the Story"

This item is designed as a tool for program chairmen and others as they plan presentations of specific foreign missions emphases. It provides an organized listing of all current available items, and the headings serve to point a leader to selected items they may request in order to supplement programs. All items are clearly identified by title. The multilithed sheet is produced in quarterly issues. Do

you have your fourth-quarter copy of *YOURS to Tell the Story*?

YOURS, Free Upon Request

During 1960, new pamphlets have been produced on Nigeria, Central Africa, Ecuador, Equatorial Brazil, Paraguay, Costa Rica, Japan, Hawaii, and Taiwan. There are new maps on Central Africa, Venezuela, South Vietnam, and Ecuador and Peru.

Free literature now available on areas and countries include thirty-five country pamphlets by missionary authors, twenty-six country maps, six area pamphlets by area secretaries, and three area maps. (See "Missions Visualized" on page 30 in the April, 1960, issue of *THE COMMISSION*.)

Information on the total foreign missions undertaking of Southern Baptists may be presented by use of a four-color world map showing the forty-five countries of our foreign mission work; quarterly issues of a missionary directory giving an alphabetical listing of all missionaries under appointment, along with their addresses, fields of service, and birthdays; a pamphlet by the executive secretary setting forth the organizational structure of the Foreign Mission Board; and items showing the strategic relationship of foreign missions to the Cooperative Program.

Four personnel pamphlets are designed to give specialized information on the needs and requirements for missionary appointment.

YOUR Mission Study Packet on "Spanish America" for mission study leaders contains special supplemental materials that include a map, a poster, and pamphlets to aid in the study of the five Foreign Mission Graded Series books.

"*M'am You're Rich!*" by Marjorie and Howard Olive, missionaries to the Philippines, gives a heart-warming presentation of the true values of life that can be realized through the Lottie Moon Christmas Offering.

Have you requested these? They are *YOURS*—free upon request.



FOREIGN MISSION NEWS

ANNUAL BOARD MEETING

1,462 Missionaries

The Foreign Mission Board appointed fifteen missionaries in October, and the number of missionaries under appointment as of November 1 totaled 1,462. (For names, pictures, and biographical information about those appointed in October, see "New Appointees," beginning on page 22.)

\$12,399,123 Operating Budget

The Foreign Mission Board adopted a record operating budget of \$12,399,123.66 for 1961 at its annual meeting in October, an increase of \$1,000,229.79 over that of 1960.

Income will come mainly from the Cooperative Program—\$8,000,000, reported Dr. Baker J. Cauthen, executive secretary. The Lottie Moon Christmas Offering will provide \$3,000,000, and individual churches will give about \$1,320,000 for salaries of missionaries. In addition, about \$6,000,000 will need to be appropriated in 1961 to build schools, hospitals, churches, and missionary residences. Most of this will come from the Christmas Offering.

"We must keep in mind, however," said Dr. Cauthen, "that with all this outlay of money there will still remain at least \$3,000,000 of needs which we are unable to supply. It is this same picture that we face year after year as we study the needs from the fields."

Nearly half of the operating budget is for the support of missionaries, Dr. Cauthen pointed out. This involves not only their salaries and allowances but travel, house rent, medical care, language study, education of their children, and many other items for maintaining missionaries.

The second largest amount goes for Christian education, from kindergartens to theological seminaries. "Our chief purpose in Christian education is to produce trained Christian leadership," Dr. Cauthen explained.

Other large segments of work are medical ministries, with seventeen hospitals and eighty clinics and dispensaries, and the publishing of Christian literature.

The money used at the home base for administration, processing of missionary volunteers and candidates for

appointment, missionary education and promotion, and other responsibilities amounts to only six cents of every dollar received at the Foreign Mission Board, Dr. Cauthen added.

Africa, Europe, and Near East

Beginning his report with Nigeria, Dr. H. Cornell Goerner commented: "There is much reason for Southern Baptists to rejoice in the part which they have been able to play in the development of this new nation and in the bright prospects for continuing co-operative relationships with the Baptists of Nigeria as they play their increasingly important role in the religious life of independent Nigeria."

In neighboring countries, Dr. Goerner said conditions in French West Africa now provide a possible opportunity for Southern Baptists to enter Senegal, Mali, Upper Volta, and Togo.

Small Baptist groups in Angola and Mozambique, products of foreign mission efforts by the Portuguese Baptist Convention, are in need of assistance, he said. While there are barriers to the permanent entrance of Americans to do mission work in those Portuguese colonies, it is believed that a missionary couple stationed in the Union of South Africa would be able to secure tourist visas for visits of up to three months and could serve also as fraternal representatives to the Baptists of South Africa.

Progress is being made in a missionary program for Liberia in co-operation with the Liberia Baptist Missionary and Educational Convention, and a quota of fifteen missionaries for 1964 is suggested, Dr. Goerner said.

In Northern Rhodesia, the first religious services were held by Missionaries Tom and Mary Small and Zeb and Evelyn Moss at Kitwe. In Nyasaland, Missionary LeRoy Albright has received an invitation from an African Baptist church in Lilongwe to assist in teacher training.

Dr. Goerner reported the work well established in East Africa and new stations opened this year at Nyeri and Kisumu, Kenya, and at Tukuyu, Tanganyika. Southern Baptists have also been invited to send personnel to Zanzibar.

In Spain, Third Baptist Church of

Madrid has finally been able to buy a larger piece of property, which should enable it to move from crowded rented quarters within a few months.

A renovated building for a French-speaking congregation in Orléans, France, was recently dedicated, with assistance by the English-speaking First Baptist Church of Orléans. A second English-speaking church was organized at Chateauroux, and a third American group meets at Évreux.

Dr. Goerner reported an enrolment of forty-five students in Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland. The Board then accepted the resignation of Dr. Josef Nordenhaug as president, now general secretary of the Baptist World Alliance, and elected Dr. John D. Hughey, Jr., to succeed him, with Dr. John D. W. Watts as dean.

The Arab Baptist Seminary in Beirut, Jordan, recently opened in rented quarters, with Missionary Finlay M. Graham as president.

Latin America

The Board divided the Latin America area into four "fields" and named field representatives to serve in a liaison capacity between the Missions and the area secretary. Elected were H. Victor Davis, missionary to Brazil, for the three Brazil Missions: Equatorial, North, and South; Charles W. Bryan, missionary to Peru, for Venezuela, Colombia, Ecuador, Peru, and the Bahamas (Caribbean); and William M. Dyal, Jr., missionary to Costa Rica, for Argentina, Chile, Paraguay, and Uruguay. A representative was to be named later for Mexico, Guatemala, Honduras, Costa Rica, and the Baptist Spanish Publishing House in El Paso, Texas.

The representatives will retain missionary status although assigned to a "field" rather than a Mission, explained Dr. Frank K. Means, area secretary. They will serve for a term of five years and be eligible for re-election. The three elected in October were nominated by the missionaries stationed in Latin America.

Dr. Means and Dr. Cauthen, executive secretary, plan to make a survey of the Caribbean region soon after the first of 1961.

Reporting on the Baptist World Congress in Rio de Janeiro, Brazil, Dr. Means said the effect of the Congress upon the national Christians was that "Small, struggling Baptist groups realized, perhaps for the first time, that the Baptist movement is a major force in the contemporary world. Many of them have known persecution, oppression, ostracism, ridicule, and the unfavored position of numerically weak minorities. They enjoy being a part of a dynamic world organization."

The Orient

Dr. Winston Crawley, reporting "the broad panorama" of developments in the Orient area, pointed out that Hawaii is rapidly nearing completion of the transition by which the Foreign Mission Board undertaking will become a normal state convention program at the close of this year. He had previously described the plan in the July issue of *THE COMMISSION*.

Dr. Crawley described Japan as the most mature Orient field and said the Japan Baptist Convention has recently reorganized for more effective work. In Hong Kong a simultaneous evangelistic crusade was planned for late October through early November, with Dr. Charles C. Bowles of Birmingham, Alabama, and Dr. Edwin L. Skiles of Abilene, Texas, preaching. The visitors were also to preach in simultaneous meetings in the Philippines during November and early December.

The year 1960 marks completion of a decade of organized Southern Baptist work in Southeast Asia, Hong Kong and Macao, and Taiwan (Formosa), and ten years since arrival of the Board's first missionaries in Korea and Singapore, Dr. Crawley said. The Indonesia Mission plans to expand into Sumatra as soon as reinforcements make it possible, with the beginning expected in 1961.

Two current developments of area-wide concern, Dr. Crawley pointed out, are the Asia Baptist Theological Seminary (currently an apprenticeship plan for study under professors in various Baptist seminaries in the Orient) and a second Orient Missions Conference in March, 1961, similar to the one in 1957, to assemble representative missionaries and national Baptist leaders from all fields.

Dr. Crawley, now living in Hong Kong for several months, also described high lights in Okinawa, Ma-

laya, Thailand, Pakistan, and Vietnam in his written report.

In further action, the Board voted to invite Dr. Porter Routh, executive secretary of the Southern Baptist Convention Executive Committee, and Kendall Berry, of Blytheville, Arkansas, chairman of the Executive Committee, to participate in conferences with Orient missionaries and conventions in the spring of 1961.

'61 Study, Promotion Plans Set

Mission study and promotion plans for 1961 include these main points, reported Dr. Eugene L. Hill, secretary of the Department of Missionary Education and Promotion:

Goal: "The Gospel to the Whole World."

Foreign mission study theme: "Europe—Mission Field Again."

Promotional slogan: "Adequate Stewardship = Missions Advance."

Many Areas Lack Missionaries

Dr. Elmer S. West, Jr., secretary for missionary personnel, reported: "It is distressing to realize that so far this year Latin America has not received one missionary for service in Equatorial Brazil, Colombia, Honduras, Paraguay, Uruguay, or Venezuela. In the Orient, three countries have received no additional help—Hong Kong, Malaya, and Pakistan. . . . During the past five years, only sixteen missionaries have gone to Israel, Jordan, Gaza, and Lebanon. . . . We urgently need six more couples for student evangelism. So far this year, only three couples have been appointed to serve in theological education. There are requests for sixteen more couples in this strategic area of leadership development. . . .

"During the entire year only one single missionary nurse has been appointed to fill twenty critical vacancies. In addition to this, only six other sin-

gle women will go out. At the end of the year we will have a ratio of one single woman to every twenty appointments. . . . We are not even beginning to furnish replacements on the field, not to mention requests for additional personnel.

"In the field of medical missions we have this picture [for 1960]: There has been no medical missionary of any type appointed to Latin America. For the Orient, there are three doctors, one dentist, one hospital administrator, and no nurses. To Africa we have sent two doctors, one dentist, and one nurse.

"In view of what is needed in these forty-five countries to form a minimum base of operations, and in light of open doors to new areas, what we have done this year seems terribly small in light of what God would have us do."

The Board adopted a goal of 160 for appointments in 1961, in keeping with the schedule of increasing the goal by ten each year and looking toward a total of 1,800 missionaries under appointment by 1964.

GENERAL

Nigerians Give to Hong Kong

The Nigerian Woman's Missionary Union recently sent a \$854.46 check to the Foreign Mission Board, designated for a proposed Baptist hospital in Hong Kong. The special gift was transmitted through Dr. I. N. Patterson, secretary-treasurer of the Nigerian Baptist Mission.

The Baptist women of Nigeria raised the money through their "Birthday Gift for Jesus Fund," corresponding to Southern Baptists' Lottie Moon Christmas Offering. They select a project to assist each year.

The Hong Kong hospital, for which construction is being planned, will be an outgrowth of the Hong Kong Baptist Clinic, begun in January, 1956, by Dr. Samuel G. Rankin. The Foreign

(Continued on page 25)

NIC O

FOREIGN MISSION BOARD S. B. C.
NIGERIAN MISSION

1-8
210

20 October 1960
PAY TO THE
ORDER OF Foreign Mission Board of S. B. C. \$854.46

Eight hundred fifty four and 41/100 DOLLARS

BAPTIST MISSION

THE FIRST NATIONAL CITY BANK OF NEW YORK

INTERBANK DIVISION 40 WALL STREET

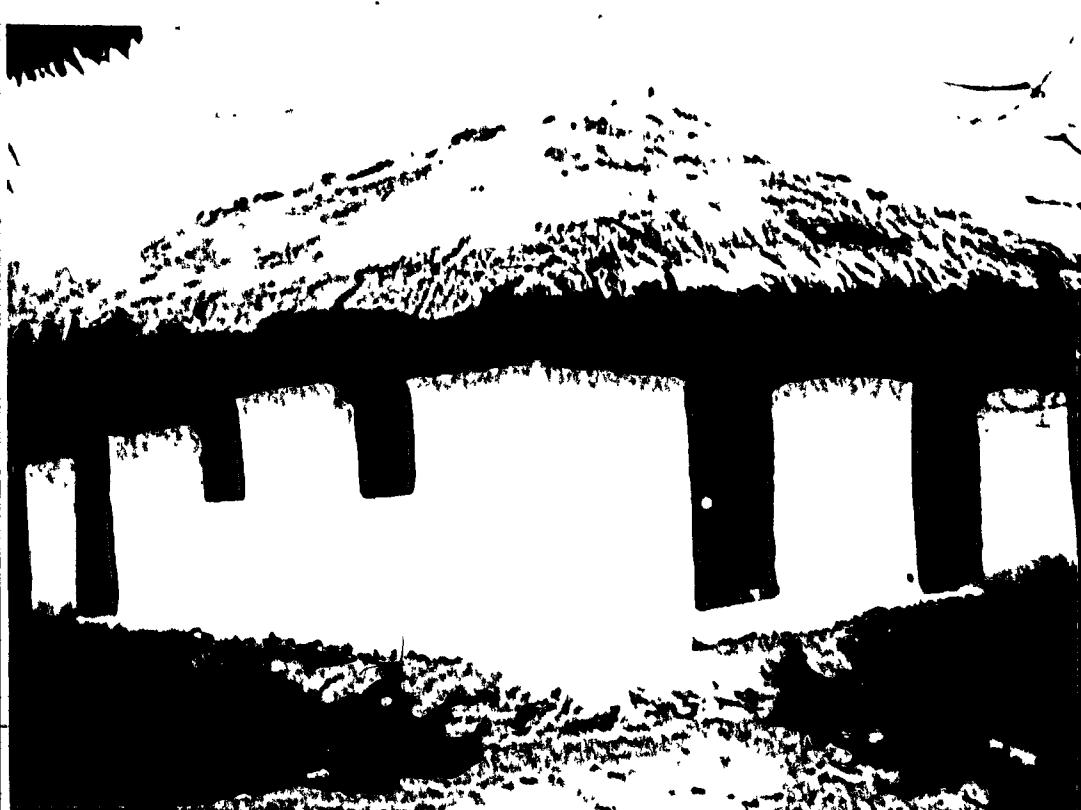
NEW YORK, N. Y. A.

J. N. Patterson
Treasurer

IMPRESSIONS



Sang Chu Baptist Church in Sang Chu, Korea.



Tu In Baptist Church, in a village of 550 people.



ABOVE: Miss Ok Soon Koo and Missionary Lucy Wagner lead WMU conference. Pastor Song Chu Kang conducts the daily Bible study.



Needs . . . Challenges . . . Victories and a conference for better church leaders

ONE RECEIVES many impressions as he visits in rural areas of Korea and hears from missionaries and Korean pastors of the great needs.

One strong impression is that of the urgency for Christian witnessing in all parts of Korea. Many people have not yet heard the preaching of the gospel message and live in sin and darkness because they do not know of Christ, the Light of the world. This impression is deepened as the other impressions are made.

A second way in which one is impressed is by the newness of Baptist work in Korea. To hear a brief description of the churches in the Young Chu area, for example, is to have this impression indelibly imprinted on one's mind. The first Baptist work was begun in this district less than ten years ago. The Nak Dong Church was started three and one half years ago and meets in a tent. The Tu In Church was started in 1953 in a village of 550 people and now has twenty baptized members, with forty or fifty people attending worship services and Sunday school. The Pong Hwa Church began a year ago, meeting in the pastor's home, and now about seventy people attend Sunday school and worship services there.

The Sang Chu Church was begun in 1954 and now has thirteen baptized members, with about sixty attending Sunday school and forty adults attending the worship services. This is the only Baptist church in a town of forty-five thousand people. We are grateful for these young churches and their witness in those communities, and we pray that they will grow and develop into strong, well-organized, evangelistic churches.

A third great impression gained through a visit in such an area is the urgent need for trained leaders. Many of the pastors are lacking in preparation and training for

BELOW: Mr. Yong Nok Pahk (at left) and Mr. Chang Woo Noh (center), conference leaders and graduates of Korea Baptist Theological Seminary in Taejon, enjoy a meal with a current seminary student, Mr. Lee.

Young Chu Baptist Church, host



ONS

By LUCY E. WAGNER

their work, and the members of their churches have a vastly greater lack of training as church leaders and Christian witnesses.

Those who attended a leadership conference in Young Chu several months ago, however, received a challenge to fuller service for Christ and learned some ways in which they can serve more effectively in their churches. This was the first such conference to be held in that district, and you in the United States helped to make it possible through your prayers and faithful stewardship.

Young Chu, a city of about forty thousand people, is the location of a *kun* (district) government and a rail intersection center. Meetings of the five-day conference were held in the Young Chu Baptist Church, the only Baptist church in that city.

Daytime sessions included the Bible study hour taught by Pastor Song Chu Kang, of Seoul, who is past president of the Korean Baptist Convention, and classes in Baptist doctrine, Sunday school, Vacation Bible school, church music, and Woman's Missionary Union. Evangelistic services were held each evening, and more than three hundred people gathered to hear the gospel messages preached by Pastor Kang and Missionary Louis O'Conner, Jr.

Other leaders were Mr. Chang Woo Noh and Mr. Yong Nok Pahk, recent graduates of Korea Baptist Theological Seminary in Taejon; Miss Ok Soon Koo, of Seoul; and Missionaries O'Conner and Lucy Wagner.

The impressions one gains in visiting an area such as Young Chu are multiplied many times over as he travels in other parts of Korea. Spiritual needs are many, and opportunities for witnessing are unlimited. Pray with us for more trained national workers and missionaries to work in this great field of service in Korea.

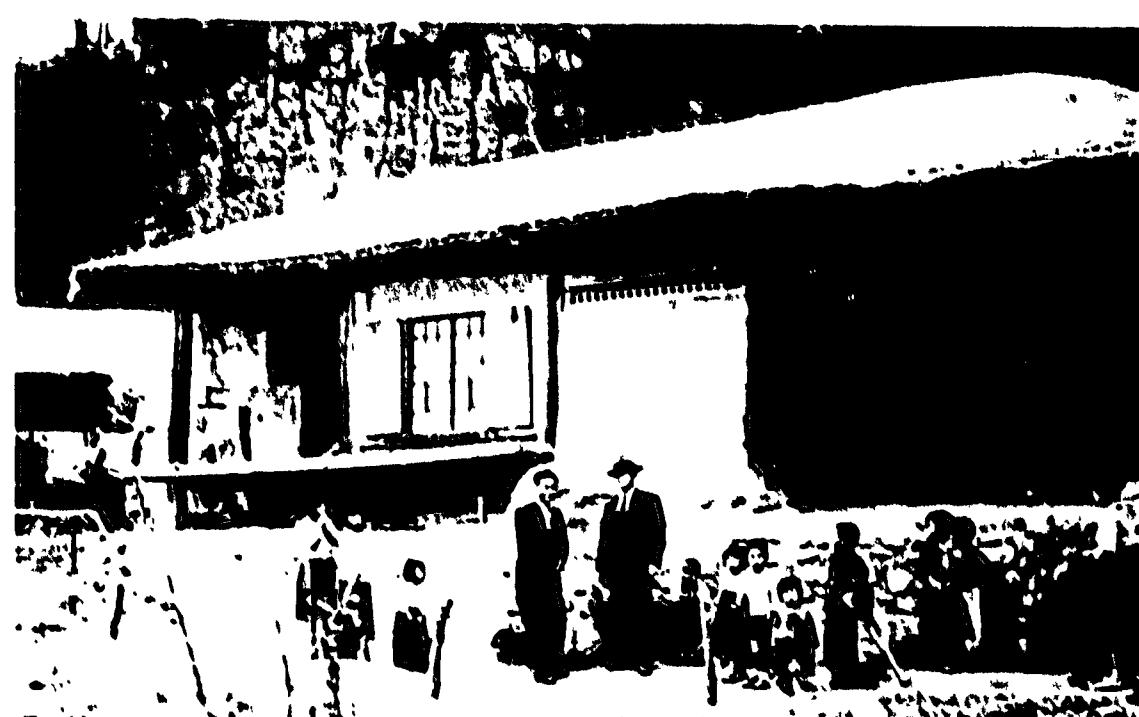
for the leadership conference.

PHOTOS BY
LOUIS O'CONNER, JR.

BELOW: Some of the women who attended the leadership conference.



Pastor Yun in front of Nak Dong Baptist Church.



Pastor Sin of the Yong Chu Baptist Church and Pastor Suh of the Pong Hwa Baptist congregation meet neighborhood friends in front of Pastor Suh's home where his members gather for worship and study.



ABOVE: A young woman takes part on the WMU program in the Young Chu leadership conference. Mr. Chang Woo Noh, a graduate of Korea Baptist Theological Seminary, leads the Sunday school conference.



Editorials

Jubilee Challenge for 1961

BAPTIST Jubilee Advance is soon to begin its third year. 1961 has been designated by seven Baptist conventions in North America as the year of stewardship and enlistment. In this broad fellowship, we have already shared in two great years and been blessed by the emphasis of each—co-operative witness in 1959 and teaching and training in 1960.

The theme for the 1961 emphasis is "I Will Be Faithful," and the purpose is "To seek to lead every Baptist to a new and deeper understanding of and commitment to Christian stewardship."

The Scripture verse chosen for the year is I Corinthians 4:2: "Moreover it is required in stewards, that a man be found faithful." These yearly emphases are largely what we make them. Our denominational leadership is made up of men and women dedicated to serving the churches through every possible means, that these high objectives might bear fruit and glorify God.

In the interest of growing stronger and more mature Christians, stronger churches, and a greater missionary force for our world-encircling witness, we are praying for the greatest response ever realized in our denomination. A large-scale awakening in the realm of stewardship and commitment of life could lead to doubling the number of foreign missionaries in the next few years. It could also mean that the many unmet needs on our mission fields would be met much sooner than they can possibly be at the rate we have been going.

A proclamation for 1961 has been issued by the seven Baptist conventions that are working together for Jubilee Advance and was published in THE COMMISSION for November. It should come to the attention of every Southern Baptist and should become a point of reference around which to rally each church for a concerted effort of stewardship and enlistment that will glorify our Lord.

A Theme To Lift Us

"**M**Y CHURCH . . . Reaching Out" is the theme chosen for the 1961 meeting of the Southern Baptist Convention. This simple combination of words based upon Mark 1:38 has the possibility of becoming a launching platform for a new thrust by Southern Baptists in world evangelism. We are already praying that what happens in St. Louis next May will stir every church to come to grips realistically with the world's spiritual need.

During the first four months of 1961 the population of the world will increase by approximately twice the total membership of Southern Baptist churches. During that same period we will likely win approximately 1 per cent of that number to Christ. We are hoping and praying that the idea of "My Church . . . Reaching Out" as it is presented at the Convention will become God's opportunity to lift us to a new level of dedication and compassion for reaching the world with his gospel.

Christmas Gift for Deciding Youth

WHAT happier combination could there be than Christmas gifts with a missionary motive? One of the best ways for this to come about is to give to young people missionary biographies. There are many Southern Baptist high school and college students who are seriously searching for God's purpose in their lives. They are advised by counselors and by friends. They read advice columns in the newspapers and magazine articles, searching for leads or for something that grips their imaginations, hoping to get a sense of direction for their lives.

If Christian witnessing through missionary service is to be placed before them as a possible choice, they need to know the life stories of some of those whom God has used, for there can be few stories more thrilling to young men and women than the biographies of Mary Slessor, Ann Judson, William Carey, Alexander Duff, and many others. These stories of real people led by God and kept by him amid danger and through suffering are far superior to any fiction stories, no matter how well they may be written. Such reading experiences have been known to turn the lives of young people to new directions and to purposes much higher than they had originally planned.

A book is regarded as a thoughtful gift. It can be even more so if it is given out of the concern of a missionary heart and for the purpose of extending God's kingdom. There are many types of missionary biography, some of which we list here for your convenience:

Bratcher, L. M. *The Apostle of the Amazon*. Nashville: Broadman Press, 1951.

Carey, S. Pearce. *William Carey*. Philadelphia: The Judson Press, 1923.

Clark, W. Thorburn. *Handmaidens of the King*. Nashville: Broadman Press, 1947.

Clark, W. Thorburn. *Outriders for the King*. Nashville: Broadman Press, 1947.

Coleman, Inabelle Graves. *One of Us: The Story of the Life of Willie Hayes Kelly*. Durham, N.C.: Published by the author, 1959. [Printed by Christian Printing Co., Durham.]

Dunaway, Thomas S. *A Pioneer for Jesus: The Story of Henrietta Hall Shuck*. Nashville: Broadman Press, 1947.

Greer, Genevieve (ed.). *Much To Dare: Junior Missionary Biographies*. Nashville: Broadman Press, 1956.

Hardy, Clem D. *So Strong Our Faith*. Waco, Tex.: Baylor University Press, 1956.

Harrison, Helen Bagby. *The Bagbys of Brazil*. Nashville: Broadman Press, 1954.

Hubbard, Ethel Daniel. *Ann of Ava*. New York: Friendship Press, 1941.

James, Mrs. W. C. Fannie E. S. Heck. Nashville: Broadman Press, 1939.

Mathews, Basil. *Livingstone the Pathfinder*. New York: Friendship Press, 1954.

Monsell, Helen A. *Her Own Way: The Story of Lottie Moon*. Nashville: Broadman Press, 1958.

Ussery, Annie Wright. *The Story of Kathleen Mallory*. Nashville: Broadman Press, 1956.

Watson, Lila. *Grace McBride: Missionary Nurse*. Nashville: Convention Press, 1958.

Weatherspoon, J. B. M. *Theron Rankin: Apostle of Advance*. Nashville: Broadman Press, 1958.

A Beautiful Thing

By BAKER J. CAUTHEN

WHEREVER the gospel of Jesus is known the story of Mary of Bethany is greatly loved. Her beautiful act in anointing Jesus with costly ointment has inspired many devoted acts of love and service.

Although some of the disciples murmured and considered that they had seen a demonstration of great waste, Jesus approved what Mary had done and said, "She has done a beautiful thing to me." Christian women have always had a way of doing many things to express their gratitude to God for the blessings which have been brought to womanhood through the Lord Jesus Christ. They have desired to share the knowledge of those blessings with others. In Southern Baptist life the Lottie Moon Christmas Offering stands as a remarkable expression of such love.

The Offering arose out of the heart-cry of a noble Christian woman. Miss Lottie Moon was laboring in the vast North China field amid overwhelming need and limited resources. Her cry for reinforcement found response in the hearts of Baptist women seventy-two years ago. The first Christmas Offering in 1888 brought a total of \$3,315.26 for the work of foreign missions. In 1918 Woman's Missionary Union decided to call it the Lottie Moon Christmas Offering in gratitude for the life and work of this great missionary. Whereas the first Offering in 1888 amounted to \$3,315.26, the goal in 1960 is \$8,700,000.

Without the Lottie Moon Christmas Offering, the foreign mission effort of Southern Baptists would be cut in half. It would be impossible to construct most of the church buildings, schools, hospitals, mission residences, seminaries, and good will centers which are so urgently needed.

In financing the work of foreign missions one third of the money spent annually must go for the support of missionaries. Another one third goes for financing programs of work in schools, hospitals, seminaries, and

churches. The remaining one third is needed for mission residences and buildings for schools, hospitals, churches, and other institutions.

One of the greatest burdens in foreign missions is that of standing in the midst of vast need and being unable to serve more than a fraction of it. This places a very great load on the hearts of missionaries as they meet each year to determine recommendations to make to the Foreign Mission Board. They must delete many urgently needed items and focus attention only upon a limited number. Experience has indicated that even the limited number recommended will be beyond the resources available.

The recommendations made by the missions provide the items which are supplied through the Lottie Moon Christmas Offering. It gives great satisfaction to realize that this money not only accomplishes good but accomplishes that which the missionaries have considered to be the most urgent items they must confront.

PERHAPS the most important part of the Lottie Moon Christmas Offering is its relationship to prayer. It is impossible to think of the Offering aside from the Week of Prayer preceding it. It is easy to measure the victories of the Offering in terms of dollars when we realize that \$60,971.544.19 came to the Foreign Mission Board from 1888 through 1959, but how can we measure the victories wrought through prayer? How can we ever know how many lives have been changed as a result of the time spent in intercession during the Week of Prayer? How can we know how many people have volunteered to go to the mission field as a result of crying unto the Lord of the harvest to send out laborers into his harvest?

One reason why the Lottie Moon Christmas Offering has such a deep place in the hearts of Southern Baptists is that it grows out of prayer. There is a sense of assurance that this Offering has been led of God through-



Baker J. Cauthen

out its years and is a vast blessing to our total Baptist life.

We do not know what lies ahead in this decade of the world's history. It is definite that the problems we are facing are becoming more acute as the world's population increases and as revolutionary changes come in every part of the world. If ever there has been a time when our maximum effort on a world scale is called for, it is now. It is because of the increasing imperative of our world responsibilities that we must put forward every effort to follow our Lord in personal dedication and resources.

Through the Cooperative Program and the Lottie Moon Christmas Offering, resources can be provided to minister on a world scale. The outflow of love to the whole world and our response to the Great Commission of the Lord Jesus Christ will bless our lives and our work far beyond any power to measure.

God is calling many of his choicest servants to give their lives on mission fields. Many are laying aside challenging opportunities in medical practice, pastorate, teaching positions, seminary professorships, and other valuable services to go to lands afar to give their lives as witnesses in the Master's name. As these servants of God follow Christ wherever he leads, Southern Baptists will reinforce them through the Cooperative Program and the Lottie Moon Christmas Offering.

EPISTLES

FROM TODAY'S APOSTLES AROUND THE WORLD



Two Pieces of Candy—His Only Gift

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

A NINE-year-old boy, whose mother had died in November last year, came to us at the George B. Taylor Orphanage shortly after Christmas. One of the first assignments in school was a composition on "My Favorite Toy." When asked what he wrote, he replied, "I didn't know what to write. I've never had a toy."

His pastor later told me that he and his wife had bought two pounds of hard candy and distributed it to the children of their church — two pieces each — and that was all any of them had for Christmas.



Wind of Change Doesn't Change Hearts

Robert (Bob) Beaty
Bulawayo, Southern Rhodesia

I JOHN 3:14 tells us, "We know that we have passed from death unto life, because we love the brethren."

Recent newspaper headlines here in Africa were just the opposite of that verse. The situation in the Congo has come about because of one thing — hate. Hatred comes about because of sin. And sin is possessing these lives because the Lord Jesus is not there.

Just today, I was seeing the picture of so many people around the world as found in Ephesians 4:18-19: "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over into lasciviousness, to work all uncleanness with greediness."

We have been seeing the "wind of change" blowing constantly in this land. But that wind of change is not changing hearts. The minds of so many people, who have been blinded to the gospel, are turning to "things." They have been educated. They have been given many material things. They have been given positions of prominence. But they have not been brought to Jesus, who can change their hearts.

The opposite of the Congo turmoil happened here in Southern Rhodesia in July. Both black and white met at our Baptist "camp grounds" (a sort of Bible conference). We prayed together. We studied the Word of God together. We slept in the same buildings. We all ate African-type food (and no one was sick). And, with this type of partnership, there was no fighting. No killing. No stealing. Just peace and harmony. Why? Because the Lord Jesus

was at the center of our lives. Glorifying him was the motive of our meetings. So, when people meet together at the foot of the cross of Christ there can be peace with and love for one another.

We are seeing at first hand much of the results of the strife in the Congo — the refugees. Right now there is a great uncertainty all around us. Many people who have come here are filled with insecurity. But with the "perilous times" upon us, we can have a deep calm and rest in the Lord. Our greatest concern is the hindrance to the spreading of the gospel. It is obvious that the satanic powers of darkness are behind this confusion.

We want to ask you who know the Lord to use the weapon of prayer to overcome these powers of evil by the power of God. Will you especially pray that as we preach the Word of God the Holy Spirit will plant it deep in the hearts of the hearers to bring forth much fruit? Will you pray especially for some Africans, educated higher than average (but lost), who work for our airport? We have a preaching point there, but the great need is for the power of God to reveal to them salvation by the Lord Jesus. Pray for a genuine awakening at this needy place.

Then, will you pray for the church at the Bulawayo Road Council? Here for seven years the Mission has been "carrying" them. But there is the need for this church to become indigenous — self-supporting, self-governing, and self-propagating the gospel message. Will you pray specifically for revival there?

Also, a preaching point like the one at the airport, called Clay Products Factory, needs a similar awakening. With the brewing of beer, adultery, stealing, and fighting occupying most of these blinded minds, how greatly is needed the knowledge of the Lord Jesus. Those who have repented and received Christ should be built up in the Word of God. We can report, in praise to God, that these are beginning to "carry themselves" by paying for the materials they use for Sunday school. Will you pray that this group might even be as the church at Berea and Thessalonica?



Street Preaching in Thai Encourages Him

Robert Stewart
Bangkok, Thailand

OUR WEEK of preaching in Chachoengsao Province was a great encouragement to me. I went with Missionary Ronald Hill, Brother Paul Chen, one of our Chinese seminary professors, and six seminary students, along with the pastor and several members at Chachoengsao. We preached in various markets and villages in the daytime and had revival services in the Chachoengsao church at

night. Two days we were able to go out by van, and two days we had to go by boat to places inaccessible by road.

It was a great personal thrill to do my first street preaching in Thai. Everywhere we went I looked like the original Pied Piper, with ten to thirty children following me and grinning at the "tall, fat foreigner." When we get moved we hope to establish monthly preaching and teaching points in as many places as possible.

At the close of my messages, when I said I would be back in about five months and then every month after that, the people brightened up and seemed much more interested in what we were doing.

As we traveled about the roads, canals, and rivers of Chachoengsao Province and as we saw the multitudes of people and realized that there are over three hundred thousand of them—many who have never heard the name of the Lord—I thought of what a tremendous privilege, opportunity, and responsibility lies ahead of us. Of course, we cannot begin to reach everyone in our own strength, but with the help of the Lord and the faithful Christians in the Chachoengsao Baptist Church we shall strive to share the light of the glorious gospel across the length and breadth of the whole province, into the minds and hearts of those who still live in spiritual darkness.



Destroying Pagan Altar Brings Joy

Leslie Watson
Miyazaki-shi, Japan

A FEW WEEKS ago in Nobeoka, a sermon was preached on "The Separated Life." Among those who heard the message was a woman and her daughter. Both have been Christians for nearly three years but for some reason had never before fully realized that evidences of a false religion had no place in a Christian home.

Before coming to know Christ as Saviour they had been Buddhists. Since becoming Christians they had not used the *butsudan*, an altar containing an image of Buddha and cups for burning incense, before which the followers of that religion worship Buddha and the spirits of departed loved ones. Though not using it, they had kept it in their home. Upon hearing this message from God's Word, both, especially the mother, were convinced that they should dispose of their *butsudan*.

In a fellowship meeting after the service this problem was discussed. Some suggested that the altar might be made into a bookshelf and the image or idol only be destroyed. Another thought was that the whole thing might be sold for enough money to help the family finances. Both of these ideas were discarded as being unfaithful to Christ.

About a week later we learned what happened on the Monday following that message and discussion. The mother and daughter awoke knowing that they must get rid of the *butsudan*. They took tools in their own hands and destroyed the thing they had once worshiped. They burned the pieces in the fire. The "accursed thing" was put away.

You can imagine the joy and peace that came into

their hearts! Although they had been faithful in many things before, a new victory had been won and their testimony for Christ was made brighter and stronger. There will be some difficulties with relatives and neighbors, but you will pray for Mrs. Takahagi and her daughter as they continue to take their stand for God.

On and on the flood waves of requests go. The Convention report of the field missionary included—as a bare minimum—needs for two more pastors or evangelists immediately, four teachers for annex schools, property in at least three towns (and with the property comes the need of new buildings). These requests only include the cities in which we are now working. Our possibilities are only limited by the generosity of God's people. Pray for our work, and avail yourselves of every opportunity to give through your church's offerings for Foreign Missions.



Thoy Cross Language, Financial Blocks

Frances E. Roberts
Buenos Aires, Argentina

IT WAS my privilege to spend four weeks recently in the province of Misiones. That province, as to scenery and terrain, reminds me more of South Carolina than any other place I have seen in Argentina. It has rolling hills, winding roads, red earth, and lots of vegetation. I was in Obera one week, then in the country churches one week—in a different home and church each night—then in Eldorado and Posadas one week each.

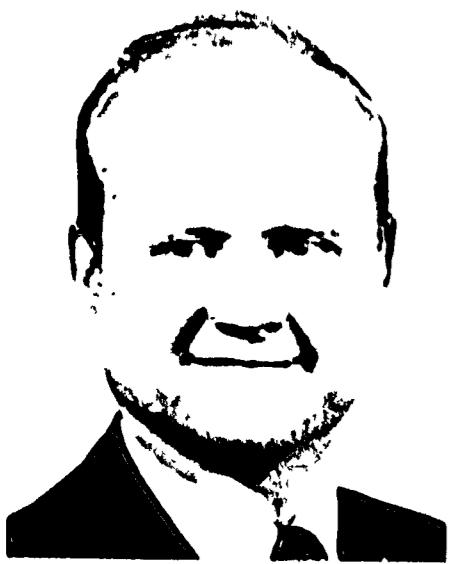
The people around the area of Obera speak Russian and Ukrainian. That is, the older people speak those languages. The people forty years old and younger speak Spanish at home and elsewhere and prefer to use that language. The people around Eldorado speak German. They are from Poland and Russia.

The church there was most interesting. They have a missionary vision and want more of their services in Spanish. After twenty-five years, they recently called their first pastor. They wanted a pastor so that they could reach the Spanish-speaking people in the area. The pastor is a seminary graduate and speaks both German and Spanish.

The people of the church in Eldorado built their own church building two years ago—with no outside help. The fact is that they had money left over when they finished. When they realized what they could do with their own efforts, they decided they could support a pastor, and they are doing just that.

The services in the Eldorado church and at Obera, Campo Roca, Posadas and Concepción de la Sierra are mostly in Spanish. Posadas has all in Spanish, with a special Sunday afternoon service in Russian. In the others they have 80 per cent in Spanish, with adult Sunday school class and morning worship in the native language. The young people in the country churches want the services in Spanish, but the older people have the strongest influence there. The youth do have the young people's society in Spanish, however.

New Appointees



COMPTON, ALAN WESLEY

b. Raleigh, N.C., May 22, 1929, ed. Univ. of N.C., B.A., 1951; S.E.B.T.S., B.D., 1960. Radio announcer, Dunn, N.C., 1951-53; radio-TV announcer and sales manager, Wilmington, N.C., 1953-56; radio announcer, Raleigh, N.C., 1956-57; pastor, Bethany Church, Baskerville, Va., 1957-60. Appointed for Chile, October, 1960. m. Jane Carter Luther, Aug. 11, 1951. Permanent address: c/o Mrs. O. W. Compton, 2806 Floyd Ave., Richmond, Va.

CHILE



ESTES, JOSEPH RICHARD (JOE DICK)

b. Louisville, Ky., Apr. 24, 1925, ed. Georgetown College, B.A., 1948; S.B.T.S., B.D., 1951, Th.D., 1958. U.S. Air Force, 1943-45; summer missionary, Exec. Board, Gen. Association of Baptists in Ky., Breathitt County, Ky., 1946; pastor, Salt River Church, near Harrodsburg, Ky., 1946-49; Mt. Freedom Church, Wilmore, Ky., 1949-51; First Church, Carrollton, Ky., 1951-53; Crestwood, Ky., 1953-56, and First Church, Bowling Green, Ky., 1956-60; instructor, S.B.T.S., Louisville, Ky., 1955-56. Special appointee for Switzerland, October, 1960. m. Helen Frances Trout, June 3, 1948. Permanent address: c/o Dr. George M. Trout, 1014 Kees Rd., Lexington, Ky.

SWITZERLAND



INGOUF, JOHN EDWARD

b. Shreveport, La., May 14, 1932, ed. Baylor Univ., B.A., 1954; N.O.B.T.S., B.D., 1957. Summer missionary, Home Mission Board, N.M., 1953; wing director, freshman dormitory, Baylor Univ., Waco, Tex., 1953-54; pastor, Union Church, Joyce, La., 1954-57; and West Hartsville Church, Hartsville, Ala., 1957-60. Appointed for Indonesia, October, 1960. m. Mary Glenn Green, Aug. 14, 1956. Permanent address: 302 E. Washington Ave., Shreveport, La.

INDONESIA



**COMPTON, JANE CARTER LUTHER
(MRS. ALAN WESLEY)**

b. Raleigh, N.C., May 31, 1930, ed. Meredith College, B.A., 1952. High school teacher, Dunn, N.C., 1952-53; teacher, Child Care Center, S.E.B.T.S., Wake Forest, N.C., 1956-58. Appointed for Chile, October, 1960. m. Alan Wesley Compton, Aug. 11, 1951. Children: Jeffrey Alan, 1953; Gregory Dale, 1959.

CHILE



Appointed October, 1960



File in your *Missionary Album*



MUELLER, EMIL WILLIAM (BILL)

b. Kansas City, Mo., Mar. 11, 1932, ed. Southwest Bap. College, A.A., 1952; Baylor Univ., B.A., 1954; S.B.T.S., B.D., 1957. VBS and camp worker, Texas County Bap. Association, Mo., summers 1949-51; pastor, Success Mo., and Near Home Church, Orogan, Mo., 1950-52; and Solo, Mo., 1952 (all half-time); summer missionary, Home Mission Board, Chicago, Ill., 1952; pastor, Mt. Pleasant Church, Elgin, Tex., 1952-53; orderly, Hillcrest Memorial Hospital, Waco, Tex., 1953-54, and Ky. Bap. Hospital, Louisville, Ky., 1955; student worker, southeastern Ky. Dept. of Direct Missions, Gen. Association of Baptists in Ky., 1955-57; pastor, Ell's Branch Church, Burning Springs, Ky., 1956-57; associational missionary, Three Forks Bap. Association, Hazard, Ky., 1957-60. Appointed for Liberia, October, 1960. m. Agnes Ann Southern, Aug. 22, 1954. Permanent address: Houston, Mo.

LIBERIA



**MUELLER, AGNES ANN SOUTHERN
(MRS. EMIL WILLIAM)**

b. Houston, Tex., Jan. 15, 1932, ed. Lillie Jolly School of Nursing, Memorial Hospital, Houston, Tex., diploma, 1952; R.N., 1952; Baylor Univ., B.S. in Nursing Education, 1954; Carver School, 1955-56. Nurse, Memorial Hospital, Houston, Tex., summers 1952-53, Hillcrest Memorial Hospital, Waco, Tex., 1952-54. Veterans Adm. Hospital, Louisville, Ky., 1954-57, and Miner's Memorial Hospital, Hazard, Ky., 1960. Appointed for Liberia, October, 1960. m. Emil William Mueller, Aug. 22, 1954. Children: Charles Ralph, 1957; Rebecca Ann, 1959.

LIBERIA



STARNES, HOWARD CLOYES

b. Asheville, N.C., May 11, 1929, ed. Mars Hill College, A.A., 1949; Moody Bible Institute, 1949-50; Baylor Univ., B.A., 1952, M.A., 1956; S.W.B.T.S., B.D., 1956; School of Pastoral Care, N.C. Bap. Hospital, Winston-Salem, N.C., summer 1960. Worker with transients, Salvation Army Citadel, Waco, Tex., 1953; summer missionary, Southern Baptist General Convention of California, 1953; summer missionary, Hawaiian Islands, S.W.B.T.S. mission team, 1954; pastor, Moyers, Okla., 1955-56; interim pastor, Cullowhee, N.C., 1956; pastor, Calvary Church, Hamlet, N.C., 1956-58; asst. pastor, First Church, Laurinburg, N.C., 1958-60. Appointed for Korea, October, 1960. m. Mary Jo Bumgarner, Feb. 1, 1957. Permanent address: 139 Brevard Rd., Asheville, N.C.

KOREA



**ESTES, HELEN FRANCES TROUT
(MRS. JOSEPH RICHARD)**

b. Harriman, Tenn., June 14, 1925, ed. Paducah Jr. College, A.A., 1946; Univ. of Ky., 1946-47; Georgetown College, B.A., 1948; WMU Training School (now Carter School), M.R.E., 1950. Asst. to city missionary, VBS work, Paducah, Ky., summer 1945; asst. children's librarian, public library, Paducah, Ky., 1945-46; junior worker, Univ. of Ky. BSU youth revival team, Lexington, Ky., summer 1947. Special appointee for Switzerland, October, 1960. m. Joseph Richard (Joe Dick) Estes, June 3, 1948. Children: Ann Katherine, 1950; Joseph Richard, Jr., 1952; David Timothy, 1953; Mark Allen, 1955; Jonathan Philip, 1958.

SWITZERLAND



**SINCLAIR, JUNE ROSE GARROTT
(MRS. HOBSON LEWIS)**

b. Bowling Green, Ky., May 6, 1932, ed. Stephens College, A.A., 1951; Western Ky. State College, summer 1958. Special appointee for Thailand, October, 1960. m. Hobson Lewis Sinclair, July 6, 1950. Children: Henry Lee, 1953; Thomas Lewis, 1954; Elizabeth Rose, 1956.

THAILAND



**STARNES, MARY JO BUMGARNER
(MRS. HOWARD CLOYES)**

b. Canton, N.C., Nov. 23, 1935, ed. Western Carolina College, 1954-56; Pembroke State College, B.S., 1959; School of Pastoral Care, N.C. Bap. Hospital, Winston-Salem, N.C., summer 1960. Library asst., Western Carolina College, Cullowhee, N.C., 1955-56; elementary school teacher, Laurinburg, N.C., 1959-60. Appointed for Korea, October, 1960. m. Howard Cloyes Starnes, Feb. 1, 1957.

KOREA

INDONESIA

THE COMMISSION

December 1960

Missionary Family Album

APPOINTEES (October)

COMPTON, Alan Wesley, N.C., and Jane Carter Luther Compton, N.C., *Chile*.
 ESTES, Joseph Richard (Joe Dick), Ky., and Helen Frances Trout Estes, Tenn., *Switzerland*.
 INGOUF, John Edward, La., and Mary Glenn Green Ingouf, Ala., *Indonesia*.
 MUELLER, Emil William (Bill), Mo., and Agnes Ann Southern Mueller, Tex., *Liberia*.
 SANDERSON, Rennie Lee, Miss., *Japan*.
 SINCLAIR, Hobson Lewis, Ky., and June Rose Garrett Sinclair, Ky., *Thailand*.
 STARNES, Howard Cloyce, N.C., and Mary Jo Bumgarner Starnes, N.C., *Korea*.
 WILSON, Michael Henry (Mike), Ohio, and Catherine Alice (Kitty) Spillman Wilson, Ky., *Taiwan*.

ADDRESS CHANGES

Arrivals from the Field

EAGLESFIELD, Mrs. Carroll F. (*Nigeria*),

310 Pearl, Apt. 1, Joplin, Mo.
 HAYES, Everley (*Indonesia*), 331 N. Lincoln, Memphis, Mo.
 MARCHMAN, Margaret (*Nigeria*), Rabun Gap, Ga.
 STARMER, Dr. and Mrs. Roy F. (*Italy*), 731 Banks Ave., Knoxville, Tenn.
 TILFORD, Lorene (*Taiwan*), 108 Greenleaf St., Chattanooga, Tenn.

Departures to the Field

BOWLIN, Rev. and Mrs. Ralph T., Box 657, Gwelo, *Southern Rhodesia*.
 DUCK, Sr. and Mrs. Roger G., Apartado Aereo 1336, Barranquilla, *Colombia*.
 MEIN, Dr. and Mrs. David, Caixa Postal 221, Recife, *Pernambuco, Brazil*.
 SANDERS, Rev. and Mrs. Edward O., Djalan Sukadjadi, Bandung, *Indonesia*.
 SMITH, Rev. and Mrs. Donald E., P. O. Box 48, Kaduna, *Nigeria*.
 TISDALE, Rev. and Mrs. Billy B., Philippines Baptist Mission, New Tarlac

Heights Addition, Tarlac, Tarlac, *Philippines*.

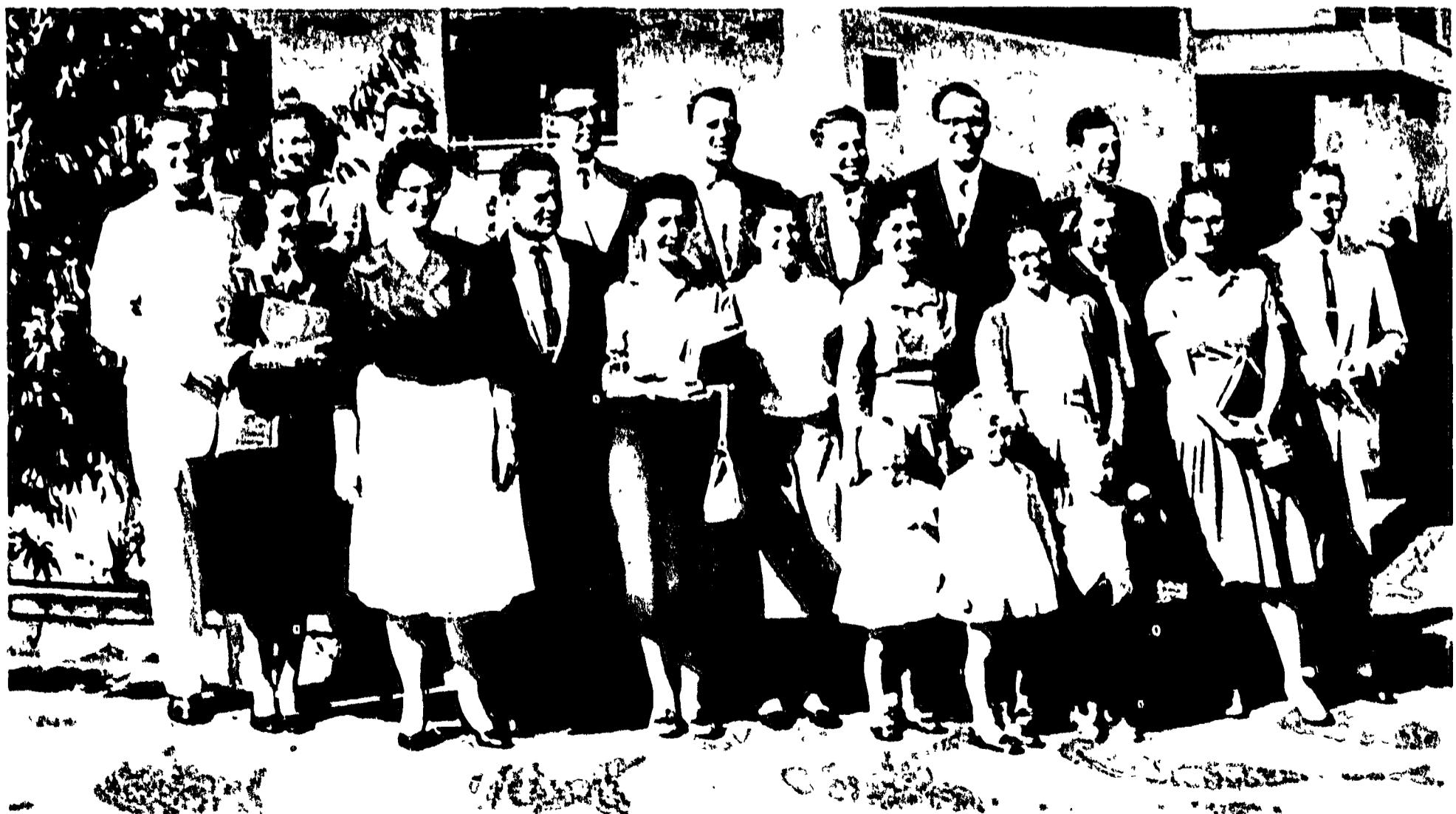
Overseas

Box, Rev. and Mrs. Paul, 14 Oei Tiong Ham Park, *Singapore, Malaya*.
 CADWALLADER, Rev. and Mrs. Chester S., Jr., Apartado 22, *Quetzaltenango, Guatemala*.
 CONNER, Marie, 4 Wei Hsin St., Chiayi, *Taiwan*.
 HANCOX, Rev. and Mrs. Jack D., Post Restante, *Orléans, R.P., Loiret, France*.
 McCALMAN, Rev. and Mrs. C. Glynn, Caixa Postal 163, São Luis, Maranhão, *Brazil*.
 SPURGEON, Rev. and Mrs. Harlan E., 43-1 Kung Huseh Rd., Tainan, *Taiwan*.
 TENNISON, Sr. and Mrs. Grayson, Rua Jose Diogo da Silva 38, Oeiras, *Portugal*.
 TOWERY, Rev. and Mrs. Britt E., Jr., 62 Ren Ai Rd., Kaohsiung, *Taiwan*.
 WILLIAMS, Thelma, Imperial Crt., Flat 67, 79 Waterloo Rd., Kowloon, *Hong Kong*.

United States

Cox, Addie E., *emeritus (China-Taiwan)*, Carrollton, Ala.

Southern Baptist missionaries to Brazil recently attending the Escola de Português e Orientação in Campinas, São Paulo, were (first row, left to right): Glynn and Sally McCalman, Doris and Paul Bellington, Dorothy Latham, Shari Richards, Barbra Thrower, Johnnie Key, Leona Troop, and Betty and George Canzoneri; (second row): Bruce Oliver, Billie Wilson, Margaret Oliver, Boyd Sutton, Donald Richards, Jack Thrower, Jerry Key, and Eugene Troop. All are still in the school except the Throwers and Keys, who now serve on the field. Not pictured were Ernest Wilson and Joan Sutton. Children are Mary Lee and Donna Ann Thrower and Guy Key.



New Appointees

(Continued from page 23)



WILSON, CATHERINE ALICE (KITTY) SPILLMAN

(MRS. MICHAEL HENRY)

b. Trimble County, Ky., June 17, 1928. Georgetown College, 1945-47; Norton Memorial Infirmary, Louisville, Ky., 1948-49; Jewish Hospital School of Nursing, Cincinnati, Ohio, diploma, 1951; R.N., 1951. Nurse's aide, Mallory Taylor Hospital, LaGrange, Ky., 1948-49; nurse, Jewish Hospital, Cincinnati, Ohio, 1951. Catholic Hospital, Colorado Springs, Colo., 1952. Chillicothe Hospital, Chillicothe, Ohio, 1952-53; clinic, S.B.T.S., Louisville, Ky., 1956-58; Ohio State Univ. Hospital, Columbus, Ohio, 1958-59, and medical and obstetrical clinics, S.B.T.S., Louisville, Ky., 1960 (part-time). Appointed for Taiwan, October, 1960. m. Michael Henry (Mike) Wilson, Dec. 23, 1951. Children: Susan Marie, 1953; Sarah Catherine, 1955; Sande Michelle, 1959.

TAIWAN

HARTWELL, Anna B., emeritus (*China*), 66 Comm Ave., Chestnut Hill 67, Mass.

McCULLOUGH, Nita Ruth (*Nigeria*), Box 782, Peabody College, Nashville 5, Tenn.

PATTERSON, Dr. and Mrs. Frank W. (*Baptist Spanish Publishing House, El Paso*), 1901 Seminary Dr., Ft. Worth 15, Tex.

RANKIN, Dr. and Mrs. Samuel G. (*Hong Kong*), 1041 West End Blvd., Winston-Salem, N.C.

SMITH, Rev. and Mrs. Howard L. (*Ghana*), 2001 Alguno Rd., Austin, Tex.

WILLIS, Dr. and Mrs. Harlan L. (*Thailand*), 5425 McConnell, Ft. Worth, Tex.

U. S. Permanent Address

(Please make these changes in your MISSIONARY ALBUM.)

CLARK, Rev. and Mrs. G. Harold (*Malaya*), 111 S. Duquoin St., Benton, Ill.

HOLLEY, Rev. and Mrs. Herbert H. (*Malaya*), 127 N. California, Montgomery 7, Ala.

BIRTHS

CRABB, Ruth Anne, daughter of Rev. and Mrs. Stanley Crabb, Jr. (*Italy*).

FAILE, Sarah Margaret, daughter of Dr. and Mrs. George M. Faile, Jr. (*Ghana*).

KENDALL, Gary Ward, son of Rev. and Mrs. Douglas E. Kendall (*Indonesia*).

MEDCALF, Timothy Wayne, son of Dr. and Mrs. Winfred L. Medcalf (*Thailand*).

ORR, Roxanna Nanette, daughter of Mr. and Mrs. Donald L. Orr (*Colombia*).

WIGGS, Deborah Jean, daughter of Rev. and Mrs. Charles W. Wiggs (*Korea*).

WILSON, MICHAEL HENRY (MIKE)

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JAPAN



Foreign Mission News

(Continued from page 15)

Mission Board has appropriated funds for the building, and upon its completion the clinic will assume hospital status. Dr. Lewis R. Smith is medical director of the clinic.

Five Student Conferences Set

Student mission conferences will take place at five Baptist seminaries during the first part of 1961. They will bring together some 1,800 college students to face the challenge of world witness, said Dr. Elmer S. West, Jr., secretary of the Foreign Mission Board's Department of Missionary Personnel. The schedule will be: Southern Seminary, Louisville, Kentucky, February 17-18;

New Orleans Seminary, New Orleans, Louisiana, February 24-25;

Golden Gate Seminary, Mill Valley, California, March 3-5;

Southeastern Seminary, Wake Forest, North Carolina, March 3-5;

Southwestern Seminary, Ft. Worth, Texas, March 10-12.

Each meeting is being planned by a joint student-faculty committee, with

the assistance of the personnel department's associate secretary for the area concerned.

FMB Holds Medical Meetings

The Foreign Mission Board sponsored four medical missions conferences during November to acquaint medical and nursing students and persons in the medical profession with the needs and opportunities for medical work on mission fields. Under the general direction of Miss Edna Frances Dawkins, head of the medical division of the Board's Department of Missionary Personnel, they were held near Dallas, Texas; at Southern Baptist Hospital in New Orleans, Louisiana; near Galveston, Texas; and in Durham, North Carolina.

Southern Baptist missionary doctors and nurses participated on the programs. Also, Dr. Leta J. White, pediatrician in Gaffney, South Carolina, who recently spent a year working with Baptist hospitals in Nigeria, took part in the Durham conference.

Seven or eight additional conferences are being planned for next spring.

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