

THE

Commission

"Take me to church, too!" (See page 10)

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Southern Baptist World Journal

July 1961

C LANK—clank—clank-clank-clank!

The strange noise I heard seemed to be sounding out a rhythm. As I had been in Korea just a little more than a week, my ears were still sensitive to new sounds.

Upon investigation, I found that this “clanking” was being made by the local candy vendor who, from ancient days until now, calls attentions to his wares by constantly exercising the large pair of scissors he uses to cut off the desired lengths of candy.

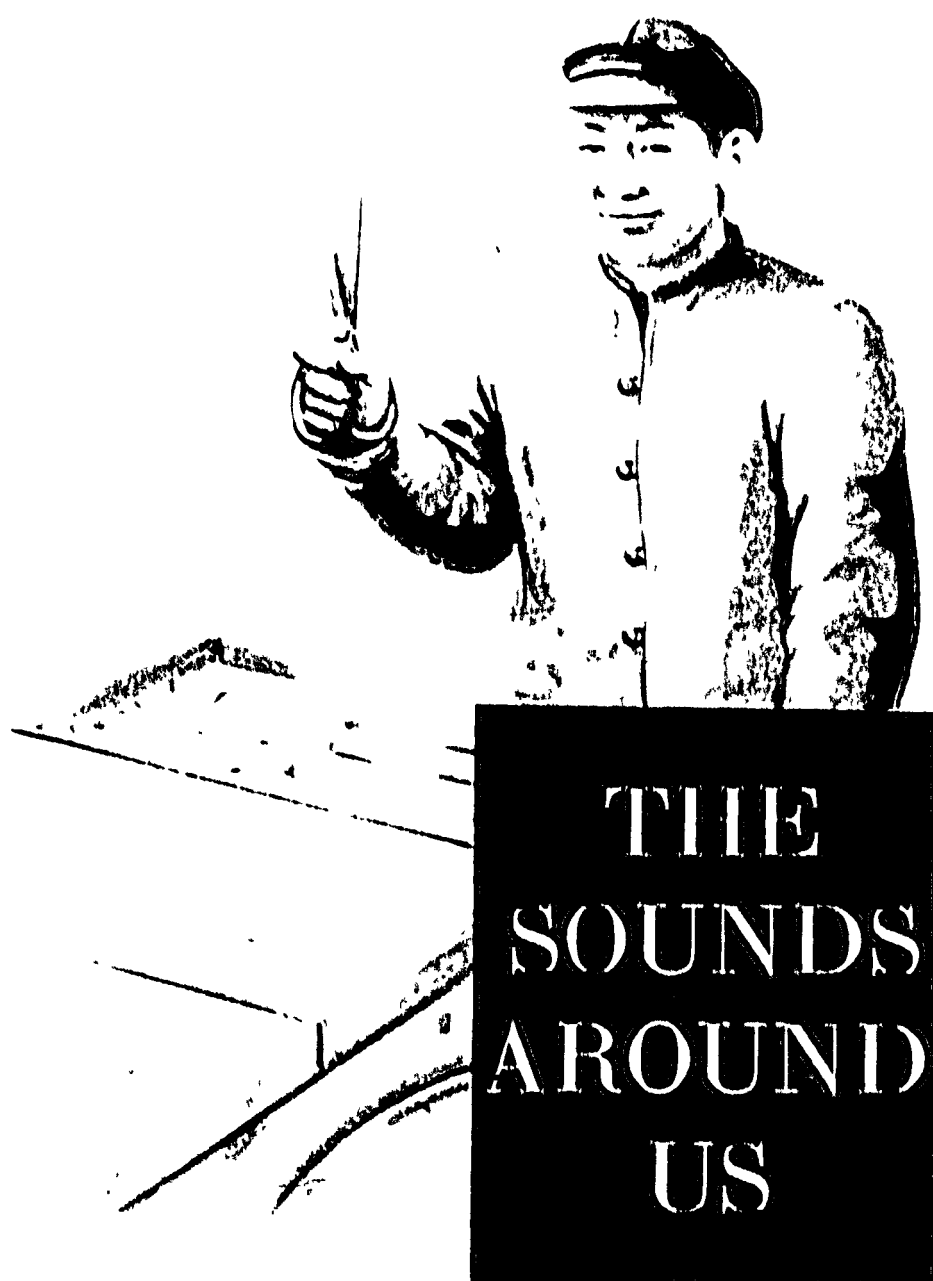
Now, after almost two years in Korea, I am even more conscious of the sounds around us. The fish salesman serves as our alarm clock in the summertime as he goes through the community calling out that his *kalchi* is fresh. A rather dead-sounding drum beat heralds the arrival of the medicine vendor with his small box of cure-alls. The market place is a rumble of noises, each seeking to make itself heard above the next.

Recently the sound of a witch doctor confronted us. The constant beating on a drum throughout the night was to drive away the sickness lingering over a suffering body near death. Another soul had slipped away into everlasting darkness.

The candy vendor has his sweets, but he has not had the opportunity to “taste and see that the Lord is good.” The fisherman has fresh fish which is vital to diet, but he does not have the Bread of Life. The medicine salesman may be able to soothe a painful body, but he does not possess the Balm of Gilead that calms all fears. The witch doctor sells his time and energy to beat the drum and to chant, but he does not realize that healing of body and soul comes from the Great Physician.

The most prevailing sound in Korea is the one constantly being made upon our heartstrings, reminding us of the urgency of our task in this country. Would that there were more here to cry loudly, “Behold the Lamb of God, which taketh away the sin of the world.”

—Lois R. Henderson



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By ERIC H. CLARK

Evangelistic missionary in Kisumu, Kenya

The

Resourceful

SIKHS

...sugar growers
of East Africa

THE TALL but sturdy-built Sikh with the thick, uncut beard and broad, white turban raced the heavy "Cat" at maximum speed through the tall, brown sugar cane.

With the throttle wide-open and its powerful motor screaming, the Caterpillar bulldozed a broad, black, circular ribbon of bare earth through the fifteen-foot cane. Inside the rapidly closing circle the fire roared and crackled in a fury of destructive abandonment.

Only occasionally, when the slight breeze wafted the smoke at a right-angled direction, could the figures of the fleeing arsoners be seen. Presently the first of them disappeared into the safety of the steep slopes and thick undergrowth of the Nandi Hills, which stand like watchful sentinels along the left flank of the rich Sikh-owned sugar plantations near Kisumu, Kenya.

Behind them one could still see the bobbing helmets of the police *askaris* as they glinted in the white-hot glare of the sun. When the last of the fleeing figures reached the foot of the hills, the helmets ceased to bob for a moment as the policemen paused to change direction or to rest, and then came bobbing back toward us.

On the following day, Rangit Singh arose wearily from his bed. Leaving

his house, he was greeted outside by a respectably subdued chorus of *jambos* (good mornings). There were ten to twenty of them—Nandis from the hills, Luos from the plains, and the odd man from Maragoli-land. With grave countenances and the early-morning dew still wetting their faces, they enquired whether they could help harvest the blackened ruin of burnt cane.

Although Rangit Singh stood for a moment speechless before them—staring in cold, impotent fury—they all presently trooped down to the scene of disaster and began to gather the charred remains. Rangit Singh knew that these were the men who had fired the cane. But he knew also that without their immediate help nothing at all could be salvaged.

In the hot, dry months of Kenya's year, while the swelling cane ripened slowly in the shimmering heat haze reflected from the great Lake Victoria, there was little employment for the African plantation workers. Only when the cane burned did the *Mhindi Bwanas* (Indian Mistfers) desire their labor. Unless the cane was processed within forty-eight hours, it would be a total loss. Hence, to the laborer, firing the cane was a necessary evil, for who could refuse to fill the bellies of his children when they became hungry?

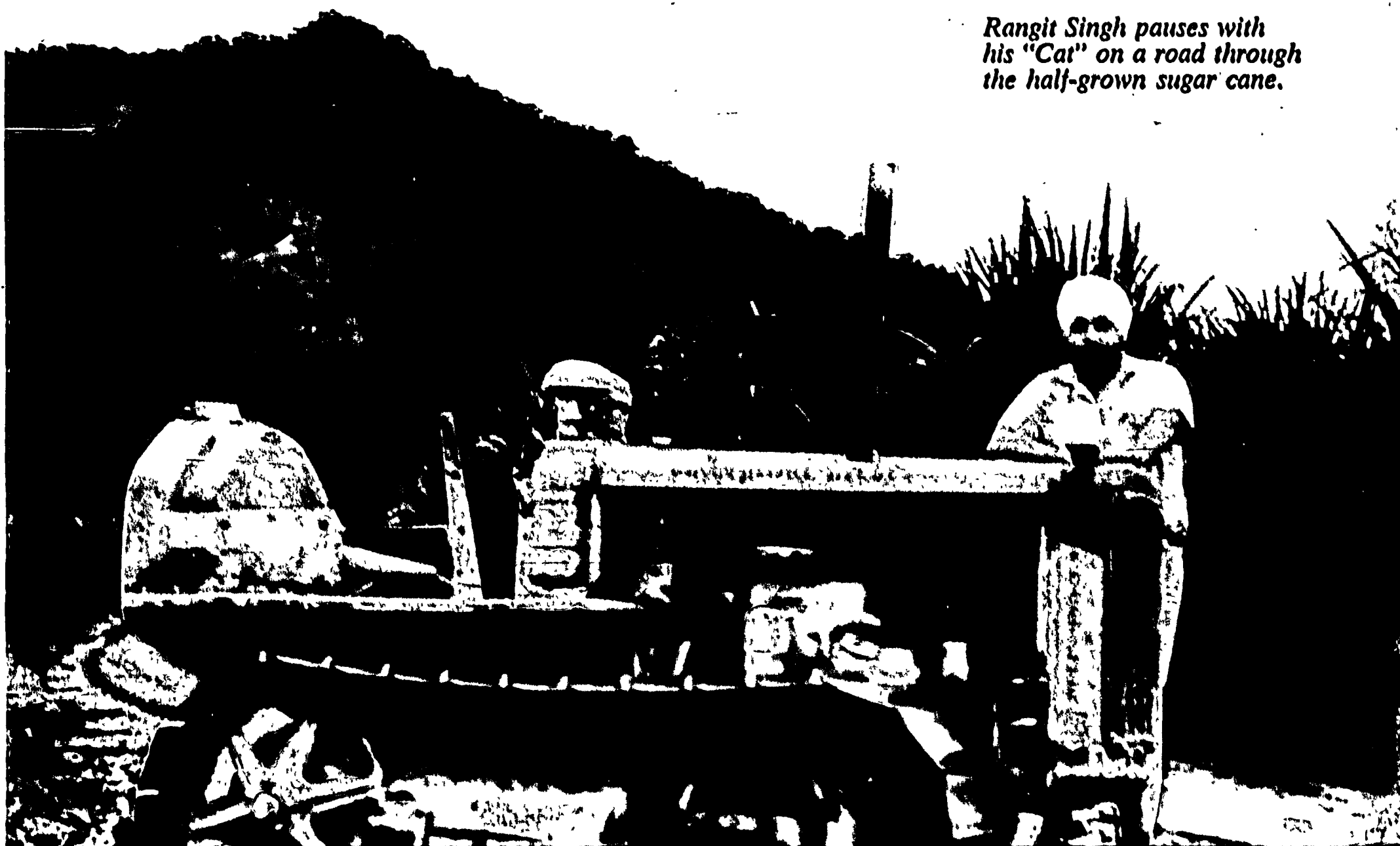
But, in this instance, the area burnt was small and the time of labor needed was short. The quick thinking, together with the quick actions, of Rangit Singh had reduced the damage to a minimum. Just half an acre of the cane had been burnt before the powerful American Caterpillar had, under the magnificent handling of the Sikh farmer, provided a sufficiently broad firebreak to halt the onrushing, greedily devouring flames.

The home of Rangit Singh stands immediately adjacent to the steep, precipitous Nandi Hills. Only when the sun moves directly overhead can its pungent brilliance invade the cool interior of the house.

I shall never forget my first drive across the fringe of the Kano Plains to the foot of this range of steep hills. Located at right angles to the town of Kisumu, one can at this point still discern the great, silvery expanse of Lake Victoria, quivering under the blaze of Kenya's equatorial sun. White-painted stones marking off the road form the only beacons that at night help to keep a traveler from straying into the deep ditch separating it from the sugar plantations.

Presently turning off the road, we plunged into the majestic fifteen-foot-tall sugar cane. Here is the economic lifeblood of Kenya's South Nyanza

Rangit Singh pauses with his "Cat" on a road through the half-grown sugar cane.



Relatives and African employees surround Rangit Singh (seated on tractor) and his wife (beside him).



Province, an industry almost completely owned and controlled by the people called Sikhs. Bumping along the narrow trail, we passed imperceptibly into a glorious, green haze of waving cane, dwarfed only by the steep peaks of the hills directly ahead.

Suddenly we heard a brief commotion in the cane, and across our path streaked six or more exquisite red-brown bodies with curving horns, only to vanish as swiftly as they came.

"Impalla!" I cried. "No," said my Sikh guide and friend. "Thompson's gazelle."

Soon we emerged from the tall cane to the shoulder of the hills. Pointing into the thick bush covering the hillside, my companion said tersely, "Leopards." I stared eagerly into the lush hills but to my disappointment could see nothing. Then, at last, we came to the house of Rangit Singh.

Kenya was still an unknown country when the first Sikhs came to Kavirondo Bay on Lake Victoria. Considering the important part they have played in Kenya's history, remarkably little has been written about them. All over East Africa one is

constantly impressed by the sight of these beturbaned, magnificently bearded people.

The term Sikh applies to a religious community that originated in the Punjab, a region in northwestern India. Their founder, Nanak, was born in 1469. His aim was to combine Hindus and Mohammedans into one brotherhood, both religious and humanitarian. Experiencing antagonism from the Muslim religion, the Sikh order became militant, however, and the worship of steel and Book (sword and Bible) was instituted.

Later, under British rule in India, the Sikhs became soldiers of great renown. In the late nineteenth century, many emigrated under British auspices to Kenya and other parts of East Africa. Here they have played an important part in the development of the region.

A Sikh is easily recognized by his long hair, which he keeps in a large turban and never cuts, and by his tall, upright, military bearing. The early Sikhs who settled in the Kavirondo Bay and other areas were as intrepid and courageous frontiersmen as the

early Americans who settled the West.

Upon the crowded stage of the nineteenth century the saga of the Sikhs in Kenya becomes like a story by Zane Grey. By day they struggled to transform a jungle into a garden of fast-growing sugar cane. Cutting, burning, and hacking with the crudest of implements, and sometimes digging at the stubborn roots of trees and bushes with their bare hands, they toiled for incredibly long hours and seemingly never-ending days.

Only gradually and over many years were the first seeds of prosperity brought to this area, previously dominated by the wildness of an unrelenting nature. At night the Sikhs would watch the campfires of the slit-eared ones—Nandi tribesmen—who too often would sweep down from their steep hills to burn, pillage, and destroy. Until the coming of the Sikhs, the Nandis treated all the peoples of the plain with derision and contempt.

In the early hours before dawn they were many times awakened by the roar of the lion, the snarl of the leopard, or the scream of a dying ox or cow. Even today leopards still roam

in the hills, as the dead carcass of more than one unsuspecting dog or cow who lived on a Sikh's plantation can testify.

As though these conditions were not enough to daunt the heart of the most rugged frontiersman, death took yet another hand in this grim battle for survival—this time in the form of *homa* (malaria fever), which, like the tenth plague of Egypt, visited every family. Not one homestead, recalls the more ancient Sikhs, escaped. And in this garb death returned again and again.

It was natural in such times as these that the thoughts of most Sikhs turned for strength to their faith. An avid reading and discussion of the Sikh scriptures was followed by a perusal and study of other world religions. Most Sikhs have intellectual leanings and love to philosophize and investigate logically the beliefs of others. Possessed of agile minds, they delight in long discussions and debates, in which they never grow tired.

From the earliest beginnings of their own faith they have honored the name of Jesus Christ, accepting him as a *guru* (great teacher). Since our arrival here in Kisumu we have spoken to several about this same Christ as Saviour and Lord of their lives.

Some of them have attended our English-speaking, multi-racial service on Sunday evenings. Here I have

seen them writhing under the power of gospel preaching. Filled with conviction, yet unable to break the bonds which tie them to the sterile philosophic intellectualism of their own traditional beliefs. Because they are seekers spiritually, and because they cannot logically refute the claims of

Christ, we have brought much conflict to their minds.

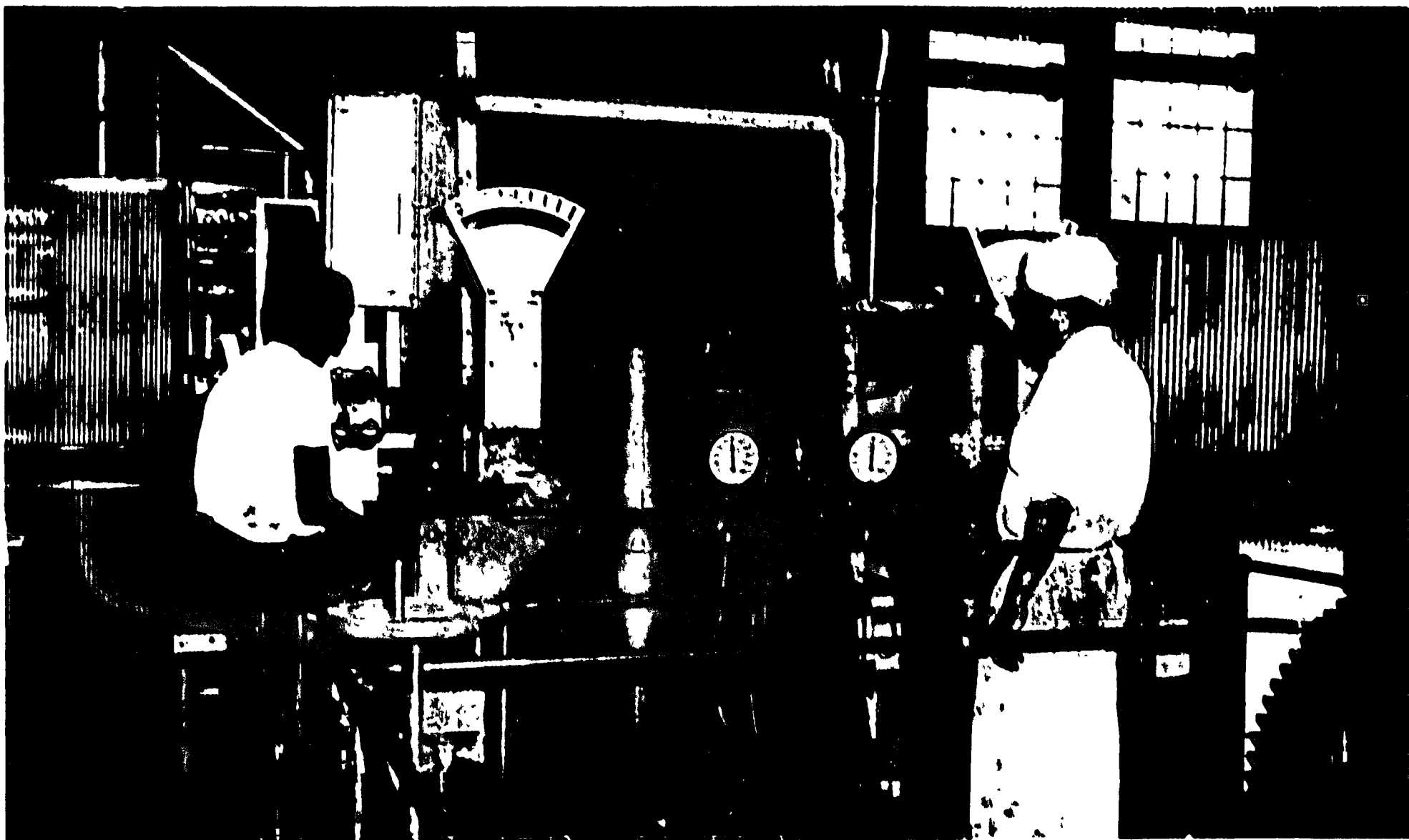
For a Sikh to become a Christian demands unusual courage and fortitude. Socially he will become an outcast, ostracized by all, including relatives and friends—even driven out by his own family. One Sikh who at-



*Rungit Singh
with his brother.*

*Sikh plantation operators take
a break while cultivating cane.
Vehicle is English Land Rover.*





Harvested cane is processed through a chopping machine at the sugar mill.



Rangh Singh's wife and nursemaid (holding the couple's six-month-old child) stand at the doorway of the Singh's plantation home at the foot of Nandi Hills.

tended our services regularly has now ceased to do so because he can no longer withstand the pressure of his recently married wife on one side and the call of the Holy Spirit on the other.

Yet, it is quite acceptable for Sikhs to attend the worship of other faiths. This is part of the traditional tolerance which is taught by their own religion. But a Sikh who often attends our services may have to be a Christian secretly, as it is something which for him is fraught with danger. In some areas even physical injury could follow the announcement of such a decision.

To ask this price of a man is not an easy task, but Christ does ask and does get an affirmative answer. For, as we have come to realize, the longing for the undergirding of the Everlasting Arms is universal. It is something felt by both the illiterate primitive and the educated intellectual, the innocent and the sophisticate. Whoever and wherever he is, there are times when he is homesick and heartsick for Jesus Christ, although he may not know it or be little conscious of it.

And so we seek to play our small

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part in this tremendous struggle, this spiritual process and miracle, this consistent searching of opportunity by God's brooding Spirit.

Some Sikhs, faced with the undeniable truth of Christ's gospel, seek a way out of the impasse. They claim to be Christians by an acceptance of Christianity as a legitimate part of a world religion, which, of course, embraces Hinduism and all the other religious isms.

Courageous and resourceful in times of physical stresses and strains, the Sikhs are also courteous, hospitable, and kind. They are wonderfully staunch friends and generous to a fault. Such people as these would make a real and lasting asset to the Kingdom of God.

How can we win them? This is a weighty, heartaching problem which often fills our thoughts. As yet there is no real answer.

But this we can and will do: We can witness to the gospel with our lives, we can preach it with our lips, and we can pray for these people.

Finally, we can exploit the many invitations from our Sikh friends for fellowship. There are no finer hosts, companions, or friends than the Sikhs of East Africa.

A grandfather proudly holds a member of the youngest generation of Sikhs.



African workers on a large plantation owned by Sikhs live in this labor camp.



By LOUIS E. McCall

Evangelistic missionary in Bangkok, Thailand

RADIO



Missionary Reeves selects music for the radio program.

an open door in Thailand

Reeves and Khun Bratuan review records and the script before recording.



FOR YEARS Baptists and other Protestant groups had been praying for an open door for a radio ministry in Thailand. Programs had to be carried over short wave from the Philippines.

At our Mission meeting last year it was reported that the situation looked hopeless. Other missions also were running into problems and polite refusals for time, if not open opposition.

Within the past year, however, the Lord has opened doors and caused policies to be changed in this land of yellow-robed priests and countless temples.

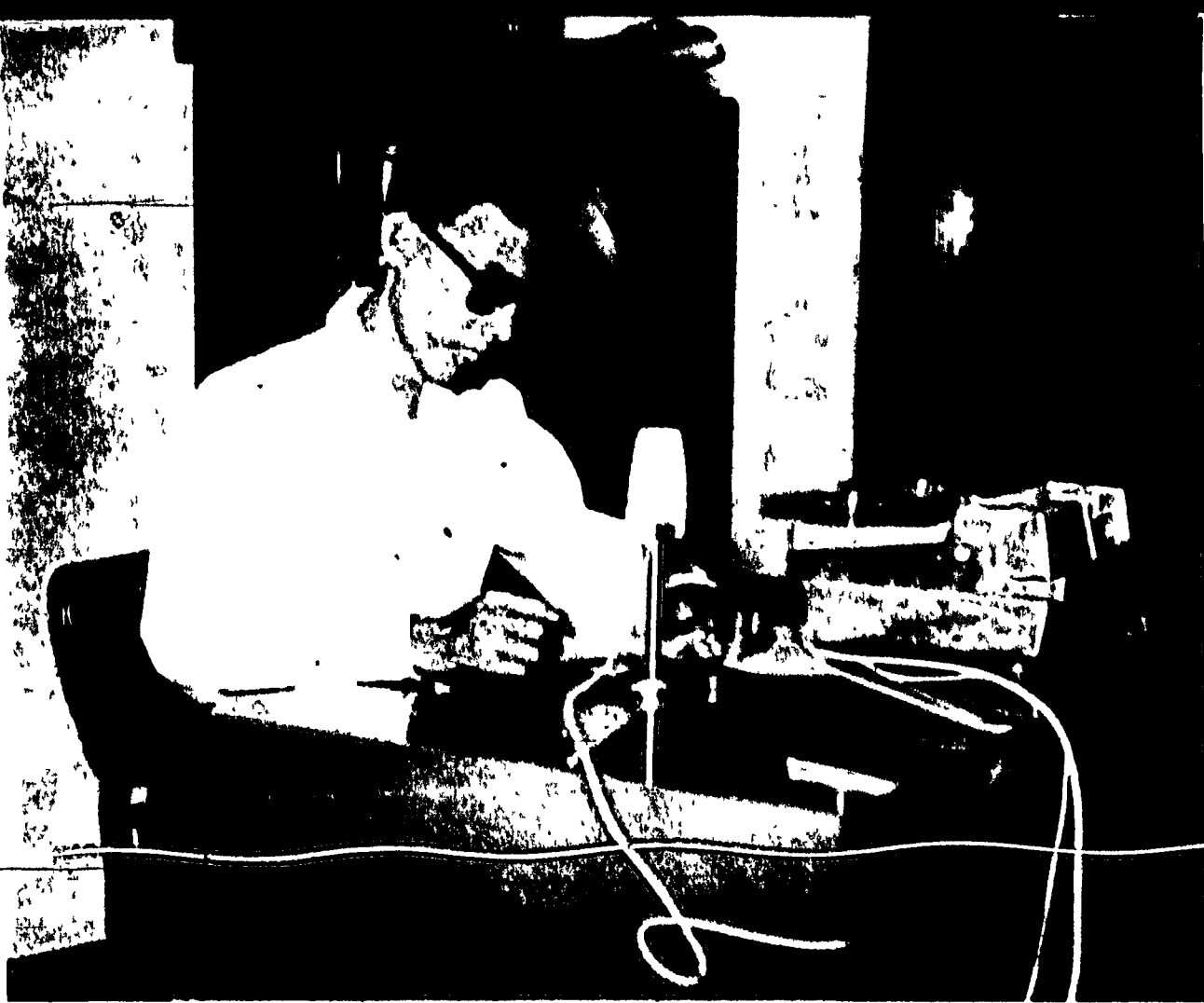
Missionary Harold P. Reeves approached a small municipal station near his home in Thonburi, just across the river from metropolitan Bangkok.

"We would like to have fifteen minutes each week for a program of Christian music on your station," stated Mr. Reeves.

Immediately the manager assured him that time was available for a well-planned program of Christian music. "In fact," he said, "I will give you fifteen minutes free time."

So, for a quarter-hour each Friday morning the people of central Thailand now hear Christian hymns presented by the Baptist Foundation. They are announced by Khun Bratuan, who is employed by the Baptists of Thailand for audio-visual aids work. With

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Announcer Khun Bratuan records his narration for the Christian hymns.

lege student was converted in the chapel where I was pastor. In his spare time the new Christian worked in the Thai Air Force film department. After several years, Khun Bratuan was invited to join the Training Union Department of the Southern Baptist Mission as translator.

Upon completing his college work, Khun Bratuan took over most of the work in the Visual Aids Department. God answered prayer when he came to us.

Now this young man is using his talents in recording Thai sound on films and presenting the gospel through Christian hymns to the lost of Thailand. Perhaps his words may cause others to accept Christ as Saviour. What publicity it will be for the cause of Christ to have Khun Bratuan presenting Christ by radio—perhaps later on television.

The largest radio station in Thailand has offered radio time at reduced rates for a program of Christian music. The next step will be the "Baptist Hour" and preaching in the Thai language.

The Lord is now opening the way for Baptists to get before the people of Thailand with the gospel through radio. Remember as you make your gifts to missions that you are making this possible.

great delight, he has taken this added radio responsibility.

Each week Khun Bratuan carefully prepares the script around the songs selected by Missionary Reeves. Then the program is recorded before the Friday broadcast. Technicians in the local recording studio say that Khun

Bratuan has a beautiful voice for such work.

This man was an answer to prayer. Shortly after coming to Thailand, I was assigned to audio-visual aids work. Immediately I began to pray for trained workers.

Some months later, a young col-

Khun Bratuan and Missionary Reeves pause at the station where they broadcast the fifteen-minute program.





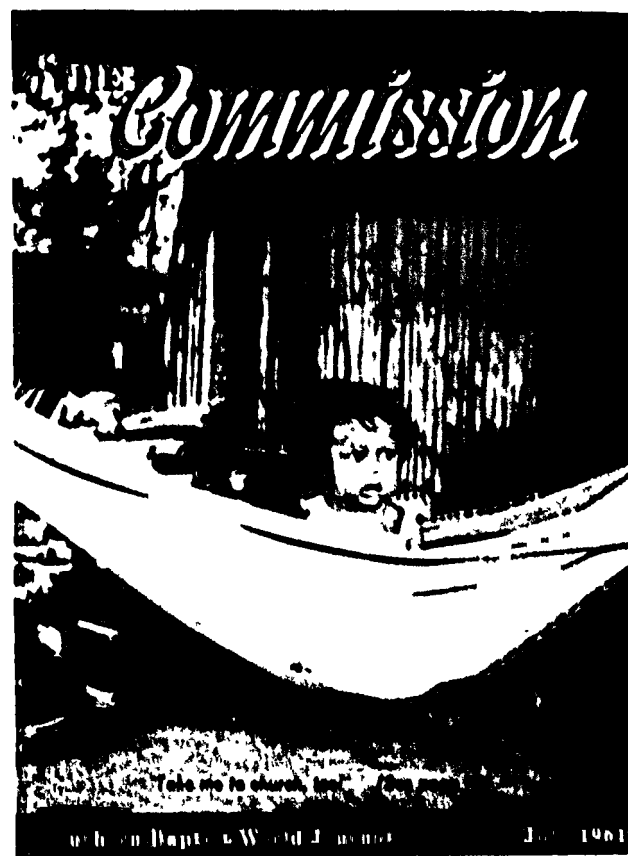
Colombian Baptists arrive in a dugout canoe for a preaching mission in the River Sinú Valley.

PHOTO BY
JOHN W. PATTERSON

A Saga of the River Sinú

BY JOHN N. THOMAS

Evangelistic Missionary in Medellín, Colombia



THE COVER: A tiny tot "takes life easy" while waiting to be carried by her parents to an evangelistic service at a Baptist church in the River Sinú Valley of Colombia. Youngsters such as she, though still too young to fully understand the gospel message, are given the opportunity to hear of Jesus and his love when their faithful Baptist parents take them to church.

FLYING SOUTH in a light plane at three thousand feet, we looked down upon the extensive reaches of cattle country. Widely scattered stands of trees were in full flower—a blaze of purple and gold. Cattle were browsing in the shade, others standing shoulder-deep in luscious pasture.

Ten years ago this was jungle! To-day it has become Colombia's fabulously rich state of Córdoba.

I was traveling with Dr. John W. (Jack) Patterson, a professor at International Baptist Theological Seminary in Cali and president of the Colombia Baptist Mission. We were on our way to visit Baptist churches and missions along the River Sinú Valley, the very heart of this great pioneer country.

Minutes later our plane was gliding at low altitude over the thatch and tin roofs of a frontier town called Tierra Alta, on the east bank of the river. Beyond the town is the local airport, a wired-in stretch of rough pasture land over which we bounced and rolled to a stop.

At the far side of the fence three pastors and four laymen were peering anxiously to see if we had actually arrived. Moments later we were enjoying their *abrazos* (hugs) and endeavoring to answer their many questions as to what their fellow Baptists were doing in the far-away cities and towns. It was a happy group indeed.

These were the men who had pioneered this part of Colombia for Baptists—against innumerable odds—and had achieved remarkable results. They were possessed with a passion for souls and a burning zeal to establish churches and missions. During the following days we were to witness the amazing results of these sacrificial efforts.

The most versatile vehicle ever introduced to Colombia is the Jeep, and we were soon aboard one making our way along a narrow, deeply rutted trail into town. Upon arrival there were more greetings and *abrazos*.

In this frontier town are two Baptist churches, Philadelphia and Lorenzo. Between them they are responsible for six missions. The nearest is five miles to the south and the farthest seventy-five miles to the southwest. Some of the missions are deep in the *selvas* (jungles) and can be reached only on horse or mule.

Pastors Ebulo Perez and Alejandro Jaramillo spend many days each month in the saddle for Christ and lost souls. Their experiences are thrill-



Pastor Alejandro Jaramillo leaves for a preaching tour through the valley.

ing. During the rainy season, especially, do they encounter difficulties.

Days are spent negotiating dangerous and precipitous trails and getting their animals through seas of mud and across swollen rivers. Detours waste valuable time, and often night still finds them struggling on through dense jungle.

Pastor Jaramillo relates one experience he had when traveling alone: "About mid-afternoon I noticed my mule was lame. I was then three hours from my destination just beyond the fringe of the jungle. I dismounted and walked my animal, hoping to break out into open country before nightfall. I didn't make it. Darkness overtook me, and the trail could not be seen.

"I tethered my mule and hung my hammock between two trees. I was defenseless, not having a gun or a machete for protection against wild animals and snakes. Sleep was impossible. The mysterious sounds of the jungle at night made me long for the dawn, and never did one seem so wonderful to me."

A preaching service was announced for our first night in Tierra Alta, to be held in the Lorenzo Baptist Church which meets in a thatch-roofed, wooden-walled hut. So many people came that it was not possible to accommodate them, so the benches and chairs were moved into the large rear patio. There under a clear, tropical

sky, with a thin sliver of a new moon shining through the palms, 150 people listened intently to the message.

Pastor Andrés de Arco is giving his people excellent leadership. The church now owns its property and contemplates building a suitable place of worship. The church has opened four missions, one of them thirty-five miles up the River Sinú.

The following day, Dr. Patterson took his first horseback ride since coming to Colombia and found it very much to his liking. Our destination was just one hour away, the Quebrada Honda Baptist Church—the first church organized in this vast pioneer region. It has sponsored missions that today are active missionary churches and at present supports two missions which give much promise for the future.

Its pastor, Ebulo Perez, lives on his small farm and receives very little financial help from his church, having encouraged them to put more into mission causes. Time and again he has refused to accept an increase in salary. His family lives in a split-cane, thatch-roofed house with a mud floor, badly in need of repairs. One might say he ought to build himself a better home. But to do this, the mission causes of his church would suffer. This man, like the other three pastors in the Sinú region, has a New Testament passion for souls.

Pastor Perez's younger brother,

Ramiro—a graduate of our seminary in Cali and also a capable pastor—is the product of this church's ministry.

That evening when we arrived, we climbed a path leading to the top of a hill where the Quebrada Honda church's house of worship is located. Its position is most commanding—a chapel set upon a hill that cannot be hid.

We were gathered that evening to examine Pastor Ebulo Perez for ordination to the gospel ministry. For several years the church had desired to ordain their pastor, but because of the difficulty of assembling a group of pastors to form a council, the ordination had been postponed. We felt proud and grateful to the Lord for such a pastor, who capably and with deep conviction and dedication gave reason for his faith and beliefs. The church, upon our recommendation, requested that their pastor be ordained that same evening. It was indeed a sacred occasion for all.

When we arrived back in Tierra Alta it was beyond midnight. Early the next morning we embarked in a large dugout canoe propelled by an outboard motor to journey forty-two miles upriver to visit the Frasuquillo Baptist Church.

Pastors Jaramillo and Perez and two lay preachers accompanied us. There were also eight other passengers with their boxes, bags, and bundles, who were to be put ashore at points along the river.

It was the dry season and the water level was dangerously low, causing many rapids. To see the maneuvers of the motor-and-pole men as we



Pastor Ebulo Perez holds a Bible just presented by Deacon Manuel Mestra (at pulpit) during the pastor's ordination at the Quebrada Honda church. Standing beside Perez are Pastor Alejandro Jaramillo of Filadelfia Baptist Church and Missionary John N. Thomas, author of this article.

passed through turbulent waters was exciting indeed. We came within two yards of a huge, submerged log, which ten days earlier had smashed into the side of a canoe with twelve passengers aboard, causing seven to be drowned.

The first part of the trip was through open country, so low in places that a slight rise in the water level floods

thousands of acres of cattle land. Later the river wound its way through ravines, with deep jungle crowding the water on both banks.

Occasionally we would pass a lonely homestead of people attempting to fight back the jungle and claim a few acres of land for cultivation. Some of those lonely families are Baptists, dedicated to the formidable task of conquering nature. We would hail them from our canoe: "Hermanos (brethren), we are holding a preaching service tonight in Frasuquillo! We hope to see you there!"

Later we passed close under a steep, red clay bank, heavily tree-lined, and at the brow stood a thatched building—the Baptist Mission of Angosturas. "Imagine, a Baptist mission on the edge of the jungle and the river," I thought.

Gradually we left the ravine behind and before us lay more open country. A treacherous rapid was successfully negotiated, and fifteen minutes later we sighted a village atop a small rise on the east bank. It was Frasuquillo.

Missionary John W. Patterson joins Pastor Perez (on his left) and Pastor and Mrs. Jaramillo at unfinished chapel of Quebrada Honda.



Hearing the sound of the outboard motor, the villagers—many of them Baptists—were soon gathered at the landing place to greet us. There is nothing so heart-warming and satisfying as Christian fellowship, and for these Baptist brethren—far removed from the large centers of civilization—it is everything that really counts!

Later that afternoon we were seated in a crudely constructed hut around a table loaded with food typical of that part of the country. We had chicken, beef, wild pig, a number of root vegetables, and a mountain of boiled rice. Having traveled so far and being endowed with a keen appetite, we did justice to the occasion.

All through the afternoon, families arrived in canoes from distant points, some of them people we had invited downriver. Other families had been poling their canoes since daybreak. Others came by horse, burro, oxen, and foot. So many came that Pastor Julio Echavarría had to get his men to take down the rear split-cane wall of the rustic chapel to enable more people to get inside and others to stand in sight of the speaker.

People seemed to be everywhere. We simply couldn't figure out where they had come from. We were told that some had traveled fifteen to twenty miles through the jungle in order to be present at that one service.



A Baptist family from a small farm up-river arrives in Frasquillo for a service. Many such families attended by various modes of transportation.

Dr. Patterson brought the message and was blessed with power. There was profound respect for and appreciation of the message. When the invitation was given nine people stepped forward to accept Christ as Saviour.

It was close to midnight before we could free ourselves from those fine Christian people. As we lay on our canvas-top beds in a split-cane room,

we could hear some of the people still talking about the Lord, about his Word and its teachings. One group was anxiously discussing the problem of one brother who was living in adultery and wondering how best they could encourage him to forsake his sin. We were overjoyed at the depth of sincerity and devotion to Christ that we noted on every hand.

At 5:00 A.M. we were rudely

A partial view of the congregation at Philadelphia Baptist Church, organized less than a year ago.



awakened by grunting pigs, barking dogs, braying burros, crowing cocks, quacking ducks, and shouting people. A new day was dawning over the jungle. A bowl of thick, black coffee soon had us wide awake.

We spent a good part of our morning in conferences with the pastors and their lay helpers. Many helpful suggestions were made and warmly received. Looking objectively at the great area of their responsibilities, the group laid plans for the total occupation of the River Sinú Valley from the Caribbean Sea to the mountains of the deep interior.

More than ever, we were firmly convinced that those men are modern apostles, and the type of work they are doing is saturated with the spirit of the New Testament.

Later that morning we boarded a canoe for the trip downriver. Because of the increasingly dangerous condition of the river, our men had to rope a large balsa log to each side of the canoe to lend it more buoyancy, should it become waterlogged in the rapids. We went through safely but wet.

Two hours later we pulled to the bank to have fellowship with a Baptist family and enjoy a meal with them. We were proud of such dedicated people, who regularly meet for worship in lonely places.

That same day we reached Tierra Alta and made ready for a preaching service in the Philadelphia Baptist Church. This church was organized less than a year ago and already is responsible for two missions. To reach one, in the southern area of Córdoba, Pastor Jaramillo travels two days each way on horseback. Recently, in June, I accompanied him on one of his trips



Missionary Patterson relaxes in a Baptist deacon's home at Angosturas.

to be present at the organization of the Antioquia Baptist Church, near the River Manso and at the edge of dense jungle.

The other mission of the Philadelphia Church is a three-day horse ride to the southwest, and this group will be organized into a church in November. It will also be my privilege to be present for that occasion.

Again we witnessed an overflow crowd. Every seat was taken and dozens of people were at the doors and windows. It was thrilling to see five people accept Christ and others come to rededicate their lives.

Early the next morning we boarded a small bus for the fifty-mile trip north to Montería, the state capital, where we made plane connections, Dr. Patterson for Cali and I for Medellín. We were overwhelmingly convinced

that the hand of the Lord is upon Baptists in the Sinú in marked approval of their dedicated labors. And greater things will yet be accomplished as we support this type of work with our prayers.

A few weeks ago my wife and I spent almost a week in the Sinú region. This time we were able to visit missions points I had not contacted on my first trip. Most of our traveling was on horseback, and each night we visited a different place.

My wife's presence was a real help, especially in her contacts with the women and girls. Everywhere the people pleaded for her to return soon.

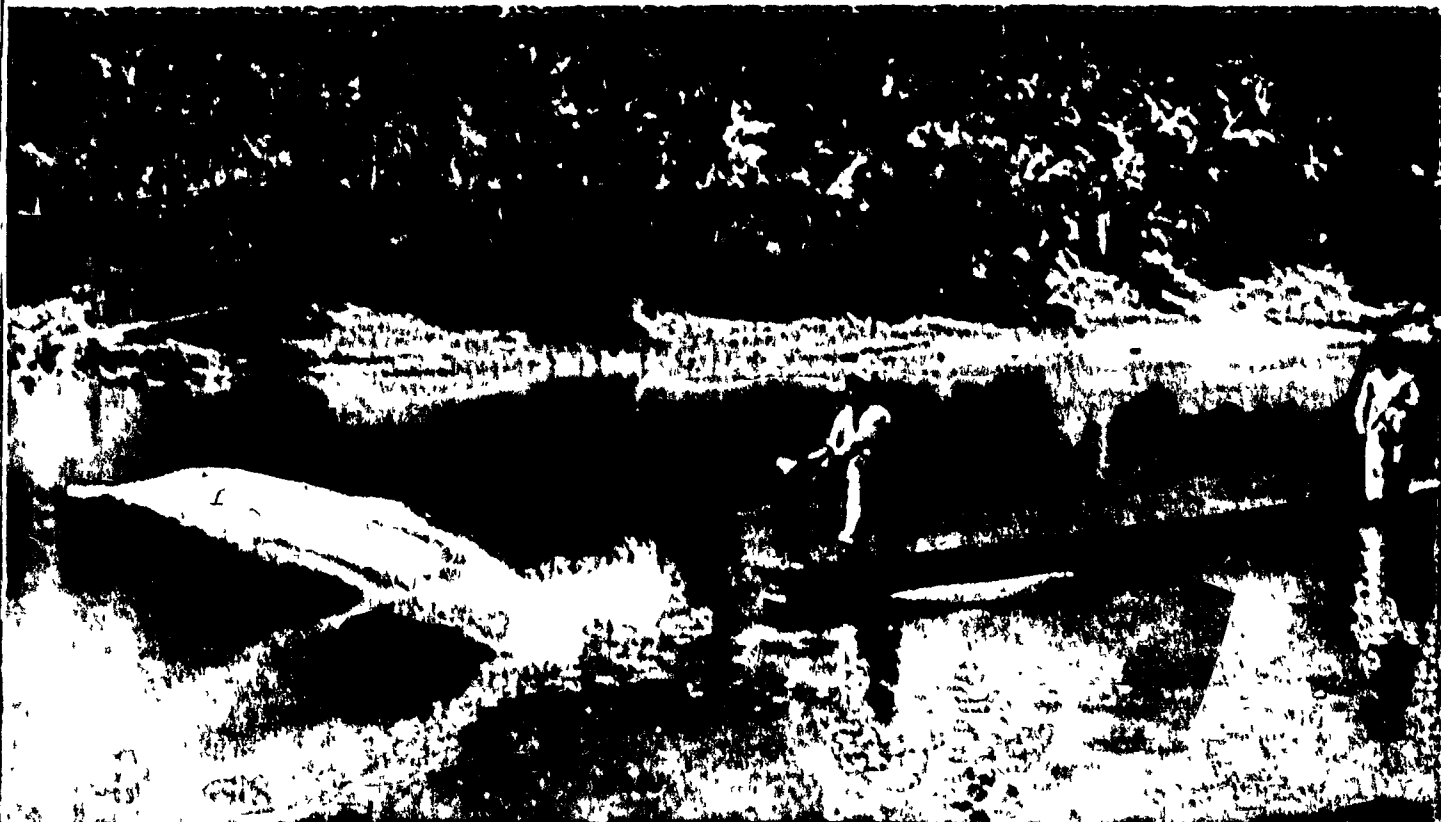
Each service was highlighted with blessings. Even our mealtimes were occasions of rich fellowship. The going was rough in places and comforts were few, if any. But what the people had, they gave wholeheartedly.

After the service in the mission chapel at Florez, close to the forest-clad mountains, we were deeply moved as we watched dozens of flickering lights moving in many directions. These marked the homeward trail along which moved our Baptist people. Some were singing, others were commenting on the message, and others were talking about the Lord's work in other areas. They carried lights in their hands, but brighter lights of Christian testimony were in their hearts and reflected through their lives.

These are Sinú Baptists. May the Lord be pleased to give us many thousands like them in Colombia.

THE COMMISSION

This Baptist deacon knows not only how to catch fish in the River Sinú but men for Christ as well. The net he throws is common in Colombia.



A SEED OF HOPE PLANTED IN GRIEF

BY EVELYN SCHWARTZ

Evangelistic missionary
in Djakarta, Indonesia

IT WAS eight o'clock Sunday evening and pouring rain. My neighbor came to tell me that Jong Tjok Sen, a little boy from one of our chapel Sunday schools, had been killed in an automobile accident.

We went immediately to the home. A crowd had already gathered. The mother, who was in hysterics, had been taken to the home of a neighbor. The elderly aunt was burning incense (joss sticks).

We stayed for a while, and I asked my neighbor what she thought of my suggesting that we pray before we left. She thought it would be acceptable, although others had joined the aunt in burning joss sticks.

My neighbor asked the father if there were anything we could do before we left.

"What do you mean, what could you do?" asked the father.

A friend of the family answered his question. "They are from the church," he said, "they could pray."

"Oh yes; please do, please do," were the words of the father.

As we prayed—I in my faltering Indonesian—I had never witnessed a more reverent group, among whom not one was a Christian. The burning of the joss sticks stopped, all heads were bowed, and some even repeated my words.

That afternoon, as the little casket was taken through the doorway of the home, the father tried to beat off evil spirits with a broom. How my heart

ached for the family, that they might know and follow the truth.

It was a forty-five-minute ride to the cemetery. I prayed all the way that God would show me what to do in giving some Christian witness. Tjok Sen had been faithful in Sunday school attendance and was one of the first to learn the memory verse. I felt he would like for these people to know about Jesus, too.

When we arrived at the cemetery, I asked the father's permission to read the Scripture and pray. Permission was granted. There were no funeral arrangements, no pastor to give a word of comfort.

The majority of the people around that grave heard the story of God's love for the first time. Jesus came to save sinners. Some whom he came to save were standing in the group. But they were following pagan practices in ignorance of Christian victory over death.

All of Tjok Sen's toys and some food had been taken to the cemetery. They had put them in the grave and were burning more joss sticks.

Later, in the quiet of my room, I prayed as to what more I could do for the best Christian witness. I found part of my answer.

The following morning I went to the home and gave the family an Indonesian New Testament in memory of their only son. Since this, when I visit there, the Bible is on a table. I believe it is being read.

Jong Tjok Sen's father burns joss sticks on the boy's grave.



CALLED

I ARRIVED EARLY at the church and took a seat near the front. While I was reading my Bible, waiting for the service to begin, in came an old gentleman who occupied the chair in front of me.

We greeted one another. Then he said "*dá licença*," the Brazilian way to say "excuse me" or "give me permission." When I heard him grunting as he slowly knelt before his chair and buried his face in his hands to pray, I knew he must have been suffering from a bad case of rheumatism. When he had finished talking to the Lord in an almost audible voice, he lifted his head and dried the tears of thanksgiving. He explained to me that it had been seven years since the church had had a pastor.

It was only then that it dawned upon me—the true significance of that worship service in the Baptist church at Cafelândia ("the land of coffee").

The background of this event began when I invited a Brazilian pastor to accompany me to visit some churches to "strengthen the souls of the disciples and exhort them to continue in the faith." The first one we visited was the Cafelândia church.

We made our way to the home of the church moderator who then took us to see the "evangelist," a layman who preaches for the little group. They revealed to me the things that God was doing for them as well as what they were doing for the Lord.

The evangelist has two preaching services on Sunday, and the church maintains a Sunday school, Training Union, Woman's Missionary Union, and midweek service. It also holds an open-air meeting every Sunday evening in the town square and has a group that visits on the *fazendas* (plantations). The moderator's wife had just returned with her children from a farm where she had taken tracts and Gospels and had presented the plan of salvation. For all of these labors, God has rewarded the church with souls awaiting baptism.

Then the evangelist asked if I might come one Sunday and observe the ordinances of baptism and the Lord's Supper. I replied, "Brother, what you need is not someone to come just to baptize the saved but a full-time pastor who could help you win the lost and lead the people."

The moderator assured me that they had prayed faithfully for seven years for a pastor but there were none to

be had. With tears in his eyes the evangelist confessed that he supposed their faith had been weak.

Realizing the earnestness of these people and my responsibility as a missionary, I felt I must find a pastor. I asked, "How much do you believe the church could pay a pastor?"

After some deliberation of the members present and with expression of hope that perhaps I could help them get a pastor, one replied: "We could pay five thousand or maybe seven thousand *cruzeiros* per month" (approximately \$25 to \$35). I knew this would not be enough, but I promised



Brother José, the moderator, gives Pastor Paulo the church roll and keys, symbolizing that the congregation is now under the pastor's leadership.



Cafelândia's mayor extends greetings to the new pastor. Other city officials, as well as Baptist and other evangelical pastors, also came to the platform to give their welcome to Pastor Paulo.

BY THURMON E. BRYANT

Director, Theological Department,
Brazilian Baptist College,
São Paulo, Brazil

to Cafelandia

that I would take their case before the Baptist state board and ask for help.

The next week I flew to Rio de Janeiro to talk with the dean of the South Brazil Baptist Theological Seminary. He gave me the names of two students who would soon be graduat-

ing. I interviewed them and invited one, Brother Paulo, to come to Cafelândia in view of a call.

He came and preached. After the service on Sunday morning the moderator called a special business meeting of the church to call the pastor. It was only after much insistence

by the young preacher that the church refrained. He wanted them to have the liberty of discussing him in his absence.

The "preacher-boy" went back to Rio that night. The church stayed after he had gone, and again the moderator called a business meeting. The members voted to invite the seminary student to be their pastor. The next day the moderator telephoned me and asked that I get in touch with the new-called pastor.

One of the rewards of a missionary's work is the happiness in receiving a letter from a pastorless church, such as the one in the "land of coffee," inviting him to attend the *posse* of its pastor. The *posse* is the inaugural service when a new pastor formally "takes possession" of the church.

As I waited at the pulpit, rejoicing in the prayer of thanksgiving which I had heard from the old gentleman and seeing the happiness that filled the faces of the members and other people present, my heart was struck with sadness when I remembered the other fourteen churches in our association of twenty-two which have no pastor. In the association south of ours there are seventeen churches, with only two pastors. All would like to have pastors to "take possession," but they simply cannot be found.

The church was so anxious to share its happiness with others that it had invited the mayor, chief of police, wife of the city judge, chairman of the city council, all of the pastors and leaders of the other evangelical churches, and the pastors of our association to be present. Each city official and pastor, along with the leaders of the church organizations, came to the platform to personally greet Pastor Paulo and give him an *abraço*—an official Brazilian hug. As moderator, Brother José gave him the roll of members and the keys to the building, symbolizing that he was now the leader of the church.

Before the service, I wondered why the church had invited all these people from outside just to attend the inaugural service of its new pastor. I wondered why the old man with the rheumatism didn't just pray sitting down where he would have been more comfortable. But now I know.

Would I not go to the same trouble and make the same personal sacrifice if I had been a member of a church which had prayed for a pastor for seven years?



Missionary Bryant (at right) prays the inaugural prayer for installation of the new pastor. Left to right are a nearby pastor, the church's lay evangelist, and the pastor who accompanied Bryant in visits to churches.



Budgets: A Vital Concern to Missions

THE MAKING of an annual budget calls for some of the most serious heart searching a church ever does. So much is at stake that every step—from selecting the committee to presenting the finished plan for final approval—should take shape only after much prayer.

With such a beginning for its financial planning, a church is not likely to go "status seeking" by planning an elaborate, ostentatious building at the expense of its worldwide witness. Instead, the prayer emphasis will set some members searching for information that will help them see the needs of the world. And if the prayerful seeking for God's will continues to prevail, then its members will inevitably evaluate all proposals for future church spending in terms of their commitment to world missions. People so motivated as these belong on the budget committee of every church.

It is a mistake to consider a person qualified for a church budget committee simply because he has shown unusual ability in the handling of money. He may be a financial genius and highly successful in the business world, but if he is not motivated by a missionary vision his sense of values will scarcely qualify him for leading his church to a greater commitment of resources to causes outside its own program.

If more of every dollar given by Southern Baptists is to go to missions, there must be a revived and more fully enlightened concern in the churches for lost humanity in every direction. This will mean less elaborate chandeliers in church lobbies, aisle carpets not quite so thick, and certain other economies on constructing and furnishing new buildings. Some aspects of church programs and ministries may need to be repredicated so as to make them more dependent on prayer and spiritual power than on attractiveness that only money makes possible.

Of the more than \$480,000,000 given by Southern Baptists last year, almost \$400,000,000 remained in the churches. This means that of every dollar given, slightly more than 17 cents went to the cause of reaching the unsaved two thirds of the human race. With nearly 40,000,000 human beings dying every year and with the world's daily net population growth of nearly 140,000, we face a woeful need for untouches measures of self-sacrifice—even self-improvement—if, as churches, we do what we should with the gospel.

Now is the time to start shaping 1962 church budgets to fit the challenge of our runaway world.

Franklin Fowler, Medical Consultant

THE APRIL election of Franklin Thomas Fowler, M.D., to the Foreign Mission Board administrative staff is a significant step in foreign missions advance. As medical consultant of the Board, Dr. Fowler will supervise matters relating to medical examinations and health problems of Southern Baptist foreign missionaries on the field. Through the Board's area secretaries he will also make



Dr. Fowler

his services available as consultant for development of new programs of medical work, as well as for those now in existence on the various fields.

Dr. Fowler was born in Rosario, Argentina, in 1917 to missionary parents—Frank James and Daisy Cate Fowler. His mother was a registered nurse and his father a missionary evangelist. They were appointed by the Board in 1903 and served in Argentina until 1934. His father died in March of 1934, and his mother passed away in 1953. They are buried in Argentina. Although born in Rosario, Dr. Fowler grew up in Mendoza. His father was the first Southern Baptist missionary ever to be appointed out of the state of Florida.

Dr. Fowler received the B.S. degree from Carson-Newman College and did his medical work at the Vanderbilt University Medical School, receiving the M.D. degree in 1943. He married Miss Dorcas Hawk in August of 1946, and they were appointed by the Foreign Mission Board in 1947. They have three children: Franklin Timothy, 13; James Cate, 12; Linda Elizabeth, 10; and Richard Philip, 9.

Dr. and Mrs. Fowler served in Paraguay from November, 1947, until 1958, where he was instrumental in the founding of the Baptist hospital of Asunción. He was the first Southern Baptist medical doctor to go to that country. In 1958 he transferred to Guadalajara, Mexico, to serve in the Mexican-American Hospital. This is the Southern Baptist hospital on that mission field.

When Dr. Fowler went to Paraguay, Miss Miriam Willis had already begun a small clinic on a river bank in Asunción. Together, they worked in developing and building the hospital there which was opened in 1953.

Dr. Fowler served with the U.S. Army Medical Corps in the European theatre during World War II, from January of 1944 until July, 1946. He was discharged from military service as a major. He was ordained in 1956 by Calvary Baptist Church in Kansas City, Missouri.

The Fowlers will be residing from now on in Richmond, Virginia, and his offices are at the Foreign Mission Board headquarters.

The Way of the Palms

By BAKER J. CAUTHEN

MANY YEARS AGO I heard of a traveler who, before setting out upon a very difficult journey across the desert, heard an old guide say, "When you cross the desert, go by way of the palms."

It was good counsel. The palm trees indicate where water can be found. They provide shade and shelter. When I heard that story I was impressed by the words of the psalmist, "The righteous shall flourish like the palm tree" (Psalm 92:12).

Throughout our Baptist life, emeritus missionaries stand like palm trees with their rich experience of many years of service and fellowship with God, bearing unmistakable evidence of his grace, power, and faithfulness.

It is a blessing to get up close to these emeritus missionaries and discover some of the treasures of wisdom they hold in their hearts. They are people who have believed the Word of God and have put that Word to such tests that they have come to know by experience that it is dependable, glorious, and powerful.

It is a blessing in a community to have emeritus missionaries making their home. Their presence in the life of a church is like the dew of heaven falling with its freshness. Young people discover the perpetual youth in hearts filled with the radiance of the Lord Jesus. People in trouble seem to feel that the clouds are not so dark when they sense the peace and serenity filling the hearts of these veteran servants of God.

Reaching emeritus status does not mean that people stop working. Quite the reverse is true, for many of the emeritus missionaries carry loads of responsibility in Schools of Missions that are quite amazing. Their wealth of missionary experience, zeal for the Master's cause, and tender compassion for souls make them a blessing to the churches privileged to hear them speak or teach. As long as the physical vigor of the veteran's body is enough to enable him to travel, it is a joy both to him and those who are touched by his life when he can share in a week of mission study.

Perhaps the most important labor of the emeritus missionary is that of intercessory prayer. We may be surprised to discover how many victories have been achieved by these veterans of the Cross who in intercessory prayer have held up God's work and his servants before our Lord.

Most of us have only a fragmentary idea of the meaning of prayer. We can hardly understand how our feeble petitions relate themselves to the way God works. Just as sound cannot be passed through a vacuum, and the vacuum must be removed in order for sound to make its way, so do our prayers relate to the way God works in the world. They seem to remove a vacuum, the presence of which impedes the working of God's mighty Spirit. When God's people pray, the conditions are there through which the power of God is communicated.

Emeritus missionaries keep the altars of intercessory prayer burning across our land. It is a great reinforcement to those of us who bear heavy leadership responsibilities in the cause of missions to feel that our names are upon their prayer lists day by day, and it is a joy to those who labor amid overwhelming need in distant mission lands to know that emeritus missionaries are laboring with them through intercessory prayer.

The only real service we can render today on behalf of our friends and co-workers in Communist China and behind the iron curtain in several other countries is by this means. Emeritus missionaries from China, together with those from other lands, keep the altars of intercessory prayer aglow, holding up before Almighty God his servants who even yet are in prison and pastors who stand in the places of responsibility and danger to try to lead God's people.

We must always remember that our fellow servants in Communist areas are like Daniel in the lion's den. God is able to close the mouths of the lions, but the danger is all around them and is held in restraint only by the sovereignty of God. We can never measure the full meaning of intercessory prayer when we think of our brethren in the Communist areas.



Beautiful things are done in the sunset years of emeritus missionaries. In many instances they have come to bring a remarkable blessing in the Baptist homes for older people. As I write this article, my mind sweeps across the Southern Baptist Convention, and I think of beloved servants of God who have made their emeritus location in one of the homes.

They are not there as objects of charity, because the Foreign Mission Board provides for all of its emeritus missionaries' retirement income. These pension benefits are built up by the Board throughout the service of the missionaries and become a sacred trust used only to care for them.

Sometimes emeritus missionaries find themselves broken in health, and then they discover the remarkable ministries extended to them by our Baptist hospitals. One noble missionary lady for three years has suffered the effects of a broken hip sustained on her return from the mission field. It would take many pages to write of the kindness and thoughtfulness extended to her, first through the Baptist hospital in that state and then in the Baptist home for older people in which she now resides.

It is a privilege to extend love and appreciation to these emeritus servants. I have a feeling that in doing so there comes joy to the heart of our Lord himself, for they have borne his name through the strain of labor and the heat of the battle, and they now continue to bring forth their fruit.

FOREIGN MISSION NEWS

GENERAL

1,539 Missionaries

The Foreign Mission Board appointed fifteen missionaries in June and nine in July, bringing the total number under appointment as of July 15 to 1,539.

Promotion Associate Elected

Joseph B. Underwood, secretary of promotion and stewardship for the Baptist Convention of New Mexico and former missionary to North Brazil, was elected associate secretary for promotion by the Foreign Mission Board at its July meeting.

Assuming his new duties August 1, Mr. Underwood will direct the promotion division, one of four in the Department of Missionary Education and Promotion.

Mr. and Mrs. Underwood were appointed missionaries to Brazil in 1943 but resigned for health reasons in 1956. He then served as pastor of First Baptist Church in Clovis, N.M., and was secretary of evangelism for the New Mexico Convention before assuming the promotion and stewardship post in 1959.

WMU Sets \$9 Million Goal

BIRMINGHAM (BP)—Woman's Missionary Union, auxiliary to the Southern Baptist Convention, adopted a goal of \$9,390,000 for the 1961 Lottie Moon Offering for Foreign Missions.

This is 14 per cent higher than the 1960 goal. Actual receipts from the 1960 offering came to \$8,238,471, up over a half-million dollars from the 1959 receipts.

AFRICA

Missionaries to Confer

An all-Africa conference of Southern Baptist missionaries will meet at the close of 1961 to discuss common problems and to plan for advance. The site and exact dates remain to be chosen.

The meeting, with representatives from all Missions in Africa, will be in connection with a residence of several months on the field by H. Cornell Goerner, secretary for Africa, Europe, and the Near East.

Franklin T. Fowler, medical consultant, will lead discussions by medical panels and help formulate a coordinated program of medical work for Africa. Earlier he will tour mission hospitals in Africa and the Near East during November and December.

Rogers M. Smith, administrative associate to the Executive secretary, also will tour the area this fall but will not attend the conference.

ARGENTINA

650 Attend Enlargement Meets

About three hundred persons recently attended the first simultaneous Sunday school enlargement campaign in Misiones, an isolated sub-tropical province of Argentina. Eleven churches took part, ten of them Russian- or German-speaking.

The first such campaign in seven churches of Rosario was also held, with 350 persons enrolled.

FRANCE

New English Work Advances

English-language Baptist churches of Orléans and Châteauroux were admitted to the French Baptist Federation during its annual congress recently in the Rue de Lille church of Paris.

These brought Federation membership to thirty-five churches and about fifty preaching stations. Two other English-language groups, Calvary Baptist Church in Evreux and First Baptist Mission in Paris, expect to be admitted soon.

The Federation plans extensive evangelistic campaigns for many areas of France during the next few months. French churches baptized one hundred converts last year, bringing total membership to two thousand.

Jack D. Hancox, fraternal representative to France and pastor of the Orléans church, was elected to the Federation's home mission board.

JAPAN

Graham Campaign Pending

Billy Graham will hold a 1963 evangelistic campaign in Tokyo if the city meets the spiritual and physical requirements of preparation.

Jerry Beavan, director of advanced planning for Graham's team, recently stated this opinion to William H. (Dub) Jackson, Jr., Japan missionary and co-ordinator of the proposed crusade.

The effort has been termed "The world's greatest evangelistic opportunity." This feeling is based on: the fact that Tokyo is the world's largest city, freedom to preach the gospel, and availability of facilities for evangelism.

LEBANON

Seminary Construction Begins

Construction of the Arab Baptist Theological Seminary in Beirut has begun, and it is hoped that the main dormitory and classroom unit will be ready by November.

J. Wash Watts, professor of Old Testament and Hebrew at New Orleans Baptist Theological Seminary, will be a visiting professor at the seminary for the 1961-62 session. Watts formerly served as a missionary in Palestine.

PHILIPPINES

Chinese Plan 2-Year Effort

The Chinese Baptist Convention, meeting in Baguio, recently approved a plan for using an evangelist from Taiwan (Formosa) for two years of revival services among its four churches and three chapels.

Other actions included an offer of financial assistance in sending two representatives from Chinese Baptist churches in Manila and Baguio to the Asian Baptist Youth Conference July 17-22 in Tokyo, Japan.

The Manila church reported completion and dedication of its new building, and several churches reported revival results.

SOUTHERN RHODESIA

Hospital Buildings Dedicated

Two new buildings of the Sanyati Baptist Mission Hospital were dedicated in June—a maternity building and chapel.

The chapel is a memorial to Mrs. S. Lewis Morgan, Jr., who requested before her death in 1956 that friends and relatives send gifts for a building at the hospital in lieu of flowers for her funeral. The Cynthia Siler Morgan Memorial Chapel unit also

houses a waiting room and offices.

Mr. Morgan, pastor of Petworth-Montgomery Hills Baptist Church in Washington, D. C., and a member of the Foreign Mission Board, preached the sermon of dedication. A stained-glass window depicting the Good Shepherd is a gift from the Siler and Morgan families.

SPAIN

Union Admits 3 New Churches

The Spanish Baptist Union admitted three new churches for a total of forty-six during its three-day convention in June. They are in Girona, north of Barcelona near the French border, Alcoy in Alicante Province, and Jaen in the Andalusia area of southern Spain.

Attending the sessions were 126 messengers representing all the churches, four of them from Santa Cruz de Tenerife in the Canary Islands. The churches reported two hundred members added during the past two years, bringing membership to more than 3,400.

Elected president of the Union was Pastor Juan Luis Rodrigo of First Baptist Church in Madrid. Antonio Manjon, a layman from Albacete, was chosen vice-president.

Charles W. Whitten, Southern Baptist representative in Spain, was elected president of the co-operative program committee. Nationals were named to head all other committees and boards.

TAIWAN (Formosa)

Seminary Graduates 14

The Taiwan Baptist Theological Seminary in Taipei graduated fourteen students in June, bringing to 110 the number of graduates in its nine-year history.

Missionary W. Carl Hunker will head the school for the 1961-62 session during the furlough of President Charles L. Culpepper, Sr. Miss Juliette Mather, former secretary of the department of publications for Woman's Missionary Union, who was visiting professor of missions and religious education during the past year, will continue in that capacity through the fall semester.

Chapel Becomes Church

The Taiwanese-speaking Baptist chapel in Keelung recently organized



William R. Tolbert speaks in press conference at FMB headquarters.

into a church, totaling twenty-five churches related to Southern Baptist mission work on the island. It is the second using the Taiwanese language. Twenty-two of the churches use Mandarin, the official language of Free China, and one is English-speaking. The churches also have some forty-five chapels and preaching points throughout Taiwan.

TANGANYIKA

Seminary Building Starts

Construction has begun for the Baptist Theological Seminary of East Africa being established at Arusha, a town of ten thousand people near famed Mt. Kilimanjaro. The first class of students from Tanganyika, Kenya, and Uganda will begin in January, 1962.

UNITED STATES

William Carey Program Set

A special program commemorating the birth of William Carey—August 16, 1761—will be presented August 16 on the opening night of the 1961 Foreign Missions Conference at Glorieta Baptist Assembly, N.M.

Prepared by the Board's division of visual education, it will be narrated by Fon H. Seofield, Jr., associate secretary. The script was written by Johnni Johnson of the division staff.

Forty minutes in length, the program will utilize voice recordings, color slides, a filmclip from the motion picture *Empty Shoes*, and the spoken word to present the life and contribution of Carey, early Baptist missionary to India and father of the modern missionary movement. Jerome B. Pillow, also of the division staff, will portray Carey.

Tolbert Visits U.S. Baptists

William R. Tolbert, Jr., vice-president of Liberia and a vice-president of the Baptist World Alliance, recently concluded a series of meetings with Baptists in the United States.

After speaking to the Woman's Missionary Union Convention and attending the Southern Baptist Convention in St. Louis, Dr. Tolbert was honored in a program at the Foreign Mission Board headquarters in Richmond.

The Liberian official, also president of the Liberia Baptist Missionary and Educational Convention and pastor of two churches, then attended the Foreign Missions Conference at Ridgecrest Baptist Assembly, N.C.

After visiting President John F. Kennedy in Washington, Dr. Tolbert met with the BWA Executive Committee in Wake Forest, N.C. He returned to Liberia in early July.

VENEZUELA

5 Weeks of Revivals Held

Venezuelan Baptists recently held five weeks of intensive revival campaigns in their churches. The evangelist was Leobardo Estrada, pastor of bilingual Primera Iglesia Bautista del Sur in Los Angeles, Calif.

Reports from two of the campaigns stated that more than one hundred persons accepted Christ at Los Altos Baptist Church in Maracaibo. At First Baptist Church in Valencia twenty-five people professed faith.

Besides the decisions, the revivals produced contacts with many people whom Baptists had not reached before.

VIETNAM

7 Accept Christ in First Month

Three young women who made professions of faith in Christ on June 25 bring to seven the number of converts won through Southern Baptist mission work in Vietnam—all in the first month of organized services for Vietnamese people.

Missionaries William T. Roberson and Lewis I. Myers, Jr., began Sunday morning worship services in Saigon on June 4, conducted in the Vietnamese language with the aid of interpreters. One young man accepted Christ that day, and three others professed faith the next Sunday.

EPISTLES

FROM TODAY'S APOSTLES AROUND THE WORLD



John W. Shepard, Jr.
Fukuoka, Japan

Graduates Point to Need For Student Evangelism

A FEW WEEKS AGO five hundred fine and intelligent young men and women graduated from our Seinan University. As they came to the stage and received their diplomas, and as I looked into their faces, I thought of how they had matured since they entered as freshmen four years ago. I thought, too, of all the love and prayer that had gone into their lives during these years.

Some entered Seinan as Christians and have made their witness in many ways. As one young man passed, I thought of the times he had come to my office to talk seriously about life, and of the joyous day two years ago when he had been baptized in the church. Now he goes into the world, strong in his faith.

Others passed who had showed some interest but had never made a firm decision. Others, who are good friends, had never showed any interest. Others still had outright scorned the gospel. But as they passed, I prayed God's blessings on each one—that the Holy Spirit might use each and all of these young men and women to bless Japan and the world.

For three years it has been my privilege to serve as religious director in the university, leading in the development of our Christian program. We have not even touched the edge of the possibilities in evangelism among our students.



W. P. (Bill) Clemmons
Perugia, Italy

English-Language Church Serves Many Nationalities

OUR CONGREGATION each Sunday has a real international atmosphere, for we have people from many countries coming to worship in our English-language services. This means that our preaching has to fit an international situation and need, which is ever present in the diversified backgrounds of a congregation such as this.

One student, whose father is in the British Parliament and who will himself inherit that office, said, "I am here to find myself. Thank you for those words, for they helped." There was also the Egyptian food expert who found here in Perugia a continuation of the spiritual life that he knew in Egypt.

Such is the responsibility and possibility that confronts

us each Sunday. How we are hoping that God will send someone here to develop this work on a permanent basis, which we have not been able to do because of our heavy requirements in the study of the language.

I also have opportunities to talk with many Italians about Christ as their personal Saviour. I remember a young girl in the Italian University here, who is studying commerce and economics. After a long discussion one night she said, "Well, your way sounds very nice, but it's too easy. It's too easy just to confess to a God that you can't see, whereas it's really hard to confess to a priest, who is a human like me, and tell him all the things that I have done, and then have him tell me the things that I have to do for my penance. That's much harder; your way is too easy."

To those who know only an intermediary, instead of the one and only true God, it seems a lot easier. In reality, the one whom we have wronged is the one that it is hardest to come to to ask forgiveness. But such are the arguments that constantly come up when the gospel is presented to a people who are seeking the "hard things to do" so that they may earn a salvation that was given free and already purchased by One. No human price can ever measure up to the price he paid.



Van Gladen
Torreón, Coahuila, Mexico

Customs and Experiences Reflect Their Way of Life

HERE IN MEXICO many habits and practices that seem odd to us foreigners are explained simply. If you ask about them, the answer is likely to be a smile, a shrug, and "It is the custom."

It is interesting to find that custom often outweighs morality in determining what is proper or permissible. For example, Mexican women and girls do not wear slacks and shorts (there are a few exceptions), but some of them do wear fashions that I would call daring. In most parts of Mexico the lady tourist who goes about in shorts or slacks will unfailingly attract the curious looks of the women and the unabashed stares of the men. One very interesting garment which is customary for Mexican women is the *rebozo*, a long knitted shawl with a wide variety of uses. It may be worn over the shoulders or over the head. It may serve simultaneously as coat, hat, baby blanket, and grocery bag.

Common conversation is full of expressions which stress the "conditionality" of life. To the Latin mind the future is highly uncertain. The most common of these expressions, translated literally, is "God intervening." More smoothly rendered, it means "with the help of God." I just heard a radio program in which the announcer said, "Tomorrow we will bring you this program

again, with the help of God." This idea is expressed by means of many different sayings. Some of them are these: "If God wills," "if God gives us license," "if God lends us life," "if God permits."

IN SPANISH the pastor says, "Now we are going to lift the offering." The lifting is done in a variety of ways. In the Saltillo church we used velvet bags sewed onto wire hoops which are fastened to long sticks like broom handles. In the Múzquiz church the offering plates are two large seashells which some former pastor brought back from a trip to the shore. The Monclova church uses two small wooden dishes that look like salad bowls. One church uses unadorned aluminum pans. The Acuña church has some small baskets. In only one church that I have visited was a hat used to lift the offering. My hope is that all this lifting will soon raise the income of the churches.



James N. Westmoreland
Salisbury, Southern Rhodesia

Worshippers Meet Christ In Rustic Surroundings

EACH SUNDAY we go to Odar Farm where we have Sunday school and preaching. Our "church" has the ground for its floor and the sky for its roof. Our "pews" are logs held up by forked sticks driven in the ground. One tree gives a little shade, but most of the people must sit in the hot sun during the service.

Sometimes we have loud competition from a nearby hut when a beer party is in progress. Yet many faithfully attend the service each Sunday, and God is there in our midst. The Holy Spirit guides us and speaks to the hearts of people just as he does in the most beautiful church building. And people are convicted of their sin and their need for a Saviour. Some have professed their faith in Jesus.



James W. Bartley, Jr.
Montevideo, Uruguay

Convert Knows Nearness Of God through Prayer

THREE YOUNG MEN from the Misión Villa Española where we work were approved for baptism a few weeks ago. Abel Pegoraro, one of the three, is sixteen years old. In December he finished four years of study in a Catholic school in preparation for the priesthood and came home for Christmas holidays on a two-week leave. His brother, who was recently baptized into our church, invited him to attend our services. He resisted at first but later decided to come. After two services he was marvelously saved.

Abel has now finished the two-and-one-half-month course for new believers and last Sunday was examined and approved for baptism. During the course of the examination, conducted by several deacons and the pastor, one asked him what attracted him most when he

heard the gospel. Like a flash he replied, "The accessibility of God to believers in prayer." He had been taught in the Catholic school that one can reach God only through the priests, saints, or the virgin Mary.

The radiant testimony of Abel has been instrumental in bringing his mother to the services. He has literally devoured the Bible since becoming a Christian.



William E. Lewis, Jr.
Tukuyu, Tanganyika

Injustices of Paganism Quickly Destroy Marriage

ONE SUNDAY was an exciting day because we were going to have our first wedding in a Baptist church in Rungwe District. As soon as morning services were over in Tukuyu, we all started toward Grace Baptist Church, about five miles away.

Arriving just after lunch time without having eaten, we sang and preached until late in the afternoon, waiting for the bride to appear. Finally it was revealed that the pagan parents of the young couple had monopolized the day of the bride because of their pagan customs which they were bound to observe. The pastor was very upset, so we decided to go to the father and beg for a little time to have just a simple ceremony. It was not far, but as it always does here this time of year, it was raining.

Soon we were enveloped in rain, banana trees, coffee plants, and a crowd of wildly singing Africans who were singing customary pagan marriage songs and anticipating the night of beer drinking which would be given free by the groom's father.

After much debate, and while standing under the thatched eave of a bamboo house with water running out coat sleeves like gutters from a roof, we heard the good news that they had relinquished the couple for a few minutes.

The Christians of this church had asked only for fifteen minutes, but it had taken six hours to get permission, while the drinking and revelry would continue for two days. Finally the young couple would be partially freed from tribal responsibility so that they could set about creating a Christian home.

Just as the sun was setting—barely discernible because of the rain—we had the closing prayer for God's guidance in their lives as they entered the sacred bonds of marriage.

The parents, probably recognizing their mistake in overlooking the desire of their children, had sent two or three large baskets of food, so all in attendance at the wedding ate together after the ceremony.

We wanted to write you that this couple was continuing in the Lord and setting forth a wonderful Christian testimony for their pagan parents. But, just today, we paid a visit to Grace Baptist Church and heard that during the drinking and reveling, before the bride and groom were allowed to come together, another man seduced the girl and she ran off with him. The young man is heartbroken, and we do not know the total results yet, but we do know that Satan has a very strong hold on these people through their customs.

The pastor had tried hard, in every way that he knew, to make this a true wedding. He had decorated the simple bamboo church building with flowers and had sought to bring about a wedding in the Lord. But, once again, all of us were brought face to face with our responsibility of preaching the cross of Christ in the power of the Spirit until we have conquered the last remnants of paganism.



Loren C. Turnage
Pereira, Caldas, Colombia

Living Saviour Can Conquer Pessimism, Spiritual Void

VICTOR, a young man of nineteen, accepted Christ in an evening service several weeks ago. He is jobless. Because of a lack of preparation and the political and economic instability in our area, he doesn't know what to do. Although still restless, he is seeing that a living Christ is the only hope for him and his people.

Later, Señora Sosa came to a service dressed in black, wearing the typical Catholic head covering. She was still mourning for two of her sons, ages twenty and twenty-two, killed in political violence out in the country seven weeks earlier. Her conversation reflects the Roman Catholic religion, but she is without faith in her church—without comfort—and despairs at the thought of the future of her three remaining children.

Victor and Señora Sosa are representative of the population—filled with uncertainties, grieved, without direction in this most-religious Latin American republic.

An observing friend recently told me, "The Americans attend the movies and identify themselves with the hero or heroine. The Latin Americans attend the bullfights, cheer the bullfighter, but identify themselves with the bull—destined to torture and death before entering the ring." In this context of pessimism and spiritual darkness we are trying to preach the victorious Saviour.



Pattye (Mrs. Paul) Box
Singapore, Singapore

Rituals Cannot Provide Peace for Grieving Hearts

ONE OF THE most heartbreaking sights here is to see a Chinese funeral. The people build beautiful floats and have a parade, with the family—all dressed in black—clinging to the funeral car, weeping their hearts out. The floats are for their loved ones to have in the spirit world. Truly, they have cause to weep, for they do not know the peace that comes to our hearts in sorrow.

Last year we watched them celebrate what we call Memorial Day, only to them it means worshiping their ancestors. We watched people by the thousands flocking to the graves with barrels of paper money to burn on

the graves, thinking that the smoke would ascend to their ancestors to make them rich. The Chinese really worship money. They believe that if they do not participate in this festivity, they themselves will lose every penny they have and that one tragedy after another will come to their families.

Christians are greatly condemned and persecuted during this time, for Buddhist families believe that the Christians in their homes, by not worshiping their ancestors, bring sorrow and trouble.

For a week our teacher had been wearing very bright-colored dresses, and I commented about them. She told me that her mother-in-law was in the hospital and about to die, and that if she did not wear these colors now she could not for many years, for you must wear black for three years and then branch off to blues and greens. She asked why we were not wearing black, since we had lost our loved ones only a year ago. We then had the privilege and opportunity to tell her that our loved ones were with Jesus, that they were happy, and that in our hearts we had peace and saw no need to wear black.



William R. (Bill) Hintze
San Jose, Costa Rica

Radio Hinders but Doesn't Stop Spread of the Gospel

A RADIO can be used as the devil's tool to hinder the spreading of the gospel. This past month our church, Cinco Esquinas Baptist Church of San José, purchased a converter to change the direct current of the car battery into alternating current, in order that a portable amplifier and microphone could be used in the remote parts of the city to preach the gospel.

One Sunday our pastor, Teodoro Quiros, and a dozen of our church members traveled to Barrio Copey near San José to have a street preaching service. We chose a location on a steep hill where many people could gather. We were very close to a *cantina* (bar). As we began making preparations to begin the service, the proprietor of the *cantina* turned on his radio so loud that it was impossible to stay there. So we moved downhill one block between two more *cantinas*.

As we set up the broadcasting system one of the proprietors politely told us that this *pueblo* was Catholic and that we should go away. Some of our men explained to him that he would not be charged with this responsibility. He then entered his *cantina* and turned on his radio so loud that we had difficulty beginning services. He made us remove the equipment from the sidewalk. The *cantina* across the street also turned a radio on full blast.

We began our services singing "Redeemed, How I Love To Proclaim It." It was difficult to proclaim over those radios. Then the "boys" began whistling to further the confusion. Two drunks tried to cut the wire to the amplifier with a rock, and someone threw a rock at the converter. A teen-age boy threw a rock into the car's engine.

The pastor preached the Word, and one of our men witnessed to the two drunks. We were on our way after

we had invited those who were not afraid of the gospel to attend our simultaneous revivals in San José. The *barrio* police arrived just as we were leaving.

Results? I really don't know whether we accomplished anything. Only God knows what the results were. What happens now? We are going back to the same *barrio* to use our new broadcasting system to preach the Word. We have found a corner where there is no *cantina* with a radio that serves Satan.

Why bother? Because what happened to Miguel Vega can happen in Barrio Copey. Miguel Vega resisted the gospel preached in this manner for twenty years but finally gave his heart to Jesus. He now attends the church faithfully, serving God along with his entire family.



Walter Eugene (Gene) Verner
Kumasi, Ghana

State System May Replace Missions' Role in Schools

IN THE ROLE as a neutral country, Ghana is going all out to show that it is not partial to the West, to which it has long been tied. To be neutral the people feel they must bring in enough Eastern influence to balance off the Western. Such programs as sending three thousand students to Russia and satellite nations just because there are about three thousand students in Western countries is believed sound logic.

The great role missions has played in education may soon be a thing of the past, as the Government is now making great strides to educate every person. It has announced that primary (grade school) education will soon be compulsory, and the Cocoa Marketing Board—backbone of the country's finances—is putting up secondary schools (like our Sadler Baptist Secondary School with 150 students) faster than they can get teachers to fill them. Scholarships, with full or half payment, are offered to about half of the students who go to these new schools.

This scheme is the best for educating the young men and women of this generation, but it puts us in great competition to get students who are of the quality that can be prepared to pass their final examination, which is offered after their five-year course. Their whole schooling depends upon this examination.



Charles G. Tabor
Pusan, Korea

Girl Finds Soul Salvation As Well as Healing of Body

A NINETEEN-YEAR-OLD college girl was in my office this week for treatment of a peptic ulcer. During the conversation in explanation of her disease I suggested that she remember us to her friends, telling them of the Christ we represent. She replied that she and her

brother plan to go to church some day. On questioning, she revealed that she was not a Christian.

After explaining how easy it is to believe in Jesus and reading John 3:16 to her, her face lit up and she clapped her hands in the Korean style for joy in knowing the simplicity of the plan of salvation.



J. Boyd Sutton
Rio de Janeiro, Guanabara, Brazil

Moving Gives Opportunity For Witnessing to Worker

I DO NOT KNOW of anyone who enjoys moving, but sometimes there is something special about it. During our recent move we saw how the Lord created an opportunity to witness.

For almost any move it is necessary to have an electrician or a plumber come in to make some repairs or adjustments. The young man who came to help us began to ask some questions, which showed his interest in the gospel. We had not told him who we were, and when Joan questioned him he replied, "I could tell. You are different."

It was necessary for him to return to the house several times. On one occasion, I gave him a Gospel of John, in which I had written the address of a Baptist church. Since then I have talked with him further. He comes from a Catholic family but is very much dissatisfied with that faith and is seeking something else. Pray for him and for us as we seek to win him to a faith in Christ. Thank God for the "blessings" of moving!



Anita (Mrs. J. Edwin) Low
Kontagora, Nigeria

Fulanis Resist Treatment Because "It Is Not Custom"

NOMADIC Fulani cattle herders continue to be our most colorful patients. They never bathe. Civilization has nothing they need. They fear education like the plague, knowing that if their young people "learn books" they will not be content to herd cattle.

A Fulani recently brought his baby to the hospital. Edwin started to give it a shot of penicillin, but the father would not let him. He said his father told him before he left home that if the *bature* (white man) tried to give the baby an injection, not to let him. Often they come and say they want "injection" but do not want to be examined. Their ideas are quite fixed.

Another Fulani refused to give his brother a blood transfusion because "it is not our custom." The gist of a long conversation concerning blood giving was that he would not give it even if his brother died for lack of it, because "it is not our custom."

The local Native Authority wants all Fulanis to get good treatment here because they collect taxes on them and their cattle.

Missionary Family Album

APPOINTEES (June)

BONNELL, Dutton Aaron, Jr., Fla., and Marilyn Jean Richards Bonnell, Fla., *Central Africa*.
 GREENE, James Young (Jim), N.C., and Judith Bland (Judy) Church Greene, N.C., *Korea*.
 HARVILL, James Thomas, Ark., and Marie Catherine Crum Harvill, Ark., *Mexico*.
 KITH, Billy Phagan, Okla., and Mona Lou Pigg Keith, Tex., *Japan*.
 LAY, Diana Floretta, Ohio, *Ghana*.
 MARTIN, Oscar D, Jr., Tex., and Barbara Ann Cheek Martin, Ga., *North Brazil*.
 SCHMIDT, Sidney Philip, N.D., and Darleen Edyth Wilson Schmidt, Neb., *Malaya*.
 WELLS, Frank Sidney, Ala., and Jo Ann Fossett Wells, Ala., *Indonesia*.

ADDRESS CHANGES

Arrivals from the Field

BERRY, Rev. & Mrs. Travis S. (*North Brazil*), c/o J. A. Hayles, Erlco City, Ala.
 BROTHERS, Rev. & Mrs. L. Raymond (*Nigeria*), 115 Monroe St., Ocala, Fla.
 CATHER, Rev. & Mrs. Douglas C. (*Ghana*), c/o W. B. Cather, 39 24th St., Bristol, Tenn.
 DAVIS, Rev. & Mrs. William R. (*Nigeria*), 333 N. 26th Ave., Hattiesburg, Miss.
 DOYLE, Rev. & Mrs. Lonnie A., Jr. (*Equatorial Brazil*), Box 762, Anson, Tex.
 FENDERSON, Eunice (*Israel*), 3112 17th Ave., S., Minneapolis 7, Minn.
 FRANKS, Martha L. (*Taiwan*), 410 S. Harper St., Laurens, S.C.
 GOODWIN, Rev. & Mrs. James G., Jr. (*Korea*), Box 726, Hillsboro, N.C.
 GRIFFIN, Rev. & Mrs. Bennie T. (*Nigeria*), 1303 E. 25th St., Bryan, Tex.
 LOVAN, Nadine (*Ghana*), Box 7, Adairville, Ky.
 MAYHALL, Rev. & Mrs. David N. (*Nigeria*), Magee, Miss.
 MILLER, Georgia Alice (*Nigeria*), Rt. 1, Ellenwood, Ga.
 MONTROY, Edythe I. (*Nigeria*), Bap. Hospital, Memphis, Tenn.
 MOORE, Dr. & Mrs. W. Dewey (*Italy*), c/o Mrs. J. O. Owens, 2910 McCombs Ave., Kensington, Md.
 MORGAN, Mary Neal (*Japan*), Apt. 7, 4065 DeMent St., New Orleans 26, La.
 NICHOLAS, Rev. & Mrs. Roy E. (*Gaza*), Southwestern Bap. Theol. Seminary, Box 22000, Ft. Worth 15, Tex.
 PAYNE, James B. (*Nigeria*), Scottsville, Va.

PINKSTON, Rev. & Mrs. Gerald W. (*Indonesia*), c/o G. W. Pinkston, Box 1311, Levelland, Tex.
 ROHM, Alma H. (*Nigeria*), c/o Mrs. R. E. Maxwell, 745 Wainwright, Houston, Tex.
 TURNER, Rev. & Mrs. John W. (*Lebanon*), c/o Mr. J. R. Hodge, 703 Ave. D, Garland, Tex.
 WALKER, Rev. & Mrs. Elbert H. (*Philippines*), c/o Mrs. Edna Towery, 205 Oak St., Ft. Valley, Ga.
 WALKER, Rev. & Mrs. William L. (*Japan*), c/o Mrs. W. L. Walker, Sr., 420 E. Madison, Wheaton, Ill.

Departures to the Field

APPLEWHITE, Dr. & Mrs. C. Winfield, Box 6, Kediri, *Indonesia*.
 BROWN, Rev. & Mrs. Homer A., Jr., Bap. Boys' High School, Oyo, *Nigeria*.
 EDWARDS, Dr. & Mrs. T. Keith, Bap. Hospital, Ogbomoso, *Nigeria*.
 HASTLY, Sr. & Mrs. Ervin E., Claveles #269, Torreón, Coahuila, *Mexico*.
 HOCUM, Merna Jean, Caixa Postal 178, Recife, Pernambuco, *Brazil*.
 HOLLEY, Rev. & Mrs. Herbert H., 11 Barbary Walk, Singapore 3, *Malaya*.
 HORTON, Rev. & Mrs. Frederick M., 11-798 Nishijin-machi, Fukuoka, *Japan*.
 HOSHIZAKI, Rev. & Mrs. Reiji, 27 3-chome, Otana-cho, Chigusa-ku, Nagoya, *Japan*.
 HOWARD, Rev. & Mrs. Stanley P., Jr., 1290 Nakajimayama, 1-chome, Shinmachi, Shimonoseki, *Japan*.
 LOCKHART, Maxine, Box 5, Bap. Boys' High School, Port Harcourt, *Nigeria*.
 MARLAR, Monda, Rhodesian Bap. Mission, Private Mail Bag 35, Gatooma, *Southern Rhodesia*.
 MARLER, Rev. & Mrs. L. Parkes, Southern Bap. Mission, APO 301, San Francisco, Calif. (for first-class air mail); 55-5 Ka Choong Moo Ro, Seoul, *Korea* (for mail except first-class air mail).
 MARTIN, Rev. & Mrs. Earl R., Box 799, Arusha, *Tanganyika*.
 MASTERS, Helen Ruth, Bap. Welfare Ct., Ire, via Oshogbo, *Nigeria*.
 MATTHEWS, Rev. & Mrs. Jack B., Calle Ramon L. Falcon 4080, Buenos Aires, *Argentina*.
 MERCER, Rev. & Mrs. Dewey E., 252 Miyawaki-cho, Takamatsu, *Japan*.
 MERRITT, Rev. & Mrs. Dewey E., Box 48, Kaduna, *Nigeria*.
 MITCHELL, Rev. & Mrs. H. Barry, Caixa Postal 81, Garanhuns, Pernambuco, *Brazil*.
 MOORE, Dr. & Mrs. John A., Bap. Theol.

Seminary, Ruschlikon-Zurich, *Switzerland*.

NELSON, Rev. & Mrs. Loyce N., 938 Waseda, Ushita-machi, Hiroshima, *Japan*.
 NIXON, Helen, San Martin 3422 (for first-class mail); Casilla 39, Rosario, *Argentina* (for mail except first-class).
 ORR, Sr. & Mrs. Donald L., Apartado Aereo 1320, Cali, *Colombia*.
 OWENS, Rev. & Mrs. Carlos R., Bap. Mission, Box 2731, Dar es Salaam, *Tanganyika*.
 PARHAM, Rev. & Mrs. Robert M., Jr., Box 118, Jos, *Nigeria*.
 ROBISON, Rev. & Mrs. Oren C., Jr., American Bap. Mission, Benin City, *Nigeria*.
 SCANLON, Rev. & Mrs. A. Clark, Apartado 1135, Guatemala City, *Guatemala*.
 WYATT, Dr. & Mrs. William E., Bap. Dental Clinic, Ibadan, *Nigeria*.

Overseas

BROWN, Dr. & Mrs. Lorne E., Bap. Hospital, Box 94, Mbeya, *Tanganyika*.
 BRUNSON, Rev. & Mrs. J. Ralph, 16 Jalan Terap, Sentul, Kuala Lumpur, *Malaya*.
 CLAWSON, Dr. & Mrs. William M., Apartado 638, Torreón, Coahuila, *Mexico*.
 DWYER, Anne Lucille, Bap. Mission, Box 2026, Beirut, *Lebanon*.
 FERRILL, Rev. & Mrs. William H., Colón 274, Córdoba, *Argentina*.
 GLADEN, Sr. & Mrs. Van, Avenida Corregidora Oriente #1333, Torreón, Coahuila, *Mexico*.
 GRANT, Rev. & Mrs. Worth C., Jordan Press, 11 Kamiyama-cho, Shibuya-ku, Tokyo, *Japan*.
 GREENWAY, Dr. Frances, Private Mail Bag 35, Gatooma, *Southern Rhodesia*.
 HOLLINGSWORTH, Rev. & Mrs. Tom C., Calle 48 N° 521, La Plata, Buenos Aires, *Argentina*.
 JONES, Delilah, Bap. Hospital, Eku via Sapele, *Nigeria*.
 JONES, Rev. & Mrs. Samuel L., Box W 41, P.O. Waterfalls, Salisbury S49, *Southern Rhodesia*.
 KING, Dr. & Mrs. Ernest L., Jr., Box 6, Kediri, *Indonesia*.
 LANIER, Rev. & Mrs. W. Chandler, Box 177, Petah Tiqva, *Israel*.
 LLOYD, Rev. & Mrs. Robert H., Pueyrredon 71, Ramos Mejia, Buenos Aires, *Argentina*.
 LOCKE, Rev. & Mrs. Russell L., Bap. Mission, Box 79, Owerri, *Nigeria*.
 LYON, Sr. & Mrs. Roy L., Medicina #12, Mexico 20, D.F., *Mexico*.
 MILLER, Rev. & Mrs. Charles L., Box 451 Iloilo, Iloilo, *Philippines*.
 MOORE, Rev. & Mrs. W. Trueman, Box 99, Ramna, Dacca 2, *East Pakistan*.
 MORRIS, Rev. & Mrs. Richard E., 61-2, Fu Hsing 1st Rd., Kaohsiung, *Taiwan*.



Reading a German family Bible with their children at their home in Richmond, Virginia, are Rev. and Mrs. James G. Stertz, appointed for Germany in May to work among English-speaking people. They will also be the Foreign Mission Board's fraternal representatives to German Baptists. With their parents are Kathy, 11; Joe, 13; John 4; and Jimmy, 9. Mr. Stertz, the son of German immigrants, served the Board for four years as associate secretary for missionary personnel. He had brought some two hundred candidates through the appointment procedure before his own appointment. The Stertzs' decision to volunteer for Germany came after the Board voted in December to station a couple there. Previously they had sought appointment but, because of a health problem in the family, had to wait. Although happy in working with the personnel department, Mr. Stertz said, "Our desire to serve as missionaries had never disappeared."

MUELLER, Rev. & Mrs. E. William, Box 114, Monrovia, Liberia.
 POE, Rev. & Mrs. William A., Box 114, Monrovia, Liberia.
 REED, Rev. & Mrs. Marcus C., Bait Deutsch, Pardess Hayded, Natanya, Israel.
 SINGLETON, Rev. & Mrs. Ira P., Jr., Rhodesia Bap. Mission, Box 252, Gutoma, Southern Rhodesia.
 TUNMIRE, Faye V., Box 451, Iloilo, Iloilo, Philippines.
 WOOD, Rev. & Mrs. S. Kenneth, 26 Kami Minamida-cho, Jodoji Sakyo-ku, Kyoto, Japan.

United States

BRASINGTON, Rev. & Mrs. J. Bryan (Peru), 5028 Wofford Ave., Columbia, S.C.
 CAMPBELL, Viola D. (Bap. Spanish Pub. House), Box 4255, El Paso, Tex.
 CHRISTIE, Martha C. (Mrs. Alonzo B.), emeritus (Brazil), 214 Westgate Dr., Corpus Christi, Tex.
 CLEMENT, Lora, emeritus (China-Malaya), 219 N. Mountain St., Union, S.C.
 CRAWFORD, Frances N. (Gaza), Hyden Hospital, Hyden, Ky.
 EPPERSON, Barbara (Nigeria), 19½ B St., NW., Miami, Okla.

FRANKS, Rev. & Mrs. Robert S. (Mexico), 7218 Staffordshire, Apt. 3, Houston 25, Tex.
 GLASS, Rev. & Mrs. Wiley B., emeritus (China), 1328 Gambrell St., Ft. Worth 15, Tex.
 GRUBBS, Dr. & Mrs. W. Eugene (Philippines), 521 E 2nd St., Rialto, Calif.
 HOLLOWAY, Rev. & Mrs. Ernest L., Jr. (Japan), Rt. 1, Box 41, Arkadelphia, Ark.
 HUMPHREY, Edith (Mrs. J. Hugh) (Hawaii), c/o Mrs. Alice Felkel, Bufalo, Okla.
 McCULLOUGH, Nita Ruth (Nigeria), Rt. 1, Box 128, Lee, Fla.
 MUSE, Rev. & Mrs. James C., Jr. (Ecuador), 1226 Santa Barbara, Wichita Falls, Tex.
 PARKER, Rev. & Mrs. Earl, emeritus (China-Korea), 603 Maple Ave., Falmouth, Ky.
 RIFFEY, Dr. & Mrs. John L. (South Brazil), Box 156, Black Mountain, N. C.
 ROSS, Rev. & Mrs. J. Wilson (Bap. Spanish Pub. House), 6129 Quail Ave., El Paso, Tex.
 SMITH, Rev. & Mrs. Howard L. (Ghana), 10609 Palestine St., Houston, Tex.

TERRY, Lulu S. (Mrs. Adolph J.), emeritus (Brazil), Box 476, Vero Beach, Fla.
 WISE, Mr. & Mrs. Gene H. (South Brazil), c/o J. E. Wise, 1401 S. Ave. D, Portales, N.M.
 YOUNG, Rev. & Mrs. Jack N. (South Brazil), 10405 Irene, NE., Albuquerque, N.M.

U.S. Permanent Address

(Please make these changes in your MISSIONARY ALBUM. For current mailing addresses consult DIRECTORY OF MISSIONARY PERSONNEL and listing elsewhere on these pages.)

BOND, Rev. & Mrs. G. Clayton (Ghana), c/o Elnal Terry, 1051 E. Kyle Rd., Clute, Tex.
 HOSHIZAKI, Rev. & Mrs. Reiji (Japan), c/o George Hoshizaki, 5035 N. California St., Chicago 25, Ill.
 WOLFE, Dr. & Mrs. Kenneth R. (South Brazil), 1532 S. Washington, Wichita, Kan. (correction).

ADOPTIONS

SEARS, Mary Annetta (July 30, 1954) & Richard Allen (July 13, 1955), foster daughter & son of Rev. & Mrs. Stockwell B. Sears (Indonesia), adopted May 11, 1961.

BIRTHS

ATNIP, Brigitte Margaret, daughter of Rev. & Mrs. Logan C. Atnip (Southern Rhodesia), June 2.
 FORD, Cathleen Louise, daughter of Rev. & Mrs. Charles S. Ford (Nigeria), May 24.
 GREGORY, David Edward, son of Rev. & Mrs. L. LaVerne Gregory (Costa Rica), May 8.
 HARVEY, Jennifer Lynn, daughter of Rev. & Mrs. Gerald S. Harvey (Southern Rhodesia), May 28.
 SMITH, Parker K. W., son of Rev. & Mrs. Hoke Smith, Jr. (Colombia), May 28.
 STURGEON, Martha Jean, daughter of Rev. & Mrs. H. Eldon Sturgeon (Mexico), May 22.
 VERNER, Daryl Eugene, son of Rev. & Mrs. W. Eugene Verner (Ghana), May 14.

Four Receive Doctorates

Rev. and Mrs. James W. McGavock, emeritus missionaries to Chile, received honorary doctorates on May 29 from Union University in Jackson, Tennessee—he the Doctor of Divinity and she the Doctor of Humanities.

The Doctor of Divinity degree was conferred also upon two missionaries to Japan—Loyce H. Nelson on May 28 by Ouachita Baptist College in Arkadelphia, Arkansas, and William H. (Dub) Jackson, Jr., on May 29 by Hardin-Simmons University in Abilene, Texas.



BALYEAT, KENT WINDSOR

b. Alexandria, La., Nov. 3, 1925. ed. Ottawa (Kan.) Univ., B.A., 1947; Univ. of Wichita, 1948; La. College, 1949; Colo. State College of Education (now Colo. State College), M.A., 1951; S.W.B.T.S., M.C.M., 1961. Student pastor, Appanoose Church, Pomona, Kan., 1946-47 (part-time); interim minister of music & education, Emmanuel Church, Alexandria, La., summer 1947; high school teacher, Sedgwick, Kan., 1948-50; choir dir., First Methodist Church, Greeley, Colo., 1950-51; teaching fellow, vocal music, Colo. State College of Education, Greeley, 1950-51; jr. high & high school teacher, Greensburg, Kan., 1951-53; minister of music, Brookside Church, Tulsa, Okla., 1953-54, & First Church, Wichita Falls, Tex., 1954-60; interim minister of music, First Church, Stephenville, Tex., 1960-61; teaching fellow, conducting, S.W.B.T.S., Ft. Worth, Tex., 1960-61; interim minister of music, Roxen Hts. Church, Ft. Worth, 1961. Appointed (special) for Argentina, May, 1961. m. Lloydene Dorothy Umstot, Sept. 1, 1946. Permanent address: 3021 NW. 43rd, Oklahoma City, Okla.

ARGENTINA

BALYEAT, LLOYDENE DOROTHY UMSTOT

(MRS. KENT WINDSOR)

b. Hutchinson, Kan., Sept. 18, 1925. ed. Ottawa (Kan.) Univ., B.A., 1947; S.W.B.T.S., 1960-61. Office clerk, Wichita, Kan., summers 1943 & 1948, & Ft. Worth, Tex., 1947-48, sec. to supt. of schools, Sedgwick, Kan., 1948-49 (part-time); elementary school teacher, Sedgwick, 1949-50; sales clerk, Greeley, Colo., 1950-51; sec., music office, First Church, Wichita Falls, Tex., 1959 (part-time). Appointed (special) for Argentina, May, 1961. m. Kent Windsor Balyeat, Sept. 3, 1946. Children: Michael Kent, 1952; Merry Carol, 1954; David Brent, 1958; Susan Elaine, 1960.

ARGENTINA



BONNETTE, ELMER ORDEL

b. Windsor, S.C., Jan. 17, 1930. ed. Columbia Bible College, B.A., 1953; Tex. Wesleyan College, 1956; S.W.B.T.S., B.D., 1958. Sales clerk, Graniteville, S.C., 1947-49 & summer 1952, camp counselor, Asheville, N.C., summer 1950, maintenance custodian, S.W.B.T.S., Ft. Worth, Tex., 1953-54; pastor, Pine Forest Church, Warrenville, S.C., 1954-55, PBX operator, S.W.B.T.S., 1955-57, maintenance custodian, Ft. Worth public schools, 1957-58; pastor, Windsor, S.C., 1958-61. Appointed for East Pakistan, May, 1961. m. Hazel Virginia Knight, Aug. 19, 1955. Permanent address: Rt. 3, Box 408 B, Aiken, S.C.

EAST PAKISTAN

BONNETTE, HAZEL VIRGINIA KNIGHT

(MRS. ELMER ORDEL)

b. Clarksville, Ga., Nov. 30, 1930. ed. Columbia Bible College, B.A., 1955; S.W.B.T.S., 1956-58. Sec. to high school principal, Rabun Gap, Ga., 1948-51; library worker, Columbia Bible College, Columbia, S.C., 1951-55; camp housekeeper, Asheville, N.C., summers 1952 & 1953; relief worker, children's home, Asheville, summer 1954, library asst., S.W.B.T.S., Ft. Worth, Tex., 1955-58. Appointed for East Pakistan, May, 1961. m. Elmer Ordel Bonnette, Aug. 19, 1955. Children: Joel Morris, 1957, Jonathan Elmer, 1959; Sara Eulanne, 1960.

EAST PAKISTAN



BRUCE, ROBERT CAROL

b. Bremen, Ky., June 22, 1929. ed. Univ. of Ky., B.S., 1950, further study, 1950-52; Univ. of Md., summer 1957 & 1960; S.E.B.T.S., B.D., 1961. Lab. asst., Univ. of Ky., Lexington, 1946-50; graduate asst., Univ. of Ky., 1950-52, research chemist, Cincinnati, Ohio, 1952-54; technical rep., Cincinnati, 1954-55; pastor, E. Union Church, Greenville, Ky., summer 1955; U.S. Air Force, 1955-57, pastor, Ft. Foote Church, Washington, D.C., 1955-61 (mission until 1959). Appointed for Japan, May, 1961. m. Frances Kirkpatrick, Feb. 14, 1952. Permanent address: c/o Herbert Bruce, Bremen, Ky.

JAPAN

BRUCE, FRANCES KIRKPATRICK

(MRS. ROBERT CAROL)

b. Petersburg, Ky., Jan. 24, 1930. ed. Midway Jr. College, A.A., 1950. Sec., Midway Christian Church, Midway, Ky., 1949-50 (part-time); stenographer, Lexington, Ky., 1950-52; sec., Cincinnati, Ohio, 1952-53; sec. to dean, College of Nursing & Health, Univ. of Cincinnati, 1953-54; sec., Cincinnati, 1954. Appointed for Japan, May, 1961. m. Robert Carol Bruce, Feb. 14, 1952. Children: Anna Margaret, 1954; Robert Carol, Jr., 1956.

JAPAN



THE COMMISSION

Appointed May, 1961

pointees

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CHAMBLESS, VIRGIL WALTON, JR.

b. Atlanta, Ga., Oct. 11, 1926. ed. Ga. Institute of Technology, B.S., 1950; S.B.T.S., 1960-61. U.S. Marine Corps, 1944-46; salesman & credit mgr., Atlanta, Ga., 1949-50 (part-time); salesman, Atlanta, 1950; salesman-mgr., Valdosta, Ga., 1950-51; asst. buyer, Atlanta, 1951-52; asst. store mgr., Macon, Ga., 1952-57; store mgr., Greeneville, Tenn., 1957-60; school bus driver, Louisville, Ky., 1960-61 (part-time). Appointed (special) for Mexico, May, 1961. m. Lorena Mae Thomas, Apr. 5, 1947. Permanent address: 2298 Blvd. Granada Ave., SW., Atlanta, Ga.

MEXICO

**CHAMBLESS, LORENA MAE THOMAS
(MRS. VIRGIL WALTON, JR.)**

b. Orlando, Fla., Oct. 25, 1930. ed. Tusculum College, 1960; E. Tenn. State College, summer 1960; S.B.T.S., 1960-61. Office clerk, Atlanta, Ga., 1948-49. Appointed (special) for Mexico, May, 1961. m. Virgil Walton Chambliss, Jr., Apr. 5, 1947. Children: Laurence Andrew, 1949; Edwin Thomas, 1951; Rebecca Ann, 1954; Catherine Irene, 1955.

MEXICO



HARVEY, CHARLES ERNEST

b. Jacksonville, Fla., Mar. 21, 1931. ed. Stetson Univ., B.A., 1955; S.B.T.S., B.D., 1959. Stock boy & salesman, Jacksonville, Fla., 1949-50; city maintenance laborer, Ft. Myers, Fla., summer 1953; factory worker, Louisville, Ky., 1955; coach, recreation dept., Louisville, 1956; painter, Ft. Myers, summer 1956; salesman, Louisville, 1956-57; pastor, First Church, Hilliards, Ohio, 1957-59 (mission until Aug., 1957), & Olga Church, Ft. Myers, 1959-61. Appointed for Equatorial Brazil, May, 1961. m. Rhoda Janice Thompson, Feb. 7, 1953. Permanent address: 2624 Central Ave., Ft. Myers, Fla.

EQUATORIAL BRAZIL

**HARVEY, RHODA JANICE THOMPSON
(MRS. CHARLES ERNEST)**

b. Alva, Fla., Dec. 1, 1933. ed. Stetson Univ., B.A., 1955. Organist, First Christian Church, Ft. Myers, Fla., 1950-51; office asst., Ft. Myers, summers 1952 & 1953; sec., Riverside Church, Ft. Myers, summer 1954, & organist, summer 1956. Appointed for Equatorial Brazil, May, 1961. m. Charles Ernest Harvey, Feb. 7, 1953. Children: Ruth Len, 1954; Charles Ernest, Jr., 1958.

EQUATORIAL BRAZIL



SLEDD, MAXWELL DUANE

b. Gilbertsville, Ky., June 20, 1929. ed. Belmont College, B.A., 1958; S.B.T.S., B.D., 1961. Factory worker, Detroit, Mich., 1947-50; insurance salesman, Detroit, 1950-51, & Paducah, Ky., 1951-54; pastor, Phillips Mem. Mission (now Bethel Church), Paducah, 1952-54, Rucker Church, Christiana, Tenn., 1954-55, Bethlehem Church, Springfield, Tenn., 1955-59, & New Brandenburg Church, Brandenburg, Ky., 1959-61. Appointed for Nigeria, May, 1961. m. Betty Jean Sanders, Dec. 21, 1947. Permanent address: c/o Jimmie Lovelady, 666 St. Jean, Detroit 14, Mich.

NIGERIA



CARTER, JOAN

b. Gainesville, Ga., Aug. 1, 1928. ed. Ga. State College for Women, B.A., 1949; N.O.B.T.S., M.R.E., 1952. VHS worker, Bap. Convention of the State of Ga., summers 1946-48; interim BSU dir., Ga. State College for Women, Milledgeville, 1948; staffer, Ridgecrest Bap. Assembly, N.C., summer 1949; public school teacher, Vero Beach, Fla., 1949-50; summer missionary, Home Mission Board, La., 1951; Good Will Center worker, Home Mission Board, East St. Louis, Ill., 1952-53; missionary teacher, La. Bap. Convention, Port Sulphur, La., 1953-58; associational missionary, WMU of Va., Powell River & Clinch Valley Associations, 1958-61. Appointed for East Africa, May, 1961. Permanent address: Madison, Ga.

EAST AFRICA



(Continued on page 31)



THE WORLD IN BOOKS

Genevieve Greer

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

Message and Mission

By Eugene A. Nida
Harper & Bros., \$5.00

This is a study of the communication of ideas from one language into another. How the essential truth of God's revelation can be conveyed through psychological, cultural, and linguistic factors so as to evoke the desired response from people in a different culture is described with unusual insight.

Though somewhat technical for popular reading, the book is valuable to Bible translators and others who seek to communicate Christian truth in a foreign language. Included are some helpful notes, a bibliography, and an index.

Kalahari

By Jens Bjerre
Hill & Wang, \$4.50

The author relates his experiences on a seven-month, seven-thousand-mile trip in a Land Rover in and around the Kalahari section of southwest Africa. A natural historian with a flair for making friends with primitive peoples, his objectives were to make documentary films of the life of the Bushmen and of geographical phenomena in the area, to collect material for Danish and American museums, and to satisfy his own desire to see the country.

The first and third sections of the book are concerned mostly with the geographical phenomena fringing the Kalahari, all of which indicate to the author that Africa, said to have no history, may well be the most ancient of all lands and civilizations.

The center section, longest of the three, is an account of his four-month visit at Samangeigai, a settlement of about twenty Bushmen who lived in shelters that were little more than windbreaks. He lived for days at a time in a windbreak next to that of the settlement's patriarch. From that vantage point he watched and participated in the Bushmen's activities, "and the longer I did," he says, "the more I admired their gift of living together in natural harmony." He learned their names, went hunting with them, observed their ceremonies, and learned something of their language, although an interpreter from another tribe was with him.

I Walked with Heroes

By Gen. Carlos P. Romulo
Holt, Rinehart & Winston, \$5.00

Carlos Romulo, known to most Ameri-

cans as the voice of the Philippines, has written this account of his life "to reveal the man who survives under the layers of armor and the changes that have shaped him while shaping the world." As the book traces the growth of the little man who is now "the big voice of the small nations," it also traces the growth of Philippine-American friendship.

Born at the start of the century on one of the few days of Philippine freedom between Spanish and American control, his attitude toward America changed from enmity to friendship. An unusual look at Philippine life comes from Romulo's account of his childhood in village, town, and city. No matter where he lived, he was interested in people, and that interest gets into his book. His story includes many quotable sentences and quips which reveal the personality of a man who has been a student, teacher, journalist, soldier, and diplomat.

Nady Goes to Market

By Elizabeth Tibbals McDowell

A Pet for Chandran

By Sara Klein Clarke

Beyn's Train Ride

By Melba F. Petersen

Friendship Press, \$2.75, set of 3

These picture books in paper covers make up Volume III of the Little Playmate Series and come boxed in a folder that makes a play stage or house. The books may be bought separately for 95 cents each or in board covers for \$1.50. Varicolored or sepia-tinted pictures appear on every page, accompanied by a few lines of text.

Each book tells the story of a small child who makes a trip. The first, by Elizabeth McDowell, is about a Brazilian child; the second, by Sara Clarke, is about a child in South India; and the third, by Melba Petersen, is about one in the Congo. Each story concerns the things the child saw and did. The authors secured background information from missionaries.

Small children will enjoy "reading" the pictures over and over after the stories have been read to them.

Hymns That Endure

By W. Thorburn Clark
Broadman, \$1.25

Including twenty old and constantly used hymns, this book, published almost ten years ago, has been reprinted in a paperback edition and is one of the first

in a new series entitled Broadman Star-Books. Among the selections are the missionary hymn, "From Greenland's Icy Mountains," and the hymn loved by children on every mission field, "Jesus Loves Me."

The account of each hymn includes a sketch of its author's life, a number of stories regarding the influence of the song, and usually the circumstances that led to the writing of it. Many of the stories are from mission fields.

Reviews in Brief

Mission classes and community service workers will appreciate the 519-page volume, *Handbook of Community Service Projects*, by Audrey and Harleigh Trecker (Association Press, \$6.50), which gives over eight hundred project suggestions for community service work.

J. B. Phillips, in *God Our Contemporary* (Macmillan, \$2.50), talks about the restoration of Christian faith amid the material progress and scientific discoveries of this "God-starved" century.

An American Dialogue, by Robert McAfee Brown and Gustave Weigel, S.J. (Doubleday, \$2.95, paperback 95 cents), presents in dialogue form a candid and thought-provoking discussion between the two authors—one a Protestant minister who gives his views on Catholicism, the other a Catholic priest who states his views on Protestantism.

Community, State and Church, by Karl Barth (Doubleday, paperback 95 cents), contains three essays on church-state relationships, written by the noted and influential theologian during the crucial years of national socialism in Germany. It includes an introduction by Will Herberg on the author's social philosophy.

Luke's Portrait of Christ, by Charles M. Laymon (Abingdon, \$1.00): a revealing picture of the character and personality of Jesus.

The German Phoenix, by Franklin H. Littell (Doubleday, \$3.95): a gripping, documented account of what has been happening in the past twenty-five years in the German Protestant churches. It includes an index, footnotes, and a bibliography.

Seeking a Faith of Your Own, by E. Jerry Walker (Abingdon, \$2.00): a collection of eleven inspirational talks concerning contemporary teen-age problems.

Songs Along the Way, by Elizabeth Allstrom (Abingdon, \$2.50): contains selections from the Psalms, with accompanying word pictures simple enough to be understood by children and deep enough to give new insight to adult readers; illustrated with woodcuts by Mel Silberman.

New Appointees

(Continued from page 29)

SLEDD, BETTY JEAN SANDERS (MRS. MAXWELL DUANE)

b. Detroit, Mich., Aug. 19, 1930. ed. S.B.T.S., 1958-60. Sales clerk, Detroit, Mich., 1946-48; baby sitter, Louisville, Ky., 1959-61. Appointed for Nigeria, May, 1961. m. Maxwell Duane Sledd, Dec. 21, 1947. Children: Gary Dwain, 1948; Gloria Jean, 1950; Nancy Ann, 1952; James David, 1955.

NIGERIA



SPESSARD, ROSEMARY JEAN

b. Greenup, Ill., May 3, 1933. ed. St. Louis City Hospital School of Nursing, St. Louis, Mo., diploma, 1954; R.N., 1954; Univ. of Ill., B.S. in Nursing, 1959; S.W.B.T.S., 1959-61. Nurse, St. Louis City Hospital, 1954-55; nurse & night supervisor, Carle Mem. Hospital, Urbana, Ill., 1955-58; nurse & evening clinical supervisor, Ravenswood Hospital, Chicago, Ill., 1958-59 (part-time); nurse, Harris Hospital, Ft. Worth, Tex., 1959-61 (part-time after Jan., 1960); camp nurse, Ft. Worth, summer 1960. Appointed for Thailand, May, 1961. Permanent address: Rural Rt., Strasburg, Ill.

THAILAND



STAMPLEY, MARY DANN (DANNY)

b. Bentonla, Miss., Aug. 14, 1934. ed. Hinds Jr. College, A.A., 1954; Miss. College, B.A., 1955; G.O.B.T.S., M.R.E., 1960. Office clerk, Clinton, Miss., 1953-55 (part-time); summer missionary, Home Mission Board, Okla., 1954, Fla., 1956, & N.M., 1959; elementary school teacher, Norfolk Co., Va., 1955-57; bookkeeper, G.O.B.T.S., Mill Valley, Calif., 1958 (part-time); office & educ. worker, Calvary Church, Berkeley, Calif., 1958-59; sec. & library worker, G.O.B.T.S., 1959-60; elementary dir., First Church, Jackson, Miss., 1960-61. Appointed for Ghana, May, 1961. Permanent address: Bentonla, Miss.

GHANA



STERTZ, JAMES GAIL

b. St. Louis, Mo., Apr. 27, 1923. ed. William Jewell College, B.A., 1944; S.B.T.S., B.D., 1947. File clerk & janitor, William Jewell College, Liberty, Mo., 1941-44; stock boy, Liberty, 1941-42 (part-time); night janitor, Liberty, 1943-44; Boys' Club supervisor, Y.M.C.A., Louisville, Ky., 1944-47; pastor, DuPont & Graham Churches, DuPont, Ind., 1945-47 (half-time each); dir. of religious activities, Mercer Univ., Macon, Ga., 1947-48; pastor, Central Church, Newnan, Ga., 1949-54, & First Church, DeLand, Fla., 1954-57; assoc. sec., Dept. of Missionary Personnel, Foreign Mission Board, Richmond, Va., 1957-61. Appointed (special) for Germany, May, 1961. m. Eda Catherine Klarer, May 20, 1946. Permanent address: c/o Mrs. John Klarer, 31 S. 5th St., Fernandina Beach, Fla.

GERMANY



STERTZ, EDA CATHERINE KLARER (MRS. JAMES GAIL)

b. Fernandina Beach, Fla., Sept. 14, 1921. ed. Beale Tift College (now Tift College), B.A., 1944; WMU Training School (now Carver School of Missions & Social Work), M.R.E., 1946. Dining room worker, post-mistress, & professors' asst., Beale Tift College, Forsyth, Ga., 1941-44; staffer, Ridgecrest Bap. Assembly, N.C., summer 1943; rural mission worker, Fla. WMU, summer 1945; jr. high school teacher, Louisville, Ky., 1946-47; program writer, Window of YIWA, 1956-57, Royal Service, 1958-59, & Baptist Married Young People, 1959. Appointed (special) for Germany, May, 1961. m. James Gail Stertz, May 20, 1946. Children: Joseph Karel, 1947; Kathryn Gail, 1949; James Gail, Jr., 1951; John Christopher, 1957.

GERMANY



WAKEFIELD, ROBERT EARL (BOB)

b. Hartville, Mo., June 18, 1927. ed. Southwest Bap. College, 1946-48; Union Univ., B.A., 1956; S.B.T.S., B.D., 1959. U.S. Navy, 1945-46; pastor, Mission Temple Church, Mansfield, Mo., 1947-48, Strafford, Mo., 1948, Blythedale, Mo., 1949, Pattonburg, Mo., 1949-52, Wyaconda, Mo., & Luray Church, Wyaconda, 1952-53 (half-time each), Clover Creek Church, Medon, Tenn., 1953-56, Lost River Church, Campbellsburg, Ind., 1956-59, & First Church, Mountain View, Mo., 1959-61. Appointed for Malaya, May, 1961. m. Margarita (Margie) Jocelyn Muriel Adkison, July 17, 1948. Permanent address: c/o I. E. Wakefield, Hartville, Mo.

MALAYA

WAKEFIELD, MARGARITA (MARGIE) JOCELYN MURIEL ADKISON (MRS. ROBERT EARL)

b. Tribune, Mo., May 8, 1929. ed. Southwest Bap. College, 1947-48; Union Univ., 1955-56; Georgetown College extension school, Louisville, Ky., 1956-58. Sec., Waynesville, Mo., & Southwest Bap. College, Bolivar, Mo., 1946-48; substitute & elementary school teacher, Louisville, Ky., 1956-59; substitute school teacher, Mountain View, Mo., 1959-61. Appointed for Malaya, May, 1961. m. Robert Earl (Bob) Wakefield, July 17, 1948. Children: Pamela Jayne, 1950; John Mark, 1953.

MALAYA



Europe

In keeping with the Foreign Mission Board's continuing program of missionary education, the Division of Visual Education is releasing new materials for use with the 1961 Foreign Missions Graded Series on Europe. Also certain current releases of the Division are related to this study. This pamphlet concerns these visual aids and the Europe mission study emphasis.

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WE Southern Baptists may expect a significant experience as we study our missionary witness in Europe. We need to know more about the countries which have given us the spiritual foundations upon which we are now building. Next to visiting the missionaries in person, our best approach to Europe mission study certainly includes seeing them through pictures. For this purpose our Division of Visual Education has prepared motion pictures, a filmstrip, slide sets, and a picture book to supplement the Foreign Mission Graded Series on Europe. These visual aids are available through your Baptist Book Store.

Baken J. Caughen
Executive Secretary

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The motion picture *Gateway to Europe* has been revised and brought up to date. In it you visit Baptist Theological Seminary in Ruschlikon, Switzerland. Through other motion pictures you can visit the Armstrong Memorial Training School in Rome (*Handmaidens of the King*) and the George B. Taylor Orphanage, also in Rome (*Of Such Is the Kingdom*).

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H. Cornell Goerner, secretary for Africa, Europe, and the Near East, is shown during the filming and recording of his narration for "Gateway to Europe," a motion picture about Baptist Theological Seminary in Ruschlikon, Switzerland.

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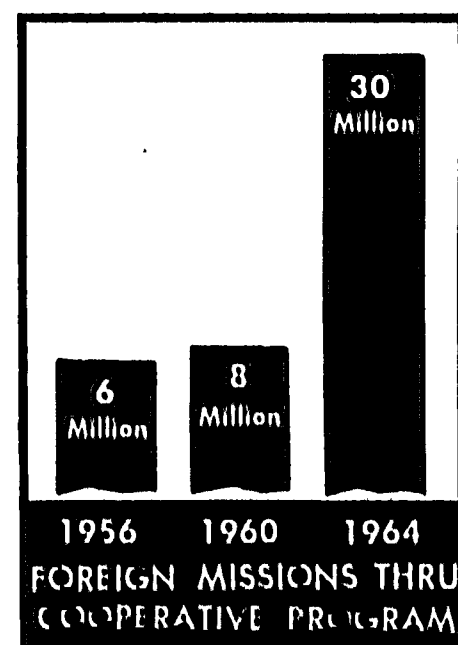
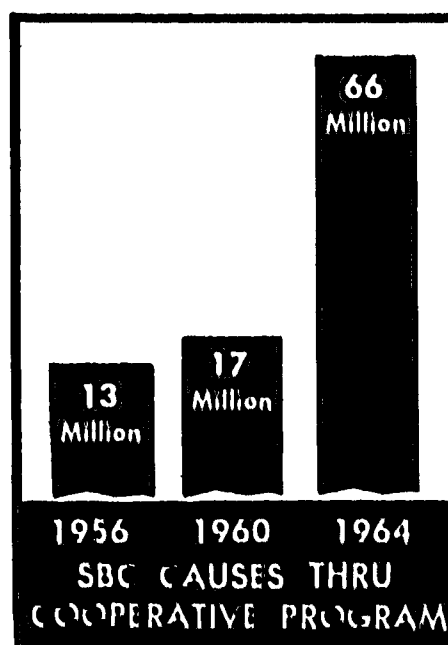
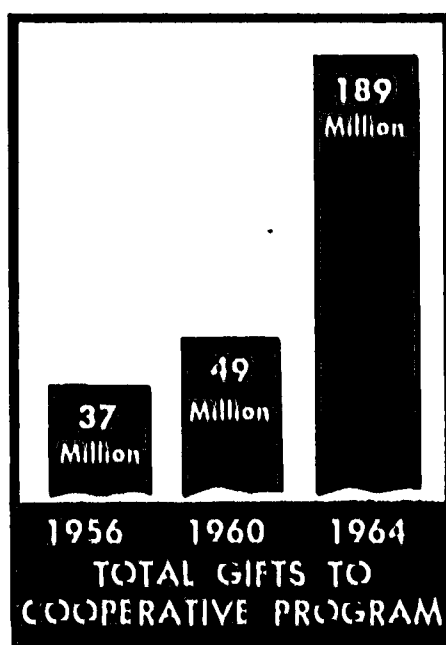
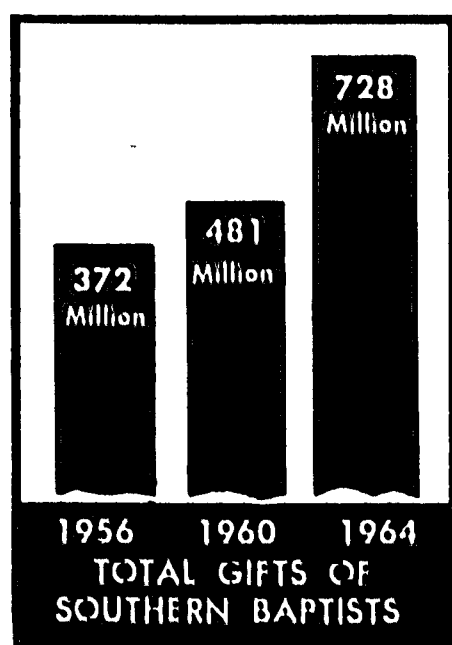
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