

THE

Commission

Truth Sharing
through
Tooth Caring
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Southern Baptist World Journal

September 1962

Light of God's Truth



LUOMA PHOTO

BY FRANK AND BETTY COY

Field evangelism missionaries in Valparaiso, Chile

THE DAY is stretching itself across the nearby Pacific Ocean, leaving long shadows behind. It seems that the waves are playing simultaneously the requiem of another day's passing and the lullaby that puts the world to sleep at night.

The sunbeams, weak at this hour, are being tossed lightly but quickly from one wave to another as if hot to the darting fingers of the sea. In a few moments the mother of these rays will send one last shining signal and sink beyond the water to await her resurrection tomorrow. Darkness will suddenly enclose us, and the chill of a Southern Hemispheric wintry night will stab icy darts into our flesh.

A look upward, however, reveals that we are not left alone to stumble through the darkness. The moon and stars send their message that light is victorious and inextinguishable, that the daybreak will not delay her coming.

The darkness of evil, sin, and false religion seems to hold a struggling world in its grip. But we have assurance that it cannot smother the light of God's truth.

Like radiant stars penetrating the night, our Baptist witness of nearly one hundred churches shines in this land of Chile. The gospel lights send forth a promise that the day will come when we will walk no more in spiritual darkness but in eternal brightness. We have a promise of that day when the Son of God will come and we shall behold his dazzling magnificence.

We are thankful for a ready response to the gospel in Chile. We are thankful for the privilege of being in this needy place, for gifts through the Cooperative Program that sustain us, and for Southern Baptists' prayers on our behalf.

Please pray, thanking God for the growth in his work here. Please pray that these churches will rapidly duplicate themselves in areas of Chile that have no evangelical witness. Please pray for our work with the laymen as we seek to enlist and train them in carrying the load of building better churches. Please pray that God will call many more young men to serve as pastors. Our prayer is that God's grace will be with Southern Baptists as you support your missionary efforts in Chile.

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Truth Sharing through Tooth Caring

BY WILLIAM WAYNE LOGAN
Dental Surgeon in Charge,
Baptist Dental Centre, Enugu, Nigeria

MANY NIGERIANS had waited anxiously for our Baptist Dental Centre in Enugu, capital of the nation's Eastern Region. Now that it is established, we have not only the opportunity of providing dental care but the privilege of sharing Christ's love both in word and deed to each patient.

Four dentists—two employed by the Eastern Nigeria Government, one in private practice, and myself—attempt to serve the dental needs of a vast number of people. As an indication of the previous lack of treatment, dental cases in the region rose from less than two thousand in 1949 to more than twenty thousand in 1960. Amid a population of eight million, much remains to be done. Many patients must travel great distances to reach a dentist, some as far as 250 miles.

Nigerians are very appreciative patients, which makes our work even more gratifying. Most of them have



THE COVER: Dr. Logan treats the teeth of a patient at Baptist Dental Centre at Enugu, Nigeria.

no fear of the drill and other instruments, and they think the dentist is wonderful to be able to give an injection so that they don't feel pain when a tooth is treated or extracted.

We often have interesting patients, such as one man who came in from the bush with several loose teeth. He wanted the dentist to give him an injection of medicine to make them strong again.

The people here are very sensitive about missing teeth. A young teacher came 150 miles during the Christmas holidays to have four front teeth extracted and refused to leave Enugu and return to his responsibilities until new ones were made.

Many of the children have learned even to enjoy coming to the clinic. One little girl told her father she would rather go to the dentist than to the movies.

Everyone is cared for regardless of

race or creed. Much of the work is done by appointment, but every day we take many patients for emergencies.

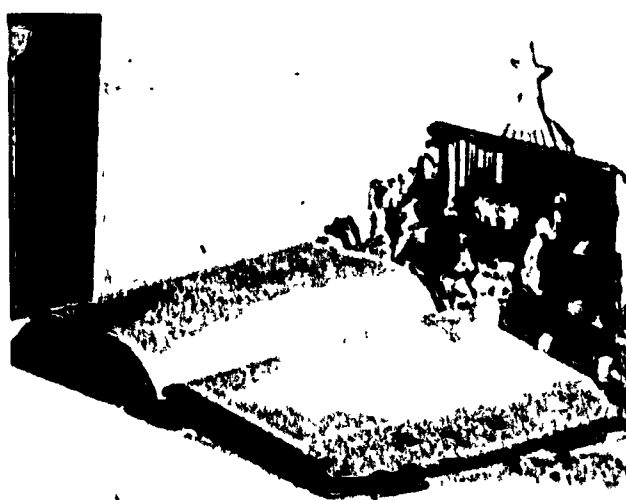
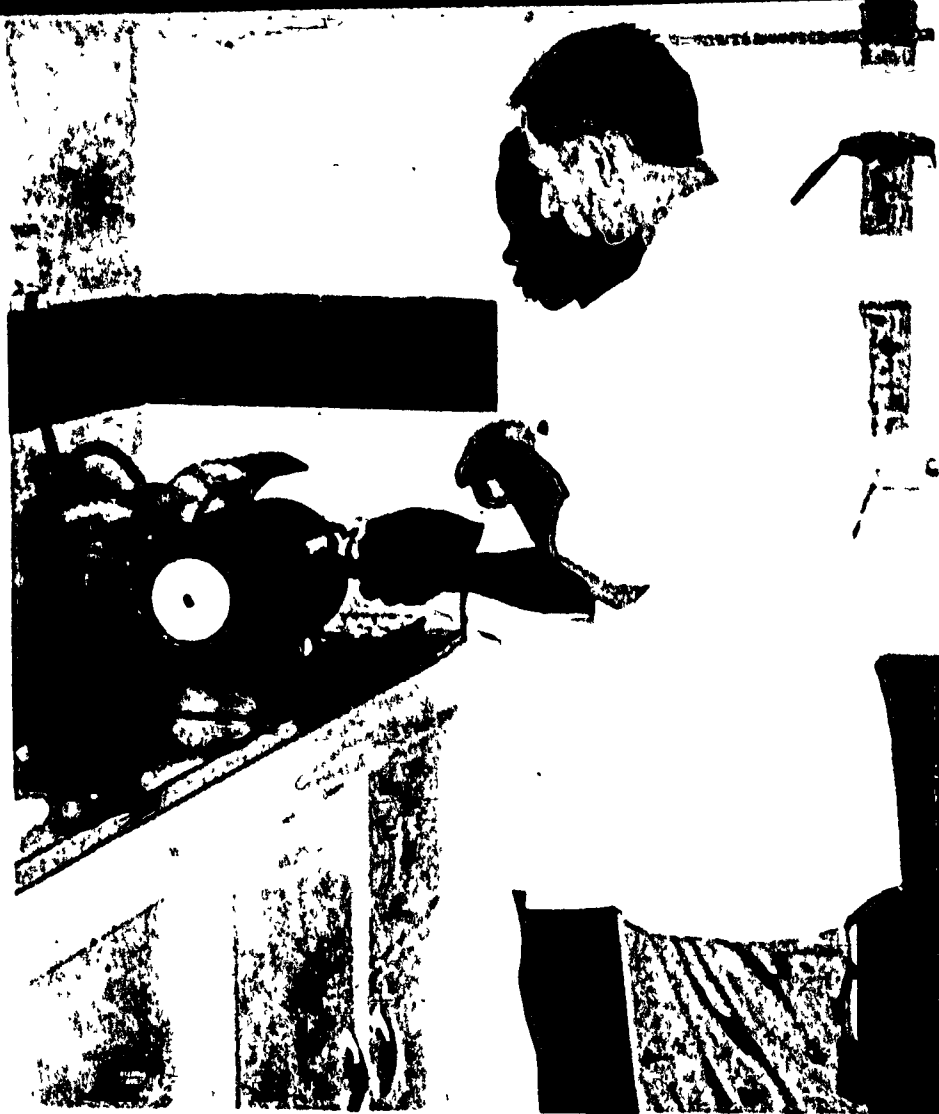
All persons treated are charged, even though some cannot pay more than a few shillings. The money is used for supplies and to help pay the salaries of our Nigerian employees. Our missionary support comes, of course, from the Foreign Mission Board through Southern Baptists' Cooperative Program and Lottie Moon Christmas Offering gifts.

To help relay the love of Christ to our patients, we play a tape recorder with speakers throughout the building. We broadcast Bible readings, Christian music, and "mood" music—if you can imagine anything putting a person in the mood to see a dentist.

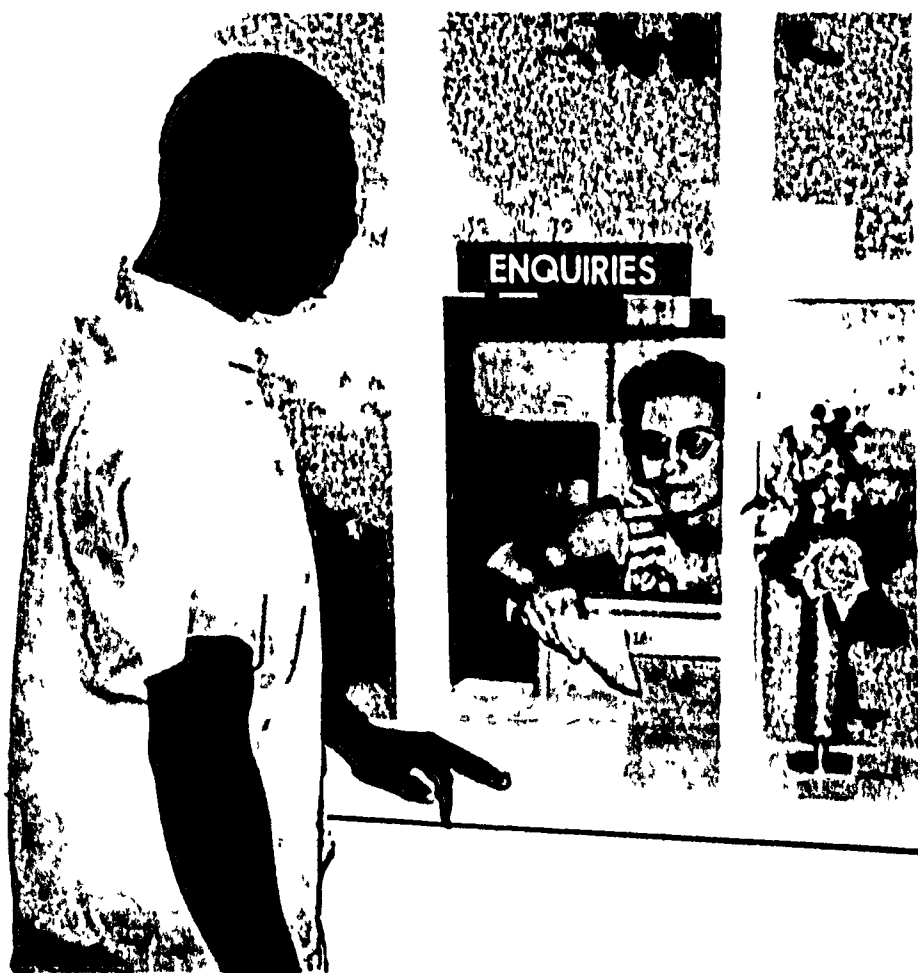
In creating the modern Baptist Dental Centre, with its lovely landscaped surroundings, the land had to be transformed from "bush" and a yam patch, even though situated in downtown Enugu. We encountered many frustrations in completing the building and installing equipment, but we received sympathetic understanding from prospective patients.

We have also had interesting experiences training our assistants, not only in the art of dentistry but in witnessing for Christ. Two young men of the Ibo tribe, one Hausa, and one from the Cameroons work in the laboratory and office, and another Hausa boy works on the grounds.

At the right, Dr. Logan guides an assistant in the finer points of making a dental plate in the clinic's laboratory.



Above, this Bible and nativity scene were displayed in the hall outside the waiting room during last year's Christmas season.



Left, Mrs. Dorothy Logan gives an appointment slip to a patient from her office.

My wife Dorothy helps in the office as receptionist and bookkeeper during the morning hours while our children are in school. Missionary J. B. Durham, Eastern Region secretary for the Nigerian Baptist Convention, also has his office in the building but has no connection with the clinic.

At its opening last winter, Baptist Dental Centre received expressions of appreciation from the Government of Eastern Nigeria through Chief B. C. Okwu, minister of health. Speaking at the dedication ceremony, Chief Okwu remarked: "Missionary medical institutions throughout the country are famous not only for their high standards of efficiency but for the evident Christian charity born of missionary spirit." He said his Government and the people of Eastern Nigeria would remain grateful to Christian missions for their many contributions in the fields of health and education.

Chief Okwu commended the efforts of the Nigerian Baptist Mission in building the Enugu clinic and appealed to the Mission never to lose sight of the Christian aspect and quality of its work.

Baptist Dental Centre is the second such clinic in Nigeria, the first one located in Ibadan, capital of the Western Region. These are Christian ministries of which Southern Baptists can be justly proud, for all have helped to build them by their gifts of money and through their love and prayers.

BY PATTYE BOX

Missionary homemaker
in Singapore

Before, I Loved Only David



Chan Chan Thai carries one of the crippled boys to Sunday school.

CHAN CHAN THAI came down the long, circular stairs of the church carrying on his back a sixteen-year-old boy. In a family of eight children, the lad was one of four with a bone disease that prevents them from walking.

Mr. Chan had invited them on one of his many visits for Cantonese Baptist Church in Singapore. Seeing the four crippled boys had moved him to compassion. He had promised to take them to church every Sunday, even though he would have to carry them up three flights of stairs to their class.

Once, however, he had loved only

his son David. It was now evident that God had enlarged his heart.

The change in Mr. Chan began on the 1961 Chinese New Year, when happiness was to reign. He was called to the hospital bedside of his only child, a boy of seventeen who had seemed to be recovering from a stomach operation. Only a few hours earlier David had been planning to return home to celebrate the New Year, the Chinese people's greatest holiday.

When Mr. Chan arrived he saw that David was going on to be with God. He stepped into the next room and fell to his knees, praying that God

would preserve his son's life. He promised that, if the Lord answered, he would allow his boy to follow God's will.

As he prayed Mr. Chan realized that he was wrong in pleading for restoration of his dying son, not having been willing to give David to God while the boy was strong. He asked instead that he might give his own life completely to the Lord and carry on the Christian work which David had longed to do but which he as a father had not permitted. Material success—a necessity, he thought—could not be accomplished in religious work.

Word came that his son had died. At that moment the years of saving for David's education, which had seemed all-important, were of no avail.

After the funeral Mr. and Mrs. Chan went away a few days to be alone with God. Upon their return they came to the missionaries' homes to share their experience. The testimony of each was: "God has enlarged my heart of love. Before, I loved only David."

Three times during his life, Chan Chan Thai had found it necessary to start anew. After graduation from a university in Canton and marriage, he was selected for a high position. His family was separated when war came but later was reunited. Again, he had



David (tallest boy at left) competes in a Bible "sword drill." He was also active as a Boy Scout (right photo).



Mr. Chan was first convert baptized in Cantonese Baptist Church.



Mr. Chan discusses blueprints as a civil engineer before he accepted his full-time church vocation.

reached the top in his field when the Communists took control of China. He then went to Singapore and started over once more.

Mr. Chan became a Christian and was baptized. His wife, the daughter of an outstanding pastor in China, had remained faithful to God. At an early age David also accepted Christ as his Saviour, with a strong determination to live completely as his Lord taught him.

Having seen how easily life can be torn apart and knowing the necessity of an education, Mr. Chan pushed his son to do well in school. He then made plans for him to enter one of the best universities in England after graduation from the Anglo-Chinese School in Singapore.

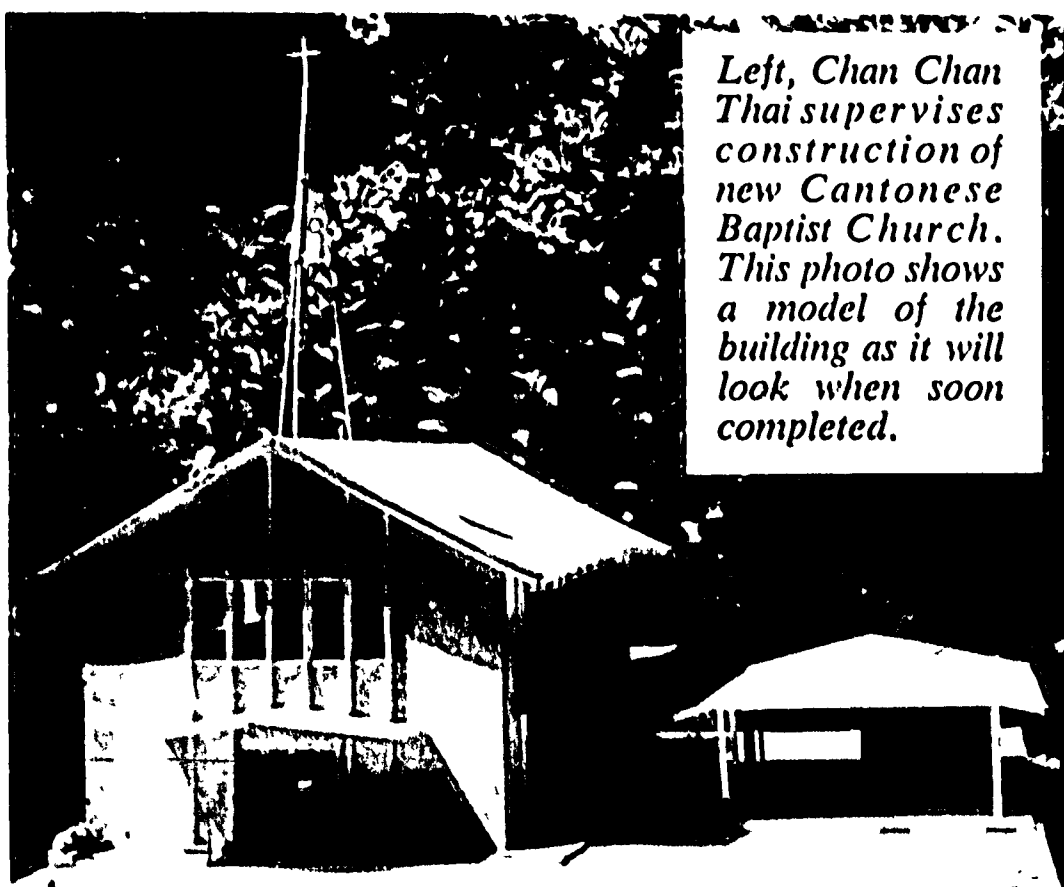
Mr. Chan's enlarged vision after David's death enabled him to see the need for a new church. To help build it he gave the money he had saved for his son's university education.

The church had no pastor, however, and no one to oversee the construction. Chan Chan Thai again was the answer. The company he worked for, the largest in Malaya and Singapore, had offered him managership of its civil engineering department. But his church needed a building. He could not work for the company in addition to this heavy responsibility, so he resigned his job.

The Lottie Moon Christmas Offering provided \$20,000 to purchase land for the church. Mr. Chan's offering did not



This workwoman on church building, who lost her son in death, is taken to church by Mr. Chan.



Left, Chan Chan Thai supervises construction of new Cantonese Baptist Church. This photo shows a model of the building as it will look when soon completed.



Three of the four crippled boys in one family play a Chinese game, with the advice of their older sister, who teaches in Sunday school.

cover the cost of the building, but it was such an inspiration to the one hundred members that they immediately made preparations. They now contribute \$350 each month to the building fund of \$40,000.

During the construction a work-woman, who carried on her shoulders basket after basket of mortar and cement, lost her son in death. Learning of it, Mr. Chan tenderly told her of his own son's death and said with assurance that some day he would again see him in heaven.

He told her also that he wished for her to trust Christ for salvation and be baptized in the building for which she was laboring. The woman could

not escape from what she saw in this Christian man, and Mr. Chan is now bringing her to church.

Mr. Chan's visiting for Christ has likewise brought other visible results. As was pointed out at the beginning, the four crippled boys started attending as a result of his faithful witnessing.

The lads' devout Buddhist grandmother was unhappy at first about their going to the Christian church, although she permitted them to do so. As is customary in a Chinese home, she as the husband's mother ruled the household.

It did not matter that her granddaughter, the oldest of the eight children, was a Christian and taught a

Sunday school class at the church. But boys are important in a Chinese home, and she believed they would bring shame if they turned away from the religion of their ancestors.

When I visited her to ask permission to photograph her crippled grandsons for this article, she became very angry. But I explained that Christians throughout America would read about her grandchildren and pray for them. This must have softened her heart, for two weeks later she came to church with the boys.

She thanked me that I would ask people in the United States to pray to their God for her grandsons. She had spent many hours in her temple praying to her gods, she said, and now that



Lame brothers quote two chapters in John, taught them by Mr. Chan, at the church's Easter picnic.

Mr. and Mrs. Chan invite a neighbor lady to attend church with them.



she had come to our church her heart felt strange and troubled.

Before I could answer, Mr. Chan, who had overheard the conversation, remarked, "This is God's Holy Spirit!"

On a later Sunday the elderly grandmother walked down the aisle of our church to express her faith in Christ as Saviour. She told the congregation: "I have thrown all other altars out of my home. I serve no other gods. For the first time in all of my life I have peace in my heart."

As I told the Intermediates in my Sunday school class about Jesus' healing of lepers, the blind, and the lame, I explained that his most miraculous act was not that of healing the crippled but of healing the heart. Although he had not yet accepted Christ as Saviour,



Above, Chan Chan Thai leads the members in singing at their Easter picnic this year. Below, he joins a group of boys in another song.

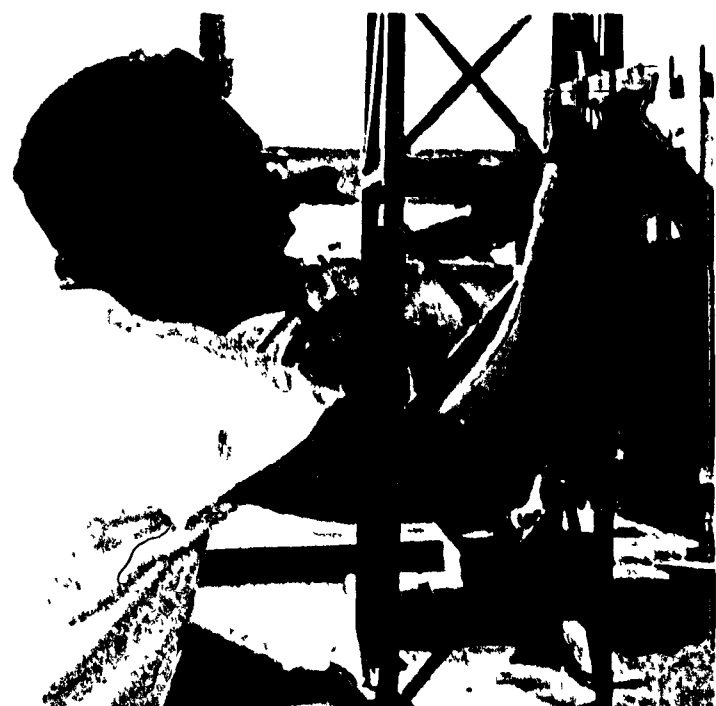
Right, standing on a sea wall, he leads the prayer of dedication after the church's baptism of three adults by Missionary Pastor Paul Box.



one of the lame boys in the group nodded in agreement.

Businessmen, who held high respect for Mr. Chan's engineering ability, could not understand how a man could turn down a responsible position and forego a high salary to enter church work. But they knew of his visiting the sick of body and soul, leading children in Sunday school to sing of Jesus' love, carrying crippled boys from his car up three flights of stairs to hear of Christ, and overseeing the church construction.

They knew of the love of Chan Chan Thai. In his life was written, "God has enlarged my heart of love. Before, I loved only David."



Mr. Chan paints a sign that he has made to place outside the church.



He puts up poster for Adult Sunday school department, which he leads.



Mrs. Chan serves as church pianist and is a teacher in Sunday school.



CAMERA PRESS—PIX

KAVADIS instead of a CROSS

BY ROBERT E. WAKEFIELD
Missionary in language study, Singapore

SALIVA DRIPPED from a silver skewer onto the thin chest of an eleven-year-old Tamil boy. The ten-inch needle had been pushed through his protruding tongue. Another skewer ran through his cheeks, and a silver chain was fastened to each end and draped under his chin. He could not even swallow until he had walked two and a half miles lacerated this way.

He is one of the nine hundred thousand Indians living in Singapore and Malaya. Nearly all are followers of the Hindu religion, a religion of many grotesque gods and strange practices.

We have seen Hindus literally fight to walk through a bed of glowing coals. Now we saw them stand in trembling tension as priests slowly pierced long, silver skewers through their cheeks, tongues, and foreheads. We were watching the annual celebration of Thaipusam.

My wife Margie and I had taught our Sunday school classes at Grace Baptist Church on this January morning, then rushed across Singapore to meet Stephen Monickam, our Tamil language teacher. He accompanied us to the Perumal Temple on Upper Serangoon Road.

Rain fell in a fine mist as we walked into the courtyard of the unfinished temple, where we watched devotees of Hindu gods preparing for their ritual. Hundreds of Indians clustered in groups. Priests played sacred music on drums and oboc-like instruments and

Above, a devotee carries a kavadi bearing the image of a peacock and the god Subramaniam. Below, another Hindu adjusts a skewer.

PIX PHOTO



THE COMMISSION



Above, the spokes of a kavadi are inserted into the flesh of a devotee.

At right, goats' milk from a container in the kavadi drips onto the body.

PIX PHOTO

chanted in hysterical frenzy, while the audience replied in monosyllables. Frankincense burned in earthenware pots.

Dressed in knee-length, saffron-colored sarongs, some of the worshipers were bearing heavy burdens, called *kavadis*, on their shoulders. *Kavadis* are made of wood or metal. One type is simply carried on the shoulders. Another rests on the shoulders and is supported at the waist, secured to the flesh by as many as two hundred long, steel needles that pierce the sides, back, and chest.

Some devotees bear *kavadis* to fulfill vows they have made to the gods during the past year, others to prevent chastisement for sin. All are attempting to pay for salvation.

We watched as an old Hindu man pulled silver hooks into his skin and hung small, silver urns filled with goats' milk. He then ran long, steel skewers into the flesh of his nineteen-year-old son, who was to carry a *kavadi* and march with him to the Temple of a Thousand Lights some two and a half miles away. Mr. Monic-

kam informed us that the boy, who has carried a *kavadi* annually since he was a child, is one of his students in the public school where he teaches.

As time passed the devotees completed their preparations and moved out of the Perumal Temple to begin their journey, chanting prayers to their gods for salvation and mercy, for deliverance from their sins. In many cases entire families, dressed in yellow garments (a sacred color), carried burdens on the trek.

We drove to the Temple of a Thousand Lights, where elaborate preparations had been made for the *kavadi* carriers. A thousand oil lamps were burning. Sacrifices had been readied. Crowds had gathered to offer sacrifices and to visit with friends.

Little boys played at their mothers' feet. Their heads had been shaved and a mixture of saffron and cow-dung ash rubbed on. The purpose: to keep evil spirits from harming the children during the coming year, to bring them





Above, a devotee meditates before a shrine, bearing silver urns of goats' milk, which are suspended from his flesh by hooks (below).

another year of "salvation."

In the early afternoon, groups of *kavadi* carriers began arriving. All were exhausted. Many were being held upright by friends and relatives. They marched around the temple courtyard, accompanied by musicians and a priest carrying a pot of burning frankincense.

The noise and confusion, the congestion of the crowd, the incense smoke, the futility of the sacrifices—all combined to arouse our horror and pity. We began to comprehend the great need of the people, to understand the desperate efforts they were making to obtain salvation.

They do not know that salvation is available without price. They have not heard that the one God loves them. No one has told them that God's only Son became a man to live for men, to die for men, to save men from their sins. And so they worship strange

idols, trying to buy salvation with skewers through trembling tongues.

The Thaipusam ceremony ended, and I was left with two haunting memories:

I remembered the smell of frankincense. Years ago men from the East brought frankincense to lay at the feet of a child. This child was destined to "save his people from their sins." Without price he gave salvation to all men. These Hindus, coming from the same region as the Wise Men, were offering the same gift to a very different god.

I remembered walking in the sand of the unfinished temple on Upper Serangoon Road. Years ago a woman stood in the sand of another unfinished temple in Jerusalem and heard stones drop from guilt-laden hands. From the one who challenged the stoners she learned that deliverance from sin is free.

But these people, they do not know. They have not heard. Why have they not been told about Christ?

The need is apparent. The call of God goes out, but thus far Southern Baptists have only two couples in Malaya and Singapore who are studying the Tamil language and preparing to tell these Hindus about Christ. Somewhere there must be others who are willing to come and carry the gospel of salvation—salvation without price—to people living in darkness.



BY SIDNEY P. SCHMIDT

Missionary in language study, Singapore

Through Satan's Coals

WE ARRIVED in the Hindu temple's courtyard about 2:00 o'clock on an October afternoon to witness the annual Singapore fire-walking event. The fire had been burning several hours and was radiating intense heat, with flames leaping some twenty to thirty feet into the air.

Periodically about twenty-five temple attendants, draped with towels drenched in water, placed more wood on the coals. After each trip they returned to the water pot to be soaked by another attendant.

Spectators streamed into the courtyard, which has a normal capacity of about three thousand but was packed with almost five thousand. The police tried to restrain the crowd from pressing too close to the fire pit, but the nearer the ceremony drew the less they were able to control the mob.

About 4:30, drums and cymbals boomed and clanged as three "gods" were brought in, each borne on the shoulders of twelve men. They were placed on the ground at one end of the fire pit, facing the fire-walking devotees. The idols were brightly painted, nearly seven feet high and about five feet square.

During the preparation period many families brought bottles of goats' milk, which was poured into several large containers and then, just before the ceremony, into a trench where the fire-walkers could step after their ritual—to "cool their heels," so to speak.

At a signal by the temple superintendent, the attendants each turned a long bamboo pole counterclockwise around the fire to level the coals. One

Hindu priests drape themselves with water-drenched towels for protection from the intense heat while they build the fire and prepare to rake the coals.

Hindus run across glowing-hot coals as a helper waits in a pool of milk from goats.

PIX PHOTO



turn left only a charred end.

This final preparation seemed to electrify many of the spectators. Several women began to chant and scream, realizing that the high moment was near at hand.

Activity at the temple entrance indicated that the devotees—more than one hundred—were arriving. For many hours earlier they had participated in several secret rituals, keeping their bodies constantly in motion for the previous twenty-four hours without sitting or lying down. The final test of their devotion, before walking through the fire, was a combination walk, dance, and run from another Hindu temple eight miles away.

The first fire-walker was eagerly pushing his way toward the two-foot-deep bed of coals when one of the attendants tossed in a large piece of meat. A large puff of smoke arose, and the odor of burned flesh filled the air.

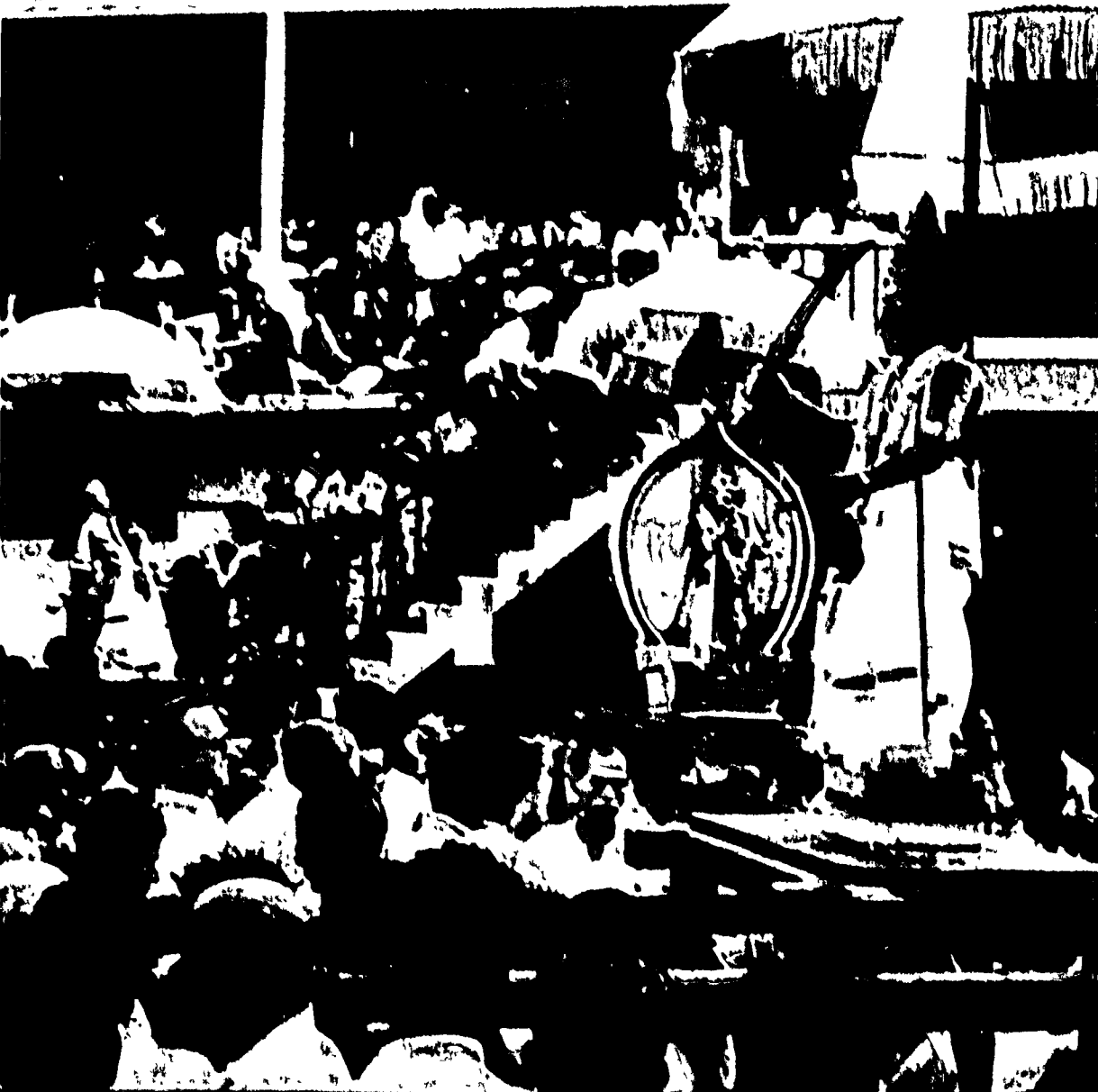


Overcome by the high-pitched emotion of his experience, a fire-walker lies partly in the goats' milk-filled trough into which he has fallen. Another devotee lashes himself with a whip in preparing for his walk.



Aravan, one of the primary gods in the Hindu religion, figuratively watches the fire-walkers perform their ritual to gain penance.

Idols are carried in a procession to one end of the courtyard facing the glowing firepit.



The devotee stood at the edge of the pit, clasping a few branches of laurel-type greenery while one of the priests lashed his arms three times with a twelve-foot leather whip. He then hurried across the coals, taking about eight steps.

At the same time, the next participant stood at the edge of the pit, awaiting the lashes. Some devotees did not carry branches in their hands, but silver skewers pierced their cheeks or protruding tongues. Others had several dozen limes hooked to their flesh with fishhooks. One man carried his son on his shoulders while crossing the searing flames.

After they all had completed their walks, it was amazingly evident that not one was even slightly burned. Close examination showed that even the hair on the tops of their feet and on the ankles was still intact.

What goes on in the mind of a Christian seeing such a ceremony? One predominant fact stood out to me: These men undoubtedly were empowered by Satan. We Christians have God's power at our disposal, but we lack the faith in Almighty God to even become effective witnesses for him.

These Hindus were not paid to perform, nor were they asked to walk through the coals; they did it to fulfill vows. I realized anew that I had made a vow to my God to be used by him and to be a channel of his power. The determining element of my usefulness is my faithfulness to him.

THE COMMISSION

My Neighbor, Nelly

BY MARY ANN ANDERSON

Missionary homemaker, Buenos Aires, Argentina

WE LIVE in a fairly crowded neighborhood of a Buenos Aires suburb. The houses are right next to each other but have nice yards in the back.

The children gather on the front sidewalk to play and ride their bicycles and tricycles. There the housewives and maids also congregate, supervising the children's play, washing the walks, and picking up garbage that the collectors have scattered. When I need to know of a good plumber, doctor, new menu idea, or how to shape a knitted sweater sleeve, I naturally go out front to see which neighbor I might find to ask.

I had spoken to Nelly in passing but had not become well acquainted with her. Returning home from the butcher's shop last Christmastime, I saw her in front of her house and stopped to ask if she could recommend an electrician, of whom I was in need. After she had invited me inside to give me the phone number of one, we began to chat about our husbands, children, and other neighborly topics. This led to my telling her that Justice and I are Baptist missionaries, that my husband is a professor at the International Baptist Theological Seminary.

Nelly immediately began popping questions to me about certain Bible passages. She had been educated in a Catholic school, she told me, and later received her university training in pharmacy. Although the priests had



Nelly (left) and Mrs. Anderson chat in front of the Andersons' home.

forbidden her to read the Bible, she had lately begun to study it in her longing for greater spiritual understanding.

I explained the Scriptures as best I could and invited her to go with me to the Bible study meetings we were having on Thursday evenings in the homes of some of the missionaries in our neighborhood. She consented and began attending them with me, even helping me prepare refreshments when we had the meetings at our house.

Nelly's husband, an auditor for a leading oil company who travels a great deal, was out of town the week before Easter, and Justice was also away preaching in a revival. She went with me to our mission's revival during the same week, and on Saturday night she made her profession of faith, accepting Christ as her Saviour. When we organized a church from the mission earlier this summer, as a result of the Bible study meetings, Nelly was

one of the first three to be baptized.

Up to this time her husband had been indifferent toward his Catholic faith, but now he suddenly became strongly Catholic and insisted that his wife not take the children with her to Sunday school. They have had a happy and united home, but now he was resentful that she was taking part in something in which he was not interested. Other cases like theirs are multiplied in Argentina, where one in the family must remain strong in his or her evangelical faith and at the same time preserve peace and happiness in order to witness and win loved ones to Christ.

Just as do housewives in America, we missionary homemakers have opportunities to witness for the Lord as we go about our everyday affairs. This experience made me wonder how many chances I have let slip by in the past. It made me resolve to be more alert to speak of Christ every occasion I get—to make opportunities to witness.

Sandy Anderson (right) visits her friend Monica, Nelly's daughter.



1963 — Not 'Just Another Year'

WE MUST NOT allow World Missions Year to be "just another year" in our calendar of life stewardship. It will probably have four fairly normal seasons with a variety of weather patterns, national and international crises, and perhaps some amazing developments in science. But Southern Baptists can anticipate it with something special in mind—a reawakened bid for all human souls with the gospel of Christ. The year 1963 is ours to be made an epoch of witness on a scale that we have never yet shown. If we rise to the challenge it places before us, there will be amazing results among us as well as beyond us.

World Missions Year can help all Southern Baptists, for there is something in its program for everyone to do in helping bring about the achievement of a common goal. As we move along in voluntary unison, motivated by our Lord's command to take his message to the whole world, we will more and more approximate the conditions described as "one accord" in Acts 2:1.

Such a result has already occurred on a smaller scale, as is evidenced by the marvelous unanimity of purpose and planning on the part of practically every agency, commission, and committee in our Convention. And among these groups has mounted a deep concern over the coming year's emphasis as possibly Southern Baptists' greatest opportunity to commit a vast stewardship potential to our Lord's worldwide redemptive purpose.

Bill Dyal—Ability and Experience

AT THE TIME Reverend William M. Dyal, Jr., was elected by the Foreign Mission Board to serve on its administrative staff, the meaning of his ability and experience for the Board's personnel department was already a matter of record.

While holding a special full session at Glorieta Baptist Assembly August 16-17, the Board acted, making Mr. Dyal an associate secretary in the candidate division of the personnel department. In this capacity he will work with mission volunteers who have completed their college training and are seeking additional preparation toward possible appointment to mission fields overseas.

Appointed a missionary of the Board in April, 1953, Mr. Dyal first served in Guatemala, part of the time as president of the Guatemalan Baptist Theological Institute. Costa Rica became his next field of work, where he served as an evangelist, taught in the Costa Rican Bible Institute at San José, and assisted new missionaries appointed for Spanish America who were attending language school there. When a new administrative strategy was initiated in 1960 for Latin America, Mr. Dyal was one of four missionaries selected as the Board's field representatives. His sector of responsibility was the south field of Latin



America—Argentina, Chile, Uruguay, and Paraguay. The Dyals then relocated, establishing their residence in Buenos Aires. Late in 1961 their overseas service was terminated because of unexpected health problems in the family.

During his last furlough year Mr. Dyal served as a missionary associate in the Board's personnel department, working with the volunteer division. In this capacity he worked with foreign mission volunteers who had not yet completed their college education.

When asked about his hobbies, he replies that his main one is reading. One does not have to talk with him very long to realize that this is a bit more than a hobby, for he considers it necessary for keeping abreast in the field of mission theory and practice. This endeavor, combined with his years of service overseas, qualify him to make a significant contribution to the preparation and orientation of men and women seeking missionary appointment.

Mr. Dyal was born in Austin, Texas, and reared in Houston. He was graduated from Baylor University, Waco, Texas, with the Bachelor of Arts degree and from Southern Baptist Theological Seminary with a Bachelor of Divinity degree. While a student at Southern he served as pastor of the Baptist church in Bagdad, Kentucky.

Mrs. Dyal is the former Edith Colvin of El Dorado, Arkansas. Her talents as a musician and piano teacher were applied on each mission field, along with her many responsibilities as a missionary homemaker. The Dyals have three daughters: Kathy Lynn, Deborah Irene, and Maria Lisa.

World Missions Year, 1963

BY BAKER J. CAUTHEN

THE TIME is now at hand for World Missions Year to take its place in the hearts of Baptists throughout the land.

In a major address at the Southern Baptist Convention in San Francisco, Dr. C. C. Warren laid World Missions Year before our denomination. Attention has been called to World Missions Year throughout the summer in Baptist assemblies. We are now at the point, however, where individual churches are ready to begin laying definite plans for making the most of World Missions Year throughout 1963.

Most planning of church activities is done in the late summer and early fall. New officers are installed for church responsibilities. A new budget is usually adopted, and far-reaching plans are made for the months to come.

The value of World Missions Year will depend largely upon what is done at this season of the year as churches plan their programs. It is earnestly hoped that every facet of church life will focus upon world missions as the major theme in 1963.

Much time and thought were given to a definition of world missions to be used for the year. The wording finally arrived at is: "World missions is the presentation of the gospel of Jesus Christ to all the peoples of the world, both at home and abroad, with the purpose of leading them to personal faith in Christ and obedience to his will."

This definition calls attention to our responsibility to all people, near at hand and throughout the world. The Great Commission includes everybody. No segments of our global population are to be bypassed. We must not look upon any individual or group as having no relationship to us.

This definition indicates that the gospel of Jesus Christ is to be presented to all the peoples of the world with a clear objective: to lead them to personal faith in Christ and obedience to his will.

Our task is to make disciples. It is not enough simply to announce the

gospel of Jesus. We must combine the proclamation of the gospel with loving attitudes, deeds of kindness and mercy, and service to all mankind. The world must see the gospel in our lives in order to understand what the words we speak really mean.

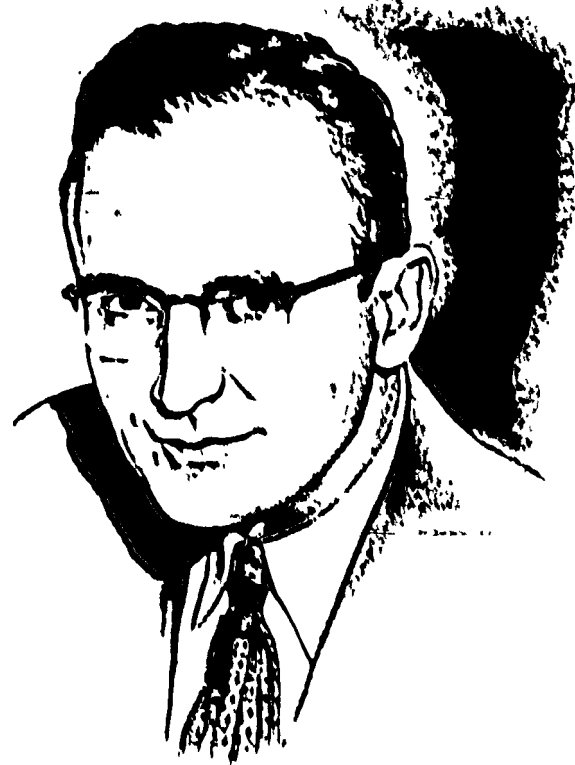
Of particular importance is the matter of our attitudes toward all people. The world has grown so small because of rapid transportation and communication that events in one part are known almost instantly everywhere. Wherever there is a concentration of Christian people, the attitudes they reflect are under the closest observation by non-Christian people who are being presented with the gospel.

The time has come when we must keep in mind that all our attitudes toward our fellow man—regardless of race, color, economic status, nationality, or other circumstance — have bearing upon the effectiveness of our witness at home and throughout the world.

It is also noticeable that this definition indicates our objective as that of leading people to obedience to his will. Effective evangelism must always be Christ-centered and church-oriented. This means that when people come to know Christ as Saviour they are to be led into the fellowship of New Testament churches, where they can walk with their brethren in obedience to the will of Christ and commitment to his service.

In today's world we are seeing the largest number of people in all history professing faith in Christ. Church membership has risen to an all-time high, and the number of people being won year by year is very encouraging. Increased attention needs to be given, however, to the urgency of helping people relate their faith in Christ to everyday living.

When we become Christians our homes, personal conduct, business affairs, relationships to our neighbors, and all matters of moral and ethical nature must reflect our union with the Lord Jesus. Our concept of life's purpose must be so changed that we be-



come engaged in efforts to help our fellow man and to bring the world to the knowledge of Christ as Saviour. We must engage in intercessory prayer, Christian stewardship, personal soul-winning, faithfulness in the work of our churches, and increasing efforts to share the gospel of Christ with all people throughout the world.

The major hope of World Missions Year is that our convictions concerning a worldwide task shall be greatly deepened. Baptists are a democratic people. We function in autonomous New Testament churches which voluntarily relate themselves with each other so as to co-operate in winning the world to Christ. The extent of our efforts on a global scale depends upon our understanding of world need, a clear recognition of our Lord's expectations, and a profound conviction of our responsibility. If World Missions Year can help every Southern Baptist church become aware that it is individually engaged in a worldwide task in the name of Christ, real progress can be made.

When intercessory prayer is vital in a church and when gifts are channeled to the entire world through the Co-operative Program and the Lottie Moon Christmas Offering, the smallest church in the Convention can rightly feel that it is at work as definitely in the Orient, Latin America, Africa, Europe, and the Near East as it is in its own community.

It is our hope that our preaching

(Continued on page 28)



The Cooperative Program Provides Something More

BY COURTS REDFORD
Executive Secretary, SBC Home Mission Board

"YOU HAVE everything others have and something more," said a listener after hearing Roland Hayes.

That evening the noted singer went to his room and meditated upon that remark. "Finally," said Mr. Hayes, "I realized that it was this 'something more,' a gift from God, that was crowning my efforts with success. I knelt beside my bed and thanked the Lord for that *something more* which he had given me."

The Cooperative Program provides all that other methods of kingdom financing provide and *something more*. It not only provides money for the support of kingdom causes but distinctive advantages — the *something more* in stewardship.

The Cooperative Program provides a channel through which every church member—young and old, rich or poor—may co-operate in all missionary, educational, and eleemosynary causes at home and abroad. Through the Cooperative Program the individual Christian, limited though he may be in talents and abilities, may stand beside the doctors and the nurses as they min-

ister to the sick; support the teachers as they help to mold the lives of young people in colleges and seminaries; aid those who care for homeless children and for the aged heroes of faith in our Baptist homes; make possible the preaching of the gospel by radio and television to millions who otherwise might not hear the good news; and stand beside state, home, and foreign missionaries in proclaiming the gospel of Christ in more than forty languages around the world.

The Cooperative Program provides a channel through which denominational causes receive regular, systematic, week-by-week support. It includes not only the much-publicized causes such as state, home, and foreign missions but also the other agencies that make possible an effective evangelistic and mission program. The needs of all of these agencies are carefully studied, and after prayerful consideration by smaller groups the Cooperative Program distribution of funds is presented to our Convention for adoption.

In the Convention the messengers

have the privilege of making any changes they may desire. Thus, the individual donor can feel his week-by-week gifts are undergirding all of the causes in an intelligent and worthy manner.

The Cooperative Program is a unifying force, helping to weld our entire constituency into one big family and seeking to support every interest of that family without favor or disparagement. It is good to join hands with others throughout the Convention in helping to care for the sick, educate the young, provide homes for the homeless, and preach the gospel around the world. This fellowship in Christian giving is the *something more* provided by the Cooperative Program.

The Cooperative Program also provides an equitable plan that lends itself readily to an increase in the support of all kingdom causes without discrimination. This may be done by two simple expedients: by increasing the total budget of the church and by increasing percentage-wise the portion of that budget given through the Cooperative Program to missions, education, and benevolence. This makes it possible for the individual to increase his giving wisely—not primarily because of an emotional appeal for some one cause but by a well-planned program of kingdom support that makes its appeal week by week as the Christian worships the Lord with his offerings. This privilege of wisely increasing support to all of our causes is *something more* provided by the Cooperative Program.

The Cooperative Program is a scriptural plan. It makes it possible for every one of us to lay by in store on the first day of the week as the Lord has prospered us. In so doing each and every one has the joy that comes from the careful and prayerful stewardship of his money. He has the assurance that the largest possible share is going directly to those causes that promote kingdom interests and is not being consumed in expensive programs of solicitation and money-raising. It encourages tithing and systematic giving. It is *something more* than money-raising; it is a great plan for training Christian stewards.

Yes, the Cooperative Program is more than a financial plan. It is a program through which the Christian week by week places a part of himself upon the altar of service to be used in the various forms of Christian ministry at home and abroad.

The Cooperative Program— The Logistics of Love

BY HAROLD G. SANDERS
Executive Secretary, Kentucky Baptist Convention

"QUEEN ELIZABETH, how do you summarize the world situation?" asked Billy Graham. "Terrifying," was her terse reply. So it is without God in Christ.

Baptists believe that Christ is the answer for all men and nations. We know that the real trouble is within human hearts—it is the Old Adam of sin, not the new atom of science. We are convinced that "there is none other name under heaven given among men, whereby we must be saved." We preach Jesus, God's remedy for sin, God's gift of life for people. We must. Christ left us no option.

"Ye are witnesses of me," he said. "Go ye into all the world," he commands. The Great Commission is handed each Christian, each church. But Christ knew very well that no Christian, no church, no single organization could possibly obey *in full* this world command. He demands that we be "one," as his body, through which he works to save the world. Each is a member of the body, both dependent on and responsible to the head. We must be co-ordinated by his mind. Therefore, we must co-operate for world conquest in his name.

As Southern Baptists, we have accepted our world mission task. We have set 1963 as World Missions Year, hoping to step up our participation in prayer and support for all missionary causes at home and abroad. It involves every member, church, institution, agency, and, of course, the Home and Foreign Mission Boards. How can we best advance through these front-line mission boards?

Logistics is the art which embraces the details of the transport, quartering, and supply of troops. Fundamental in moving an army into enemy lines is a strong, unbreakable line of support and supply; otherwise, it could be cut off from the main force or starve or be destroyed.

The army of Christ also knows the logistics of missions. For every advance into enemy territory there must be an unbroken line of support and supply. This is fundamental for mission leaders. They know that sorties may be

made at great risk for a time, but solid beachheads for Christ must be linked with love, prayer, and financial support all the way back to the last Baptists. This requires a venture of faith, a faithful co-operation, and, for Southern Baptists, a Cooperative Program. It also requires faith in God and obedience to his will.

"Give me a lever long enough," said Conrad, "and a fulcrum strong enough, and single-handed I can move the world." Rightly understood, this is true for every mission-minded Baptist and church.

A lever is a bar used to exert pressure or sustain weight at one point of its length as it rests upon a fixed point called a fulcrum. This fulcrum is a strong prop for the lever. The Baptist mission lever is our total mission program for advance; the fulcrum is our total mission prop or support upon which it rests. Thus the total is the Cooperative Program: the lever being our working force to move the world to God, the fulcrum being faithful individual and collective stewardship bound together in a strong support. Missionary logistics is logical.

Some individuals give to missions by direct means; they bypass their local church and thus disobey God (I Cor. 16:2) and weaken the supply line. Some give only to special mission offerings like Lottie Moon and Annie Armstrong. This too forgets logistics—the lines of supply of trained missionaries, development of mission-giving churches, etc.—for missions is one piece, a unity, a flow of love that must not be broken, a chain with all its links of love.

How, then, is the best way to give

both to home and foreign missions? (1) Each Baptist is a world missionary who brings God's tenth to his own church. (2) Each church rightly divides its members' tithes and offerings for local missions and the Cooperative Program. (3) Each state rightly divides its churches' Cooperative Program gifts for state missions and the Southern Baptist Convention-wide portion of the Cooperative Program. (4) The Convention rightly divides its states' mission gifts for local mission causes and for home and foreign missions, which get the major share.

Until God reveals a better way, let's increase support through the Cooperative Program for world missions. In it all, "To God be the glory."

Missionaries Say . . .

"A FAIRLY NEW EMPLOYEE of our Mission asked for six months' advance on his salary. I explained that such procedure was against Mission policy, that all our financial assistance came from the Foreign Mission Board and even it had not yet received the money for which he was asking. I went on to say that Southern Baptists would make his salary possible by the giving of their tithes and offerings.

"He was astounded at such an idea and asked, 'How can we be sure they will continue to give this money?'

"'Because we know they are God's people. They have accepted his Son as Saviour and Lord. They believe that pledging and tithing are part of God's will for their lives,' was my reply.

"This employee, once amazed at the idea of God's grace working so miraculously in the hearts of Southern Baptists, now has that grace in his heart."—W. O. (Bill) Hern, Israel

"MANY THINGS OPEN DOORS, and we on the mission field know that doors open daily at the generous hands of Southern Baptists. Financial resources are high on the list of necessities in opening them.

"Lottie Moon Christmas offering time is an anxious time for missionaries because we see so many needs that can be fulfilled only through increased participation in this worthy season of prayer and offering. But whereas this offering is the 'blood transfusion' helping missions around the world in the area of capital needs, the Cooperative Program is the steady heartbeat of financial resources meeting the needs of each day."

—Lewis I. Myers, Jr., Vietnam



EPISTLES

FROM TODAY'S APOSTLES AROUND THE WORLD



Winnie (Mrs. William E.) Wyatt
Ibadan, Nigeria

God Blesses Constantly, Not Just on a Birthday

HOW I LOOKED FORWARD to my first birthday in Africa! I had always heard missionaries' wonderful tales of miraculous physical happenings and "otherworldly" spiritual experiences on their birthdays. I just couldn't wait for the day to dawn.

And do you know what? It was absolutely the worst day I have spent in Nigeria! *Everything* went wrong. I was so mad! I was mad at Bill, at Southern Baptists, at the whole world, and even at God. So I had myself one good bawl! And I told God some things—how good I was and how he had disappointed me. Then if you could have known how little I felt—like a worm and a silly, blubbering child—you would have felt sorry for me.

But "the wonder of it all" came to me. We do not serve a childish, capricious God of superstition who ferrets out one day in the year on which to bless us. He did not say, "I will be with you on your birthday," but "Lo, I am with you alway." The realization of this was perhaps the greatest gift your prayers brought to me on my birthday. And the answers to your prayers are meted out to us day by day and week by week as we serve for you here in Nigeria. God bless you for remembering us.



Julian C. Bridges
Mexico City, Mexico

As Christians in U.S. Pray, Maid Accepts Invitations

LIA VEGA, an alert and capable young woman, had worked for North Americans—many of them missionaries—for eight years before we hired her to keep house while my wife and I attended language school in San José, Costa Rica. Like her previous employers, we tried to win her to Christ and met a lack of response. She had never once attended services in an evangelical church, nor did she seem remotely interested in the gospel.

Almost every Sunday morning our oldest daughter, five-year-old Becky, invited Lia to attend church with us. We hoped the children might lead the way in touching her heart, since she was close to them. But Lia always had an excuse.

We expressed our concern to friends back home and requested prayer for her. The Sunday after the week in which they received our newsletter and joined us in praying, Lia asked us, "How would you like for me to

go with you to Sunday school and church this morning?"

Was it merely coincidence that after eight years of resisting invitations Lia made such an important decision on this particular Lord's Day? We think not, for time and again we have witnessed the power that flows from specific prayer. Let us never say, "I'm only one; my prayers don't mean much." Rather, let us say with assurance, "God is all-powerful, and I can pray!"



Archie V. Jones
Guayaquil, Ecuador

All Classes Unite in Christ; Escapade Helps Conversion

HAVE YOU EVER SEEN a man walk the aisle and accept Christ with a fourteen-inch knife in his belt? This happened in our new church building. Here in Ecuador, where class levels are rather fixed, it is a blessing to see people from all walks of life uniting as sons of God. Among our church members are a few who cannot even read; then we have several schoolteachers and one college professor with a doctor's degree in engineering.

THE PRESIDENT of the Huancavilca Colony recently invited me to visit, with a little hunting on the side. After a slow, steamy-hot, nine-mile trek through the jungle, we arrived at the Congoma River by nightfall. But as it was dark and the water was up, we decided to wait until morning to cross and finish the remaining mile of our trip.

At midnight we had a tropical cloudburst, and at 3:00 in the morning the cords on my hammock broke, dumping me down the hill. When daybreak finally came, the river was up even more and had carried away our raft. So, we headed back to civilization. It was what you might call one "*gran fracaso*."

One good thing came of the trip, however. The following Sunday morning, the colony president visited our church and made a profession of faith in Christ.



Lucy B. Wright
Pusan, Korea

T. B. Victim Trusts Christ After Receiving Kindness

A YOUNG WOMAN, homeless and cast out from a friend's home, came to Wallace Memorial Baptist Hospital in Pusan. She had cavities in both lungs. We couldn't take her into the hospital, however, for we have no Government permit to treat tuberculosis patients.

Our Bible woman (who visits in the hospital and homes

trying to bring souls to Christ) and I decided to rent a little one-room house with a kitchen for the sick lady. We bought a thin mattress and heavy quilt, a few cooking utensils, medicines, and other necessary things.

Her progress is good, and she is now professing faith in Jesus. The cost? About fifteen dollars a month for the house, fuel, water, food, and medicines. Thank you who have made this possible.



James E. Hampton
Tanga, Tanganyika

Baptists Get Anglican Site, Meet in a Former Mosque

A DEVELOPMENT in the Kisosora village, where our main work is located, has gladdened us. The village had only one church plot, and this had long ago been given to the Anglican church. But they had never used it. When I returned from a recent safari, I was informed that the Anglican padre had given consent to the Lands Department for the plot to be reassigned to the Baptists.

This gives us new hope that some day we will be able to see a little Baptist church in this village. Perhaps next year we will be able to request that money be appropriated from the Lottie Moon Christmas Offering.

Recently I was able to make arrangements on the Amboni Sisal Estate for a building in which to hold our Sunday services. For several months we had been meeting under trees, but now our work will grow more rapidly. This building, ironically, was once a Muslim mosque.



Mary Cannon
Kokura, Japan

Conversion Is Far-Reaching Decision for College Girls

SOON AFTER the beginning of the new school year in April at Seinan Jo Gakuin, our Baptist girls' school, I asked my first-year students in the junior college to make a short speech on "Why I Decided to Come to Seinan Jo." It was an opportunity for them to speak for the first time before the class about something quite familiar to them. Too, it would help me begin to get acquainted with my many new students.

Miss Segawa stood, hesitated a moment, then burst into tears. I mistook the meaning of her weeping and, thinking she was ill or had stage fright, offered to let her wait until another day. But she said she wanted to try that day.

Becoming somewhat composed, she stated, "I had no special plan in choosing this college, but now I am sure that God led me here." Then she gave her testimony of becoming a Christian during those early days of her college life. Some of our young Christians in Japan know that when they surrender to Christ they will meet opposition from members of their families and from friends.

One of the lovely high school girls in the church I attend, Miss Hayakawa, was to have been baptized one

Sunday. A week earlier she showed me her written testimony that she planned to read when she would present herself for church membership. It was a sincere expression of her experience in coming to trust Christ. Only one who truly knows him could have written with such conviction.

However, during the week her parents, who had previously consented, opposed her becoming a Christian. She decided to postpone baptism, hoping to first show her parents by her life what it means to be a Christian.

Please pray for her and other young people like her who meet difficulties as they declare their faith in Christ and take their stand for him.



Doris (Mrs. R. Paul) Bellington
Pôrto Velho, Amazonas, Brazil

Medicine Brings Gratitude In Towns Without Doctors

VISITING THE TOWNS of São Carlos and Lake Cunha, Paul recently found much malaria. He offered our boat to take any available medicines but was told there were none. Neither of these cities has a doctor.

Upon returning there, Paul found many persons dying because of high fever. The people have little resistance to disease, for all are so undernourished. Ninety per cent of the children never get even a glass of milk. Most vegetables are unknown. Paul told them he would bring medicine as soon as it was available.

The doctor here in Pôrto Velho then arranged for medicine through the local army base, and Paul took a big box of it. You would have been rejoiced in seeing the gratitude of the people.



C. Ray Crowder
Ibadan, Nigeria

Prayer, Funds Are Needed For Fast-Changing Nation

THE LARGE CITY of Ibadan is in a condition of unrest today. In African political situations and in a society as complex as that of Ibadan one never knows what to expect. We are hoping for peaceful settlements.

This tension is not limited to Ibadan, however, but throughout the Western Region of Nigeria. Please pray with us that we will not experience the terrible political situations that have developed in various parts of Africa in the past years. We have had very little political disturbances since Nigerian independence on October 1, 1960, but this may be the beginning of trying times.

Rapid changes are also taking place in the Nigerian Baptist Convention. The nationals must assume more financial support of the work. The Convention is undertaking this task, and this within itself is growth. They are experiencing difficulty, however, as they are faced with their own home and foreign mission programs, as well as the rising cost of living. Please remember our Convention as it shoulders these responsibilities.

Each station and institution of the Nigerian Baptist Mission has trimmed wherever possible its 1963 financial requests to the Mission executive committee. Each year many urgent needs have to go unmet because the funds are not available.

Won't you pray that God will lead the millions of Southern Baptists to give, that these needs might be met? Broken bodies need to be healed; uneducated masses need to be taught; lost souls need to be told of the saving power of Christ. You can share in these projects as you pray and give through your church to the Co-operative Program for worldwide missions.



Sarah Willson
Buenos Aires, Argentina

Disillusioned by Catholicism, Mother Turns to Christ

A LADY who made a profession of faith in Christ during a four-day revival after the dedication of our new church building told of how she had sought to know God through the Catholic Church but had found no real satisfaction.

Her son died at the age of seventeen, and her greatest desire was to have Mass said for him. She saved all the money she could until finally she had enough. She took it to the priest, and he promised a Mass. She visited him several times to remind him of his promise, but each time she returned home disappointed.

One of the ladies in my Sunday school class gave her a tract and an invitation to attend our revival. Disillusioned by her own faith, she came literally seeking Christ. Don Felipe Dagglio, an Argentine pastor with a heart of gold, was preaching. When he gave the invitation, she was the first of thirty to acknowledge Jesus as her Saviour.

Her house was filled with statues of saints, the virgin Mary, and images of Christ. In their places are now Scripture verses. She is happy in her new-found faith, and we are happy with her and for her. Many are such testimonies that could be given in this church and other churches of Argentina.



D. Curtis Askew
Tokyo, Japan

Lepers Are Not Ashamed Of All-Sufficient Gospel

WHILE PREACHING in a recent revival at Aomori, northernmost city on Japan's main island of Honshu, I joined Pastor Hotai and Missionaries Don Heiss and Theron (Corky) Farris to go to a nearby leper colony. Don had been going every month, preaching in a little chapel at the warm invitation of the Christians.

In all Japan only 1/2 of 1 per cent of the people claim to be Christians, but 30 per cent of this colony's inhabitants are believers in Christ. Seven hundred people live there, and they have three churches—Catholic, Epis-

copal, and evangelical—side by side in a lovely location on a pine-covered hill.

About forty lepers attended the afternoon service in the non-denominational evangelical church. Most were blind and could not read a hymnbook, but a reader called out the words for them line by line. I have never heard such inspired and hearty singing. And what prayers! They prayed for the missionaries, the pastor, and the revival at Aomori Baptist Church. They prayed for their unsaved leper friends. Not a complaint and not a self-seeking prayer was uttered.

I preached on the Scripture, "I am not ashamed of the gospel of Christ." They encouraged me with nods and "amen!" They seemed to be saying, "We are not ashamed of the gospel. We have found it sufficient for our needs."

Lepers find a prominent place in the Bible. Their disease was and is among the most dreaded. They bear special reproach and shame. Surely if they can say, "I am not ashamed of the gospel; it is sufficient for my needs," then all of us can take new courage and hope in proclaiming this message as the answer to all men's needs.

These disease victims in Japan have nothing in this world. But in Christ they have found hope. They can sing praises and offer prayers of thanksgiving without complaint. What do the rest of us have to complain about?



Billy P. Keith
Tokyo, Japan

1963 Campaign May Show Way To Win 'New' Japan

JAPAN CAN NO LONGER be portrayed as a land of rice paddies, grass roofs, and kimonos. Assuredly, these abound. However, there is a fresh, thriving element in the new Japan. For instance:

... John Glenn's orbital flight was accompanied by at least one instrument designed and manufactured in Japan.

... It is reported that Japan has more color television sets per capita than the United States.

... In the output of cameras, transistor radios, and tape recorders, Japan races toward world leadership.

... Japan leads the Orient in manufacturing and rightfully takes its top position among the great industrial nations in shipbuilding and steel manufacturing.

The Japanese people are free to think, live, work, travel, and invent as their capacity initiates. This strikes a renewed appraisal of such an interesting land.

Many established religions here have become sleeping giants. No longer do they compel the "even if" loyalty of their masses. However, the surrounding civilization is entrenched in partial belief of and surface dedication to their customs.

This is the new Japan—not all of it, to be sure, but a formidable part. Therefore, which direction best appropriates the use of Southern Baptists' manpower and finances in this great land?

Some second- and third-term missionaries believe that the new Japan demands a new approach, one that will make a quicker and deeper impression. If this be so, then certain avenues must be utilized and new ones explored.

This overwhelming prospect encouraged the Japan Baptist Convention and the Japan Baptist Mission to launch plans for next year's greatest evangelistic effort the Orient has ever seen. With adequate prayer and the abundant leadership of the Holy Spirit, this can bring us a step closer to finding the best approach. It will be an effort of which Southern Baptists can rightfully be proud and to which they can purposefully lend their hearts in expectant, intercessory prayer.



Elizabeth (Mrs. Dewey E.) Merritt
Kaduna, Nigeria

Tragedy Affords Witness; Student Sacrifices Joyfully

ON A HUNTING TRIP last winter, Dewey mistook some dark objects moving in high grass to be the wild pigs he was tracking. When we fired he discovered to his horror that he had shot a ten-year-old boy, Hassen, through the right arm. He applied a tourniquet, carried him two miles through the bush, and rushed him to the nearest doctor. It was necessary to amputate his arm above the elbow, but we were grateful that his life was spared.

Hassen is from an all-Muslim village. Dewey offered to send him to school after his recovery, and his parents readily agreed for him to come to Kaduna, live with a Christian family, and attend our mission school. A bright, happy little boy, Hassen is doing well in school and is in church for every service.

We would like to request that you pray with us for Hassen, that this tragedy might become the opening wedge whereby he, his family, and even his entire village may come to know the God of love whom we serve.

INSPIRATION comes to us from constant contact with many fine, Nigerian Christians who serve faithfully in spite of handicaps. Alfa is one whom we met recently. He had been a soldier in the Nigerian army, making about \$40 a month. He felt God's call to preach and, when his tour of duty ended, entered our pastors' school to prepare for the ministry. His monthly allowance now is only about \$9, but we've heard no complaints from him—only expressions of joy that he is in God's will.



Eulene (Mrs. Robert E.) Smith
São Paulo, São Paulo, Brazil

Ministerial Student Work Begins in Chaotic Brazil

ONE ASPECT of our work at Brazilian Baptist College which we believe holds great promise is that with ministerial students. Our Christian schools in Brazil have not emphasized this part of the education program. Until this year we had practically no ministerial students and no orientation for those who did happen to come. This year, however, we have ten fine young men, recommended by their churches, preparing for the ministry. We

seek to help them in their studies, at the same time helping them get some practical experience in the churches.

THE CLOUDS of hunger, poverty, and unsettled social and political conditions continue to hang over Brazil. The cost of living rose more than 40 per cent last year and is rising even faster this year. The staple foods of the Brazilian diet are almost unavailable except at black market prices which the common people cannot afford. When we arrived in Brazil two years ago, people were suffering from malnutrition; now they are actually starving in some sections of the country. The Communists did not cause this state of affairs, but they are doing everything possible to take advantage of it.



Darleen (Mrs. Sidney P.) Schmidt
Singapore, Singapore

People of 5 Nationalities Prove Oneness in Christ

FIVE PEOPLE of five nationalities—all one in Christ—were seated recently around a table studying "The Meaning of Church Membership" in preparation for baptism into English-speaking Calvary Baptist Church. Sid had the privilege of teaching them: Siamese, Indonesian, Australian, Indian, and Chinese. This is a typical example of the many people now calling Singapore their home.

A little later, my Sunday class of Chinese Young People had their first Indian visitor, a Tamil girl. Their Christian friendliness to her proves that in Christ there need not be racial prejudice.



Travis E. Wiginton
Seoul, Korea

Films Help Reach Crowds In Visits to 19 Churches

MISSIONARY LOUIS O'CONNER and I last spring visited nineteen churches in four days. Of the 355 miles we drove only six were paved. During the rainy season in July and August it is impossible to get to some of the churches.

To reach one church we crossed the Nakdong River by ferry. When we returned to the boat the wind was so strong that we had to wait an hour before we could cross. However, a delay in Korea always gives a good opportunity to witness for our Lord, as people gather around us by the dozens.

We showed two films nightly. One night we had to show them outside to the audience of more than three hundred. We finished at 9:00 and drove twenty miles to another church where at 10:00 another three hundred people were waiting to see them.

God is at work in Korea. Won't you come and help us? If you cannot come physically, please come spiritually in your prayers, gifts, and concern. Walk these hills and valleys with us preaching the "unsearchable riches of Christ" to the wonderful, but lost, Korean people.

"EAST ASIA — Millions on the Move." This is the theme for the Foreign Mission Graded Series this fall.

Your church has probably already set the date and selected the teachers. All the materials prepared by your Foreign Mission Board, Woman's Missionary Union, and Sunday School Board are ready for use. The "Leader's Mission Study Packets" are in the churches. Books, literature, maps, visual aids—all ready.

Mission study will be meaningful only as church members become involved in it. Here are some suggestions to help you make full use of the visual aids.

After discussing the importance and significance of the study, our first suggestions are concerned with attracting people to it and making them aware of its interesting possibilities. Then, the study must be effective if it is to be worthwhile. The second group of suggestions deal with this.

Meaning of Mission Study

In studying missions we consider the very heart of the church's life. We are churches only when we are missionary. An intensive study of this kind is a basic activity. We look outward to the world; we see it in its bigness, in the throes of a population explosion, in mighty tensions that claim the loyalties of its



Fon H. Scofield, Jr.

Visual Aids Help Make Mission Study Meaningful

people. It is a world that does not know Jesus as Lord and Saviour.

In mission study we also look inward and see ourselves. We are a mighty people—in numbers, in dollars, in potential missionaries. But our mightiness is yet unrealized, as the mission study will show. Potentially, however, we can claim tremendous strength for our churches and our denomination.

Our Lord's purposes and commands to us, as Christians and members of his churches, are clear. Of his love there can be no doubt. Of the power of the Holy Spirit we are certain. This, too, will be emphasized in our study.

We have abundant need on one hand, abundant strength on the other. How do we close the gap? We will not resolve this problem, but it will be the point of major concern, for mission study is very practical.

Our East Asia study covers only a small section of the earth. Japan, Korea, Hong Kong, Macao, and Taiwan have about one-sixteenth the land area of the United States but almost as many souls as in our land. Looking at these countries, we will be concerned with Baptist work in the past, what remains to be done, and when it can be accomplished. We will live and work, empathically,

East Asia is truly "millions on the move." Daily these people crowd their new streets and old temples. As Baptist mission-



with missionaries and Baptist brethren in these lands. We must come to grips with what it all means in terms of the purposes and plans of God for us, for the people we are studying, and for the world.

Promoting Mission Study

By "promoting" we mean stimulating interest, whetting appetites, attracting people to the study, and making them aware of possibilities. Many methods can be used: church bulletins, newspaper articles, announcements, displays, posters.

An attractive display in a foyer or lobby of your church will be helpful. You might beam a spotlight on the East Asia section of a globe and arrange a Bible, and the mission study books nearby. Be sure that it sets forth the theme: "East Asia—Millions on the Move."

Posters are easy to prepare with the help of the picture book *Japan in Pictures* (\$1.00 from your Baptist Book Store). Also, use the materials in the "Leader's Mission Study Packet" for headlines. Play up the maps.

Keep in mind that you have something important to advertise, something intrinsically interesting, something vital to the life of our Baptist people.

One of the most effective ways to interest people in mission study is to give them a sample of it. Mission-minded pas-

tors will co-operate in planning a special foreign mission emphasis for a Sunday evening service. This type of program not only is good promotion but an effective way to start the week of study.

We suggest two visual features: the motion picture *Yet Shall They Live* and the filmstrip *World Evangelism in East Asia*. These are excellent for worship services. A little preparation, particularly a private screening, makes it possible to plan an effective service that can take any one of several directions according to the needs in mind.

Yet Shall They Live (\$5.00 rental from your Baptist Book Store) is in color and provides an excellent way to acquaint your church members with East Asia. Through this motion picture they will visit Japan and feel something of the tensions in the Far East. They will share the motivations of missionaries and Japanese Baptists as they make their witness. They will thrill to the power of the Holy Spirit as he works in human hearts.

World Evangelism in East Asia (\$3.50 from your Baptist Book Store) is also in color and, like the motion picture, requires about twenty minutes for presentation. This filmstrip provides a survey of the countries and Baptist work in the area. It is an excellent way to summarize the fast-moving events of recent years and to see something of the sweeping changes being made. It coincides with

most missionary planning by concluding that, in the midst of the tensions and changes, the most challenging frontier in these lands is spiritual.

Visual Aids in Class Study

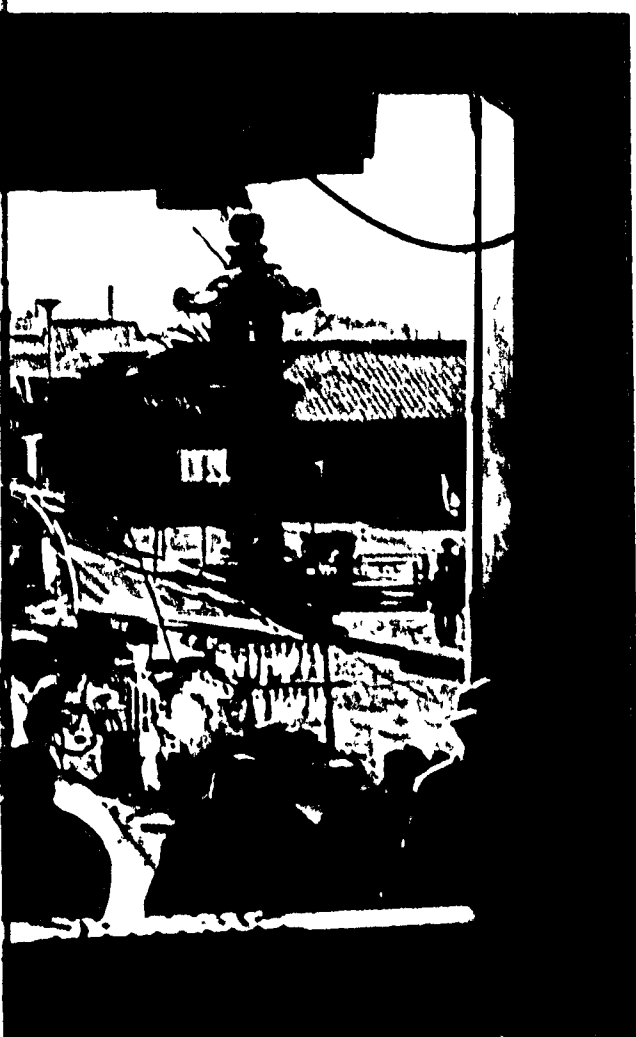
The helps available for the East Asia study are listed in *Visual Aids Catalog for 1962*, *Your Key to Mission Study on East Asia*, and THE COMMISSION for May. They include: the filmstrip and motion picture described above; a filmstrip on Japan, *Life Under the Rising Sun*; a set of slides to go with the Junior book, *The Talking Snowman*; and slide sets presenting Baptist work and the life of the people in each country.

The slides, covering the subject matter of the books, will add realism to words. We recommend that the full list be purchased. All the sets consist of eight slides each and sell for \$2.00 a set at your Baptist Book Store.

Each age-level book presents a different country and can be supplemented effectively by at least two sets of slides. As the Adult book presents the entire region of East Asia, all the slide sets will be useful as various chapters are considered.

All visual aids purchased for mission study should go into the church library for future use. Programs in other church organizations will concern these same countries in 1963 and 1964.

*aries and national Christians bear their witness for Christ th.
Saviour, the Holy Spirit transforms their lives . . . one by one.*





CORIEY, MARION LEE

b. Doctena, Ala., Aug. 10, 1926, ed. Howard College, 1946; Ala. Polytechnic Institute (now Auburn Univ.), B.S., 1950; SWBTS, B.D., 1955. Sales Clerk, Birmingham, Ala., 1944-45; U.S. Air Force, 1945; electrical worker, Birmingham, 1947; dining hall worker, Ala. Polytechnic Institute, Auburn, Ala., 1947-50; music dir., Lakeside Church, Dallas, Tex., 1950-51; carpenter, SWBTS, Ft. Worth, Tex., 1952-54 (part-time); interim music dir. & asst. pastor, Trinity Church, Chickasha, Okla., 1952; week-end chaplain, State Children's Home, Corsicana, Tex., 1952; pastor, Barry, Tex., 1953-54 (half-time), Wilton, Ala., 1955-57, Brierfield, Ala., 1956-57, & First Church, Alabaster, Ala., 1957-62. Appointed (special) for Colombia, July, 1962. m. Evelyn Marie Allen, July 11, 1952. Permanent address: 2552 Dornington, Dallas 28, Tex.

COLOMBIA

CORIEY, EVELYN MARIE ALLEN (MRS. MARION LEE)

b. Henderson, Tex., Sept. 4, 1929, ed. SWBTS, A.R.E., 1955. Office clerk, Dallas, Tex., 1947-49 & 1951-52; sec., Dallas, spring & summer 1952; saleswoman, Alabaster, Ala., 1961-62. Appointed (special) for Colombia, July, 1962. m. Marion Lee Coriey, July 11, 1952. Children: William Bruce Cooper, Jan. 4, 1950; Carol Denise, Oct. 28, 1953; Lee Allen, July 25, 1956.

COLOMBIA



KRAUSE, LEWIS MARVIN

b. Mountain View, Okla., Oct. 11, 1926, ed. Okla. Bap. Univ., B.A., 1950; NOBTS, B.D., 1954. U.S. Navy, 1945-46; pastor, Banner Church & Sea Chapel, Lindsay, Okla., 1948-49 (half-time each), Denver Church, Norman, Okla., 1949-50, & Temple Church, Shawnee, Okla., 1950-51; sales clerk, Ft. Worth, Tex., 1951-52; pastor, First Church, White Castle, La., 1952-54, Immanuel Church, Jefferson City, Mo., 1954-58, & First Church, Fulton, Mo., 1958-62. Appointed (special) for Germany, July, 1962. m. Mae Adeline Pitney, Aug. 11, 1949. Permanent address: 1006 Wood St., Fulton, Mo.

GERMANY

KRAUSE, MAE ADELINE PITNEY (MRS. LEWIS MARVIN)

b. Higbee, Mo., Aug. 11, 1927, ed. Southwest Bap. College, A.A., 1947; Okla. Bap. Univ., B.A., 1949; NOBTS, M.R.E., 1953. Summer missionary, Home Mission Board, Okla., 1947, library asst., Okla. Bap. Univ., Shawnee, summer 1948; elementary school teacher, Shawnee, 1949-51; office clerk, New Orleans, La., 1951-52; kindergarten teacher, Home Mission Board, New Orleans, fall 1953. Appointed (special) for Germany, July, 1962. m. Lewis Marvin Krause, Aug. 11, 1949. Children: Vickie Lou, July 24, 1954; Steven Lynn, Oct. 21, 1955; Philip Nathan, Feb. 7, 1958; Timothy Dean, Apr. 7, 1961.

GERMANY



LAW, JEAN HUGH

b. Roosevelt, Okla., Aug. 6, 1933, ed. Cameron State Agricultural College, A.S., 1953; Wayland Bap. College, B.A., 1955, & further study, 1958-62; NOBTS, B.D., 1958; Tex. Tech. College, 1959-61 (correspondence). Dairy worker, Cameron State Agricultural College, Lawton, Okla., 1951-53, & Plainview, Tex., 1953-54; cafeteria worker, Wayland Bap. College, Plainview, 1954-55, & NOBTS, New Orleans, La., 1955-56; summer missionary, Home Mission Board, Calif., 1955; dept. store service man, New Orleans, 1956-58; pastor, Lakeview Church, Floydada, Tex., 1958-59; asst. pastor, First Church, Floydada, summer 1959; public school teacher, Floydada, 1958-62. Appointed for East Africa, July, 1962. m. Ola Maxine Guin, Aug. 11, 1957. Permanent address: Rt. 3, Roosevelt, Okla.

EAST AFRICA

LAW, OLA MAXINE GUIN (MRS. JEAN HUGH)

b. Plainview, Tex., July 16, 1933, ed. Wayland Bap. College, B.A., 1955; NOBTS, M.R.E., 1958. Library asst., Wayland Bap. College, Plainview, Tex., 1953-55, & NOBTS, New Orleans, La., 1956-58; summer missionary, Home Mission Board, N.M., 1954 & '55; elementary school teacher, El Paso, Tex., 1955-56, & Floydada, Tex., 1958-59. Appointed for East Africa, July, 1962. m. Jean Hugh Law, Aug. 11, 1957. Child: Timothy Gene, Dec. 1, 1959.

EAST AFRICA



THE COMMISSION

NEW APP

Appointed July, 1962

COINTEERS

File in your *Missionary Album*



NOLAND, BETTY ANN BRANCH
(MRS. PAUL WAYNE)

b. Rayville, La., Jan. 14, 1934, ed. La. College, B.A., 1956. Elementary school teacher, Jena, La., fall 1956; welfare social worker, Jena & New Orleans, La., 1957-60; elementary & substitute teacher, Clayton, La., 1960-62; Appointed for South Brazil, July, 1962. m. Paul Wayne Noland, Nov. 26, 1953. Child: Philip Ward, Sept. 25, 1961 (adopted Nov. 10, 1961).

SOUTH BRAZIL



PARTAIN, ETHEL RUTH LLOYD
(MRS. JACKIE GENE)

b. San Antonio, Tex., Dec. 29, 1931, ed. Tex. College of Arts & Industries, 1949-50; Baylor Univ., 1950-51; N. Tex. State College (now Univ.), B.A., 1953; SEBTS, 1956-59. Library asst., Tex. College of Arts & Industries, Kingsville, summers 1949 & '50; sec., First Church, Austin, Tex., summers 1951-53 & '55, & Gaston Ave. Church, Dallas, Tex., summer 1954; elementary school librarian, Dallas, 1953-54, & Austin, 1954-55; circulation librarian, SEBTS, Wake Forest, N.C., 1955-57, & library asst., 1958-59 (part-time). Appointed for East Africa, July, 1962. m. Jackie Gene Partain, Aug. 6, 1955. Children: William Daniel, Jan. 23, 1960; Eugene Charles, Jan. 24, 1962.

EAST AFRICA



RYTHER, FRANCES JEAN KELLEY
(MRS. CARL FELIX)

b. Yoakum, Tex., Jan. 11, 1928, ed. Univ. of Houston, B.S., 1951; MWBTS, 1959-60. Office clerk, Houston, Tex., summer 1945; clerk & receptionist, Univ. of Houston, 1945-51 (part-time until 1949), & professor's sec., 1951; jr. high school teacher, Bay City, Tex., fall 1951; professor's sec., MWBTS, Kansas City, Mo., 1958-59. Appointed for East Pakistan, July, 1962. m. Carl Felix Ryther, Nov. 30, 1951. Children: Carla Jean, Dec. 13, 1952; Joel Kelley, July 11, 1954; Gary Edward, Oct. 8, 1956; Timothy Dean, Sept. 12, 1961.

EAST PAKISTAN

NOLAND, PAUL WAYNE

b. Baton Rouge, La., Aug. 20, 1933, ed. La. College, B.A., 1956; NOBTS, B.D., 1960. Dining hall worker, La. College, Pineville, 1952-53; pastor, Holm Church, Grayson, La., 1953, Bethel Church, Colfax, La., 1954-55, Selma Church, Georgetown, La., 1955-56, Oak Grove Church, Rhinehart, La., 1956-59, & Clayton, La., 1960-62; teacher, Union Bap. Theol. Seminary, New Orleans, La., 1959-60. Appointed for South Brazil, July, 1962. m. Betty Ann Branch, Nov. 26, 1953. Permanent address: c/o J. R. Branch, Rt. 1, Box 308, Rayville, La.

SOUTH BRAZIL



PARTAIN, JACKIE GENE

b. Erath Co., Tex., May 17, 1933, ed. Baylor Univ., B.A., 1954; Univ. of Tex., 1954-55; SEBTS, B.D., 1959. Cafeteria worker, Baylor Univ., Waco, Tex., 1951-52 & 1953-54; VBS worker, Sunday School Dept., Bap. Gen. Convention of Tex., Dallas, summer 1952, & Austin (Tex.) Bap. Association, summer 1953; dean of men's asst., Baylor Univ., 1952-53, & student asst., Religion Dept., 1953-54; asst. sergeant-at-arms, Tex. Senate, Austin, 1955; laborer, Highland Lakes Bap. Encampment, Austin, summer 1955; pastor, Weir, Tex., 1955 (half-time), Brookside Chapel, Goldsboro, N.C., 1956-58, & Shiloh Church, Carson, Va., 1959-62; student asst., Missions Dept., SEBTS, Wake Forest, N.C., 1958-59. Appointed for East Africa, July, 1962. m. Ethel Ruth Lloyd, Aug. 6, 1955. Permanent address: 1801 Keneipp Rd., Carrollton, Tex.

EAST AFRICA



RYTHER, CARL FELIX

b. Belle Fourche, S.D., ed. S.D. State College of Agriculture & Mechanic Arts, B.S., 1950; MWBTS, B.D., 1961. Salesman, Newell, S.D., 1950-51; U.S. Air Force, 1951-53; county extension agent, Gettysburg, S.D., 1953-55; livestock association rep., St. Paul, Minn., 1955-58; rancher, Aberdeen, S.D., 1955-58; institutional mission pastor, First Church, N. Kansas City, Mo., 1958-59; salesman, Kansas City, 1959-60; pastor, Mt. Pleasant Church Number One, Brimson, Mo., 1959-60 (half-time), & Brunswick, Mo., 1960-62. Appointed for East Pakistan, July, 1962. m. Frances Jean Kelley, Nov. 30, 1951. Permanent address: c/o Felix Ryther, St. Onge, S.D.

EAST PAKISTAN



Missionary Family Album

APPOINTEES (August)

CARNEY, J. W., Miss., & Mary Virginia Holt Carney, Ark., *East Pakistan*.
COFFMAN, Billy Wayne, Tex., & Beulah Ann Fuller Coffman, Tenn., *Dominican Republic*.
DUKE, Rita Joyce, Ala., *Taiwan*.
KORTKAMP, Paula Suzanne, Ill., *Mexico*.
SNYDER, Freddie Joe, Tex., & Hazel Katherine Smirl Snyder, Tex., *Lebanon*.
TEMPLETON, James Logan, Jr., Tex., & Mildred Lounette Glover Templeton, Tex., *Hong Kong*.
TOTAR, Jack Eldon, Jr., Tex., *Nigeria*.
WALKER, James Charles, Ala., & Charlotte Tean Fulton Walker, Ala., *Central Africa*.
WATSON, James Maurice, Okla., & Norma Ruth Vineyard Watson, Ark., *Spain*.
WOOD, Norman Wayne, Okla., & Nina Jean Powell Wood, Okla., *Central Africa*.

ADDRESS CHANGES

Arrivals from the Field

ATHRIGHT, Rev. & Mrs. LeRoy (*Nyasaland*), c/o George R. Wilson, 316 W. McDowell Rd., Phoenix, Ariz.
BALYAT, Mr. & Mrs. Kent W. (*Argentina*), 3021 NW. 43rd, Oklahoma City, Okla. (from language school).
BITTINGTON, Rev. & Mrs. R. Paul (*Equatorial Brazil*), c/o First Bap. Church, Ervay & San Jacinto, Dallas 1, Tex.
BROWN, Dr. & Mrs. Lorne E. (*Tanganyika*), 112 Deborah St., Jefferson City, Tenn.
BURNETT, Mr. & Mrs. Ralph W. (*Argentina*), 1947 W. Park, Oklahoma City 6, Okla. (from language school).
CHAMBLESS, Mr. & Mrs. V. Walton, Jr. (*Mexico*), 2298 Blvd. Granada, SW., Atlanta, Ga. (from language school).
CLARK, Rev. & Mrs. Eric H. (*Kenya*), 503 Park Dr., Lebanon, Ky.
CRANE, Rev. James D. (field rep., *North Field, Latin America*) & Mrs. Crane, 821 E. Polk, Harlingen, Tex.
ELDRIDGE, Eva Mae (*Nigeria*), Grand Junction, Tenn.
FRANKS, Rev. & Mrs. Robert S. (*Mexico*), 3101 NW. 30th, Oklahoma City 12, Okla. (from language school).
FREDINBURG, Mary Evelyn (*Nigeria*), 424 S. Rosalind, Orlando, Fla.
GARNER, Rev. & Mrs. Alex F. (*Argentina*), 705 N. 36th St., Ft. Smith, Ark.
HARDY, Cora Ney (*Nigeria*), Shepherdsville, Ky.
HARTFIELD, Mr. & Mrs. Jimmy J. (*Mexico*), 4070-7 Lipsey St., New Or-

leans 26, La. (from language school).
HARVILL, Rev. & Mrs. J. T. (*Mexico*), 4106 C St., Little Rock, Ark. (from language school).
HOBART, Mary Louise (*Tanganyika*), Box 5573, Greenville, Miss.
JACKSON, Dr. & Mrs. William H. (Dub), Jr. (*Japan*), 45 Harvard Pl., Abilene, Tex.
JOHNSON, Rev. & Mrs. R. Elton (*North Brazil*), c/o Prof. R. Blaine Harris, Frederick College, Portsmouth, Va.
LEWIS, Rev. & Mrs. William E., Jr. (*Tanganyika*), 2600 SW. 22 Tr., Miami, Fla.
MCALMAN, Rev. & Mrs. C. Glynn (*Equatorial Brazil*), Bradley, Ark.
MCKINLEY, Rev. & Mrs. James F., Jr. (*East Pakistan*), 106 Crescent Crt., Louisville, Ky.
MOON, Hazel F. (*Nigeria*), Appomattox, Va.
MUSE, Rev. & Mrs. James C., Jr. (*Ecuador*), 1226 Santa Barbara, Wichita Falls, Tex. (from language school).
POPP, Violet (*Jordan*), Rt. 2, Box 391, Williams Rd., Cumberland, Md.
ROBINSON, Rev. & Mrs. Gordon E. (*Nigeria*), 1936 Awbrey Rd., Bend, Ore.
SMITH, Cathryn L. (*North Brazil*), 2318 E. 43rd St., Savannah, Ga.
SMITH, Dr. & Mrs. Murray C. (*Uruguay*), Box 141, Tioga, La. (from language school).
THOMPSON, Rev. & Mrs. Davis H. (*Argentina*), 3209 12th Ave., Sheffield, Ala.
TIPTON, Rev. & Mrs. S. Thomas (*Tanganyika*), c/o Rev. L. H. Tipton, Rt. 5, Lexington, Ky.
WALSH, Rev. & Mrs. Billy J. (*Mexico*), 1800 W. Seminary Dr., Apt. B, Ft. Worth 15, Tex. (from language school).
WARD, Josephine (*Taiwan*), c/o Mrs. E. O. Carroll, Comanche, Tex.
WHITEN, Rev. & Mrs. Charles W. (*Spain*), 602 W. College St., Clinton, Miss.
WOMACK, Ruth (*Nigeria*), Box 87, Rt. 4, McMinnville, Tenn.
WYATT, Dr. & Mrs. Roy B., Jr. (*Spain*), Box 6597, Richmond, Va.

Departures to the Field

ARCHISON, Mr. & Mrs. Bill C., Caixa Postal 552, Campinas, São Paulo, *Brazil* (language study).
CARPENTER, Dr. & Mrs. Jimmie H., Djl. Hegarmanah 41, Bandung, *Indonesia*.
CHEYNE, Rev. & Mrs. John R., 152 Fourth Ave., Waterfalls, Salisbury, *Southern Rhodesia*.

CORLEY, Rev. & Mrs. Marion L. (*Colombia*), Apartado 4035, San José, *Costa Rica* (language study).
COWHERD, Rev. & Mrs. Charles P. (*Hong Kong*), 88 Hsin Rd., So., Sec. 3, Taipei, *Taiwan* (language study).
FAW, Rev. & Mrs. Wiley B. Bap. Language School, Box 194, Zaria, *Nigeria*.
FORT, Drs. M. Giles, Jr., & Wana Ann, Bap. Hospital, Private Mail Bag 35, Gatooma, *Southern Rhodesia*.
FRANKS, Martha L., Box 427, Taipei, *Taiwan*.
GILMORE, Rev. & Mrs. Billy O., Caixa Postal 758, Campinas, São Paulo, *Brazil* (language study).
GOLDIE, Dr. & Mrs. Robert F., Bap. Health Service, Ogbomoso, *Nigeria*.
GRANT, Rev. & Mrs. Worth C., Jordan Press, 2/11 Kamiyama-cho, Shibuya-ku, Tokyo, *Japan*.
HAYNIS, Rev. & Mrs. Henry P. III (*Venezuela*), Apartado 4035, San José, *Costa Rica* (language study).
KENDRICK, Bertie Lee, Box 391, Wailuku, Maui, *Hawaii*.
KRAUSE, Rev. & Mrs. Lewis M., c/o Rev. James G. Stertz, Nuhestasse 36, Russelsheim/Main, *Germany*.
LANE, Dorothea K., 350 2-chome, Nishi-Okubo, Shinjuku-ku, Tokyo, *Japan*.
LINGERFELT, Rev. & Mrs. James E., Caixa Postal 16, Feira de Santana, Bahia, *Brazil*.
LUPLER, Rev. & Mrs. J. Daniel, Caixa Postal 969, Fortaleza, Ceará, *Brazil*.
MARSHALL, Bertha Jane, 20/21 Kami Ikeda-cho, Kitashirakawa, Sakyo-ku, Kyoto, *Japan*.
MARTIN, Rev. & Mrs. Garvin C., 1154 M. H. del Pilar, Manila, *Philippines*.
MOORE, Rev. & Mrs. W. Trueman, Box 99, Ramna, Dacca, *East Pakistan*.
MOORHEAD, Dr. & Mrs. W. James, 1154 M. H. del Pilar, Manila, *Philippines*.
NOLAND, Rev. & Mrs. Paul W., Caixa Postal 758, Campinas, São Paulo, *Brazil* (language study).
NORMAN, Rev. & Mrs. John Thomas (*Colombia*), Apartado 4035, San José, *Costa Rica* (language study).
PATTERSON, Dr. & Mrs. John W., Apartado Aereo 1320, Cali, *Colombia*.
RAY, Rev. & Mrs. Emit O., 2b Saddle Rd., Apt. 11, Maraval, Port of Spain, *Trinidad*.
REIDER, Dr. & Mrs. James L., 1154 M. H. del Pilar, Manila, *Philippines*.
SCHUCHLER, Rev. & Mrs. Lowell C., Caixa Postal 679, Campinas São Paulo, *Brazil* (language study).
SPANN, Mr. & Mrs. J. Frederick, Caixa Postal 679, Campinas, São Paulo, *Brazil* (language study).
SMITH, Rev. & Mrs. Wade H., Caixa Postal 679, Campinas, São Paulo, *Brazil* (language study).
STILES, Donna L., Box W-41, P. O. Waterfalls, Salisbury, *Southern Rhodesia* (language study).
STUART, Rev. & Mrs. Malcolm W., First



MANUEL AREVALO

Having completed a year of study at the Institute of Spanish in San José, Costa Rica, eight missionary couples were given a send-off by friends as they left on a special flight to New Orleans in August. With their children the passengers—now Spanish-speaking—numbered thirty-eight. After a brief period in the United States, they will go to their fields. The missionaries and countries to which appointed are: Kent W. and Lloydene Balyeat, Argentina; Ralph W. and Patricia Burnett, Argentina; Robert S. and Sallie Franks, Mexico; Jimmy J. and Susie Hartfield, Mexico; J. T. and Catherine Harvill, Mexico; James C. and Patsy Muse, Ecuador; Murray C. and Dixie Smith, Uruguay; and Billy J. and Geraldine Walsh, Mexico. A ninth couple—V. Walton and Lorena Chambliss, appointed for Mexico—left the next day with their children for Miami.

So. Bap. Church of Pearl Harbor, Box 6313, Honolulu 18, *Hawaii*.
TIDENBERG, Rev. & Mrs. James G., Bap. Mission, Box 2422, Dar es Salaam, *Tanganyika*.
TROUT, Rev. & Mrs. Edward B., Caixa Postal 324, Aracajú, Sergipe, *Brazil*.
WALKER, Dr. & Mrs. Elbert H., Box 7, Baguio, *Philippines*.
WILSON, Dr. & Mrs. George R., Jr., 169 Boundary St., Kowloon, *Hong Kong*.
WARE, Rev. James H., emeritus (*China-Hawaii*), 169 Boundary St., Kowloon, *Hong Kong*.

On the Field

BENNETT, Rev. & Mrs. Troy C., Bap. Mission, Comilla, *East Pakistan*.
DOITSON, Lolote, Newton Mem. School, Oshogbo, *Nigeria*.
EDWARDS, Dr. & Mrs. T. Keith, Bap. Hospital, Ogbomoshu, *Nigeria*.
HALTOM, Rev. & Mrs. William E., Box 5316, Nassau, N.P., *Bahamas*.
KIRK, Rev. & Mrs. James P., Caixa Postal 2655, Rio de Janeiro, GB, *Brazil*.

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LINDSEY, Dr. & Mrs. Robert L., 48 Rav Harlap St., Jerusalem, *Israel*.
LOZUK, Rev. & Mrs. George S., Ave. 3 E. No. 66-109, Colonia Mazzei, Maracaibo, *Venezuela* (for first-class mail); Apartado 1128 (all other mail).
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MARSHALL, Rev. & Mrs. J. Ralph, Jr., 16 Lamket, Sriracha, Chonburi, *Thailand*.
MARTIN, Rev. & Mrs. Oscar D., Jr., Caixa Postal 121, Campina Grande, Paraíba, *Brazil*.
MAYHALL, Rev. & Mrs. David M., Bap. Theol. Seminary, Ogbomoshu, *Nigeria*.
MEFFORD, Sr. & Mrs. Joseph W., Jr., Plaza Tetuan 5, 2°, Valencia, *Spain*.
MUSGRAVE, Rev. & Mrs. James E., Jr., Caixa Postal 320, Rio de Janeiro, GB, *Brazil*.
PENNELL, Rev. & Mrs. Wayne A., Djl. Hegarmanah 41, Bandung, *Indonesia*.
PHILLIPS, Rev. & Mrs. Marshall E., Box 697, Kisumu, *Kenya*.
RANKIN, Dr. & Mrs. Samuel G., 28 Oxford Rd., Kowloon, *Hong Kong*.

SNELL, Oleta E., Casilla 160, Antofagasta, *Chile*.
WALKER, Rev. & Mrs. William L., 425 Onza, Hoshiguma, Fukuoka, *Japan*.
WARMATH, Rev. & Mrs. William C., 60 Nakaodai, Naka-ku, Yokohama, *Japan*.
WRIGHT, Dr. & Mrs. Robert M., Bap. Mission, APO 59, San Francisco, Calif. (first-class mail); Bap. Hospital, Box 76, Pusan, *Korea* (all other mail).

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BENDER, Rev. & Mrs. William D. (*Nigeria*), 217 Owsley Ave., Lexington, *Ky.*
BLAIR, Cora (Mrs. Martin S.), emeritus (*Argentina*), 649 South St., Springfield, *Mo.*
BROCK, Rev. & Mrs. Lonnie R. (Bill), Jr. (*North Brazil*), 1001 Beveridge Rd., Richmond, *Va.*
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CARROLL, Rev. & Mrs. G. Webster (*Tanganyika*), 3432 Baird Ave., Lakeland, *Fla.*
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torial Brazil), 96 W. Lafayette Cr., Memphis, Tenn.

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HOOVER, Rev. & Mrs. Frank A. III (Israel), 1047 Lindridge Dr., NW., Atlanta 5, Ga.

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JONES, Rev. & Mrs. Don C. (Korea), 3501 Creston Ave., Ft. Worth 15, Tex.

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MORRIS, Rev. & Mrs. Russell R. (Jordan), 775 Boyes Blvd., Sonoma, Calif.

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PEARCE, Rev. & Mrs. W. Boyd (Kenya), 4921 W. Rosedale, Ft. Worth, Tex.

POE, Rev. & Mrs. John A. (South Brazil), 505 Miller St., Winston-Salem, N.C.

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SINGLETON, Rev. & Mrs. Ira P., Jr. (Southern Rhodesia), Box 247, Ferguson, Ky.

SMITH, Dr. Hoke, Jr. (field rep., South Field, Latin America) & Mrs. Smith, Box 22817, Ft. Worth 15, Tex.

STEWART, Rev. & Mrs. Robert R. (Thailand), Rt. 3, Box 141, Anniston, Ala.

SULLIVAN, Rev. & Mrs. J. Hartmon (Nigeria), Rt. 3, Box 11 A-3, Bolivar, Tenn.

TAYLOR, Dr. & Mrs. Orville W. (Tom) (Nigeria), Box 4407, Duke Station, Durham, N.C.

U.S. Permanent Address

Please make these changes in your MISSIONARY ALBUM. For current mailing addresses consult DIRECTORY OF MISSIONARY PERSONNEL.

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SHERR, Rev. & Mrs. Robert C. (Japan), c/o Mrs. Byron Goss, 555 N. 33 St., E. St. Louis, Ill.

YOUNG, Chester R. (Hawaii), c/o Bayard Antle, Columbia, Ky.

BIRTHS

DYAL, Maria Lisa, daughter of Rev. & Mrs. William M. Dyal, Jr. (FMB staff, Richmond, Va.), Sept. 7.

HICKS, Lee Greene, son of Dr. & Mrs. W. Bryant Hicks (Philippines), Aug. 22.

HOLLIS, Joseph, son of Rev. & Mrs. James D. Hollis (Hong Kong), Aug. 5.

HOOPER, Martha Ruth, daughter of Rev. & Mrs. Frank A. Hooper III (Israel), June 9.

LEWIS, Anna Marie, daughter of Rev. & Mrs. Francis L. Lewis (Indonesia), Aug. 17.

MERRITT, Mary Ann, daughter of Rev. & Mrs. Dewey E. Merritt (Nigeria), Aug. 19.

RICHARDS, Joy Lynn, daughter of Rev. & Mrs. Donald J. Richards (North Brazil), July 20.

DEATHS

CRITTENDON, Dr. A. F., father of Anne (Mrs. Charles L., Jr.) Martin (Japan), Aug. 28, Colorado Springs, Colo.

MILLER, Leland, father of Rev. Charles L. Miller (Philippines), July 12, Ft. Myers, Fla.

SHORT, Mrs. D. H., mother of Jean (Mrs. Charles A., Jr.) Allen (Guatemala), Aug. 26, High Point, N.C.

SILLS, Mrs. John B., mother of Dixie (Mrs. Murray C.) Smith (Uruguay) & Nell (Mrs. Malcolm O.) Tolbert, former missionary to Brazil, Sept. 6, Winnsboro, La.

THOMAS, John N., Sr., father of Rev.

John N. Thomas (Colombia), Sept. 1, Liverpool, England.

WIGGS, J. H., father of Rev. Charles W. Wiggs (Korea), Aug. 24, Smithfield, N.C.

MARRIAGE

GOERNER, Mitzi, daughter of Dr. H. Cornell Goerner (FMB staff, Richmond, Va.) & Mrs. Goerner, to Burton Lowell Jones, Aug. 31, Birmingham, Ala.

RETIREMENTS

FENDERSON, Eunice M. (Israel), Oct. 1.

TALLEY, Frances (Japan), Sept. 1

Cunningham Receives D.D.

Rev. Milton E. Cunningham (Southern Rhodesia) received the honorary Doctor of Divinity degree from the University of Corpus Christi (Tex.) on August 24. He gave the summer commencement address.

Correction

The date of birth for Polly (Mrs. J. Glenn) Morris (Thailand) is Dec. 21, 1918, rather than Dec. 23 as listed in *Missionary Album*, 1959 revised edition.

World Missions Year, 1963

(Continued from page 15)

throughout 1963 will constantly sound the note of world need and our Lord's expectations. We hope that public and private prayer can be saturated with intercession for the world.

We will rejoice if throughout the year many opportunities are given in the regular church services for people to respond to God's call to lay their lives upon the altar for Christian service wherever he leads. It would be a blessed thing if in every revival meeting there could be some service into which Christ's call to a worldwide task could be laid upon all hearts.

World Missions Year depends upon each of us. Initiative must lie with each Baptist and with each church, association, state convention, institution, SBC agency, and the Southern Baptist Convention itself.

If we labor throughout 1963 with the Great Commission ringing in our hearts and a living Christ walking before us, we may discover when the year comes to a close that we are united with our Lord as never before and that we will be marching forward under the banner of our Saviour, realizing as never before that the field is the whole world.

THE COMMISSION

150 Accept Christ in La Plata

A recent six-day evangelistic campaign in La Plata resulted in 150 professions of faith in Christ. Attendance averaged six hundred each evening at services in a centrally located auditorium, and other meetings were held in a public square.

Santiago Canclini, a noted preacher and theological professor, was the evangelist. The campaign director was Daniel Tinao, pastor of La Plata's First Baptist Church. Leaders from other churches served as counselors.

Pastor Daniel Tinao presides at a service as Evangelist Santiago Canclini (center) waits to preach. Next to him are Frutos García, campaign treasurer, and Pastor Rubén Acuña of First Baptist Church in Berisso.



TOM C. HOLLINGSWORTH

677 Are Won During Summer

Recorded decisions for Christ totaled 677 during a seven-week summer mission program. Twenty-one revivals, fifty-one Vacation Bible schools, and seven Bible conferences reached more than eighteen thousand persons.

The program was initiated by the Bahamas Baptist Institute in Nassau and a team of eight students from Southwestern Baptist Theological Seminary in Fort Worth, Texas. It was directed by Missionary Weldon E. Viertel, president of the institute, and Baltron B. Bethel, evangelism instructor. The Baptist Ministers Council of Nassau promoted the effort.

Forty Bahamian workers teamed with the Southwestern students to lead the revivals and Bible schools. Visiting

speakers for the Bible conferences, in which twenty-nine churches participated, were missionaries, local pastors, and preachers from the United States.

3,500 Profess Their Faith

About 3,500 persons made professions of faith during the August simultaneous evangelistic campaign conducted by 123 Baptist churches in the state of São Paulo.

The one-week campaign opened with a rally in Campinas and closed with rallies in Santos and São Paulo. A seventy-piece band and a 650-voice choir provided music.

About 35,000 people attended the São Paulo rally. It was followed by a mile-long parade in which the steering committee, pastors, the band and choir,

and the crowd from the rally joined.

More than five hundred persons made decisions at noontime meetings each day during the week in São Paulo's central square. One meeting in Santos resulted in one hundred decisions.

Street meetings also were held nightly in Campinas the week earlier.

Newspapers reported the campaign and radio and television stations gave free time in an unprecedented way, said Missionary Gene H. Wise, publicity director for the South Brazil Mission.

Guest evangelist was Eual F. Lawson, associate in the division of evangelism for the Southern Baptist Home Mission Board. Missionary H. Earl Peacock was the campaign executive secretary.

Southern Baptists gave \$12,000 through the Foreign Mission Board for the effort, the first of such scope by Brazilian Baptists.

Ground Broken for Center

Ground was broken in August for a new Baptist Center in San José to house offices of the Costa Rican Baptist Mission, a branch Baptist Book Store, the Costa Rican Theological Institute, a university student center, and the projected University Baptist Church. The site is a block from the University of Costa Rica.

Missionaries L. Laverne Gregory and Sydney L. Goldfinch, Sr., directed the dedication and groundbreaking service. Josué Artavia, pastor of the Paso Ancho Baptist Church and the president of the Costa Rican Baptist Convention, turned the first spade.

Missionaries L. Laverne Gregory (left) and Sydney L. Goldfinch turn spades of dirt at groundbreaking.





BARBARA HINTZE

Simultaneous Effort Wins 173

Professions of faith numbered 173 during a recent simultaneous evangelistic campaign in the three Baptist churches and five missions of Guayaquil, including a former governor of Guayas Province. Seventy-one professions were made in the city's newest church, Calvary.

Salado Mission, which meets in a room where sixty-five can be seated comfortably, had average attendance of 110 and an overflow crowd in the street each night.

Guest preachers were Josué Artavia and Ruben Piedra, of Costa Rica, and Carlos García of Peru. Artavia is president of the Costa Rican Baptist Convention, and Piedra and García are recent graduates of International Baptist Theological Seminary in Cali, Colombia. From Guayaquil, the three went to Quito, capital of Ecuador, to hold revival services in the city's two Baptist churches and two missions.

Earlier in Guayaquil, a Sunday school clinic was attended by seventy pastors and Sunday school workers, representing every Baptist church and mission in the city. The church in Barrio Garay was host.

Photo: Josué Artavia (left), Angel Mosquera (center), and Walter Montalvo, a Christian of four months, discuss plans for visitation.

Theological Institute Enrols 16

Three new students have joined the thirteen who returned to Baptist Theological Institute in Guayaquil for the second half of its second year.

"Because of the shortage of missionary personnel to teach in the institute, it was impossible to begin a new course for the new students," said Mrs. William R. Hintze, missionary in Guayaquil. "But it was decided that they should be allowed to enter even though they would be at a disadvantage in

starting with students who had already had a year and a half of training."

The faculty plans to offer a first-year course as well as the scheduled third-year course when the 1963 session begins in March.

Thomsen to Head Federation

The European Baptist Federation Council at its recent biennial meeting in Oslo, Norway, elected Aage Baumgaard Thomsen, of Copenhagen, as Federation president. He succeeds Ronald Goulding, of London.

Attending the Council meeting were fifty representatives from fifteen European countries, including the Soviet Union, Poland, and Yugoslavia.

The group also discussed plans for the European Baptist Conference in Amsterdam, Netherlands, in August, 1964. More than five thousand people are expected, and Evangelist Billy Graham has been invited to speak.

The European Baptist Missionary Society has twenty-four missionaries connected with its program in Cameroun, West Africa, reported President Henri Vincent, of Paris, France. Herbert Mascher, of Frankfurt, Germany, will become the Society's first full-time secretary on October 1.

Students from 4 Tribes Enrol

In its new semester beginning this month, Ghana Baptist Seminary in Abuakwa, near Kumasi, has enrolled students from four tribal groups—Fante, Ga, Yoruba, and Mamprusi. Their classes in the four-year course, leading to a certificate in theology, are taught in English.

The seminary began as a two-year pastors' school in January, 1956. It first rented quarters in Kumasi, then shared the grounds of a Baptist secondary school before moving to its own campus in May, 1961. Its faculty and staff includes Africans and Southern Baptist missionaries.

Conference Aids 2 for Study

Two Ghanaian pastors have arrived for a year of study at Southeastern Baptist Theological Seminary in Wake Forest, North Carolina—the first students to be sent as the full responsi-

bility of the Ghana Baptist Conference.

Transportation funds for S. O. Akinleye and A. K. Oteng were provided by the conference, and Southeastern is giving scholarships for tuition, room, and basic living expenses. The Conference did not ask the Ghana Baptist Mission or the Foreign Mission Board to finance the students.

Missionary Harris W. Mobley, a Southeastern graduate, co-ordinated the project for seminary training of the pastors.

Homecoming Breaks Record

Four persons joined the church and Sunday school attendance reached a record 142 on homecoming day September 2 at Calvary Baptist Church. The island's English-language church was a year old.

Chaplain Asa Hunt, a Southern Baptist stationed at Andersen Air Force Base, preached at the morning service, and T/Sgt. Harvey Pensol preached in the evening. Missionary Harry A. Goble is pastor.

August was the peak month in additions for Calvary Church, with nineteen joining by letter and one by baptism. Also during August, the church moved to temporary buildings on an acre and a half it recently bought.

Future plans include the establishing of a mission on the south end of the island and the sponsoring of two revivals—one the first week in November, with Chaplain Hunt as preacher, and the other in the spring when an evangelistic team from Texas will visit Guam.

Missionaries Reap Responses

"These are the most responsive days I have known in seven years in Guatemala," said Missionary A. Clark Scanlon. "God has given me eighty-five professions of faith through personal work and preaching this year."

This experience is being shared by missionaries throughout the country. Twenty-three persons accepted Christ during a four-day revival in Guatemala City, twenty-one during an eight day campaign in Puerto Barrios, and twenty-five in Mazatenango. In Escuintla, fourteen made professions



Missionary Chester S. Cadwallader baptizes converts in Lake Atitlán.

of faith, five rededicated their lives, and another five asked for baptism.

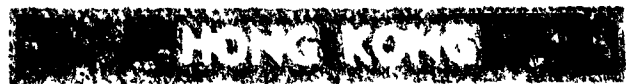
A Baptist student team from Texas also witnessed scores of conversions this summer.

150 Attend 1st Youth Congress

About 150 young people attended the opening session of the first National Baptist Youth Congress, held recently at Guatemalan Baptist Theological Institute in Guatemala City. Daniel Sanchez, a summer missionary for the Texas Baptist Student Union, interpreted the congress theme "Guatemala, Christ, and You."

Woodrow Anderson, also a Texas summer missionary, was accompanist and music director during the two-day meeting. Sanchez and Anderson, aided by Southern Baptist missionaries, led conferences and seminars on problems of Christian youth.

Missionary Hubert N. (Ted) Lindwall, Training Union director for the Guatemalan Baptist Convention, was general director of the congress.



FMB Sends Typhoon Relief

The Foreign Mission Board in its September meeting voted to send \$10,000 in relief funds to help meet emergency typhoon relief needs.

A recent typhoon, with winds up to two hundred miles an hour, swept over the crowded colony, leaving dozens dead and thousands homeless.

"Reports indicate it as the second most destructive typhoon in the 120 years of Hong Kong's history," said Orient Secretary Winston Crawley.



1st Baptist Deacons Ordained

The first deacons in the history of Baptist work in Israel were ordained

August 26 by fifty-year-old Nazareth Baptist Church. The three men—all from Nazareth—are George Lati, a teacher in the Nazareth Baptist School; Fuad Hadad, a former principal of the school who is now studying at a Jerusalem university; and Suhail Ramadan, a glazier.

Pastor Fuad Sakhnini presided at the service, and Missionary Robert L. Lindsey delivered the charge to the deacons. The ordination sermon was preached by B. Elmo Scoggins, on sabbatical leave from Southeastern Baptist Theological Seminary in Wake Forest, North Carolina. Scoggins was formerly a missionary to Israel.



12 Begin Services in English

Twelve persons began Baptist English-language worship services in Rome during August, reported the pastor, Missionary W. C. Ruchti, Jr.

They are meeting currently in the first-floor preaching hall at the headquarters of the Italian Baptist Union.

Among the first attending was Albert McClellan, program planning secretary for the Southern Baptist Convention's Executive Committee.



Leaders Aid Campaign Plans

Vernon Yearby, associate in the Home Mission Board's evangelism division, is visiting Japan at the invitation of Japanese Baptists to aid preparations for their nation-wide evangelistic campaign next spring.

He will spend three or four months studying their organization and methods and conducting conferences and clinics. Yearby said he probably will revise Southern Baptists' evangelism

plan book to fit the Japanese situation, Baptist Press reported.

Shuichi Matsumura, a Tokyo pastor and director of the "Baptist New Life Movement," recently made a two-week trip across the United States seeking to enlist Southern Baptist prayer concern. The effort is sponsored by the Japan Baptist Convention with cooperation by the Foreign Mission Board and major support by the Baptist General Convention of Texas.

In a visit to Brotherhood Commission offices in Memphis, BP reported, Matsumura pointed to the success of recent laymen's and young people's rallies in which James M. Sapp, director of the Commission's promotion division, participated. He said that among four hundred attending, forty-six dedicated themselves to preach the gospel and the others recommitted their lives to Christ.

Goals for the "New Life Movement" are to double the number of churches and attendance and to encourage each Christian to witness for Christ, Matsumura explained. Baptists plan seven new churches for Tokyo alone. Japan, with a population of ninety-four million, now has about 150 Baptist churches and missions with a membership of fourteen thousand.

Matsumura asked Southern Baptist churches to join Japanese churches as prayer partners in the effort.

15 Launch City-Wide Effort

The fifteen members of the Baptist church in Ichikawa—the only known Baptists in the city of more than 150,000—plan to rent a 1,500-capacity auditorium and enlist a 100-voice choir for a city-wide revival in the "Baptist New Life Movement" next April.

"No denomination has ever before led a great Christian revival in Ichikawa, but we believe that this will be it," said Pastor Nobuyoshi Togami. The handful of members in the less than a year-old church now meet in the front room of his home.

Four new converts were baptized within a month after the first revival planning session held by the members, who then numbered only eleven. One of the new Christians directs a city-wide choral group of about fifty voices and believes he can enlist the aid of other choir leaders in the city to recruit campaign singers.

Pastor Togami plans to present an evangelistic witness to non-Christians

who volunteer for the choir. "Singing the gospel hymns should make their hearts ripe unto harvest," he said.

The Ichikawa Baptists requested a team of four or five Southern Baptists to help in the effort.

Prayer Asked for Revivals

"We feel the need of prayer here as we have never before felt it," declared Missionary James O. Teel, Jr., of Argentina, where three of Billy Graham's South American campaigns will take place this month and next. The Argentine meetings are scheduled for Córdoba, September 30-October 7; Rosario, October 3-10; and Buenos Aires, October 21-28.

The Graham team's schedule also includes São Paulo, Brazil, September 25-30; Asunción, Paraguay, September 27-October 4; and Montevideo, Uruguay, October 7-14. Graham will preach daily during the São Paulo and Buenos Aires meetings but only in the closing services of the others, to be led by associate evangelists. The campaigns are co-operative efforts of many evangelical groups.

It is the team's second visit to South America this year. The first was to Venezuela, Colombia, Ecuador, Peru, and Chile in January and February.

"Through the Foreign Mission Board, Southern Baptists have already made generous financial contributions to the Billy Graham crusades," Teel said. "But we need the power that can be made available through intercessory prayer."

Graham Support Is Urged

Missionaries are encouraging Philippine Baptist churches and missions to participate in Billy Graham campaigns to be held in March, 1963. Graham expects to preach in meetings in Cebu and Manila, and associates will preach in Iloilo and Davao.

Churches too far from these cities to take part are being asked to consider holding their own evangelistic services during the month.

Members of the Graham team will arrive in October to begin training counselor volunteers.

Mission Giving Increased 70%

The Portuguese Baptist Convention gave 70 per cent more to foreign missions during the past year than during the previous twelve months.

This follows the Convention's action last fall which raised the mission portion of its total budget from 30 to 50 per cent. It supports the work of three missionary couples in Angola and Mozambique.

120 Attend Youth Meeting

Baptist youth of northern Portugal held their annual district convention at Porto in August, with 120 representatives from eight Baptist churches attending. The program included an evangelistic service each evening, open to the public.

Baptists Consider Convention

Representatives of all Southern Baptist churches met September 3 with missionaries to explore the possibility of developing an indigenous Baptist convention for the country. They appointed a committee of seven members to write a constitution, with the first meeting planned for October 12.

The group asked John R. Cheyne to serve as missionary advisor to the committee. He is now studying constitutions of other Baptist bodies.

Cheyne termed the action "the most important meeting with the African churches since the founding of the mission." Foreign Mission Board work was begun in Southern Rhodesia by Missionary Clyde Dotson in 1950.

In his September report to the Board, area secretary H. Cornell Coerner commented: "Thus, what took more than half a century to achieve in Nigeria may be accomplished within twelve or fourteen years in Southern Rhodesia, as a result of the accelerated tempo of life and the heightened national consciousness." Coerner reviewed the transition of national Baptists throughout Africa, Europe, and the Near East from dependence upon missionaries to independent churches, associations, and conventions.

He explained that the Southern Rhodesians' step toward autonomy came as

a result of the Baptist Mission of Central Africa "deliberately fading into the background."

WMU Emphasizes Growth

Two hundred and ten women attended a three-day Woman's Missionary Union convention for Central Africa in August at the Baptist camp near Gwelo, Southern Rhodesia. The program, with the theme "Growing in the Lord," emphasized eight aims for growth which form the basis of a new WMU manual.

200 Attend Latin Conference

About two hundred persons recently gathered in Barcelona for a four-day conference of Baptists from Latin countries of Europe—thirteen from France, thirty-five from Italy, thirty-five from Portugal, and at least one hundred from Spain. It was sponsored by the European Baptist Federation and Baptist World Alliance.

Participants met daily in six groups for noontime and afternoon discussions, and representatives reported to the entire conference. Talks also were given on Baptist work in each country.

João F. Soren, of Rio de Janeiro, Brazil, president of BWA—spoke to about five hundred persons crowded into Barcelona's First Baptist Church. It is reported to have been one of the largest Baptist assemblies ever held in Spain, said Missionary John Allen Moore, director of the European Baptist Press Service. Music was provided by choirs from churches in Barcelona, Sabadell, Larrasa, and Badalona.

A message by Erik Rudén, Federation secretary, closed the conference September 2.

38 Open 14th Seminary Year

The International Baptist Theological Seminary in Rüschlikon opened its fourteenth session September 3 with thirty-eight students enrolled and two others expected.

Represented in the student body are fifteen nations, including countries of Western Europe, Poland, Southern Rhodesia, South Africa, Japan, Canada, and the United States.



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

Portrait of a Jew

By Albert Memmi
Orion Press, \$4.95

The author writes out of his Tunisian-Jewish background, with a wide knowledge of fellow Jews and the world circumstances in which they live. It is an agonized story.

One must read almost to the end to find Memmi's appreciation for his Jewish heritage, an appreciation that persists despite the problems it poses. Non-Jews may be surprised to have to wait so long to find it buried under sociological and political complexities. At the same time, Memmi's attempt at honest delineation of these complexities brings the Christian reader up short.

Many will find Memmi's story too candid and detailed. However, serious readers will receive deep insights as good preparation for the 1963 Foreign Mission Graded Series on the Near East.

Young People of East and South Africa

By Charles R. Joy
Duell, Sloan & Pearce, \$3.95

Not just another geography lesson, this book lets the reader meet the young people of Africa, who describe their countries as they see them. The author takes a different East or South African country in each chapter, gives brief background information about it, then introduces two young people from it.

What they tell is of interest to American youth, for they talk about their schools, what they eat for breakfast, the sports they like, etc. Comments about their religions — Muslim, Catholic, and Protestant — are frank and helpful.

Several of the countries are among Southern Baptists' newer mission fields.

Brazil

By Elizabeth Bishop and the editors of *Life*
Time, Inc., \$2.95

A beautiful and informative picture book, this is one of the "Life World Library" series. Almost a hundred photographs, about a third in color, are large and clear.

The ten chapters of text are easy to read and present a panorama of Brazil — people, geography, history, capital cities, arts and skills, the social scene,

and political crises. Maps on the end pages show cities, towns, and villages, with approximate population figures. A map of products appears on an inside page.

This is an ideal book for mission study groups, not only because of its excellent text and pictures but because of an appendix of historical dates, a list of leading cultural figures and their works, suggestions for supplemental reading, and an extensive index.

The author is a New England poet who has lived in Brazil for the past ten years.

Let My People Go

By Albert Luthull
McGraw-Hill, \$5.50

This story of ex-Chief Luthull of South Africa is a testimony to early Christian training. The son of African Christian missionaries, he is opposed to violence, but his early Christian training is evidenced in his compulsion to speak out for right. This led to semi-imprisonment, which was lifted only ten days to allow him to go to Stockholm to receive the Nobel Peace Prize.

Mr. Luthull was educated in American mission schools and became a teacher, then a Zulu chieftain. After the Government deposed him from chieftain status, he was elected leader of his people's representative body, the African National Congress.

More than a man's autobiography, this book is really an autobiography of the African people. Mr. Luthull is dedicated to leading them to an understanding of the social conditions imposed upon them and has attempted to lead them to a nonviolent expression of the principles they feel are right. He has been a calm, steady voice in a land of distress, attempting to guide his countrymen wisely. His story is a witness to the influence of Christian missionaries in a distraught world.

Cuba's Miracle Lad and Other Missionary Stories

By Don W. Hillis
(told to Naomi A. Dallas)
Baker Book House, \$1.50

This collection of sixteen short human-interest stories—twelve based on true incidents in various parts of the world—

will appeal to children from ten to fourteen.

Although many of the stories take place in areas where Southern Baptists have no missionaries, the incidents seem typical of mission work anywhere. They give a picture of life in more primitive areas of the world and tell of adventures quite different from what American youth would experience.

The selection should increase a child's interest in people of other lands and enlarge his vision of missionary opportunities.

Missionary Stories and Illustrations

By Charlotte E. Arnold
Baker Book House, \$1.95

This little book is an excellent source of illustrations for sermons, mission studies, or devotionals. Grouped according to subject, the stories are short, pointed, and heartwarming.

The author has gathered representative illustrations from all over the world. Accounts of personal experiences—often in letter form—come from missionaries serving with eighteen agencies in various lands. Many illustrations are similar to those in THE COMMISSION'S "Epistles from Today's Apostles Around the World."

No Southern Baptist missionaries are included, but other Baptist groups are represented, and many stories come from countries where Southern Baptists have mission work.

REVIEWS IN BRIEF

Christians Awake! (Baker, \$1.50): William J. Schnell gives an earnest, urgent plea to Christian people to master the art of witnessing.

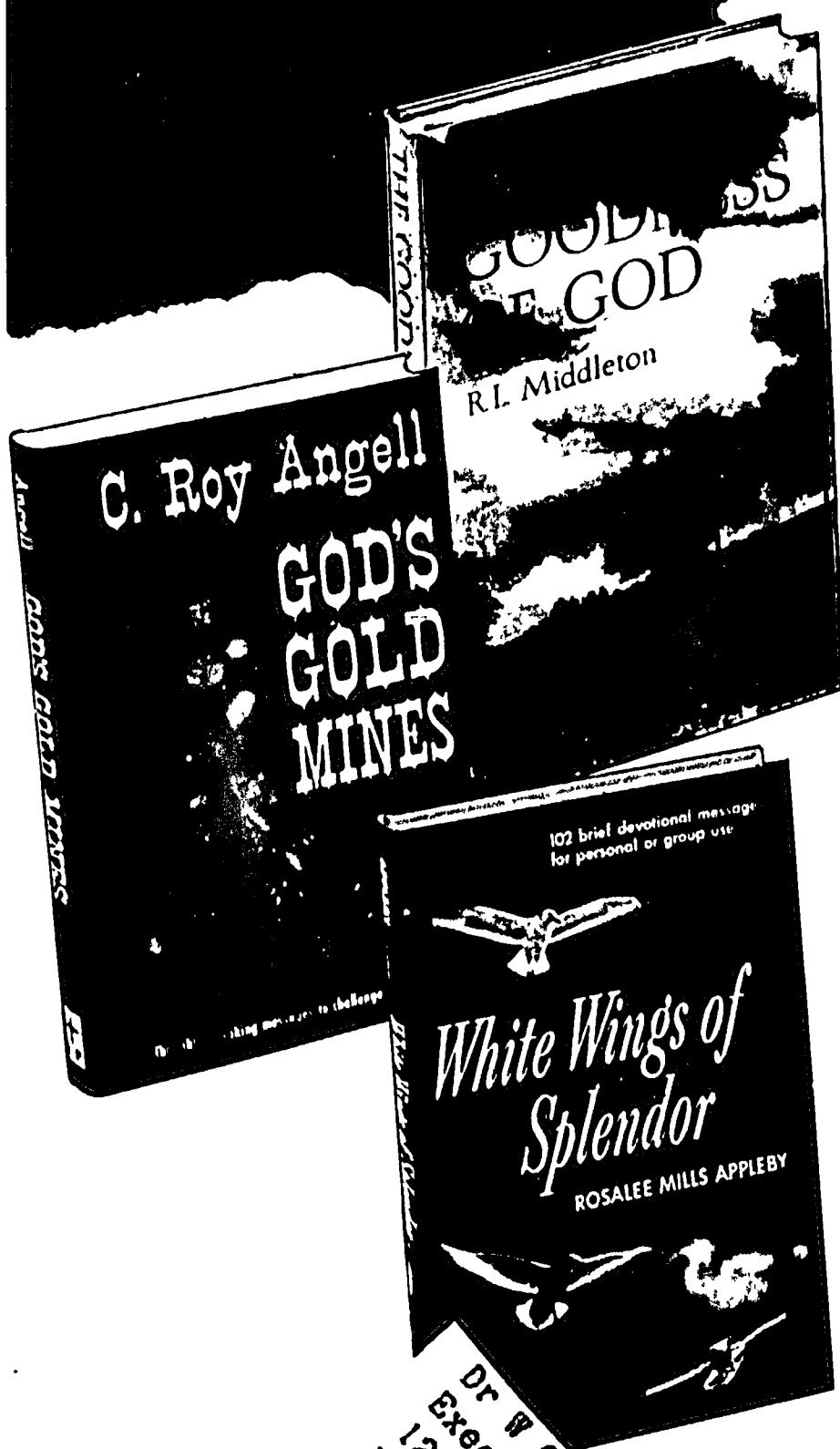
King of the Ends of the Earth, by Charles Andrews (Judson, \$1.25): messages on the teaching and healing ministry of Jesus, taken from the first six chapters of Luke's Gospel.

Overcoming Christian Divisions, by J. Robert Nelson (Association, 50 cents): a reprint of an earlier volume entitled *One Lord, One Church*, brought up to date by experiences of the New Delhi assembly.

Walking With God, by Coston J. Harrell (Abingdon, 95 cents): a reprint of sixty short devotionals, first published in 1925, each bearing a Scripture reference and at least one illustration for practical application.

Later Hebrew History and Prophets, by Ralph G. Turnbull (Baker, \$1.00): another in the "Bible Companion" series, helpful to teachers and students as a handbook untangling the later history of the Hebrew people.

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THE GOODNESS OF GOD by R. L. Middleton

These twenty-one stimulating devotions on a variety of subjects reveal God's faithfulness and goodness to us. *The Goodness of God* is liberally sprinkled with illustrations—poems, modern parables, Scripture verses—developing themes about everyday problems in the Christian's life and faith. Significant incidents from the lives of dedicated men and women from different walks of life set an example that challenges to nobler living. (26b) **\$2.50**

Also by Middleton

Youth's Talents for Christ	
A Broadman StarBOOK	\$1.00
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The Accents of Life	\$2.00
Don't Disappoint God	\$2.00
Thinking About God	\$2.00
Youth Conquering for Christ	\$2.00

GOD'S GOLD MINES by C. Roy Angell

In these fifteen poignant messages, Dr. Angell defines God's gold mines as our talents, responsibilities, sense of humor, personal evaluation, prayer, influence, etc., showing how they can be cultivated for Christian service. *God's Gold Mines* is a layman's spiritual guide and a treasure-trove of illustrations for ministers and speakers. (26b) **\$2.50**

Also by Angell

The Price Tags of Life	\$2.75
Baskets of Silver	\$2.00
Iron Shoes	\$2.00

WHITE WINGS OF SPLENDOR by Rosalee Mills Appleby

102 poignant one-page devotional readings from a missionary who invested almost thirty-six years of her life in Brazil. Many relate to life and actual experiences in Brazil . . . all have significance beyond their locale, offering truths and universal appeal for Christians everywhere. (26b) **\$1.95**

Also by Appleby

FLAMING FAGOTS by Rosalee Mills Appleby

With poetry, quotations, and beautiful language, the author shares her vital observations of life and living. A Broadman StarBOOK. (26) **\$1.50**

A WORD FITLY SPOKEN by Robert J. Hastings

Dr. Hastings shows how to find and use the right illustrations in the right way at the right time—with more than 140 examples. (26b) **\$2.50**

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