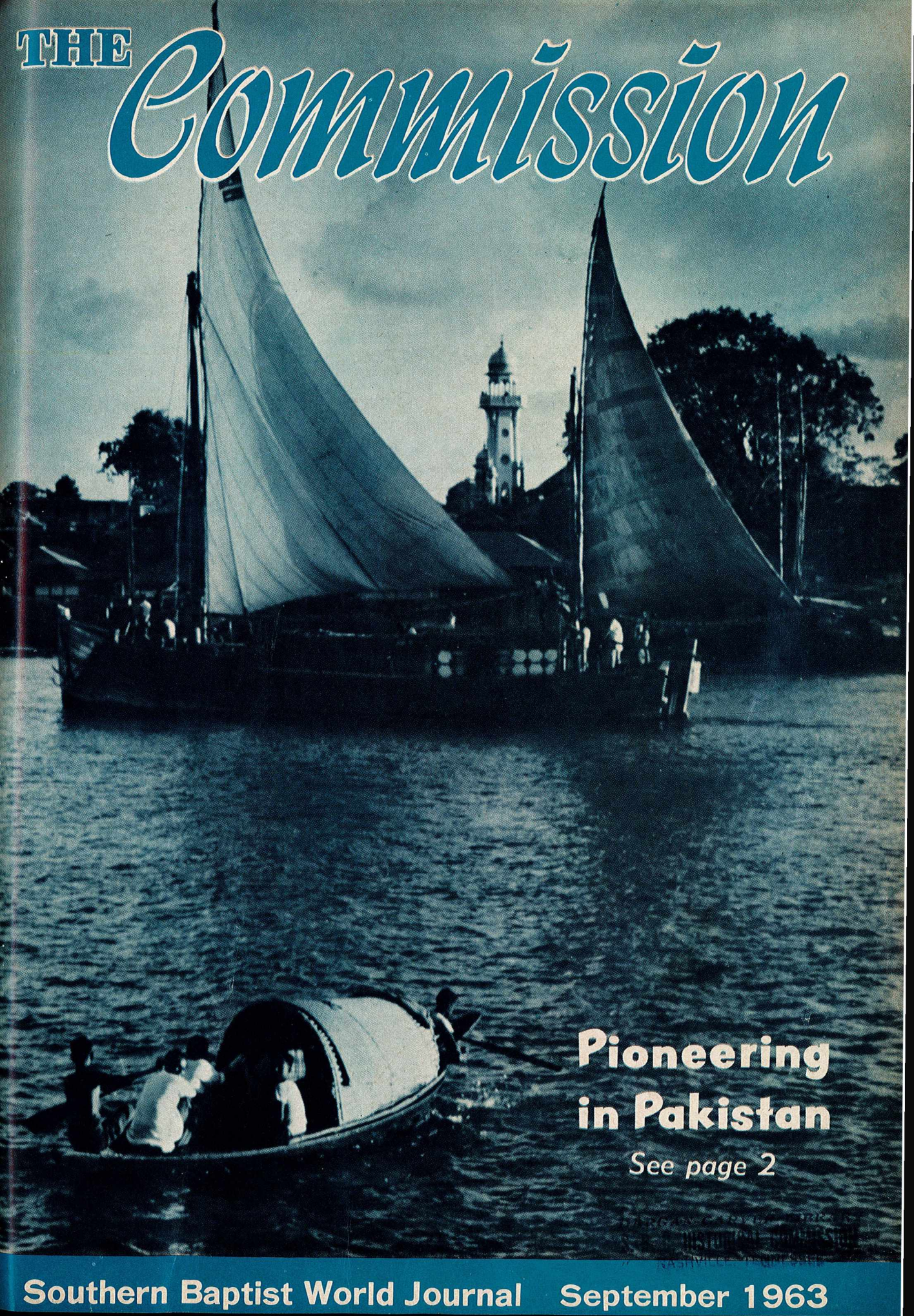


THE

# Commission



**Pioneering  
in Pakistan**

*See page 2*





# PRAYER: help and fellowship

**BY W. TRUEMAN MOORE** *Missionary field evangelist in Dacca, East Pakistan*

**THE QUESTION** is often asked, "What can I do to help on the mission field?"

This can be answered in several ways, because people at home can be greatly helpful to missionaries serving abroad. The most important answer can be given in the words of Paul: "Pray for us."

Nothing that anyone can do for us is more important than prayer. Prayer is the one gift every child of God can offer to help in the work. Not everyone can give money. Not everyone can give himself in service abroad. But everyone can pray.

When you pray for us, you give us what we can obtain from no one else. You give your time and interest in intercession.

When you pray for us, you do what we cannot do for ourselves. Yes, we pray for ourselves; but we cannot pray your prayers. Only you can bequeath that legacy to the cause for which Christ died.

We request that you pray, as Paul asked the church at Thessalonica to pray. We need God's protecting hand so

that physical violence does not cut short our lives of service. We need God's blessings so that the Word of God will have free course in us and be glorified as untold numbers come to faith in Christ. Working in the midst of non-Christians, we need the support which can come only through prayer.

We need a fellowship of prayer. We need to share a personal knowledge of our needs of the field and your needs at home. "We pray for you daily" should be a meaningful exchange between the "senders" and the "sent." You can, by this exercise of Christian privilege, enter into needs which God alone may know.

Needs may be such as to not be communicable, for personal or political reasons. But, in your prayers, you are supporting the homesick, the lonely, the physically ill, the discouraged, and the overworked servants of God and of your denomination. You enter into the conversions, the victories, the recoveries, and the other joys of those whose feet are beautiful because they carry the gospel of peace. Your prayers mean much in spiritual fellowship.

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# THE *Commission*

FLOYD H. NORTH, Editor

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# Pioneering in Pakistan

BY HAROLD T. CUMMINS

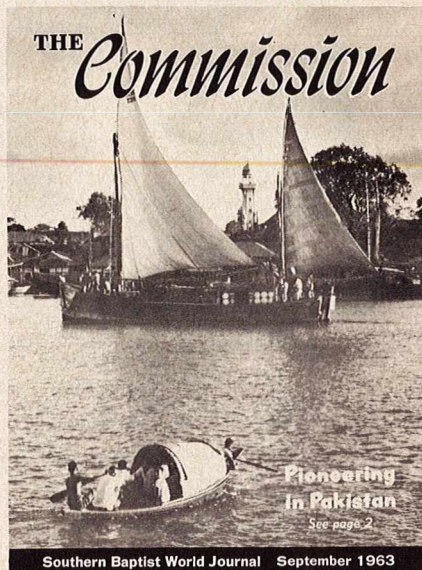
*Missionary field evangelist in Faridpur, East Pakistan  
(now on medical furlough in the United States)*

THE TWENTIETH century seems many years, perhaps centuries, away from most of East Pakistan. For example, among the three million people of Faridpur District fewer than a dozen cars can be found. Most of the people, who earn their living by farming or fishing, walk. The few rich can afford to use the stagecoaches.

In such a setting Southern Baptist missionaries direct much of their witness to farmers and their families. The residents of rural East Pakistan, though often very superstitious, listen well to the preaching of the gospel of Christ.

A summary of my notes from two days of a typical five-day preaching trip into the villages of Faridpur District reads:

"We left the church by oxcart and

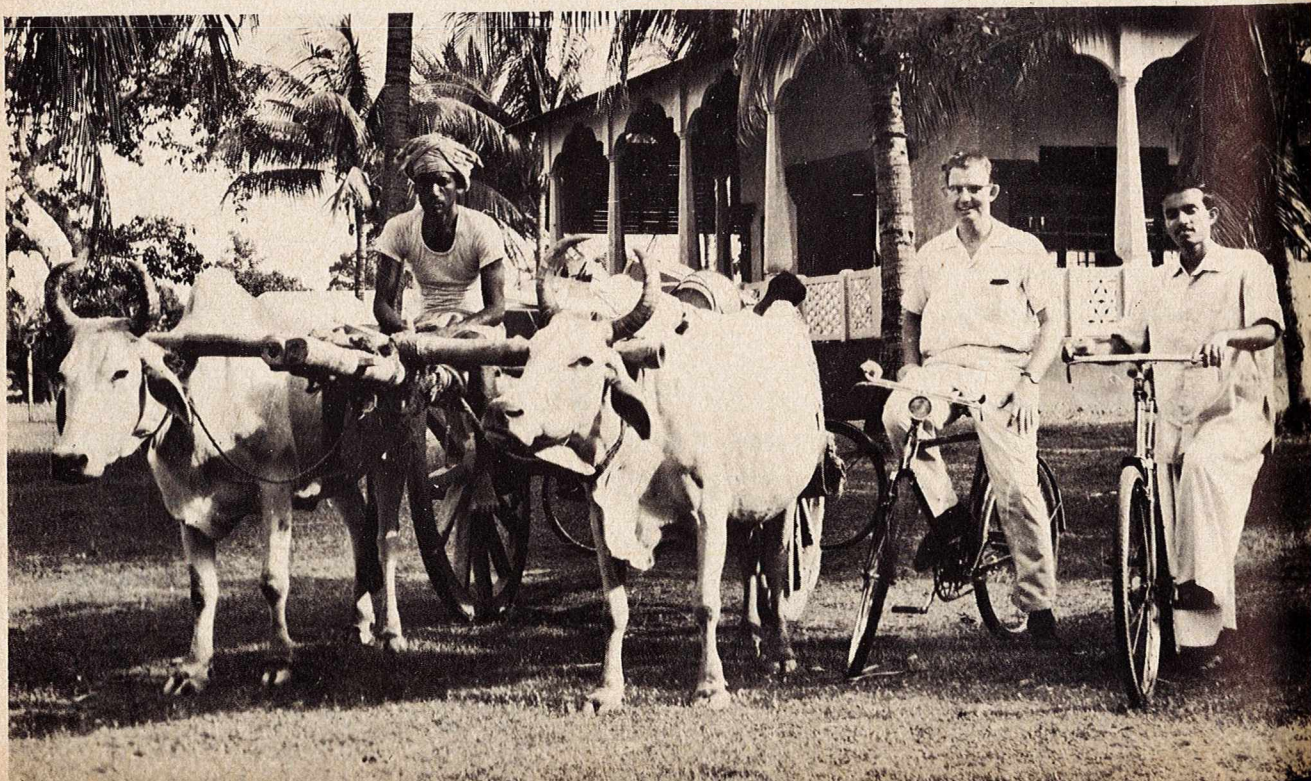


*THE COVER: One of the most-used methods of transportation in East Pakistan is by boat, with extensive waterways throughout the country. Here a passenger launch is paddled to a landing on the Ganges River.*

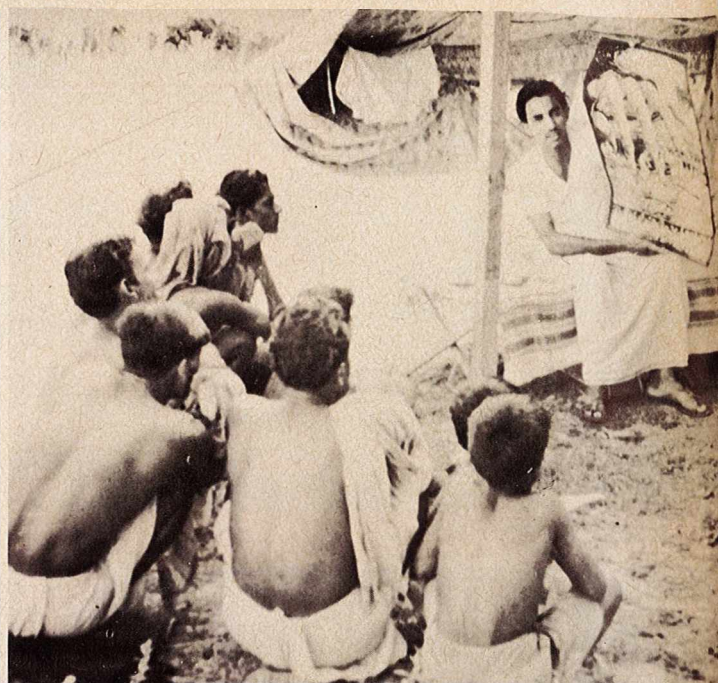
bicycle at 3:00 P.M. After crossing the river we arrived at the camp site and set up the tent with the aid of dozens of friendly Pakistanis. Finally the sun went down to bring relief on a very hot and humid tropical day. A crowd of about 200 gathered, so we preached with the assistance of two filmstrips on the life of Christ. The most interested of the group remained to talk with us in the tent until nearly midnight.

"We were awakened at 5:30 A.M. by a large number of people who had gathered to see clearly just what had descended upon them. After breakfast I went to the local schoolhouse and received permission to have the students see pictures of the life of Christ which we had on large wall charts. We got acquainted with the teachers and dis-

*Missionary Cummins and Elias Khan, evangelistic helper, leave by bicycle on a preaching and teaching journey into a rural area. The ox cart carries their tent, tracts, a motion picture projector, and other supplies.*







*At left, Elias Khan preaches an illustrated sermon in front of a crumbling Hindu place of worship.*

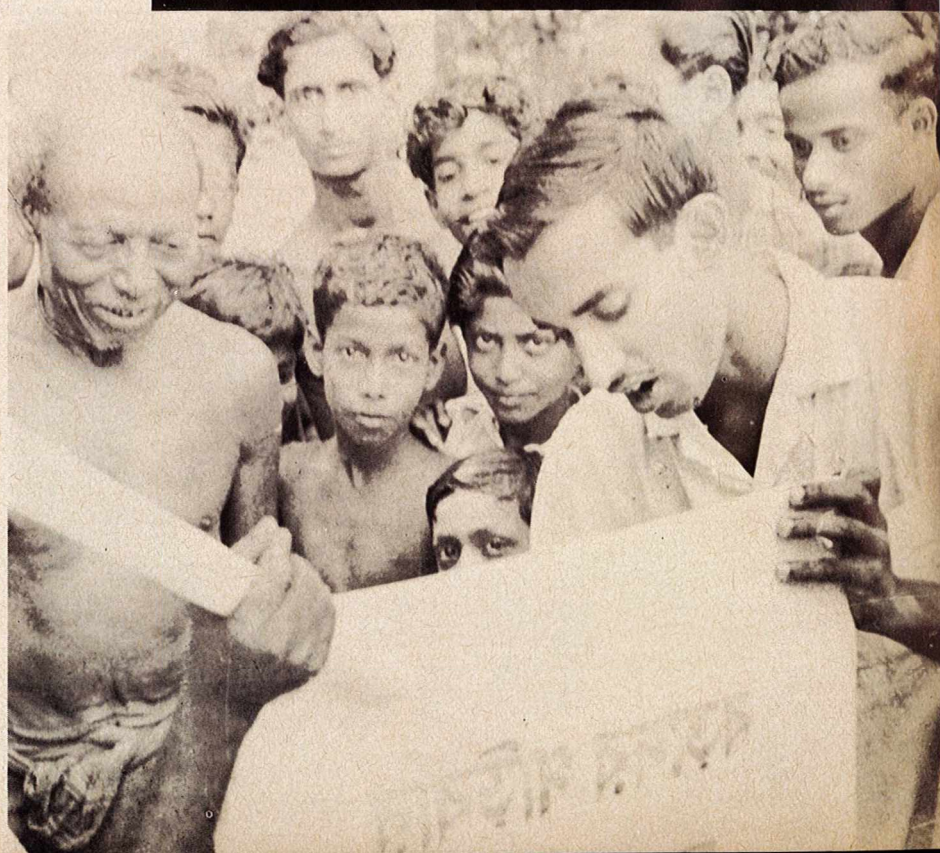
*Above, Evangelist Khan, a former Muslim, teaches Christian truths to Pakistanis inside the tent.*

*Below, Mr. Khan teaches a group, including an old man, the basic steps of reading Bengali, the national language. As 80 per cent of Pakistan's population does not read or write, literacy education is a tool used for reaching people with the gospel.*

distributed booklets and New Testaments in the local language, Bengali.

"After a devotional and training session for our team, we went by bicycles in search of village leaders' homes. In the afternoon a group gathered at the tent and sat quietly while we had a Bible class and played Christian records in Bengali on the portable phonograph. A group of farmers and their families gathered before dark for the preaching service."

Thousands of the villages surrounding us have never seen a missionary or heard the message of Christ. They must await the voice of some future spokesman of God. Needless to say, the major limiting factor in Christian work in Pakistan







is a lack of missionaries.

This type of intensive witness at the level where the people live and work should bring results in the future. However, because of our work's newness and of religious, social, and economic pressures, conversions are very few in this Islamic country.

We cannot believe that God's Word will return to him void. Though it is mainly unresponsive to the gospel, Pakistan may become in our generation one of God's most fruitful vineyards. We believe that as we search for new methods of presentation, are faithful in teaching and living God's love, and depend on the power of the Holy Spirit, unresponse will turn to response.

*Bible teaching continues most of the day for interested visitors who come to the tent in which the missionary and national workers live while in rural areas.*

*A meal is prepared during an evangelistic trip. A hole in the earth serves as a cooking range.*

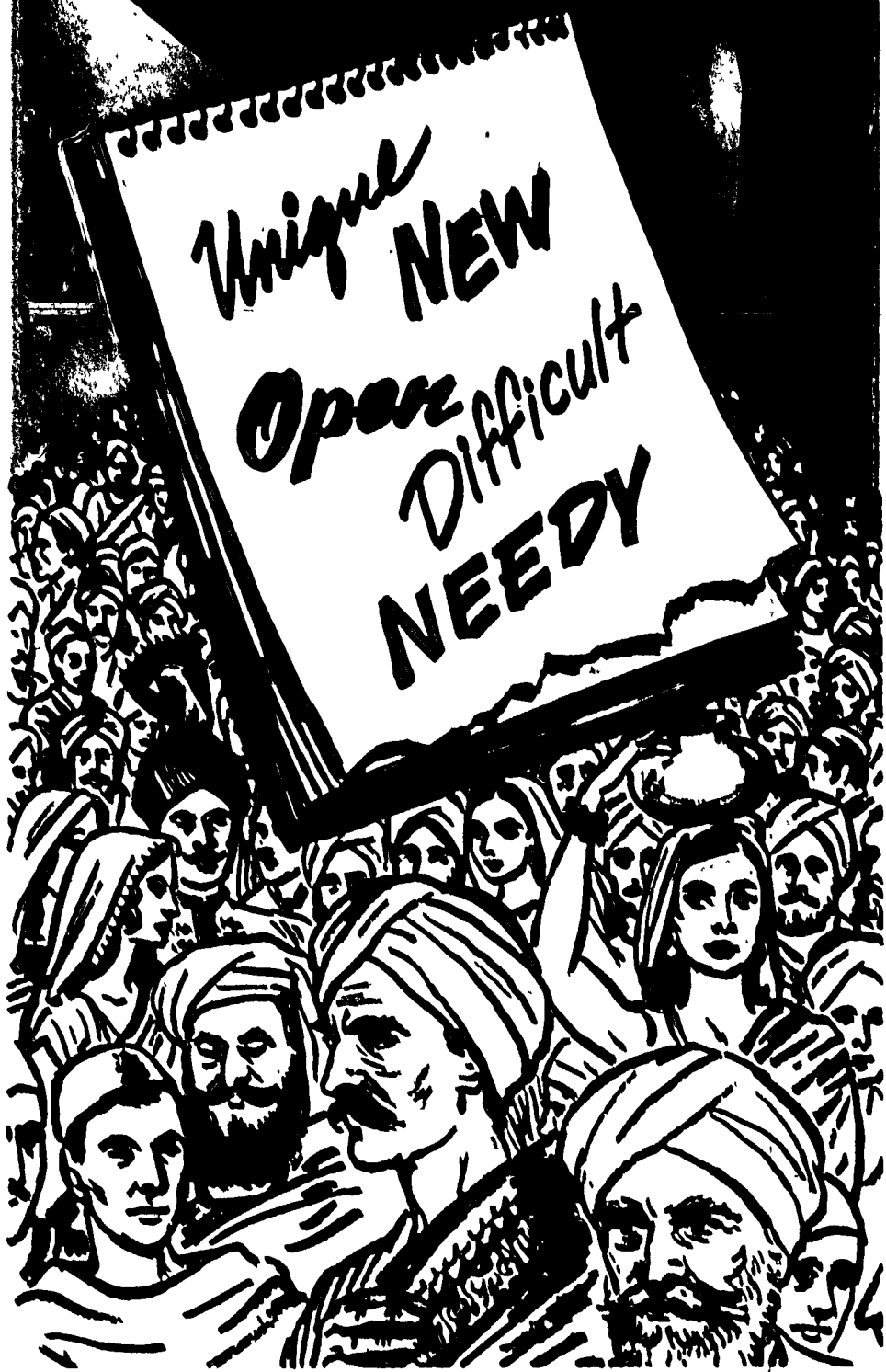
*This thatch home is typical of those in which most of Pakistan's 40 million rural people live. The walls and roofs are made of grass, and the floor is of mud.*

THE COMMISSION



# PAKISTAN:

## A Major Challenge



BY WINSTON CRAWLEY

*Foreign Mission Board Secretary for the Orient*

**AN OUTSTANDING** characteristic of our Pakistan field is its difficulty. Perhaps partly because of this, it is one of the most needy mission fields imaginable.

From the physical standpoint, it is the least inviting of our Orient fields and one of the hardest in the world. The climate is comparatively unpleasant, the food supply is limited, transportation and other modern conveniences do not come up to what is generally found elsewhere, and sanitation leaves much to be desired. Thus, there are greater health hazards than in most other lands.

Mission work itself in Pakistan is also relatively difficult. Racial and cultural characteristics which it shares with India include an unusual degree of nationalistic pride and sensitivity. Added to this, we find the formidable pressures of the dominant religion, Islam.

Still other complications are involved in our working relationships with the churches and leaders of the East Pakistan Baptist Union and with the Baptist missionaries from Australia and New Zealand.

Because of these special conditions, we have felt it best

to encourage toward Pakistan only such missionary candidates as are aware of the relative difficulty of the field and convinced of the Lord's leadership in that direction. This has meant that appointments for this field have come rather slowly. Over a period of more than seven years, we have seen only 27 appointments for Pakistan. Four of those have had to be transferred to other fields. Of the present 23, two are now on medical furlough. Taking into consideration the period of language study and regular furloughs, we have available to the Pakistan work for this coming year only three missionary couples who have finished language study and are actually on the field.

In population Pakistan is now apparently ahead of Japan and sixth among the world's nations. Recent figures show about 95 million, a growth of approximately 15 million since the time of our decision to begin work there. The population, particularly in East Pakistan, is thickly concentrated. In an area about the size of Arkansas, East Pakistan has close to 55 million people.

A recent survey shows only about one person in 2,500 in East Pakistan as a full member of any evangelical church. This means that in proportion to population, Christian strength is about half of that even in Thailand, which itself is an unusually needy mission field.

East Pakistan has one evangelical missionary to about 300,000 people. These are not evenly distributed, so some districts are woefully neglected. Noakhali District, with more than 2,000,000 people, has no gospel preacher, either missionary or Pakistani, of any denomination, and no evangelical church. This may well be the largest population unit anywhere in the world open to missions but without any evangelical mission work at all. Our proposed medical work is to be located there.

We are hoping to undertake work within a year or two also in Kushtia District, which has several million people and only two missionaries (Anglican nurses) and 10 small Anglican congregations.

Opportunities and prospects for our mission work in Pakistan are quite encouraging. A new church was organized recently in Dacca. Our missionaries are finding much greater freedom to preach, and even to baptize, than in most strongly Muslim lands. There are signs pointing toward the possibility of a people's movement from among the substantial Hindu minority. We have three doctors under appointment and funds in hand from a legacy for the opening of medical work.

These needs and opportunities point up the urgency of reinforcing our Pakistan efforts, particularly with nurses for the medical work and a great number of additional preachers. Here in our homeland, 14 states have over 1,000 Southern Baptist ministers each. Is it too much to hope that the coming year may see one preacher from each of those states offering himself for service in Pakistan? Even that much reinforcement would still give us only one preacher missionary for each two and a half million people in East Pakistan!

As I think of difficult, needy, challenging Pakistan, I find myself thinking of Caleb, whose spirit was such that he asked the privilege of taking in the Lord's name a mountainous area, full of strong giants and fortified cities. Though East Pakistan is a low-lying delta, spiritually it is a mountain of difficulty and challenge. Surely God has among Southern Baptists many young preachers who will say with Caleb, "Give me this mountain."





# DISEASE & DEATH *Pakistan's Plagues*

BY W. TRUEMAN MOORE

*Missionary field evangelist in Dacca, East Pakistan*

**H**ERE IN ASIA more than one half of the world's people live on less than one fourth of the world's food supply. Inadequate nutrition and overpopulation are important factors in the high disease and death rates.

Related problems are ignorance, superstition, a low standard of living, and impossible economic conditions. Not the least of the contributing factors are the religions of the people which are resistant to change and fanatical in demanding unquestioning adherence.

These and many other conditions combine to create health conditions which most of the Western world cannot easily imagine. And East Pakistan is one of the most impoverished and underdeveloped areas.

At present in the capital city of Dacca, more than 30 people a day are dying from smallpox—an average of three persons every two hours. These figures are official, but it has been estimated that only one fourth of the deaths are reported. Nevertheless, the situation is not as serious as in 1959, when 58,000 deaths from smallpox were officially reported in East Pakistan. Even so, the disease and death rate is incomparably tragic.

Most deaths are of women and children. Muslim women are reluctant to go where vaccinations are available. Children are hidden by parents so that the vaccinators cannot find them. Those who have smallpox and survive bear the pox marks to the end of their lives.

Often cholera breaks out in epidemics. Although it is difficult to get news from place to place, one man recently came with information from a village about 70 miles away. For several miles he found that many people were dying in every village, and they have no doctors or medicine.

Other diseases also are common to the developing nations of Asia. I mention two: tuberculosis and Hansen's disease.

In East Pakistan, the size of Arkansas, it is estimated

that 1,100,000 people are sick with tuberculosis. One province has an average of 20 tuberculosis victims per square mile, with only 470 beds in substandard institutions in which to treat them. The great majority have no hope of any medical treatment. They waste away and die. Behind them they often leave sick relatives soon to follow to a Christless grave.

Though it does not kill as rapidly as tuberculosis, leprosy is still a dreaded disease. It now can be arrested or cured, but there are still 2,000,000 victims of Hansen's disease in East Pakistan. For the 38 per square mile who are afflicted in one province, there is not a single government hospital or leprosy treatment center.

Most of the doctors do not know how to treat the disease, and can diagnose it only in the advanced stages. Therefore, the cases advance, and then we see them on the streets begging for food. They cry, "I have no hands! I have no feet!" They are helpless and hopeless.

Because of a Christian concern for all these diseased people, your Southern Baptist missionaries hope to establish a hospital at Feni in the not-too-distant future. The plan is to build a 25-bed unit first and later expand it to 50 beds. We have under appointment a few doctors. We need more, but can you imagine a hospital without a nurse? A nurse with a cheery smile and a kind "good morning," with a helping hand for the blind, with a skilled hand in treating wounds and giving life-preserving injections — a teaching nurse for those who do not know the first principles of hygiene.

These and other needs are to be met only by nurses who know and obey the Lord's call to East Pakistan. Yet we do not have a single nurse under appointment or, as far as we know, a very definite prospect. Please, nurses! Consider the needs and ask God to direct you.





WHILE I WAS in junior high school, I worked as a grocery store clerk in my home town. One day I was sacking groceries for a customer who traded regularly. In our conversation I answered him with a "Yes, sir." As soon as I returned from carrying the sacks to his car, the manager advised me that I was not to say "sir" to that person.

The manager was a good man, but he was blinded by color prejudice. The customer was a successful businessman and Christian gentleman, but his was another race.

Several years after this experience, I was talking with a friend about my interest in Christian missions and how I felt God's call to missionary service. His reply was a real shock to me as he said, "We need you here. Why don't you let those 'Chinks' and 'Niggers' take care of themselves? They have their own religion."

As I reflect upon the attitudes of these people, I realize that they are not unlike many of us. T. B. Maston points out in his book, *The Bible and Race*, that most Christians have some blind spots in regard to race relations. He

some racial prejudice seems to be almost universal, the students of prejudice generally would agree with Montagu that no animal or human is born with any fear or prejudice but that these are acquired or learned."

Dr. Maston illustrates the source of prejudice:

"One of the main sources for racial prejudice is the social heritage. Prejudice is an integral phase of that heritage for most children. In other words, a person catches his prejudices very much like he catches the measles. He lives in an environment where the contagion runs high. Racial prejudices are very infectious or easily communicable. It would be a miracle if the individual did not contract the disease."

"Racial prejudice is heightened by economic and social competition. Usually the larger the minority group, the greater is the economic competition and the stronger and more vocal becomes the prejudice. That explains, to a considerable degree, the strength of the prejudice against the Negro in the South, the Mexican in the Southwest, and the Japanese on the Pacific Coast. . . .

# RACIAL PREJUDICE

## *a factor in Christian missions*

BY DANIEL R. WHITE

*Fraternal representative to Spain, Madrid*

further points out that few, if any, of us would say we are entirely free from racial prejudice.

Quoting Dr. Maston:

"Racial prejudice is particularly prevalent in the contemporary period. Arnold Toynbee goes so far as to say that modern Western race feeling dates from the last quarter of the fifteenth century. This may be true of modern Western race feeling, but it is not true of race feeling as such. For example, there were the Greek-barbarian and the Jew-Gentile divisions in biblical times. It is true, however, that modern race and color prejudices were greatly heightened, if not created, by the discovery of America and the establishment of trade routes to India. Also, prejudice and conflict were increased tremendously by the development of the slave trade. . . .

"Whatever the source of contemporary racial prejudice, it has become practically universal. It may help us to make a wiser approach to the situation if we recognize that all racial groups are prejudiced, at least to some degree. The reasons for their prejudices and the expression of them may differ, but none is entirely free from prejudice."

Dr. Maston continues: "A first step in handling our prejudices is to understand why we have them. Although

"Regardless of what may be the source of racial prejudice—which may be defined as a tendency to evaluate an individual primarily on the basis of his identity with a group thought of as racial—its effects are bad. It is what Pearl Buck calls 'the dark shadow'—a shadow not only over the Negro and other minority racial groups but over all of us and possibly darkest over those who feel it least. It is like a 'cancer in the heart of human society.' If we let our prejudices control us, we tend to act without thinking. This is always bad. Under the compulsion of prejudice we tend to identify individuals with racial groups rather than with the human race. Surely we will agree that when we act on the basis of prejudice, we are not being as Christian as we should be. Giving expression to

*Daniel R. White was appointed as a Southern Baptist fraternal representative to Spain in September, 1960. The following month, he preached the annual sermon to the Evangeline Baptist Association at Lafayette, Louisiana. In view of current conditions regarding racial matters in the United States and around the world, his message is now given here, with editorial adaptation.*



our prejudices is a sign of intellectual and spiritual immaturity."

Dr. Maston further comments:

"It is also true that any mistreatment of Negro and other minority groups is a major handicap to the United States in its attempt to provide moral leadership for the world. Communism has taken advantage, at every point possible, of our failure to apply fully our democratic principles to minority groups. Racial prejudice, particularly in its practical expression, is also a very real handicap to the cause of Christian missions. As Christians we should consider seriously the effects of racial prejudice on us, on others, on our nation, and on the cause of Christ in our local communities and out to the ends of the earth."<sup>1</sup>

## Christianity Is Not Exclusive

Writing in the July, 1959, issue of *Review and Expositor*, H. Cornell Goerner, Foreign Mission Board secretary for Africa, Europe, and the Near East, states: "If the doors of missionary opportunity are to remain open in Asia and Africa, there must be a convincing demonstration that Christianity is in no exclusive sense 'the religion of the white man.'"<sup>2</sup>

Jesus did not share the narrow, prejudiced view of the people of his day. Shortly after the beginning of his ministry he came to Nazareth, his "home town." Going to the synagogue on the sabbath, he read from the prophecy of Isaiah a passage which in our Bible begins at the first verse of chapter 61. He applied the prophecy to himself and declared that he was fulfilling it. The people bore witness to the gracious character of his message, but when he mentioned cases of God's favor being shown to Gentiles they were enraged, and attempted to do away with him.

Jesus probably read a longer passage than that quoted by Luke. In verse 9 (ASV) the prophet gives God's universal purpose for his people: "And their seed shall be known among the nations, and their offspring among the peoples. . . ." This theme is enlarged upon, with special emphasis at verse 2 of chapter 62: "And the nations shall see thy righteousness, and all kings thy glory. . . ."

Jesus' own people in Nazareth were content to receive God's blessings but unwilling to be required to practice righteousness or to have any dealings with Gentiles. When Jesus gave two illustrations from Hebrew history to show how God's favor had been shown to these "inferior people," he stirred up their deep-seated prejudices.

Is it any wonder that we read in Luke 4:28-29 (ASV): "And they were all filled with wrath in the synagogue, as they heard these things; and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong"? He had dared to rebuke their prejudice and nationalism and had incited mob action.

Let us look at our world today and see why racial prejudice is a factor in Christian missions overseas. The population of the world is approximately 3,000,000,000. According to Henry Smith Lelper, if we could imagine the world of almost 3 billion persons as 1,000 living in a

single town, we would see the following contrasts:

Sixty persons would represent the present United States population and 940 the rest of the world. The 60 Americans would be receiving half of the total income. Of the Americans, 36 would be members of Christian churches and 24 would not. In the town as a whole, about 330 persons would be classified as Christians and 670 would not. Less than 100 in the community would be Protestant Christians, and more than 230 would be Roman Catholic. At least 80 people in the town would be believing Communists and 370 under Communist domination. Classified by skin color, 303 would be white and 697 colored. The 60 Americans would have an average life expectancy of 70 years; all the other 940 would average under 40 years.

Moreover, half of the people in this community would never have heard of Jesus Christ. On the other hand, more than half would be hearing about Karl Marx, Nikolai Lenin, Joseph Stalin, Nikita Khrushchev, and other Communists.

In view of these facts, we must recognize the tremendous challenge every Christian faces in carrying out Christ's command: "Go ye into all the world, and preach the gospel to the whole creation" (Mark 16:15 ASV). In response to Christ's world commission, our churches send missionaries around the world. We give our money and means to support them. We challenge the best of our young men and women to respond to the needs of a world in need of the gospel of Jesus Christ.

## Attitudes in U.S. Are Handicaps

Many people among whom our missionaries work are colored. The racial attitudes of individual Christians and churches at home frequently handicap those missionaries in their work. Any failure to be Christian in relation to other races here at home adds burdens to the tasks of our representatives around the world.

In his article in *Review and Expositor*, Dr. Goerner shows how discrimination based on race or color in our country is reported in other areas of the world:

"Incidents of racial violence, prejudice, or injustice occurring in the United States are reported in the newspapers of the world. What happens in Richmond today may be the headlines in Rangoon tomorrow. . . . 'Little Rock' has become a by-word and a symbol around the world. What a church member in Texas does may have a definite bearing upon what his missionary representative in Tanganyika can do. The effectiveness of the Christian witness of a foreign missionary is definitely conditioned by the social behavior of his supporting constituency and the manner in which this may be reflected abroad."<sup>3</sup>

We live in a day when we can truly say "one world" and mean every corner of the earth. We live in a world of one community. "And he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation" (Acts 17:26 ASV). Since the end of World War II, nationalism has swept through Asia and Africa. Many areas have achieved independence and become nations. There have been many political and social changes.

Evangelist Billy Graham warned upon his return from an 11-week campaign in Africa that America must solve its racial problem or face the loss of Africa's good will.

<sup>1</sup> *The Bible and Race*, (Nashville: Broadman Press, 1959), pp. 64-67.

<sup>2</sup> "The Race Factor in World Missions," *Review and Expositor*, LVI (1959), 294.

<sup>3</sup> *Ibid.*



"We must remember," he said, "that 70 per cent of the world is colored and the world is totally different than it was 15 years ago. We live in a new world, and the whole world has become a neighborhood." He emphasized that Americans should "let Africans know we identify ourselves with their aspirations and longings."

An editorial in *Baptist Message*, the journal of the Louisiana Baptist Convention, stated: "According to those who are acquainted with the situation in Africa, Christianity is running last among five powerful forces racing to influence or capture Africa. . . . One missionary has said, 'We will fall farther and farther behind unless we give them our love for their own sakes as human beings, because if this is lacking, all our services in education, medicine, agriculture and technical aid will profit us nothing.'"

We must recognize the demands of the Christian faith for liberty and justice for all men. The new freedom of Asians and Africans should help to open the hearts and minds of multitudes to the gospel more than ever before. We may lose this opportunity if we are blinded by color prejudice at home.

Professor Frank Stagg of New Orleans Baptist Seminary, addressing a theological fellowship at Southwestern Baptist Seminary, stated: "Christ so identified himself with his people that what hurt them hurt him. But unless we examine our attitudes toward war, money, usury, exploitation and segregation then people will not really be able to tell the Christians from those who are not."

## Race Solution Would Aid Missions

In the February, 1956, issue of *THE COMMISSION*, Missionary John E. Mills of Nigeria wrote of going to the airport to meet a plane bringing a new missionary couple. While waiting, a chartered plane landed, bringing from Ireland 48 priests to help make Nigeria Catholic. On investigation, he found that Roman Catholics have more missionaries in Eastern Nigeria than Southern Baptists have around the world. Concerning the adequacy of our mission program, Mills asked: "What can we do, what can you do, to make our program more adequate?" His first answer is: "One way to help missions in Nigeria is to help solve the race problem here at home. Nigerians know what is happening here. They know about our Constitution and Bill of Rights with guarantees for every citizen. They know, too, that these are products of our Christian belief."

He further wrote:

"American prestige shot to a new high when the Supreme Court ruling against segregation in public schools was announced. It dropped to a new low when southerners began to speak against the ruling. Baptist leaders must take a stand against segregation; Baptist schools must move as fast or faster than public schools. We must be Christian in this matter or else we must pull down our missionary banners and admit that we do not mean business in winning our world."

Mills gave this as a greater need than more money or more missionaries for winning Africa for Christ.

Buford L. Nichols, missionary to Indonesia, also wrote in *THE COMMISSION* for October, 1960:

"My deep concern right now is that we Americans speed up our efforts to improve people-to-people, race-to-

race relationships within our own country. If we will do better in this matter we will be more respected and appreciated by all the world. . . . In short, improving the quality of our Christian lives will lead us to the solution of the social tensions and problems within our country. I believe this with all my heart.

"Moreover, if we live Christ in the homeland, we can proclaim his message more effectively among the peoples abroad. . . . What we do individually will help create a better world. Kindness, consideration of others, and love will make their impact throughout the world."

Missionary Wana Ann Fort of Southern Rhodesia wrote in the April, 1961, issue: "Daily we are convinced that it is imperative for every Christian to proclaim to the world that Jesus is Lord, that Jesus loves all, that Jesus died for all, that all might be saved through him. His witness is hurt around the world by those who bear his name but do not have his love in their hearts for men of other races and colors."

## Prejudices Hinder Cause of Christ

Each Christian must realize that he has a responsibility to win the world to Jesus Christ. We must also realize that our prejudices are a hindrance to the cause of Christ. Our blind spots keep us from seeing the needs around us.

A friend once wrote me that the church in which he served was going to relocate because the neighborhood had shifted and they were being closed out by the encroachments of Negroes. This is not an isolated case. It is being repeated in almost every city where Southern Baptist churches are located. Can we say to people around us, "Because you are not white, we have no message for you"?

Dr. Stagg points out in his volume, *The Book of Acts*:

"It is possible that future historians may declare the irony of ironies—that in the middle of the twentieth century, fight promoters and baseball managers did more for emancipating the Negro than did the churchmen[.] To say that these have done it for money removes none of the sting, for it is a humiliation if a pagan for money effects good which a Christian fails to effect for love. There are even evidences that segregation may make its last stand in the churches."<sup>4</sup>

Jesus repudiated Jewish exclusiveness; he bluntly announced that those of other races and nations were destined to take their place alongside the Jews as God's people. He clearly taught that the kingdom of God, which he was establishing, should become absolutely universal.

His righteous indignation at the religious exclusiveness of the Jews is probably what accounts for the unusual severity of Jesus in his "cleansing of the temple." A clue to this otherwise almost unaccountable feeling for the temple is found in his words recorded in Mark 11:17 (ASV): "And he taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers." Compare this with Isaiah 56:7, and you will see that Jesus intended that all people be included in God's house for worship.

Mohandas K. Gandhi devoted a good portion of his  
(Please turn to inside back cover)

<sup>4</sup> *The Book of Acts*, (Nashville: Broadman Press, 1955), p. 124.



# VIEWS OF A VISIT TO AFRICA

BY BROOKS HAYS  
WASHINGTON, D. C.



Brooks Hays, special assistant to the President of the United States, last spring visited three countries of West Africa—Sierra Leone, Liberia, and Nigeria. Accompanied by his wife, he spent a week in each nation. Mr. Hays, a former congressman from Arkansas and president of the Southern Baptist Convention in 1958 and 1959, was interviewed about his trip by Ione Gray, Foreign Mission Board director of press relations. Although he partially described his visit to Sierra Leone, his comments dealt primarily with Liberia and Nigeria, where Southern Baptists conduct mission work. The main portions of the tape-recorded interview with Mr. Hays are given here.

I WENT to West Africa primarily to take a look at the problems of higher education. The President thought perhaps I could pick up some information that would be helpful to the State Department and to the AID [Agency for International Development]. Too, while this was an extra-official and nongovernmental assignment, I was very much interested as a former president of the Southern Baptist Convention in the place of Christian missions in the life of West Africa.

Since I could spend only about three weeks in the continent, we decided that instead of just going from one capital to the other and having the red-carpet treatment and a gay time visiting embassies, it would be best to concentrate on the English-speaking countries and to limit my three weeks to an area where I could study conditions, get into hinterland, and meet some of our church leaders. So we took it in that fashion: one week each in Sierra Leone, Liberia, and Nigeria.

Nigeria is, in a way, the keystone country of West Africa. It is about the size of Texas and Oklahoma combined and has close to 40,000,000 people. Like our own country, it's a sort of federation. It has three large provinces or regions and a federal government. It's a good deal like our own government because the regions have authority over schools and other matters of direct concern that are assigned to the states under our system.

The religious composition of Nigeria is about one third Christian, a third Muslim, and a third animist. We would think of the animists as pagan; they have some forms of primitive worship and religious faith, and they are the people among whom the need is greatest.

It is interesting to notice that they have, in the three countries we visited, complete religious freedom. At least, I found no signs of repression. There's some tension in parts of Africa, however, between the Muslim and Christian faiths.

## **Christian Branches Co-operate**

I found also that there's considerable co-operation between the branches of the Christian faith. This is good, because we can't afford, with our limited resources, to be wasting our energies on overlapping or competitive conditions. The British are entitled to some credit for this. They long ago decided in Nigeria that, since the mission school efforts were very helpful from the standpoint of their colonial government, they should ask that the churches sort of divide up the territory on an unofficial basis.

We Baptists have been free to concentrate our efforts in parts of Nigeria, and the results have been very impressive: 503 elementary and secondary schools under Southern Baptist auspices and with Baptist help, six colleges and teacher training centers, and 11 hospitals, clinics, and dispensaries. The center of Baptist work, of course, is in Ibadan, the largest all-Negro city in the world, I'm told.

I mentioned to my wife the first day we were in the interior of Nigeria that it seemed we had seen four things, aside from beautiful scenery: We'd seen people. Just everywhere we looked there were people, interesting people. Then we had seen lots of churches, lots of schools, and lots of little goats.

The problems of West Africa are different from what you would envisage before you go; at least in my case they were. But whatever the severity of these problems, you're impressed with the extent of the resources avail-





*At left, Mr. Hays is made honorary paramount chief of Liberia's Zorzer tribe, wearing robes of the office. Mrs. Hays, photographed from back, looks on.*

*Below, Mr. Hays is greeted in Nigeria by Chief Onisemo of Lagos and other governmental officials, as United States Ambassador Joseph Palmer watches.*

church near Monrovia, and president of the Liberia Baptist Missionary and Educational Convention. I met the leaders of their legislature, and I found that they are taking into account the contribution the churches are making, and will make in large proportions, to their country.

I was also interested, as a government man, in the fact that at Ogbomosho, Nigeria—an area of some 250,000 people—there are only 136 hospital beds. And of that 136 the Baptists provide 96, better than two out of three. That is, of course, terribly inadequate when you consider that in an equivalent population in America we would have, on the average, over 2,000 hospital beds.

Speaking of compassionate concern for people, I think one of the most appealing sights we saw was a little fellow who had no arms. He is a lad that Liberian Vice-President William R. Tolbert discovered in one of the villages. In Liberia, and elsewhere in Africa, you find considerable superstition about something of that kind. The boy's parents were afraid of him, and he was almost an abandoned child. Mr. Tolbert took him into his own home, and he and Mrs. Tolbert stood in the place of parents. He's now a fine, normal lad, and he seems to have overcome his

*(Please turn to inside back cover)*

able for the solutions—physical and human resources. They have them in abundance. It's a rich continent. Of course, the riches are not evenly distributed. There are the broad spaces where nature is scanty but also places with a great variety of mineral and agricultural resources. And they are being developed now.

In Liberia the Firestone rubber plantation is a great source of new wealth. This is reflected in progress in their government. In 1925, or perhaps as late as 1935, Liberia's revenue was only around a million dollars. Now it's around 35 or 40 million dollars, and it's apparently going to double within the next few years. This is a challenge to their statesmanship, and we're going to have a lot of changes in Liberia.

### **Mission Schools Train Officials**

Let's talk about the relationship of mission work in Liberia to the government. Just as in the other two countries, I found that the officials are, more often than not, the products of mission schools. The president of Liberia is an active Methodist. The vice-president is an active and dedicated Baptist, an ordained minister, pastor of a





# The Missionary Nature of a Baptist Church

BY W. E. GRINDSTAFF

*Director of Cooperative Program Promotion, SBC Stewardship Commission, Nashville, Tenn.*

**O**N MAY 13, 1925, in Memphis, Tennessee, the Southern Baptist Convention approved the Cooperative Program. It was a plan designed to properly finance the missionary work of Baptist churches.

No longer would the denomination's work depend entirely upon special offerings. Each church would be asked to contribute regularly. Funds received would be divided fairly among the state and SBC causes which make up the world mission enterprise. This action indicated an awareness of the mission responsibility of Baptist churches.

Thirty-eight years later the most pressing need of Southern Baptists is still an understanding of the missionary nature of the church. Only with this understanding will come each member's corresponding sense of obligation. In too many instances our churches are local and stationary. A clear understanding of the church's missionary design and nature is still confined to a minority.

Missions is a personal obligation and a universal Christian principle. The nature of a church is such that every member must be a missionary for Christ Jesus. No Baptist can fold his arms and transfer his duty to another.

The nature of a church requires both our activity and our gifts. All of us are bound by a missionary duty. We have fallen victims of the old heresy of a clergy-centered and clergy-dominated church. This master device of Satan has led us to suppose that we could do everything by proxy. We exempt ourselves from personal responsibility by "paying our tithes."

Baptists need to be rescued from the enormous evil of this heresy. We must become personally concerned about the salvation of the world. We understand correctly that nothing can exempt us from the duty of personal activity in seeking the salvation of lost men. We take pride in the doctrines of personal faith and personal holiness. Shall we neglect the doctrine of personal accountability to God for the salvation of human beings?

We are the property of God, bought by a terrible price. Until we understand this, we will give from a stern sense of duty instead of feeling impelled by the power of love. Until then, we will be tempted to reduce the amount of our giving as much as we can without refusing it entirely. We will continue to look upon giving to the Lord's work much as we look upon paying our taxes. A Christian is redeemed for a specific purpose. That purpose leaves no moment of the Christian's time unclaimed and no property of his untouched.

Every Christian must come to feel

himself as much ordained to spread the gospel as his pastor is to preach it. Then every church will regard itself as a society organized expressly for the spread of the gospel. Then church members will become aware of their vast capabilities in the hands of God for winning a lost world. This sense of personal responsibility on the part of a few has led to much good. What would happen if every Baptist became active?

We never grasp the nature of a church until we understand the spiritual destitution of mankind. How did God cause his prophet to see the spiritual death of the Jewish nation? He called him to look on a valley full of dry bones. How was the spirit of the apostle stirred in Athens? It was when he saw a city wholly given to idolatry. When did Jesus weep over Jerusalem? It was when he drew near and beheld the city.

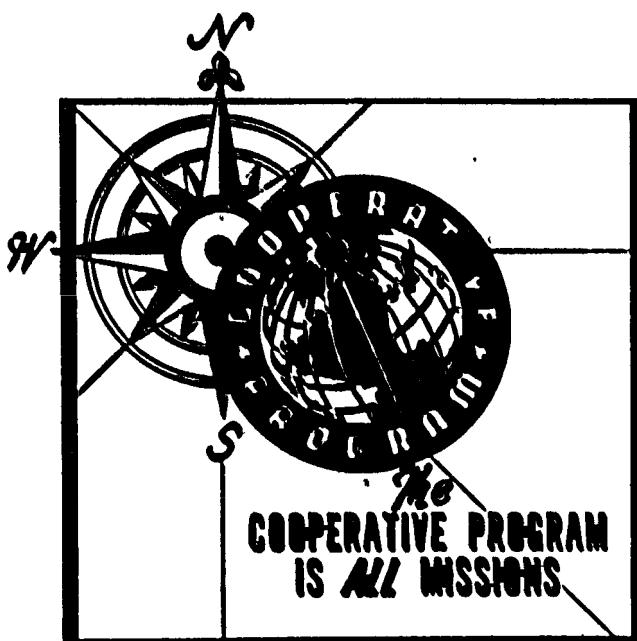
If Southern Baptists would be impressed with the spiritual destitution of the world, they must look upon the world with eyes that see. What the eyes see will affect the heart. What the heart feels will affect the pocketbook. With dedicated pocketbooks we can adequately finance every Cooperative Program activity. Emotion can be turned into practical effort and missionary success around the world. In this day it should not be difficult to see that our world is spiritually bankrupt.

A deeper spirit of devotion to the missionary task among pastors would revolutionize Baptist work. There no longer would be any fear for the safety of the work at home. Spiritual efficiency would be multiplied. More young people would give themselves to God's service.

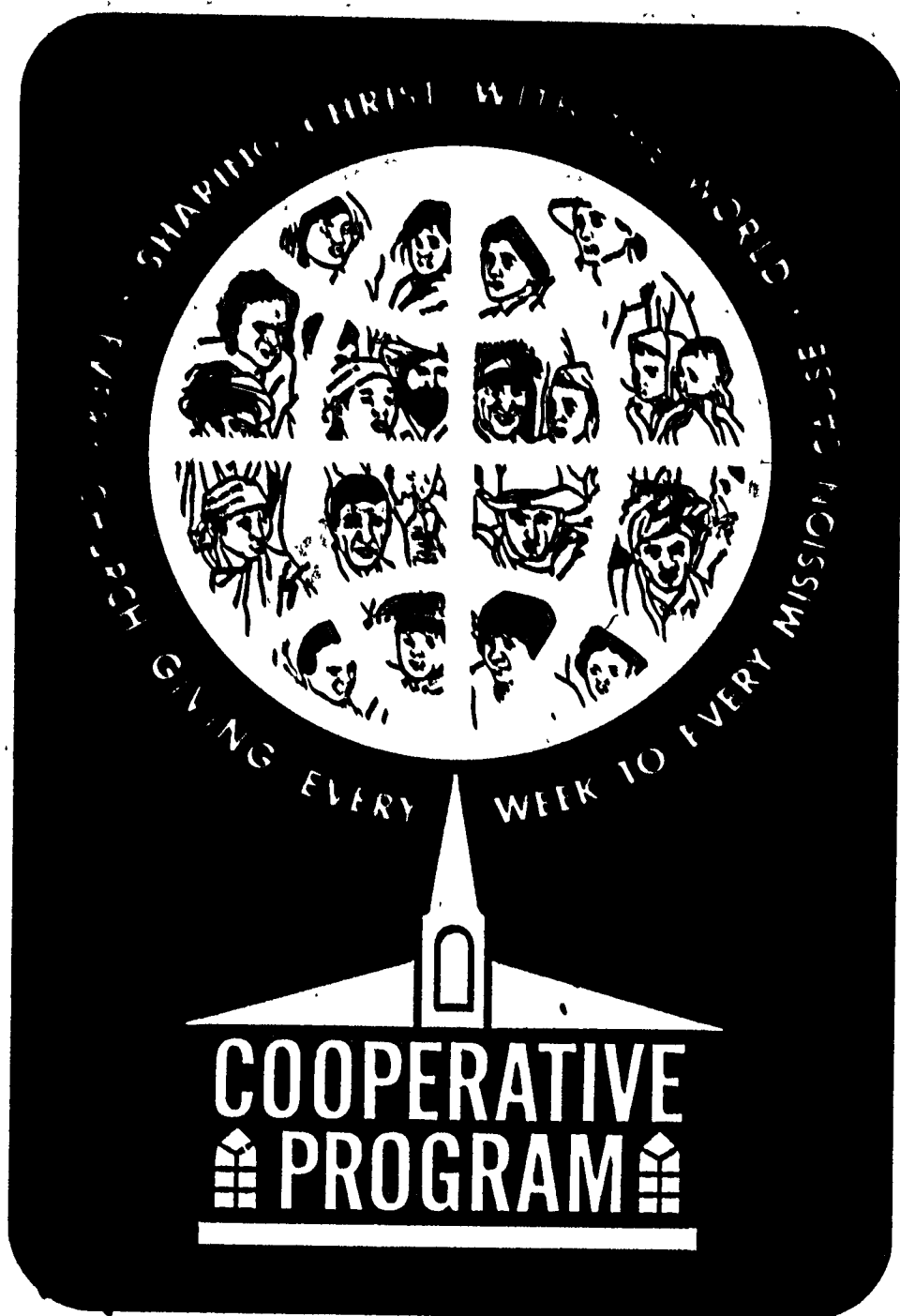
Most of our ministers are acquainted with the missionary aspect of the church. But our efforts are comparatively small. The heart of the church does not vibrate and respond readily to world missions. Yet, through the partial and feeble efforts of some ministers the missionary enterprise has risen to its present position in our denomination.

The pulpit stands in the center of the universe. There are lines connecting it with every object in the vast circumference of the world. The minister is placed in that central position to watch and report to his people the progress of events. He is called to impress upon them the dignity and responsibility that is theirs as each serves God.

When the pastor responded to the call to preach, he said, "Here am I, send me." He became a missionary at home and abroad. As a pastor he serves a church which is missionary in nature and purpose.







## FOREIGN MISSIONARIES SAY:

I am grateful to God that I do not have to spend my days in Pakistan trying to raise funds to support the work we are doing. Southern Baptists through their churches are doing this for us by means of the Cooperative Program. Thanks for freeing us to give all of our time directly to the task you have sent us to do.

**James F. McKinley, Jr., East Pakistan**

One of the surest things we have is the absolute confidence that Southern Baptists stand behind us with their financial resources. Whatever our problems are, whatever our limitations, we know that our own personal needs will be taken care of—and not in some sporadic, haphazard way that leaves us on edge, but in a regular, systematic Christian manner.

We praise God for every special effort that sends funds our way to do his work, but we are confidently aware that Southern Baptists' giving through the Cooperative Program is the foundation of our world mission program.

**Emit O. Ray, Trinidad**

Our wish for Southern Baptists is that the zeal for missions will so fill every heart that you will want to give more and more through the Cooperative Program. Giving for missions is something that will make every day exciting and joyful and will bring lasting happiness and reward.

**Orvil and Alma Reid, Mexico**

# What the Cooperative Program Means to the Foreign Mission Board

**BY BAKER J. CAUTHEN**

*Executive Secretary, Foreign Mission Board*

**T**HE COOPERATIVE Program provides the funds for basic mission planning.

Approximately one half of all funds available to the Foreign Mission Board each year come through the Cooperative Program. These provide the essential base upon which the structure of mission work throughout the world must be projected. They provide both for the costs of sending missionaries, programs of work on the field, and construction of necessary buildings.

Importance of these funds is seen in the fact that the operating budget of the Foreign Mission Board must be increased a minimum of \$1,000,000 each year as advance in world missions continues.

The appointment of new missionaries means long-range financial responsibilities. When approximately 140 new missionaries are appointed in a given year, the long-range requirement for a budget increase, both for salaries and

the necessary increase in funds for ministries on the fields, is a minimum of \$1,000,000. Without such an increase it would be impossible to advance.

The outlook for continued advance in foreign mission work depends very largely upon increased resources through the Cooperative Program. To this end, every effort should be made to see that an increasing proportion of the gifts laid on the Lord's altar should flow from the individual church to meet the needs of the world.

In a corresponding way, an enlarging proportion of those funds needs to flow from the states into the work of the Southern Baptist Convention, so that a correspondingly large portion may be shared with the people beyond our country who need so much to know of the gospel of Christ.

It gives us joy to describe the Cooperative Program as the lifeline for world missions advance.



*Editorial*

## **Biblical Basis of The Cooperative Program**

**BY HOMER G. LINDSAY**

*President of the Foreign Mission Board*

**NO**, you will not find the words "Cooperative Program" in the Old Testament or the New Testament, any more than you will find the words "Sunday school," "Training Union," or "Baptist Student Union." But who would question scriptural authority for teaching, training, or working with the youth of our churches?

In Acts 2:41-47 (RSV) we discern that the first Christian church had a Cooperative Program, as we read in verse 44: "And all who believed were together. . . ." That was the secret of its incomparable growth from a little handful of disciples until early in the fourth century, when it became apparent that Christianity was stronger than the Caesars and could not be destroyed. The long contest ended with the surrender of the emperors. In 311 an edict of toleration was published, confirmed in 313, and with the triumph of Constantine in 323 as sole emperor, Christianity became practically the established religion of the empire. In spite of the persecutions to which they had been subjected, the Christians had come to number, according to the most trustworthy estimates, about 10,000,000 in the Roman Empire, or one tenth of the population. It was no empty boast of a rhetorician when Tertullian wrote, a century before toleration was won: "We are a people of yesterday, and yet we have filled every place belonging to you—cities, islands, castles, towns, assemblies, your very camp, your tribe, companies, palace, senate, forum: we leave you your temple only."

I believe that Acts 2:44 reveals one of the secrets of that incomparable growth: "And all who believed were together. . . ." This New Testament church was composed of regenerated members with a personal experience of salvation. They were together in a common experience of the new birth and obedience of baptism. Verses 41-42 declare: "So those who received his word were baptized. . . . And they devoted themselves to the apostles' teaching and fellowship. . . ." This was the first new-member class. They were ignorant of the gospel content but eager to learn. They accepted the truth that to be something, you must believe something. They were convinced it did matter what they believed. They became one in doctrinal purity.

This same verse declares that they were one in prayer and in fellowship. They believed in the power of prayer and literally prayed themselves together, as you read in Acts 4:31-32 (RSV): "And when they had prayed, the place in which they were gathered together was shaken; and they were all filled with the Holy Spirit and spoke the word of God with boldness. Now the company of those who believed were of one heart and soul, and no one said that any of the things which he possessed was his own. . . ."

Acts 5:42 (RSV) declares they were together in worshiping and witnessing: "And every day in the temple and at home they did not cease teaching and preaching Jesus as

the Christ." They entered the house of God to worship and departed to serve. They had a churchwide visitation program. Acts 2:46, in the King James Version, says "house to house." They were saved people under orders. They had a message to proclaim. They were obeying the Lord's commission. The whole church was imbued with the spirit of witnessing. Jerusalem was simply the starting point, then Antioch succeeded Jerusalem as the home base of missions, and by the end of the fourth century Christianity had covered the then known world.

Acts 2:45 and 4:32 reveal they were together in sacrifice and surrender. The question of financial support was solved, as recorded in 4:32 (King James): ". . . neither said any of them that aught of the things which he possessed was his own. . . ." God was the owner, and they were simply stewards. If we do not trust God with our money, how can we trust him for our salvation? They knew that the only way to lay up treasures in heaven is to invest in that which is going to heaven: redeemed souls.

They were together in victory. Act 2:47 (King James): "And the Lord added to the church daily such as should be saved." Acts 6:7 (RSV) says: "And the word of God increased; and the number of the disciples multiplied. . . ." Acts 16:5 (RSV) says: "So the churches were strengthened in the faith, and they increased in numbers daily." Then Acts 19:20 (RSV) says: "So the word of the Lord grew and prevailed mightily."

These churches, though independent of external authority, were not independent of external obligations. Their interdependence is revealed in loving service and counsel to one another. They co-operated in bearing one another's burdens, assisting each other in need.

**OUR COOPERATIVE PROGRAM** is our medium of togetherness in spreading the gospel. We give to world missions through the Cooperative Program. It is the method Southern Baptist churches voluntarily use to provide funds to carry out all the mission work of the conventions, both state and Southern Baptist. It is the device through which our churches pool their resources to accomplish what individual churches could never accomplish. The details of the program are technicalities. The heart of the plan is people. Each item must have as its ultimate goal bringing of people into a right relationship with God.

Beyond this the Cooperative Program provides a channel through which every church member may co-operate in all missionary, educational, and eleemosynary causes at home and abroad. The individual Christian, limited though he may be in talents and abilities, may stand beside the doctors and the nurses as they minister 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, and stand by state, home, and foreign missionaries in proclaiming the gospel of Christ.

Yes, the Cooperative Program is more than a financial plan. It is a scriptural 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 Board in Action

BY BAKER J. CAUTHEN

**T**HE FOREIGN Mission Board is composed of 59 members, including the president of the Southern Baptist Convention, who is automatically a member of all Boards. These members are elected by the Convention in annual session. Each is chosen for three years and is eligible for re-election to a second term, after which he rotates from the Board and is not eligible for re-election until at least one year has passed.

Eighteen members live in Richmond, Va., or its vicinity, where the Foreign Mission Board has been located since its organization in 1845, when the Convention was constituted. The other members represent the state Baptist groups co-operating in the work of the Convention.

The full Board meets three times each year. The meeting in October is referred to as the annual meeting because at that time the officers are elected and the budget is adopted for the ensuing year.

The April meeting is the time when recommendations for appropriation of the Lottie Moon Christmas Offering are presented and acted upon.

The June meeting is conducted at Ridgecrest in connection with that assembly's Foreign Missions Conference so that a large number of people may be able to see the Board in action and witness the appointment of missionaries. In 1962, however, the Board met at Glorieta in August rather than at Ridgecrest.

Outstanding in all full meetings are the missionary appointments. The services are held usually in the auditorium of Richmond's First Baptist Church or in some other large meeting place. Cars and bus loads of people come from all over Virginia, North Carolina, Maryland, and Washington, D.C. Appointees standing before these great congregations share testimonies of experiences in their lives which have led them to feel Christ's call to the mission fields.

The Board meets in regular session the remaining months, with the exception of August, as a usual matter. The monthly meetings are attended by the Board members living near Richmond,

but, with the very great increase of the load of work, state members living at a distance are increasingly coming to participate in them. Plans are now under way whereby each state member will attend at least one monthly meeting in addition to the three full meetings.

Board meetings are interesting from the standpoint not only of the missionary appointments but also of hearing firsthand about work in all parts of the world. Area secretaries bring reports of developments in their regions of responsibility, and other reports are made by the heads of the various departments. It is in hearing these reports that the Board is kept informed concerning progress and needs.

## Committees Do Much Work

**T**HE BOARD's work is done largely through its standing committees. One of the most responsible is the Administrative Committee, whose main function has to do with finance and general policy. It considers all matters calling for appropriation of money and brings recommendations to the Board.

The Administrative Committee is responsible for study of the Board's budget. This major undertaking begins with recommendations from around the world, made by the Missions in their annual sessions. The recommendations are then reviewed by the secretaries and brought together in a budget for the Board's consideration through the committee.

This committee is also responsible for recommending the appropriation of Lottie Moon Christmas Offering funds. Many special items, in addition, are necessary for consideration each month as emergencies appear. Missionaries have medical expenses, and other unanticipated needs arise.

The Administrative Committee works through subcommittees for audit and investment. Each year the audit is carefully studied by an audit committee and reviewed by the Administrative Committee, which makes recommendations relative to its acceptance. The investment committee



is responsible for handling all trust funds in the hands of the Board.

Area committees study the administration of work in each of the major areas: the Orient, Latin America, Europe and the Middle East, and Africa. The area secretaries review the work with these committees, which consider recommendations concerning the fields or missionaries in the fields and then bring them to the Board.

Another important assignment rests upon the Committee for Missionary Personnel, responsible for reviewing applications for appointment. Members find it necessary to attend many meetings in which each candidate's material is studied with great care before recommendations are presented to the Board.

One of the largest sections of the Board's headquarters work is that of the Department of Missionary Education and Promotion. It has four divisions: publications, visual education, promotion, and press relations. Many people are aware of this department's work by using missionary literature and visual aid materials, reading *THE COMMISSION* and articles in state Baptist papers, and attending Schools of Missions. The department has had a major share in contributing to a sustained program of missionary advance. The Board has a standing committee for education and promotion.

Special committees are appointed as needs require. They accept their assignment and work diligently at their tasks, and are discharged after work is completed.

*(Please turn to page 32)*



# EPISTLES

FROM TODAY'S APOSTLES AROUND THE WORLD



Sydney (Mrs. W. Boyd) Pearce  
Nairobi, Kenya

## America's Racial Situation Outrages Changing Africa

THESE ARE DAYS of uncertain change in Kenya. An election giving Kenya internal self-government was held recently, as well as a meeting in Addis Ababa, Ethiopia, of the leaders of all the independent African countries. The meeting was indicative of the African peoples' growing sense of unity as they look at the rest of the world. It is as if a volcano, inactive for centuries, had suddenly erupted. The white-hot lava from its inner rage is going to bring many changes before it cools.

Africa today is an outraged continent. Sadly enough, one of the targets is the oppression of the Negro people in America. Africans have read in their newspapers accounts of what has been happening in the United States, and indignantly they are asking that these conditions be set right. Therein lies our own hurt and blame, for this cry should have come from God's people in America and been heard by Africa, rather than the other way around.

When will Southern Baptists become outraged enough over the oppression taking place in our country that they will correct this thing which has now become an actual hindrance to the work of the Lord around the world?

Our prayer for Africa today could be no more profound than that expressed by one of our children: "Thank you for Africa and the Africans, and help them to hear about Jesus." May we as adults add: "And tear down that great wall which we have so carefully built between them and us, that they might be able to see the simple sweetness of the gospel in our lives."



W. E. (Bill) Wyatt  
Ibadan, Nigeria

## Price Paid for Segregation Is Costing in Human Souls

WHAT IS the real price we are paying to keep our Baptist schools, churches, and other institutions segregated in America? It will cost in dollars if we integrate, because many of the purse strings are kept tightly drawn by the hand of prejudice. But the price we pay for segregation is costing in human souls. Is it too high a price to pay?

Sit with me on a Saturday evening beside a "bush" church in Nigeria. The associational business has been attended to, and now we await the Lord's Day. It is a time of good fellowship—moments to which I have looked forward as an occasion for getting to know our

African pastors in this association. Our refreshments are the native four-for-a-penny oranges.

We suck our oranges and talk, and then comes the question: "Tell me, Dr. Wyatt, is it really true that in your country there are some churches in which I would not be welcome—of which I could not be a member?"

I try as best I can. I know that many social, educational, and economic problems in America present themselves and are entangled with integration and racial equality. It seems unfair that this generation has to face and solve, as best it can, all the evils and problems imposed upon it by unthinking and prejudiced forebears. I know the situation is too big to handle all at once. I try to present these difficulties in a gentle way, but the facts remain. So I answer:

"No, my friend, you would not be welcome in most of the churches I represent. Few would accept you as a member. For, as you know, man does not see as God sees. God looks into the heart, but man looks on the outward appearance, and your face is a bit too pigmented.

"I can sit here with you and share an orange, but you could not come into my home in the United States and share one with me, for custom does not permit it, and my neighbors would object."

I do not have the answers. But I believe God does. I do not minimize the problems. Nor do I minimize God. At work in the human heart, he can change things.



Patsy (Mrs. J. Hunter) Hammett  
Taipei, Taiwan

## Parents' Ancestor Worship Bars Son's Belief in Christ

A YOUNG Chinese Christian who comes once a week for an hour's study in English brought a friend one day. My student told me his friend wished to talk of religious matters—in English, of course. As they sat across from me, waiting with smiling, expectant faces, I realized the setting was perfect and the opportunity real not only to teach English but to witness for Jesus.

The young man comes from a typical non-Christian home on Taiwan. While he is not a professing Buddhist, as his parents are, they expect him to worship their ancestors, or be considered unfilial. They regard their ancestors as gods, who must be bowed down to and placated with food, prayers, and offerings. And, as their viewpoint is, if their sons do not remain true to this family worship, who will worship them when they die?

He would believe in Jesus and gain peace of mind, I think, were it not for what it might do to his family. Let us pray that he will accept Christ and that "what it might do" would be to lead his family also to the worship of Jesus Christ. This is highly possible, as many Chinese have become Christians through the family member who first had courage to step out and believe.





**James M. Watson**  
*Madrid, Spain*

### **Evangelicals' New Freedom Excludes Church's Publicity**

SOME PEOPLE say Evangelicals are experiencing new freedom in Spain with the reopening of many churches. However, when we wanted to advertise in an English-language magazine about our last revival, the publishers denied the pastor such a privilege. He was told that the minister of information had censored any more advertising by our church in this publication.

We feel that since we were allowed to advertise two previous revivals but not the last one, this constitutes a true picture of Catholicism's intentions toward Baptists. We still are not permitted to have any sign on our church building, nor are tourists able to locate our English-language church through hotels and other means.



**James O. Teel, Jr.**  
*Buenos Aires, Argentina*

### **'Baptist Hour' in Spanish Excites Interest in Gospel**

"LA HORA BAUTISTA," "The Baptist Hour" in Spanish, brings many thrilling experiences to us. One week the young man who works with me, Francisco Pons, went to El Algorrobal to preach. Although the village has no electricity, modern science has made it possible for even the poorest families to own transistor radios.

After the service in the home of believers, the Gutierrez family, a Señora Rios told him she had listened to the program for several months and wanted to know more about the gospel. Señora Rios had happened one day to meet Señora Gutierrez and, finding out she was a believer, asked her to tell more about Christ whose teachings she had heard preached. Of course, the Christian lady was delighted to do so. Now both families meet every week, and when "La Hora Bautista" comes on

*Argentinian Baptists examine a display showing locations of stations over which "La Hora Bautista" is broadcast.*



they sit around the patio for their weekly church service.

We feel there must be many more like Señora Rios in our unseen audience who never write but are listening each week to the gospel and, little by little, are coming under conviction. We pray that God will lead us to them.



**Ernest L. and Dorothea King**  
*Kediri, Indonesia*

### **Patients, Treated In Hospital, Take Christ as Saviour**



A NATIONAL PASTOR has assumed responsibilities as chaplain at Kediri Baptist Hospital. He and his two full-time assistants have a fine program of ministering to the patients. That it is bearing fruit is evident in Kediri's churches and chapels.

Many patients become interested in Christianity while in the hospital. When they go home they request help in establishing a Bible study group, and from this small beginning a chapel and future church is born. The response of national Christians is gratifying. The limiting factor is the shortage of national pastors.

ERNIE is happy to have a national dentist working with him now, and she will be here to keep the dental clinic open when we leave for furlough in America.

He sees many types of cases here that he would never see in the United States. People wait until a small cyst grows into something really big before coming to have it checked. Several patients waited four or five years to come, and then couldn't even close their mouths. One spent several days in the hospital and, while there, accepted Christ as her Saviour. She went home to witness to her family and friends, and now she, along with six or seven others she has brought, are active in Semampir Baptist Church. We praise the Lord for this victory and pray that many more patients will feel so led.



**Margaret (Peggy) Pemble**  
*Teresina, Piauí, Brazil*

### **Church Grants Letters—With a String Attached**

AS CHURCH MODERATOR, I found myself completely baffled one Wednesday night during a business session in regard to parliamentary procedure. Moline Baptist Church in St. Louis, Mo., was asking Catarina Baptist Church in Teresina for transfers of membership for Missionaries Donald J. and Betty Spiegel. Ordinarily, granting church letters is the simplest of all transactions.

As I asked for the vote of those in favor of granting the letters, only six hands went up. When I asked those opposed to raise their hands, it was unanimous (the first six voted twice). I was speechless! Our pastor and his wife were requesting their small Brazilian church to transfer their memberships while on furlough, and the church was refusing! I wondered what Mr. Roberts



would say was next in parliamentary procedure.

Before I could mutter a sound, another motion was made and seconded that the letter be granted but valid only until the next year. This was approved 100 per cent.

As unorthodox as it was, this represented the members' love for the Spiegels. They had figured how to agree to the request and, at the same time, have the certainty of the couples' return to our fellowship. I was caught completely unaware of their carefully laid plan to do the unheard of, but at the same time I recognized it as their simple way of saying: "Hurry home, pastor."



Virgil O. McMillan, Jr.  
Fukuoka, Japan

### Invitations and 'Homework' Stir Interest, Reap Results

A YOUNG LADY at Saitozaki Baptist Mission, where I served on Saturday nights before going on furlough in July, told two of her former high school classmates about the Baptist New Life meetings. Both expressed a desire to become Christians, though neither had ever been to a church.

Later Miss Nagamatsu, who had been baptized in February, brought one of the friends to talk with me. She was surprised to learn that she could just go into the church and sit down without having to ask someone's permission. As our former maid said, many Japanese do not realize they can go to church without being a member or becoming obligated to join.

I was teaching a Bible introductory course to about 350 tenth-grade boys at our Baptist high school in Fukuoka. Up to the New Life meetings, half of these boys had never been to church, and only 10 to 15 per cent had been once in the past five years. For homework I had them attend a New Life evangelistic meeting and write a two-page report. Around 60 boys made decisions at either the Fukuoka or Hirao Baptist Church, six to accept Christ and the others to study Christianity. Pray that our pastors, church members, and missionaries in Japan will be so led by the Holy Spirit that these and hundreds of others who made decisions may be saved.



Lois (Mrs. Charles W.) Shirley  
Mendoza, Argentina

### Is Camp Work Worthwhile? Son's Testimony Says 'Yes'

ONE OF the most important summer activities we had at Rosario was the Woman's Missionary Union camp program. All winter we were busy making plans, seeking workers, deciding on themes, planning budgets, caring for equipment, and doing a host of other details. In the spring we began promoting the program in the churches. We tried to persuade young people to make reservations and to expect great blessings.

Many times I've thought of the real sacrifices our workers made. Some of the men used their annual vaca-

tions to work in the Royal Ambassador camps. Pastors took time out from overloaded church schedules to serve as camp pastors. Housewives who had worked in their kitchens all year to feed growing families gave their time to cook for 10 days in the tiny, uncomfortable camp kitchens. Young people who needed rest from their heavy university schedules used some of their valuable summer vacations to serve as counselors. And parents spent time and money getting their children ready.

If I'd ever been prone to wonder whether it was all worthwhile, I don't any more. Last year our oldest son Mark became a Junior RA and went to camp. On his birthday we visited him. During a few moments alone he told us: "You know, each night at our campfire service I feel especially close to God. It almost seems he's speaking to me personally, trying to tell me something."

I thanked God for the spiritual experiences Mark was having, and I asked the Lord to "tell something" to all the campers—of the great need for pastors, educational workers, and dedicated young laymen. Yes, every sacrifice was worthwhile if this came to pass.



J. Franklin and Margaret Mitchell  
Temuco, Chile

### Daughter's Going Evokes Emotions, But No Weeping



IT WAS a great day for us and our daughter Margaret. Like all great days, it was characterized by strong and conflicting feelings. We remember it as a day of achievement, triumph, and joy, with a mixture of regret for what we had not attempted, of anxiety for other and even greater decisions to come, and of the sadness of temporary separation. It was the day last year that we sent our daughter on her first trip alone, 6,000 miles by jet plane to enter college in the United States.

We had come to Chile 18 years earlier, full of enthusiasm, hopes, and plans. Within the first year, as we struggled to learn the Spanish language, Margaret was born. She was with us while our first burst of enthusiasm moderated to a prayer for strength to keep going, while some of our hopes were realized and others were destroyed or ceased to be important, while our plans fell apart or were changed time after time because God had planned something better.

Through the years we have accepted as one of our first responsibilities the teaching and guidance of our five children. This has not been easy; we have had much to learn and much need for guidance ourselves. Still, we feel that by God's grace our blundering efforts have been rewarded.

We looked at our daughter—seemingly very young and fragile, yet a woman. She had a rich knowledge of both the North American and Latin mind and culture, and we believed she was equipped intellectually and spiritually to make that knowledge count for the glory of God. She had also formed her own definite ideas in matters of taste as well as of right and wrong.

We could understand the tendency of parents who continue to think of their children as mere children and



secretly want to continue making decisions for them. But our Margaret smiled down at her mother from her vantage point of fully four inches, and we realized that the time had come when she must try her own wings. And it wasn't right to cheapen such an occasion with sentimentality or melodrama.

So far as our own help and counsel were needed, we have continued to give it as best we could—via air mail. In our absence God has given mature, understanding Christian friends and advisors, in college and elsewhere, who are on call at any time. Best of all, our daughter herself is accustomed to pray, and has access to a Power and Wisdom beyond her own.

Well-meaning friends mentioned her going tenderly, as if consoling the bereaved. It all seemed out of keeping with the wonder of her experience and ours. No, thanks, we didn't need their handkerchiefs to wipe away tears.



**Carroll Wayne Shaw**  
*Umtali, Southern Rhodesia*

### **Grave Proximity Terrifies; Christ Releases from Fear**

THE BEGINNING of service in a new place brought surprise, joy, and a feeling of a greater need for the Word of God.

Three Christian laymen and I went to a settlement of approximately 400 families. Upon arriving, we selected a tree that would supply ample shade for a preaching service. We set about the task of clearing away some of the brush and grass.

No sooner had we started than we were approached by an African woman and two men. Learning what we were doing, they told us, "No one will come." They said a grave was in the vicinity, and the people feared this place. As you might assume, we relocated—not out of fear but out of respect. Fifty-nine persons assembled to worship in the first service.

I thought: What a message this was within itself. What better place to preach God's Word than over a grave? The Christian has no fear of the grave. But there is fear for those who do not know Christ. Millions of African people need to be released from this fear. Pray that they might come to know Christ as their Saviour.



**Lillie O. Rogers**  
*Singapore, Singapore*

### **Parents Unaware that Son And Themselves Are Lost**

COMING OUT of the church one Sunday, I saw a boy about five years old. He was looking from side to side, frantically searching for his family. As I called to him he burst into tears. His parents, grandparents, and five brothers and sisters had gone home without him.

Fortunately, I knew where he lived and had visited there, so I took him home. As I came to the house the other children, in front eating their rice, looked surprised and called for their grandmother. She quickly came out

and also seemed shocked to see the boy with me. Until then the whole family had not even missed him. He was lost, but they had not known it.

Going back down the street, I saw hundreds of children in front of their homes. They had not been to church. They had not heard the stories of Jesus. They were lost, but they did not know it. Their parents were without God—without hope—but they did not know it.

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Romans 10:14)



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

### **Youths' Christian Growth Brings Joy amid Problems**

THE GROWING necessity of providing more and better education for our older boys and girls who merit it, because of the rising educational level, brings its problems of increased expense and more adequate discipline. But these problems bring great satisfaction in witnessing to the young people in our George B. Taylor Orphanage and helping them to become Christian men and women in such a country as this and at a time when a Christian witness is most important.

We want them to have a stability which only a Christian background can give. Several of our boys are now doing their military service. We have been gratified by their letters, telling how they appreciate what was done here for their moral and spiritual well-being during their formative years, and "it wasn't until now that I realized how much I have had that others have missed."



**Daniel R. (Dan) Cobb**  
*Songkhla, Thailand*

### **'I Can Do That'—So Can Others if They Answer Call**

"I CAN DO THAT!" Such was my reaction to an article in THE COMMISSION several years ago. Until then I had harbored some doubts about my ability to become a missionary. Now, after completing nine years of service, I think of the words again. And many pastors in our Southern Baptist Convention who can qualify for foreign mission service can do the same work.

The needs and opportunities to present a living Saviour to dying people are great, and yet there are few to give the message. In Thailand hundreds of thousands have no gospel witness and little knowledge of Christ. We continue to pray for more help and to shift personnel around so as to "stretch" our outreach.

However, many who could meet the requirements are not meeting the needs. Our prayer is not that more be called, for we are convinced that God has called enough to do the job. We pray that more will answer the call. Will you pray with us that the needs will be met, not just in Thailand but around the world?



# NEW FOREIGN MISSIONARIES

Appointed June 1963 / File in your Missionary Album



## Billings, Herbert Dale

b. McAllen, Tex., April 1, 1930. ed. Edinburg (Tex.) Jr. College (now Pan-American College), 1947-50; SW. Tex. State Teachers College, B.B.A., 1955; Austin Presbyterian Theol. Seminary, 1960; SWBTS, B.D., 1962, & further study, 1962-63. Jr. high school teacher, Ft. Worth, Tex., 1955-57; interim pastor, Edge, Tex., 1956; aircraft parts inspector, Ft. Worth, 1957, & service station attendant, 1957-58 & summer 1961; assoc. pastor, First Church, San Marcos, Tex., 1958-61; income tax advisor, Ft. Worth, winters 1961-63, & accountant, 1961-63. Appointed for Guatemala, June, 1963. m. Hazel Geraldine (Judy) Rosler, Aug. 5, 1955. Permanent address: c/o J. J. Ray, 903 W. 6th St., Freeport, Tex.

## GUATEMALA

## Billings, Hazel Geraldine (Judy) Rosler (Mrs. Herbert Dale)

b. Edge, Tex., Aug. 28, 1932. ed. Hardin-Simmons Univ., 1952-53; Agricultural & Mechanical College (now Univ.) of Tex., summers 1953 & '55; SW. Tex. State Teachers College, B.S., 1955; SWBTS, 1957-63 (intermittently). Clerk-acc., Bryan, Tex., 1950-52, & clerk-typist, summer 1963; stenographer-clerk, Hardin-Simmons Univ., Abilene, Tex., 1952-53; stenographer & speech clinic asst., SW. Tex. State Teachers College, San Marcos, 1953-55; elementary school speech therapist, Ft. Worth, Tex., 1955-58; sec., First Church, San Marcos, spring 1959. Appointed for Guatemala, June, 1963. m. Herbert Dale Billings, Aug. 5, 1955. Children: Kelli Lynn, Sept. 16, 1959; Leigh Anne, Feb. 9, 1962.



## Blattner, Doris Mildred

b. St. Louis, Mo., Aug. 22, 1933. ed. Harris Teachers College, B.A., 1956; SWBTS, M.R.E., 1959. Grocery cashier, St. Louis, 1949-52, I.D.M. machine operator, 1952, camp business mgr., summer 1953, & recreational dir., 1953-55; summer missionary, Home Mission Board, Tex., 1954, & La., 1955; elementary school teacher, St. Louis, 1956-57; camp worker, WMU of Mo., summers 1956-58; educ. dir., First Church, Belzoni, Miss., 1959-61, & Whitehaven Church, Memphis, Tenn., 1961-63. Appointed for Indonesia, June, 1963. Permanent address: 7762 Paddington, St. Louis, Mo. 63121.

## INDONESIA

## Brincefield, Clara Mae

b. Statesville, N.C., June 22, 1934. ed. Mars Hill College, A.A., 1954; Carson-Newman College, B.A., 1956; SWBTS, M.R.E., 1961. Sales clerk, Statesville, summer 1952; cafeteria worker, Mars Hill (N.C.) College, 1952-54; summer missionary, Home Mission Board, Tex., 1955; library asst., Carson-Newman College, Jefferson City, Tenn., 1955-56; elementary school teacher, South Haven, Mich., 1956-58, & Merritt Island, Fla., 1958-59; waitress, South Haven, summer 1957; library asst., SWBTS, Ft. Worth, Tex., 1959-60; youth dir., First Church, Merritt Island, summers 1959 & '60, & First Church, Greensboro, N.C., 1961-63. Appointed for Chile, June, 1963. Permanent address: Rt. 8, Box 133, Statesville, N.C.

## CHILE



## Carswell, Sidney Graves

b. Augusta, Ga., Aug. 25, 1931. ed. Ga. Southwestern College, 1948-50; Mercer Univ., B.A., 1953; GGBTS, B.D., 1956; Alameda Co. State College, Hayward, Calif., fall 1960. Grocery clerk, Albany & Macon, Ga., 1947-52; counselor, Camp Ridgcrest (N.C.) for Boys, summer 1952; insurance clerk, underwriter, & claims rep., Berkeley, Calif., 1953-56 & 1958-59; maintenance man & shipping clerk, Santa Rosa, Calif., summer 1953; pastor, First Church, Clearlake Highlands, Calif., 1956-58; bank teller, Lower Lake, Calif., 1956-58; pastor, Shore Acres Church, Pittsburg, Calif., 1958-63; substitute high & jr. high school teacher, Pittsburg & Concord, Calif., 1959-63; substitute counselor, probation dept; Contra Costa Co., Calif., 1959-63. Appointed for Equatorial Brazil, June, 1963. m. Alice Ruth Holland, June 8, 1956. Permanent address: 404 W. Spring St., Heber Springs, Ark. 72543.

## EQUATORIAL BRAZIL

## Carswell, Alice Ruth Holland (Mrs. Sidney Graves)

b. Fox, Ark., July 12, 1932. ed. Ouachita Bap. College, B.A., 1954; GGBTS, M.R.E., 1956; Alameda Co. State College, Hayward, Calif., spring 1961. Library asst., Ouachita Bap. College, Arkadelphia, Ark., 1950-51, cafeteria worker, 1951-52, & dormitory counselor, 1952-54; Training Union field worker, Ark. Bap. State Convention, summer 1951; summer missionary, Home Mission Board, Calif., 1953 & '54; playground dir., Berkeley, Calif., 1955-56; substitute teacher, Pittsburg & Concord, Calif., 1959-60; elementary school teacher, Concord, 1957-58, & Pittsburg, 1961-62. Appointed for Equatorial Brazil, June, 1963. m. Sidney Graves Carswell, June 8, 1956. Children: Samuel David, Feb. 22, 1957; Carla Elaine, Aug. 6, 1958; Marcia Oleta, June 30, 1960; Kevin Andrew, Aug. 29, 1962.





### Duke, Jesse Carlton

b. Merriweather Co., Ga., Feb. 1, 1929. ed. Mercer Univ. Extension Ct., Cedartown, Ga., 1949-53; Shorter College, B.A., 1961; SEBTS, B.D., 1963. Laborer & machine operator, Rockmart, Ga., 1945-49; insurance agent, Cartersville, Rockmart, & Cedartown, Ga., 1949-52 & 1954-59; salesman, Cedartown, 1952-54; pastor, Holy Springs Church, Rockmart, 1956-59 (half-time until 1957); interim pastor, Cedar Creek Church, Rome, Ga., summer 1959; pastor, Cedar Fork Church, Morrisville, N.C., 1959-63; substitute high school teacher, Durham Co., N.C., 1963. Appointed for Lebanon, June, 1963. m. Annie Ruth Cochran, March 11, 1946. Permanent address: Rt. 1, Rockmart, Ga. 30153.

### LEBANON

### Duke, Annie Ruth Cochran (Mrs. Jesse Carlton)

b. Pauldin Co., Ga., Feb. 3, 1932. ed. Mercer Univ. Extension Ct., Cedartown, Ga., 1954-55; SEBTS, 1961-63. Grocery store owner & operator, Cedartown, 1953-57; asst. in husband's insurance agency, 1955-59, & sec. & receptionist, 1959 (part-time); insurance clerk, Raleigh, N.C., 1959-61. Appointed for Lebanon, June, 1963. m. Jesse Carlton Duke, March 11, 1946. Children: Judy Ann, March 24, 1948; Teresa Gail, Jan. 26, 1950.



### Flournoy, Houston Marshall

b. Birmingham, Ala., Dec. 15, 1929. ed. Stetson Univ., B.A., 1952; SBTS, B.D., 1955. Electric co. foreman, Clearwater, Fla., 1947-50; assoc. pastor, First Church, Umatilla, Fla., summer 1950; pastor, Midway Church, Palatka, Fla., 1950-52, Lake Mary (Fla.) Chapel (mission of Longwood [Fla.] Church), 1952, Pleasant Ridge Church, Owenton, Ky., 1952-56; electrician, SBTS, Louisville, Ky., 1952-56; salesman, Louisville, 1955-56; pastor, Azalea Church, St. Petersburg, Fla., 1956-63 (chapel of Hobson Mem. [now Emmanuel] Church, St. Petersburg, until Jan., 1958). Appointed (special) for South Brazil, June, 1963. m. Margaret La Verne Kirkland, March 18, 1950. Permanent address: 624 Cleveland Ave., Largo, Fla.

### SOUTH BRAZIL

### Flournoy, Margaret La Verne Kirkland (Mrs. Houston Marshall)

b. Live Oak, Fla., June 6, 1926. ed. Carver School (now merged with SBTS), 1952-56; SBTS, 1953-56; St. Petersburg Jr. College, 1962-63; SBC Seminary Extension Dept., 1963. Sec.-cashier & bookkeeper-clerk, Clearwater, Fla., 1944-45; sec.-cashier, Largo, Fla., 1945-50; library typist, Stetson Univ., DeLand Fla., 1950-52; sec., Carver School, Louisville, Ky., 1952-55. Appointed (special) for South Brazil, June, 1963. m. Houston Marshall Flournoy, March 18, 1950. Children: Philip James, Oct. 25, 1955; Marilyn Diane, Feb. 13, 1957; Carolyn Joy, Nov. 18, 1959.



### Hensley, Robert Carroll (Bob)

b. Asheville, N.C., Dec. 19, 1934. ed. Mars Hill College, 1953-55; Wake Forest College, B.S., 1957; SEBTS, B.D., 1961. Laundry truck driver, Asheville, summers 1953-55; kitchen worker, Mars Hill (N.C.) College, 1953-55; minister of music, South Fork Church, Winston-Salem, N.C., 1956-57; minister of music & asst. pastor, Grey Stone Church, Durham, N.C., 1957-59; minister of music & office clerk, N.C. Bap. Assembly, Southport, summer 1960; grader, SEBTS, Wake Forest, N.C., 1960-61; pastor, First Church, Mardela Springs, Md., 1961-63. Appointed for Venezuela, June, 1963. m. Betty Jo Carroll, June 14, 1958. Permanent address: 29 Bevllyn Dr., Asheville, N.C.

### VENEZUELA

### Hensley, Betty Jo Carroll (Mrs. Robert Carroll)

b. Greenville, N.C., Oct. 15, 1934. ed. E. Carolina College, B.S., 1956. Elementary school teacher, Winston-Salem, N.C., 1956-58, Durham, N.C., 1958-59, Wake Co., N.C., 1959-60, & Wake Forest, N.C., 1960-61; office clerk, N.C. Bap. Assembly, Southport, summer 1960. Appointed for Venezuela, June, 1963. m. Robert Carroll (Bob) Hensley, June 14, 1958. Children: Robert Carroll, Jr., Aug. 30, 1961; Joseph Edward, Feb. 8, 1963.



### Herrington, Glen Dale

b. Vivian, La., April 13, 1934. ed. Tex. Christian Univ., 1952-54; Hardin-Simmons Univ., B.A., 1956; SWBTS, B.D., 1960; New College, Univ. of Edinburgh (Scotland), 1960-61. Salesman & bookkeeper, Ft. Worth, Tex., summer 1952; YMCA club dir., Ft. Worth, 1953-54 & 1956-57, & camp dir., summer 1954; revival & supply preacher & camp worker, Div. of Student Work, Bap. Gen. Convention of Tex., 1954-60; salesman, Abilene, Tex., 1955-56, & Ft. Worth, summer 1956; assoc. pastor & music dir., Morgan, Tex., 1956-58, & Springdale Church, Ft. Worth, 1959-60 (part-time); BSU dir. & Bible teacher, Tex. College of Arts & Industries, Kingsville, 1961-63. Appointed for Malaya, June, 1963. m. Mary Ann Johnson, Nov. 27, 1958. Permanent address: 1809 N. Riverside Dr., Ft. Worth, Tex.

### MALAYA

### Herrington, Mary Ann Johnson (Mrs. Glen Dale)

b. Elgin, Tex., Oct. 5, 1935. ed. Baylor Univ., B.A., 1957; SWBTS, 1957-58. Sec. & clerk, Univ. of Tex., Austin, summers 1952-53 & 1955-57; sec., Baylor Univ., Waco, Tex., 1953-57 (part-time), First Church, Benbrook, Tex., 1957, & Birchman Ave. Church, Ft. Worth, Tex., 1958-59 (part-time each); stenographer, Ft. Worth, 1959-60; secondary school teacher, Edinburgh, Scotland, 1960-61 (part-time); sec., Tex. College of Arts & Industries, Kingsville, 1962. Appointed for Malaya, June, 1963. m. Glen Dale Herrington, Nov. 27, 1958. Child: Stewart Clay, Jan. 18, 1963.

## APPOINTMENTS (July)

**DOUTHITT, Thomas Eugene, Jr., Okla., & Doris Elizabeth Watters Douthitt, Okla., Korea** (2101 Robinwood Dr., Ft. Worth, Tex. 76111).

**GATLIN, Joseph Almon (Joe), Sr., Ga., & Dorothea Holland Gatlin, Ga., East Africa** (2307 Pass Rd., Handsboro, Miss. 39554).

**GILBERT, Charles Herman, Neb., & Ruth Louise Holman Gilbert, Okla., Mexico** (Apartado 4035, San José, Costa Rica).

**GILMORE, Helen Elizabeth, Tenn., East Africa** (Box 2731, Dar es Salaam, Tanganyika).

**HALL, Laqueta Joy, Ky., Nigeria** (c/o Mrs. Elbert Hall, Box 295, Rural Rt., Elizabethtown, Ky. 42701).

**HENSON, Louie Gene, S.C., & Exie Vee Wilde Henson, N.C., Equatorial Brazil** (Caixa Postal 758, Campinas, São Paulo, Brazil).

**HOLLOWAY, Billy Wayne, La., & Evelyn Jane Strauss Holloway, N.C., East Africa** (c/o First Bap. Church, 438 E. 8th, Deer Park, Tex. 77536).

**KNEISEL, Harvey John, Jr., Okla., & Charlene Ada Lewis Kneisel, Okla., Jamaica** (c/o Mr. Bob Kimbrough, 6104 E. Belknap, Ft. Worth, Tex. 76117).

**PINDER, Robert Henry (Bob), Fla., & Cynthia Jane Hagood Pinder, Fla., Argentina** (Apartado 4035, San José, Costa Rica).

**SMITH, Robert Lee (Bob), Fla., & Barbara Ann Richards Smith, Fla., Indonesia** (825 E. Church St., Bartow, Fla. 33830).

**SNELL, Roy Edgar, N.C., & Sarah Mildred Brooks Snell, N.C., Korea** (617 Vinewood Pl., Charlotte, N.C.).

**SWICEGOOD, Glen Meredith, Ga., & Audrey Marie Price Swicegood, Fla., North Brazil** (Caixa Postal 552, Campinas, São Paulo, Brazil).

**TEEL, James Howard, Ala., & Clara Maxine Yeager Teel, Ala., East Pakistan** (1217 Forrest St., Birmingham, Ala.).

**TRIBBLE, Clifford Lamar, N.C., & Sarah Elizabeth (Betsy) Watkins Tribble, N.C., Chile** (Apartado 4035, San José, Costa Rica).

**VALERIUS, Erling Clifford, Fla., & Carrie Will McLean Valerius, Ala., Equatorial Brazil** (Caixa Postal 758, Campinas, São Paulo, Brazil).

**WHEELER, John Paul, Fla., & Helen Kay Hooper Wheeler, Fla., Switzerland** (Bap. Theol. Seminary, Ruschlikon-Zurich, Switzerland).

**WINGO, Nancie Jane, Tex., Lebanon**

(1517 31st St., Washington, D.C.).  
**WITT, Mary Magdalene, Tenn., North Brazil** (Caixa Postal 758, Campinas, São Paulo, Brazil).

## REAPPOINTMENTS (July)

**GARRETT, James Lee, Ga., & Mary Joe McCollum Garrett, Ga., Equatorial Brazil** (1358 Peacock Ave., Columbus, Ga.).

## ADDRESS CHANGES

### Arrivals from the Field

**ADKINS, Mr. & Mrs. Thomas S. (Hong Kong), 1901 W. Seminary Dr., Southwestern Bap. Theol. Seminary, Ft. Worth, Tex.**

**ANDERSON, Theresa K. (Philippines), c/o Betha Bap. Home, Darlington, S.C.**

**BADGER, Mary Ellen (Mrs. Ted O.) (Philippines), 800 Teetshorn, Houston, Tex. 77009**

**BAUGIL, Rev. & Mrs. J. Franklin, Jr. (East Pakistan), 190 N. Ashland Ave., Lexington, Ky.**

**BOATWRIGHT, Rev. & Mrs. C. S. (Bob) (Japan), 6331 Glenridge Dr., N.E., Atlanta, Ga. 30328**

**BOX, Rev. & Mrs. Paul (Singapore), 305 S. Francis, Ada, Okla.**

**CADWALLADER, Rev. & Mrs. Chester S., Jr. (Guatemala), 4325 Seminary Pl., New Orleans, La. 70126**

**CLARKE, Dr. & Mrs. Coleman D. (Japan), c/o Coleman D. Clarke, Jr., 112 Rankin Crt., Wake Forest, N.C. 27587**

**COBB, Rev. & Mrs. Daniel R. (Thailand), c/o Mrs. E. B. Mulberry, Rt. 1, Sadieville, Ky. 40370**

**COBB, Mary Virginia (Lebanon), Hartford Theol. Seminary, 55 Elizabeth St., Hartford, Conn.**

**CORLEY, Rev. & Mrs. Marion L. (Columbia), c/o J. L. Corley, 5528 11th Crt., S., Birmingham, Ala.**

**COX, Rev. & Mrs. Theodore O. (Ted) (Japan), 2721 Hartmetz Ave., Evansville, Ind.**

**CULPEPPER, Dr. & Mrs. Charles L., Jr. (Taiwan), 1420 S. 10th St., Waco, Tex.**

**DONALDSON, Rev. & Mrs. Buck, Jr. (Tanganyika), c/o Mrs. A. N. Quall, 518 Blue Bell, Houston, Tex. 77009**

**DOTSON, Rev. & Mrs. James B. (missionary associates to Okinawa), 4208 Wahli Dr., Knoxville, Tenn.**

**DUPRIEST, Rev. & Mrs. Milton E. (Japan), c/o W. F. Wayland, Jr., 3401 Forrest Trail, Rt. 5, Temple, Tex.**

**ERNEST, Mary Lee (Singapore), 500 Ft. Dale St., Greenville, Ala. 36037**

**ESTES, Dr. & Mrs. J. R. (Joe Dick) (Switzerland), c/o Dr. George M. Trout, 1014 Kees Rd., Lexington, Ky.**

**EVANS, Rev. & Mrs. Charles E. (Kenya), 1279 Lanier Blvd., Atlanta, Ga.**

**GILLESPIE, Rev. & Mrs. A. L. (Pete) (Japan), 4517 Glacier St., Ft. Worth, Tex. 76115**

**GRAHAM, Rev. & Mrs. Finlay M. (Lebanon), 4620 Frazier, Ft. Worth, Tex. 76115**

**GREEN, Jessie L. (Malaya), 516 E. 8th St., Rome, Ga.**

**HARRINGTON, Fern (Taiwan), Atlanta, Mo. 63530**

**HAYNES, Rev. & Mrs. Henry P., III (Venezuela), c/o Don Bankston, 320 N. 13th, Muskogee, Okla.**

**HOLLIS, Rev. & Mrs. James D. (Hong Kong), 218 N. Green St., Huntsville, Ala.**

**HORTON, Frances (Japan), 43 1st Ave., Jackson Hts., Pensacola, Fla.**

**HULL, Rev. & Mrs. W. R. (Jack) (Kenya), 1719 McGregor St., Wichita Falls, Tex.**

**HUMPHREY, Rev. & Mrs. J. Edward (Nigeria), So. Bap. Theol. Seminary, 2825 Lexington Rd., Louisville, Ky. 40206**

**JOHNSON, Rev. & Mrs. Patterson S. (Pat) (East Pakistan), c/o T. H. Oglesby, Rt. 1, Roebuck, S.C. 29376**

**JOINER, Rev. & Mrs. Garreth E. (Ecuador), c/o Ray Giltner, 756 Nolte Dr., Dallas, Tex. 75208**

**JONES, Delilah E. (Nigeria), 1404 White St., Mt. Vernon, Ill. 62892**

**KOLB, Dr. & Mrs. Raymond L. (North Brazil), Midwestern Bap. Theol. Seminary, Kansas City, Mo. 64118**

**KIMLER, Rev. & Mrs. Eugene B., Jr. (Venezuela), Rt. 1, Palestine, Tex.**

**LEAVELL, Cornelia (Hawaii), Box 712, Bristol, Va.**

**LENNON, Rev. & Mrs. S. Judson (Thailand), c/o Mrs. N. J. Orr, 506 Hermitage Crt., Charlotte, N.C.**

**LOGAN, Dr. & Mrs. William Wayne (Nigeria), 3119 St. Johns Dr., Dallas, Tex. 75205**

**LONG, Valda E. (Nigeria), Rt. 1, Ona, Fla. 33865**

**LOVEGREN, Dr. & Mrs. L. August (Jordan), 1935 Westminster Way, N.E., Atlanta, Ga. 30322**

**LOVEGREN, Mildred E. (Millie) (Hong Kong), 211 Brooks St., W., New Orleans, La. 70124**

**MCDONALD, Sue (Singapore), Rt. 1, Box 435, Osceola, Ark.**

**MCKINNEY, Rev. & Mrs. L. G., Jr. (Hong Kong), 3630 Ascot Ln., Houston, Tex. 77018**

**MCMILLAN, Rev. & Mrs. Virgil O., Jr. (Japan), c/o Mr. L. A. Pitts, Rt. 1, Blakely, Ga.**

**MEDCALF, Dr. & Mrs. Winfred L. (Fred) (Thailand), 401 N. 5th St., Marlow, Okla. 73055**

**MOBLEY, Rev. & Mrs. Marion A. (Mack) (Japan), Box 115, Jackson, Ga. 30233**

**MORRISON, Martha (Malaya), 309 N.**



Park Cr., Kansas City, Mo. 64116  
 MOSS, Rev. & Mrs. Zebedee V. (Zeb)  
 (Northern Rhodesia), 804 Elmwood  
 Dr., Shelby, N.C.  
 MURPHY, Rev. & Mrs. Milton (Israel),  
 8808 Cabot Dr., Mt. Healthy, Cincin-  
 nati, Ohio 45231  
 NORMAN, Rev. & Mrs. John Thomas  
 (Tommy) (Colombia), c/o Lee A.  
 Norman, Box 52, Trenton, Tex.  
 OLIVER, Virginia (Mrs. John S.) (Equa-  
 torial Brazil), c/o Mr. S. H. Oliver,  
 Rt. 3, Carthage, N.C. 28327  
 PARKS, Dr. & Mrs. R. Keith (Indonesia),  
 4622 Frazier, Ft. Worth, Tex. 76115  
 PENDER, Auris (Singapore), 520 S. Nat-  
 chez St., Box 212, Kosciusko, Miss.  
 39090  
 PERRYMAN, Maurine (Jordan), Box 509,  
 Thomasville, N.C.  
 RIDENOUR, Crea (Colombia), Caryville,  
 Tenn. 37714  
 SAUNDERS, Rev. & Mrs. Davis L. (Kenya),  
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 ington Rd., Louisville, Ky. 40206  
 SHERER, Rev. & Mrs. Robert C. (Japan),  
 c/o Rev. Wally Jones, 3422 St. Don-  
 ald, St. Ann, Mo. 63074  
 SHORT, Rev. & Mrs. James M., Jr.  
 (Mexico), 4921 Lubbock Ave., Ft.  
 Worth, Tex.  
 SMALL, Rev. & Mrs. Tom G. (Northern  
 Rhodesia), 601 Ave. A, Houston, Tex.  
 SMITH, Rev. & Mrs. J. Allen (Philip-  
 pines), 122 Jackson St., Laurens, S.C.  
 STEPHENS, Marjorie L. (Nigeria), 705  
 E. Smith Ave., Tucumcari, N.M. 88401  
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 (Malaya), Fuller Hall, So. Bap. Theol.  
 Seminary, 2825 Lexington Rd., Louis-  
 ville, Ky. 40206  
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 9th St., Ballinger, Tex.  
 WAGNER, Lucy E. (Korea), c/o Mrs.  
 H. D. Coc, 614 S. 1st St., Odessa, Mo.  
 64076  
 WARE, Rev. James Hamilton, emeritus  
 (China-Hawaii), 543 Jefferson St.,  
 Tupelo, Miss.  
 WARMATH, Rev. & Mrs. William C. (Ja-  
 pan), Box 668, So. Bap. Theol. Semi-  
 nary, 2825 Lexington Rd., Louisville,  
 Ky. 40206  
 WESTER, Rev. & Mrs. William S. (Nyasa-  
 land), 1436 N. Franklin, Tampa, Fla.  
 33602  
 WHITE, Kathryn (Hong Kong), Box  
 1066, Healdton, Okla. 73438  
 YARNELL, Rev. & Mrs. Carl F., Jr. (Ma-  
 laya), 4075 Dement St., Apt. 9, New  
 Orleans Bap. Theol. Seminary, New  
 Orleans, La. 70126.

### Departures to the Field

BEATY, Rev. & Mrs. Robert E., Box 8241,  
 Bulawayo, Southern Rhodesia.  
 BELLINGTON, Rev. & Mrs. R. Paul,  
 Caixa Postal 117, Porto Velho, Ter-  
 ritorio de Rondonia, Brazil.  
 BENDER, Rev. & Mrs. William D., Bap.  
 Mission, Box 222, Abeokuta, Nigeria.



The day after returning from Japan on furlough, Rev. and Mrs. Virgil O. McMillan, Jr., and their five children were greeted by 36 members of McMillan's immediate family August 18 at First Baptist Church in Bay Minette, Alabama. The "reception committee" consisted of his father and mother and nine brothers and sisters, with their families. After the morning service the family circle joined several hundred others for an old-fashioned "dinner on the grounds," celebrating the church's first anniversary in its new building. Pictured is McMillan kneeling at left of center, with his wife Donabel and his parents, Mr. and Mrs. McMillan, Sr., standing immediately behind him.

BRADLEY, Rev. & Mrs. Rolla M., Bap.  
 Mission, APO 301, San Francisco,  
 Calif. (first-class mail); 55-5 Ka,  
 Choong Moo Ro, Seoul, Korea (all  
 other mail).  
 BROWN, Rev. & Mrs. Bradley D., Box  
 114, Monrovia, Liberia.  
 BROWN, Rev. & Mrs. Ernest E., Sr., Box  
 1644, Nassau, N.P., Bahamas.  
 BURCH, Vella Jane, Bap. Theol. Semi-  
 nary, Rüschlikon-Zurich, Switzerland.  
 CALHOUN, Rev. & Mrs. John C., Jr.,  
 14 Del Tlong Ham Park, Singapore 10,  
 Singapore.  
 CARNEY, Dr. & Mrs. J W, Box 99, Ramna,  
 Dacca, East Pakistan.  
 CLARK, Rev. & Mrs. Eric H., Box 697,  
 Kisumu, Kenya.  
 CLARK, Rev. & Mrs. Gene A., 195 Ni-  
 shijin-machi, Fukuoka, Japan.  
 CONGDON, Rev. & Mrs. Wilfred H., Box  
 16, Oshogbo, Nigeria.  
 CRANE, Sr. James D. (field rep., North  
 Field, Latin America) & Mrs. Crane,  
 Manuel Acuña #1763, Guadalajara,  
 Jalisco, Mexico.  
 DAVIS, Rev. & Mrs. Charles W., Apart-  
 ado Aereo 1883, San José, Costa Rica.  
 DICKERSON, Dr. Ruth, Box 99, Ramna,  
 Dacca, East Pakistan.  
 DICKMAN, Dr. Jean F., Bap. Hosp., Gaza,  
 via Egypt.  
 ELDRIDGE, Eva Mae, Bap. Hosp., Join-  
 krama, via Ahoda, Nigeria.  
 ELLIOTT, Darline, Apartado Aereo 6613,  
 Cali, Colombia.  
 EMANUEL, Rev. & Mrs. Beverly P. (Bill),  
 1154 M. H. del Pilar, Manila, Philip-  
 pines.  
 ENETE, Rev. & Mrs. William W., Sr.,  
 emeritus (South Brazil), Caixa Postal  
 320, Campinas, São Paulo, Brazil.  
 FAIRBURN, Margaret, Box 114, Monrovia,  
 Liberia.  
 FOX, Rev. & Mrs. Hubert A., Box 832,  
 Bangkok, Thailand.  
 FREDENBURG, Mary Evelyn, Bap. Hosp.,  
 Eku, via Sapele, Nigeria.  
 GEMMELL, Wilma (missionary associate),  
 Caixa Postal 950-ZC-00, Rio de  
 Janeiro, GB, Brazil.  
 GILES, Dr. & Mrs. James E., Apartado  
 Aereo 6613, Cali, Colombia.  
 GILLILAND, Rev. W. McKinley & Dr.  
 Martha J., Bap. Hosp., Shaki, Ni-  
 geria.  
 GREEN, Rev. & Mrs. Urban L., Bap.  
 Mission, Joinkrama via Ahoda, Ni-  
 geria.  
 HALBROOKS, Rev. & Mrs. Fred E., Jr.,  
 Caixa Postal 826, Belém, Pará, Brazil.  
 HALL, Mr. & Mrs. Robert J. (Bob), Bap.  
 High School, Oyo, Nigeria.  
 HARDY, Corn Noy, Reagan Mem. Girls'  
 School, Box 82, Yaba, Nigeria.  
 HERRINGTON, Mr. & Mrs. Glen D., 1 But-  
 terfly Ave., Singapore 13, Singapore.  
 HILL, Rev. & Mrs. John B., Bap. Mis-  
 sion, Igede-Ekiti, Nigeria.  
 HILL, Dr. & Mrs. Ronald C., Box 832,  
 Bangkok, Thailand.  
 HOWLE, Rev. & Mrs. David B., Bap. Mis-  
 sion, APO 301, San Francisco, Calif.  
 (first-class mail); 55-5 Ka, Choong  
 Moo Ro, Seoul, Korea (all other mail).  
 HUQUEY, Dr. & Mrs. John D., Jr., Bap.  
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 Switzerland.  
 HUNKER, Dr. & Mrs. W. Carl, Box 427,  
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 JONES, Rev. & Mrs. Don C., Bap. Mis-  
 sion, APO 301, San Francisco, Calif.  
 (first-class mail); 55-5 Ka, Choong  
 Moo Ro, Seoul, Korea (all other mail).  
 LANCASTER, Cecile, emeritus (Japan),  
 19-2, 2-chome, Uehara, Shibuya-ku,  
 Tokyo, Japan.  
 LOCKE, Rev. & Mrs. Russell L., Box 182,  
 Owerri, Nigeria.  
 LOVAN, Nadine, Box 1951, Kumasi,  
 Ghana.  
 MCCALMAN, Rev. & Mrs. C. Glynn, Caixa  
 Postal 163, São Luiz, Maranhão, Brazil.  
 MCKINLEY, Rev. & Mrs. James F., Jr.,  
 Mission Industrial School, American  
 (Please turn to page 25)



## Langford, Charles Donald

b. Memphis, Tenn., Dec. 23, 1931. ed. La. State Univ., 1950-53 & L.S.U. School of Medicine, M.D., 1957; NORTS, 1962-63. Library asst., La. State Univ., Baton Rouge, 1950-51; tour guide, Europe & N. Africa, summer 1951; band camp instructor, Tex. Christian Univ., Ft. Worth, Tex., summers 1949-53; youth revival team member, Dept. of Student Work, La. Bap. Convention, La., Okla., & Miss., summer 1954; surgery research asst., L.S.U. School of Medicine, New Orleans, La., 1954-57; proctor & tutor, Protestant Children's Home, New Orleans, 1955-56; extern, Sara Mayo Hosp., New Orleans, 1955-57; intern & surgery resident, Charity Hosp. of La., New Orleans, 1957-61; clinical dir. & chief surgery resident, Lafayette (La.) Charity Hosp., 1961-62; practitioner, Sellers & Sanders Clinic, New Orleans, 1962-63 (part-time). Appointed for Hong Kong, June, 1963. m. Mary Alice McCrary, June 3, 1956. Permanent address: 616 N. 22nd Ave., Humboldt, Tenn. 38343.

## HONG KONG

### Langford, Mary Alice McCrary (Mrs. Charles Donald)

b. Nacogdoches, Tex., Jan. 1, 1935. ed. Baylor Univ., 1952-53; La. State Univ., B.S., 1956; Tulane Univ. of La., summer 1957; NORTS, 1962-63. Cashier, La. State Univ., Baton Rouge, 1953-55; home economist, New Orleans, La., 1956, teacher, Mid-City Bap. High School, 1956-57, & dietitian, Toussaint Infirmary, 1958 & 1960 (part-time & summers); high school teacher, Chalmette, La., 1957-61. Appointed for Hong Kong, June, 1963. m. Charles Donald Langford, June 3, 1956. Children: John Murray, March 16, 1959; James Davis, May 13, 1962.



## Myers, Shelby Payton

b. Hazlehurst, Miss., March 19, 1935. ed. Miss. College, B.A., 1957; NORTS, B.D., 1961. Janitor, Van Winkle Church, Jackson, Miss., 1946-48; grocery clerk, Jackson, 1948-53; electrician's helper, Jackson, summer 1953; maintenance crewman, Miss. College, Clinton, 1953-55; music dir., Forest Hill Church, Jackson, 1954; pastor, Williamsburg Church, Collins, Miss., 1955-56 (half-time), & Oak Grove Church, Mendenhall, Miss., 1956-58 (half-time until 1956); head of religious books div., Baptist Book Store, Jackson, 1957-58; pastor, Mt. Zion Church, Waynesboro, Miss., 1958-60, Braxton, Miss., 1960-61; Siloam Church, West Point, Miss., 1961-63. Appointed for Nigeria, June, 1963. m. Helen Catherine Green, July 25, 1957. Permanent address: 4634 Summer Pl. Rd., Jackson, Miss.

## NIGERIA

### Myers, Helen Catherine Green (Mrs. Shelby Payton)

b. Prentiss, Miss., Jan. 23, 1937. ed. Jones Co. Jr. College, summer 1953; Miss. College, B.S. in Ed., 1958. Staffer, Glorieta (N.M.) Bap. Assembly, summer 1953; high school teacher, Duckatunna, Miss., 1959-60; elementary school teacher, New Orleans, La., 1958-59, Magee, Miss., 1960-61, & West Point, Miss., 1962-63. Appointed for Nigeria, June, 1963. m. Shelby Payton Myers, July 25, 1957. Children: David Franklin, May 26, 1958; Payton Allan, July 7, 1960; Amy Lucretia, Oct. 2, 1961.



## Neely, Alan Preston

b. Little Rock, Ark., Nov. 3, 1928. ed. Decatur Bap. College, 1946-48; Baylor Univ., B.A., 1950; SWBTS, B.D., 1953, & Th.D., 1960; Roanoke College, 1960-61; Univ. of Colo., 1962-63. Interim pastor, Temple Church, Gastonia, N. C., summer 1948; youth pastor, First Church, Mercedes, Tex., summer 1949; pastor, Duffau Church, Erath Co., Tex., 1949-51 (half-time), Clairette Church, Erath Co., 1950-52 (half-time until 1951), Detroit, Tex., 1952-53, Central Church, Malone, Tex., 1953-55, Rosalind Hills Church, Roanoke, Va., 1956-61, & Broadway Church, Boulder, Colo., 1961-63. Appointed for Colombia, June, 1963. m. Virginia Emma Garrett, Aug. 28, 1951. Permanent address: c/o Mrs. A. P. Neely, 4313 Marquette Ave., NE, Albuquerque, N.M.

## COLOMBIA

### Neely, Virginia Emma Garrett (Mrs. Alan Preston)

b. Houston, Tex., Aug. 10, 1928. ed. Baylor Univ., B.A., 1949; SWBTS, M.R.E., 1951. Sales clerk, Jacksonville, Tex., summer 1946; VBS field worker, Sunday School Dept., Bap. Gen. Convention of Tex., summer 1947; office clerk, Jacksonville, summers 1948 & '49; summer missionary, Home Mission Board, Ore.-Wash., 1950 & '51; sec., Ft. Worth, Tex., 1951-56. Appointed for Colombia, June, 1963. m. Alan Preston Neely, Aug. 28, 1951. Children: Jennifer Alane, Dec. 10, 1952; Elizabeth Anne, Dec. 9, 1956; Roger Alan, May 26, 1961.



## Thomas, Bill Clark

b. Hopkinsville, Ky., Jan. 18, 1932. ed. Murray State College, B.A., 1955; Union Univ., 1953; SNTS, B.D., 1958, & Th.D., 1963. Nail driver, Cadiz, Ky., summer, 1950; pastor, Delmont Church, Trigg Co., Ky., 1952-53; asst. to pastor, First Church, Murray, Ky. (including service as pastor of Five Points Mission), 1953-55; pastor, Bird's Creek Church, Whitlock, Tenn., 1955-58; fellow in church history & theology, SNTS, Louisville, Ky., 1958-62; pastor, Woodburn, Ky., 1959-63. Appointed for Malaya, June, 1963. m. Ruth Araloe Douglas, July 18, 1954. Permanent address: c/o Cecil S. Thomas, Rt. 1, Cadiz, Ky. 42211.

## MALAYA

### Thomas, Ruth Araloe Douglas (Mrs. Bill Clark)

b. Calloway Co., Ky., Aug. 12, 1935. ed. Murray State College, B.S., 1956. Sec., Murray (Ky.) State College, 1952-54 (part-time); elementary school teacher, Jefferson Co., Ky., 1956-61, & Warren Co., Ky., 1963. Appointed for Malaya, June, 1963. m. Bill Clark Thomas, July 18, 1954. Child: Dorothy Lorene, Sept. 14, 1961.





### Tyner, Grover Francis, Jr.

b. Davisboro, Ga., Sept. 8, 1923, ed. Jr. College of Augusta (now Augusta College), 1940-41; Mercer Univ., B.A., 1946; S.B.T.S., B.D., 1949, & Th.D., 1955. Sales clerk, Macon, Ga., 1941-43; U.S. Army, 1943-45; pastor, Nunez & Summertown, Ga., 1946 (quarter-time each); missionary, Ogeechee River Assn., Ga., summers 1947 & 48; general worker, S.B.T.S., Louisville, Ky., 1947-49; pastor, Wilmington Church, Hickburg, Ky., 1948-52; YMCA club work supervisor, Louisville, 1948-50 (part-time); fellow in speech, S.B.T.S., 1950-52; pastor, Piner, Ky., 1952-53; Garden City Church, Savannah, Ga., 1954-58, & First Church, Bremen, Ga., 1958-63. Appointed (special) for the Philippines, June, 1963, m. Libby Zane Alexander, July 19, 1948. Permanent address: c/o Rev. G. F. Tyner, Sr., 215 Greene St., Augusta, Ga.

### PHILIPPINES

#### Tyner, Libby Zane Alexander (Mrs. Grover Francis, Jr.)

b. Stony Point, N.C., Oct. 12, 1924, ed. Gardner-Webb Jr. College, A.A., 1943; Berea College, B.A., 1949; WMU Training School (later Carver School & now merged with S.B.T.S.), M.R.B., 1949. Waitress, Gardner-Webb College, Molling Springs, N.C., 1941-43; dishwasher & janitor, Berea (Ky.) College, 1943-45; elementary school teacher, Statesville, N.C., 1945-47; VBS worker, N.C. Nap. Convention, French Broad Assn., summer 1947; elementary school teacher, Jefferson Co., Ky., 1949-54. Appointed (special) for the Philippines, June, 1963, m. Grover Francis Tyner, Jr., July 19, 1948. Children: Teresa Leo (Tere), April 22, 1953; Joy Lynn, Sept. 8, 1955; Gaye Nelle, June 2, 1960.

### Missionary Family Album

(Continued from page 23)

So. Bap. Mission, Faridpur, East Pakistan.  
 MILBY, Rev. & Mrs. F. Eugene (Gene), Box 831, Gwelo, Southern Rhodesia.  
 MILLER, Rev. & Mrs. E. Wesley (Wes) (missionary associates), Bap. Theol. Seminary, Ruschlikon-Zurich, Switzerland.  
 MILLS, Rev. & Mrs. Dottson L., 9 Norbrook Ter., Kingston 8, Jamaica, W.I.  
 MILLS, Rev. & Mrs. John E., Bap. Headquarters, Ibadan, Nigeria.  
 MOON, Hazel F., Bap. Hosp., Ogbomosh, Nigeria.  
 MOON, Rev. & Mrs. J. Loyd, Caixa Postal 226, Manaus, Amazonas, Brazil.  
 MORGAN, Mr. & Mrs. David W., 169 Boundary St., Kowloon, Hong Kong.  
 PALMER, Rev. & Mrs. H. Jerold, Jr., Bap. Headquarters, Ibadan, Nigeria.  
 PARKER, Rev. & Mrs. F. Calvin, 97 Kamiyama, Aza Nojiri-ko, Shinanomachi, Kaminouchi-gun, Nagano-ken, Japan.  
 RAGAN, Rev. & Mrs. Jarrett D. (missionary associates), Room 510, Shaw House, Orchard Rd., Singapore 9, Singapore.  
 REBER, Mr. & Mrs. Sidney C. (missionary associates), Room 510, Shaw House, Orchard Rd., Singapore 9, Singapore.  
 REECH, Rev. & Mrs. Z. Don, Bap. Mission, Box 37, Nsukka, Nigeria.  
 ROGERS, Rev. & Mrs. C. Ray, 6-M Tanjong Tokong, Penang, Malaya.  
 ROGERS, Lillie O., 205 Moulmein Rd., Singapore, Singapore.  
 ROSE, Rev. & Mrs. Donald H. (missionary associates), Backhaushohl Str. 51, 6500 Mainz/Bretzenheim, Germany.  
 ROUTII, Rev. & Mrs. Walter A., Jr., Box 107, Saigon, Vietnam.  
 SATTERWHITE, Dr. & Mrs. James P., Ichijo-dori, Muromachi Nishi-iru, Kamiyoko-ku, Kyoto, Japan.  
 SCOTT, Mr. & Mrs. F. Rao, 1154 M. H. del Pilar, Manila, Philippines.  
 SCULL, Rev. & Mrs. Ancil B., Djl. Gu-

nung Sahari VI, House No. 36, Djakarta V/2, Java, Indonesia.  
 SENTER, Rev. & Mrs. Arville E., Box 2731, Dar es Salaam, Tanganyika (language study).  
 SHORT, Jaxie, 169 Boundary St., Kowloon, Hong Kong.  
 SMITH, Mr. & Mrs. Jack A. (missionary associates), 352 2-chome, Nishi-Okubo Shinjuku-ku, Tokyo, Japan.  
 SMITH, Dr. & Mrs. L. C., Bap. Hosp., Ogbomosh, Nigeria.  
 SPENCER, Rev. & Mrs. Alvin E., Jr. (Bud), Box 229, Kona City, Okinawa.  
 SULLIVAN, Rev. & Mrs. J. Hartmon, P.M.B. 5071, Ibadan B.O., Nigeria.  
 THARPE, Rev. & Mrs. Edgar J., 169 Boundary St. Kowloon, Hong Kong.  
 WARD, Josephine, 88 S. New Life Rd., Sec. 3, Taipei, Taiwan.  
 WHEELER, Dr. & Mrs. John Paul, Bap. Theol. Seminary, Ruschlikon-Zurich, Switzerland.  
 WHITTEN, Sr. & Mrs. Charles W., Avda. de la Victoria 58, Barcelona 17, Spain.  
 WILSON, Dr. & Mrs. J. L., Box 832, Bangkok, Thailand.  
 YARDROUGH, Mr. & Mrs. James A., Box 94, Kaduna, Nigeria.

### Language School

(Apartado 4035, San José, Costa Rica):  
 BILLINGS, Rev. & Mrs. Herbert D. (Herb) (Guatemala).  
 BRINCHFIELD, Clara (Chile).  
 BROWN, Rev. & Mrs. J. Curtis, Jr. (Costa Rica).  
 FORRESTER, Rev. & Mrs. Richard A. (Venezuela).  
 GILBERT, Rev. & Mrs. Charles H. (Mexico).  
 HENSLEY, Rev. & Mrs. Robert C. (Bob) (Venezuela).  
 HOBSON, Rev. & Mrs. Charles M. (Colombia).  
 JONES, Rev. & Mrs. Mack P. (Paraguay).  
 NEELY, Dr. & Mrs. Alan P. (Colombia).  
 OWENS, Rev. & Mrs. James T. (Mexico).  
 PINDER, Rev. & Mrs. Robert H. (Bob) (Argentina).  
 STENNETT, Rev. & Mrs. William W. (Bill) (Guatemala).

TRIBBLE, Rev. & Mrs. C. Lamar (Chile).  
 TUCKER, Rev. & Mrs. H. Robert, Jr. (Venezuela).  
 VESTAL, Rev. & Mrs. J. Gordon (Chile).  
 WELDON, Katharine (Kay) (Mexico).  
 WESTBROOK, Rev. & Mrs. Charley E. (Argentina).  
 WHITE, Rev. & Mrs. Wayne (Mexico).  
 WHITLEY, Rev. & Mrs. E. Jackson, Jr. (Venezuela).  
 (Caixa Postal 552, Campinas, São Paulo, Brazil):  
 DAVENPORT, Rev. & Mrs. Billy J. (South Brazil).  
 WELCH, Mr. & Mrs. Norvel W. (South Brazil).  
 (Caixa Postal 679, Campinas, São Paulo, Brazil):  
 CARSWELL, Rev. & Mrs. Sidney G. (Sid) (Equatorial Brazil).  
 FLOURNOY, Rev. & Mrs. H. Marshall (South Brazil).  
 SWICEGOOD, Rev. & Mrs. Glen M. (North Brazil).  
 SYDOW, Rev. & Mrs. Vernon E., Jr. (North Brazil).  
 (Caixa Postal 758, Campinas, São Paulo, Brazil):  
 HUNSON, Rev. & Mrs. L. Gene (Equatorial Brazil).  
 KIRKSHY, Marilois (Equatorial Brazil).  
 VALERIUS, Rev. & Mrs. Erling C. (Equatorial Brazil).  
 WITT, Mary M. (North Brazil).

### On the Field

ALLEN, Rev. & Mrs. Walter E., Box 2731, Dar es Salaam, Tanganyika.  
 ASKEW, Dr. & Mrs. D. Curtis, 1535 Oshitato, Fuchu-shi, Tokyo, Japan.  
 BENEFIELD, Rev. & Mrs. Leroy, Box 94, Davao City, Mindanao, Philippines.  
 CAMPBELL, Rev. & Mrs. Charles W., Casilla 10, Comodoro Rivadavia, Chubut, Argentina.  
 CANNATA, Dr. & Mrs. S. R. J., Jr., Poste Restante, Kota Kota, Nyasaland.  
 CARTER, Dr. & Mrs. Pat H., Apartado 379, Mérida, Yucatán, Mexico.  
 CHEYNE, Rev. & Mrs. John R., P.M.B. 35, Gatooma, Southern Rhodesia.  
 CLARK, Rev. & Mrs. Charles B., Apar-



*For the first time in several years the entire Japan Baptist Mission (organization of Southern Baptist missionaries) met for its annual meeting in July at Amagi Baptist Assembly. Attending were 115 missionaries, plus children.*

tado 5152 Este, Caracas, D.F., Venezuela.  
**COWHERD, Rev. & Mrs. Charles P.**, 5 Belfran Rd., 2nd Floor, Kowloon, Hong Kong.  
**CRAWFORD, Frances, Bap. Hosp.**, Eku, via Sapele, Nigeria.  
**DICKSON, Rev. & Mrs. Charles W.**, Caixa Postal 221, Recife, Pernambuco, Brazil.  
**FARTHING, Rev. & Mrs. Earl D.**, 9 Nishikojima-cho, Daitokuen, Nagasaki, Japan.  
**HALTOM, Rev. & Mrs. William E.**, Box 1644, Nassau, N.P., Bahamas.  
**HILL, Dr. & Mrs. Patrick H.**, Box 65, Oshogbo, Nigeria.  
**HILLIARD, Sr. & Mrs. Russell B.**, Benedicto Mateo, 36, Barcelona 17, Spain.  
**HOBBS, Rev. & Mrs. Jerry**, Box 832, Bangkok, Thailand.  
**MCGEE, Rev. & Mrs. John S.**, Igede-Ekiti, Nigeria.  
**MATTHEWS, Rev. & Mrs. W. Harold**, Box 99, Davao City, Philippines.  
**MOOREHEAD, Dr. & Mrs. W. James**, Box 94, Davao City, Philippines.  
**MORRIS, Rev. & Mrs. Luther H.** (missionary associates), c/o Rev. Lewis Krause, Kurpfalzstrasse 31, 6908 Wiesloch, Germany.  
**MORRIS, Rev. & Mrs. Charles H. (Chuck)**, Rumah 14 Jalan 7/20, Petaling Jaya, Selangor, Malaya.  
**O'BRIEN, Mr. & Mrs. William R.**, Djl. Hegarmanah Kulon 32, Bandung, Indonesia.  
**OWEN, Dr. & Mrs. Frank B.**, Djl. Dr. Rival 11/B, Bukittinggi, Sumatra, Indonesia.  
**OWENS, Rev. & Mrs. Carlos R.**, Bap. Mission, Box 89, Kigoma, Tanganyika.  
**PARTAIN, Rev. & Mrs. Jackie G. (Jack)**, Box 488, Kitale, Kenya.  
**PHILLIPS, Rev. & Mrs. Marshall E.**, Box 7735, Nairobi, Kenya.  
**RAHORN, Mr. & Mrs. John C.**, 6A Hampshire Rd., Kowloon, Hong Kong.  
**RHEDER, Dr. & Mrs. James L.**, Mati Bap. Hosp., Mati, Davao, Philippines.  
**RICKETSON, Dr. & Mrs. Robert F.**, M'lang, Cotabato, Philippines.  
**ROBERTSON, Rev. & Mrs. R. Boyd**, Casilla 14, Rio Cuarto, Córdoba, Argentina.  
**ROBISON, Rev. & Mrs. Oren C., Jr.**, Bap.

Mission, Box 48, Benin City, Nigeria.  
**SANDERSON, Rennle**, 465 6-chome, Terikai-machi, Fukuoka, Japan.  
**SMITH, Lucy E.**, 19-2, 2-chome, Uehara, Shibuya-ku, Tokyo, Japan.  
**SMITH, Rev. & Mrs. Paul S. C.**, Bap. Mission, Ajloun, Jordan.  
**SMITH, Rev. & Mrs. Wade H.**, Caixa Postal 206, João Pessoa, Paraíba, Brazil.  
**SOUTHERLAND, Rev. & Mrs. Lawrence M., Jr.**, 11 2-chome Hirao, Sanso-dori, Fukuoka, Japan.  
**STILES, Donna, P.M.B.** 35, Gatooma, Southern Rhodesia.  
**TIDENBERG, Rev. & Mrs. James G.**, Box 3731, Dar es Salaam, Tanganyika.  
**WAKEFIELD, Rev. & Mrs. William R.**, 25 Constellation, Bel Air No. 2, Makati, Rizal, Philippines.  
**WATTS, Dr. & Mrs. John D. W.** (Switzerland), Box 2026, Beirut, Lebanon.  
**WALKER, Dr. & Mrs. Jack E.**, Box 723, Mboya, Tanganyika.  
**WALSH, Sr. & Mrs. Billy J.**, Apartado 61, Torreón, Coahuila, Mexico.

### United States

**BEDDOR, Louella H. (Mrs. Robert E.)**, emeritus (China), 311 N. Beard, Shawnee, Okla.  
**BLAIR, Rev. & Mrs. W. Judson** (Bap. Spanish Pub. House), Box 4255, El Paso, Tex.  
**BREWER, Nadyne** (South Brazil), Box 22034, Ft. Worth, Tex. 76115  
**CRABB, Rev. & Mrs. Stanley, Jr.** (Italy), M10 Seminary Village, Louisville, Ky. 40205  
**CUMMINS, Rev. & Mrs. Harold T.** (East Africa), 1406 W. Hamilton, Springfield, Mo.  
**DORR, Dr. & Mrs. David C.** (Gaza), 722 Colorado Ave., Baltimore, Md. 21210  
**DUKE, Rev. & Mrs. J. Carlton** (appointed to Lebanon), 838 S. Oakland St., Arlington, Va.  
**DUVALL, Rev. & Mrs. Wallace L.** (Nigeria), 48 E. Lake Dr., N.E., Atlanta, Ga. 30317  
**FANONI, Dr. & Mrs. Roy H.** (Nigeria), Apt. 232, 2051 Stephens Forest Rd., Dallas, Tex. 75208  
**FRYER, Rev. & Mrs. Ross B., Jr.** (Indo-

nesia), 4701 Gordon Ave., Ft. Worth, Tex.  
**HAYES, Rev. & Mrs. Herman P.** (Vietnam), 207 Myrtle St., Pineville, La.  
**HICKS, Dorothy (Mrs. Marlin R.)** (Bap. Spanish Pub. House), 2416 24th Ave., Meridian, Miss.  
**HURST, Rev. & Mrs. Harold E.** (Honduras), 3226 Brown St., Alton, Ill.  
**JACKSON, Rev. & Mrs. Stephen P.** (South Brazil), 5309 Waits Ave., Ft. Worth, Tex. 76115  
**LOCHRIDGE, Rev. & Mrs. James T.** (Philippines), 418 W. 5th St., Apt. 1-C, Greenville, N.C.  
**LYON, Rev. & Mrs. Roy L.** (Mexico), 4616 Frazier, Ft. Worth, Tex. 76115  
**MEUTH, Mary Sue** (Indonesia), 238 S. Green St., Henderson, Ky. 42420  
**MOSS, Rev. & Mrs. J. Ulman** (Venezuela), 44 University Ln., Tuscaloosa, Ala.  
**NELSON, Rev. & Mrs. Edward W.** (Chile), 4080 Lipsey, Apt. 2, New Orleans, La. 70126  
**POE, Rev. & Mrs. Joe T.** (Bap. Spanish Pub. House), Samuels Missionary Apts., 2825 Lexington Rd., Louisville, Ky. 40206  
**RYAN, Roberta** (Bap. Spanish Pub. House), 207 Gunterville Rd., Arab, Ala. 35016  
**SMITH, Rev. & Mrs. W. L. (Wimpy)** (Argentina), 4020 Frazier St., Ft. Worth, Tex. 76115  
**STOVER, Dr. & Mrs. Sherrod S.** (Brazil), c/o N. Greenville Jr. College, Tiger-ville, S.C. 29688  
**TABOR, Dr. & Mrs. Charles G.** (Korea), 521 Miller St., Winston-Salem, N.C.  
**TAYLOR, Dr. & Mrs. Orville W. (Tom)** (Nigeria), 777 Lakeshore Dr., Asheville, N.C.  
**TIPTON, Rev. & Mrs. S. Thomas** (Kenya), Rt. 5, Lexington, Ky.  
**WILLMON, Rev. & Mrs. J. Conrad** (appointed to Lebanon), Apt. 1, 4419 N. Pershing Dr., Arlington, Va.

### U.S. Permanent Addresses

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



and other listings on these pages.

ALBRIGHT, Rev. & Mrs. LeROY (Nyasa-land), c/o Mr. & Mrs. C. E. Flowers, Rt. 2, Box 176A, Chipley, Fla. 32428  
ANDERSON, Dr. & Mrs. Maurice J. (Hong Kong), 4559 Orchid St., Baton Rouge, La.

CADWALLADER, Rev. & Mrs. Chester S., Jr. (Guatemala), c/o Mrs. L. L. Swearing, Box 33, Ruston, La.

HOLLIS, Rev. & Mrs. James D. (Hong Kong), 224 Holmes Ave., NW., Huntsville, Ala.

JONES, Rev. & Mrs. Mack P. (Paraguay), c/o Mrs. Harry Marsinkus, 3902 Broadmor Rd., NW., Huntsville, Ala.

JOWERS, Rev. & Mrs. S. Clyde (Philippines), 1038 St. Joseph St., Pineville, La.

KING, Harriette L. (Malaya), c/o Mrs. Joseph Lee, Landrum, S.C. 29356

KOLN, Dr. & Mrs. Raymond L. (North Brazil), 101 Coney St., Dublin, Ga.

McKINNEY, Rev. & Mrs. L. G., Jr. (Hong Kong), 3630 Ascot Ln., Houston, Tex. 77018

SMITH, Rev. & Mrs. W. L. (Wimpy) (Argentina), c/o A. J. Smith, 500 Market St., Portland, Tex. 78374

WALKER, Dr. & Mrs. Elbert H. (Philippines), 823 Carolyn Dr., Eldon, Mo. 65026

WHITE, Kathryn (Hong Kong), Box 1066, Haldon, Okla. 73438

## ADOPTIONS

PIPPIN, Jennifer Lynn, foster daughter of Rev. & Mrs. Ernest C. Pippin (Argentina), born June 29, adopted July 24.

POE, Jerald Timothy, foster son of Rev. & Mrs. Joe T. Poe (Bap. Spanish Pub. House), born Jan. 25, adopted Aug. 2.

## BIRTHS

BAKER, Rebecca Erin, daughter of Dr. & Mrs. Robert E. Baker (South Brazil), July 30.

DAVIS, Ruth Ellen, daughter of Rev. & Mrs. Robert C. Davis, Jr. (Vietnam), June 8.

DODSON, Philip Marvin, son of Rev. & Mrs. Maurice E. Dodson (Mexico), July 19.

GILSTRAP, Thomas Wayne, son of Rev. & Mrs. R. E. (Eddie) Gilstrap, Sr. (Guatemala), Aug. 5.

HARRILL, Samuel Perry, son of Rev. & Mrs. Ralph W. Harrell (Kenya), July 6.

HAYLOCK, Arthur R., Jr., son of Rev. & Mrs. Arthur R. Haylock (Honduras), July 14.

LAWSON, Timothy Eugene, son of Rev. & Mrs. Charles H. Lawson (Philippines), Aug. 6.

MARTIN, Wayne Edward, son of Rev. & Mrs. Earl R. Martin (Tanganyika), Aug. 14.

WHITE, Anna Rose, daughter of Rev. & Mrs. Daniel R. White (Spain), July 21.

WILSON, John Gregory, son of Mr. & Mrs. Gene O. Wilson (appointed to South Brazil), July 1.

WILSON, Sheri Alice, daughter of Mr. & Mrs. Michael H. (Mike) Wilson (Taiwan), July 11.

## DEATHS

CLINTON, James William, father of Rev. William L. Clinton (South Brazil), July 13, Cedartown, Ga.

DICKSON, L. A., father of Rev. Charles W. Dickson (North Brazil), Aug. 1, Austin, Tex.

GIBSON, Mrs. W. D., mother of Dr. Wana Ann (Mrs. M. Gilles, Jr.) Fort, (Southern Rhodesia), July 22, Harrisonburg, La.

JOHNSON, Mr. J. H., father of Beulah (Mrs. Dale G.) Hooper (Kenya), July 25, Richmond, Va.

MACRAE, Ida Shepard (Mrs. Douglas); daughter of Rena G. (Mrs. J. W., Sr.) Shepard, emeritus (South Brazil) & sister of Dr. John W. Shepard, Jr. (Japan), Aug. 11.

MORRISON, Leo, father of Mary Nell (Mrs. James E.) Gilles (Colombia), July 16, Gruver, Tex.

OWENS, J. G., father of Nannie B. (Nan) Owens (Nigeria), May 5, Junction City, Ark.

RANDALL, James David, father of Mary Jo Randall (Japan), Aug. 11.

SILLS, John P., father of Dixie (Mrs. Murray C) Smith (Uruguay), & Nell (Mrs. Malcolm O.) Tolbert, former missionary to Equatorial Brazil, July 14, Crowville, La.

SPIEGEL, Mrs. A. B., Sr., mother of Rev. Donald J. Spiegel (Equatorial Brazil), July 24, St. Louis, Mo.

WILLIAMS, Paul, Sr., father of Bettie (Mrs. I. Samuel) Perkins (North Brazil), July 14, Hernando, Miss.

## MARRIAGES

GILLILAND, Lady Dianna, daughter of Rev. W. McKinley & Dr. Martha J. Gilliland (Nigeria), to William A. Connelly, July 27, Winston-Salem, N.C.

HUGHES, Theodosia, daughter of Dr. & Mrs. John D. Hughey, Jr. (Switzerland), to Stephen Palmer, Aug. 3.

## RETIREMENT

BUSTER, Ray (Miss) (South Brazil), Aug. 31.

## TRANSFERS

CUMMINS, Rev. & Mrs. Harold T., East Pakistan to East Africa, Aug. 1.

LEAVELL, Cornelia, Hawaii to Hong Kong, July 18.

LIDE, Dr. & Mrs. Francis P. (Frank), Philippines to Hong Kong, July 18.

WYATT, Dr. & Mrs. Roy B., Jr., Spain to Chile, July 31.

## Corrections

The middle initial of Dr. Ruth Berrey (missionary associate to Nigeria), is R. rather than M. as given in the May and June, 1963, issues of THE COMMISSION.

The permanent address for Dr. Ruth Dickerson, appointed in April to East Pakistan, was in error in the June issue of THE COMMISSION. Please change this to: 324 Maryland Ave., NE., Washington, D. C. 20002

In the New Appointees section of THE COMMISSION, May, 1962, we erroneously identified the wife of Henry Powell Haynes III (Venezuela) as Mrs. Henry Powell Haynes, Jr. The error appears in the presentation of her name and in one of the lines carrying the record of her marriage. Please make these corrections in your MISSIONARY ALBUM.

## Omissions

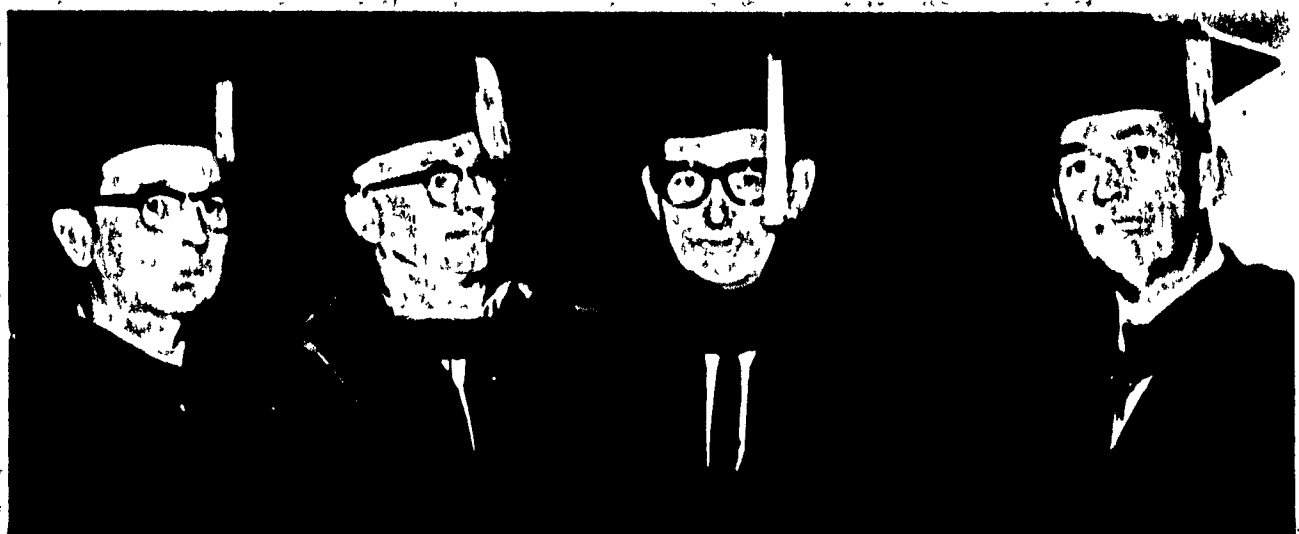
The name of Daniel B. Ray (Korea) was unfortunately omitted when listing the death of his mother, Janet Gilman (Mrs. Rex) Ray, emeritus (China-Korea), in the July, 1963, issue of THE COMMISSION.

The middle initial H. should have been included when listing Rev. and Mrs. Luther Morphis (missionary associates to Germany) in the May, 1963, issue of THE COMMISSION.

## Degrees Conferred

Southwestern Baptist Theological Seminary conferred the Doctor of Theology degree in absentia upon David W. King (Lebanon) May 17, and upon A. Clark Scanlon (Guatemala) July 19, during summer school commencement.

Missionary A. Clark Scanlon poses with members of the administration and faculty of Southwestern Baptist Theological Seminary after receiving the Doctor of Theology degree July 19 in Fort Worth, Tex. From left: Franklin M. Segler, professor of pastoral ministry; Robert A. Baker, chairman of the committee on graduate studies; Scanlon; and President Robert E. Naylor.



# MISSIONARY ASSOCIATES



**Employed  
June  
1963**



**Mr. and Mrs. Brown**

**Mr. and Mrs. Ragan**



**Mr. and Mrs. Miller**

**Miss Gemmell**

**Mr. and Mrs. Rose**

Mr. and Mrs. James Edsel Brown, from Florida, are going to Nigeria, where he will serve as the pharmacist at Baptist Hospital in Shaki. James operated a drugstore in Largo, Fla., and Mayme has been a schoolteacher. They are both native Kentuckians, and the couple have three sons. Their permanent United States address is 336 W. Main, Mount Sterling, Ky.

Wilma Alice Gemmell was a filing system consultant in Charlotte, N.C., before going to Rio de Janeiro as a secretary in the headquarters of the South Brazil Baptist Mission. A native of Nebraska, her permanent address is 809 Banc St., Dexter, Mo.

Elvin Wesley Miller, now operating a recording studio at Baptist Theological Seminary in Rüschlikon, Switzerland, was chief engineer at the Southern Baptist Radio and Television Commission in Fort Worth, Tex., prior to his employment as a missionary associate. Before taking his Radio-TV Commission post in 1956, he was a pastor for about four years, then engineer at a Fort Worth tele-

vision station. His wife Jean also has been a teacher. He was born in Illinois and she in Oklahoma. They have two sons and a daughter, and 2404 Glenwood Ave., Eldorado, Ill., is their permanent address.

Mr. and Mrs. Jarrett Davis Ragan are going to Singapore, where he will be pastor of English-speaking Calvary Baptist Church. He has been a teacher at Mercer University's Extension Center for Negroes in Toccoa, Ga., and Charlotte has been a general secretary and clerk. He is a native of Georgia and she of Kentucky, and they have two sons and two daughters. Their permanent address is c/o C. S. Ragan, Coleman, Ga.

Donald Harding Rose is in Germany as pastor of an English-language church in Wiesloch. He was pastor of Windsor Park Baptist Church in Austin, Tex., since 1960, and his wife Trudy has been a kindergarten director. They have one son. He is a native of Montana and she of Michigan. Their permanent address is 355 Glenn St., Lake Orion, Mich.



## ARGENTINA

### 500 Attend Annual Meeting

Five hundred pastors, missionaries, laymen, students, and wives attended sessions of the annual pastors' conference and evangelism retreat recently at International Baptist Theological Seminary in Buenos Aires.

Clyde T. Francisco, professor of Old Testament interpretation at Southern Baptist Theological Seminary in Louisville, Ky., spoke each morning and evening.

Also on the program were Samuel Libert, pastor from Rosario and director-elect of evangelism for the Argentine Baptist Convention, and Francisco Bilbao, a singer. They have been chosen by the evangelism board to form an evangelistic team.

The conference was planned under the leadership of Missionary W. Lowrey Cooper, president of the seminary, and Missionary Charles W. Campbell, the current evangelism director.

## BRAZIL

### Needs, Concern Mark Parley

Increased awareness of northeastern Brazil's needs and renewed determination to meet them highlighted the July annual meeting of the North Brazil Baptist Mission in Recife, Pernambuco. Thirty-two missionaries from the seven states served by the Mission, one of three in Brazil, attended the meeting at North Brazil Baptist Theological Seminary.

The sessions centered on practical Christian witness and work in the drought-stricken, impoverished northeastern corner of Brazil, said Mrs. James P. Kirk, press representative for the Mission. The social service committee will organize a literacy program to be projected through churches and Baptist institutions. Another committee was appointed to study means of implementing medical work in the area.

George Leiby, Baptist deacon and retired physician now in Brazil with the U.S. Government's aid program, spoke on the region's health and sociological problems.

Rubens Lopes, president of the Bra-

zilian Baptist Convention, discussed the all-Brazil evangelistic campaign being planned for 1965 and conferred with the missionaries and other Baptist leaders on plans.

Another speaker was Thomas E. Halsell, missionary president of Equatorial Baptist Theological Institute in Belém, Pará.

The Mission elected Charles W. Dickson as president for 1963-64.

### 25 Churches Join Convention

The Baptist convention for the state of Rio de Janeiro recently admitted 25 new churches to its fellowship, making the total more than 400, and adopted a budget of 30,000,000 cruzeiras (about \$50,250 U.S.). The budget is the largest in its history and double last year's, reported Missionary Harold E. Renfrow, executive secretary of the convention.

About 1,500 messengers attended the meeting.

The statewide Woman's Missionary Union celebrated its 50th anniversary, presenting a pageant written by Mrs. John L. Riffey, a missionary.

### Teams Taking Photo Tour

Two two-man photographic teams are on a two-month tour of Brazil, taking pictures for the 1965 Foreign Mission Graded Series study on the country. They are Fon H. Scofield, Jr., Foreign Mission Board associate secretary for visual education, W. Robert Hart and Charles L. Gillespie of the visual education division, and Ted Perry of the Southern Baptist Radio and Television Commission.

Scofield and Perry are also gathering script data for two motion pictures in a co-operative project.

## COLOMBIA

### 26 Confer on Evangelism

Twenty-six national Baptist pastors and Southern Baptist missionaries attended the first evangelistic conference sponsored by the Colombian Baptist Convention, held at the Baptist encampment grounds in the eastern range of the Andes, 7,500 feet above sea level.

The three-and-a-half-day confer-



*Dishwashing was no problem, as each conference participant did his own.*

ence served the interior of Colombia. Another has been planned for pastors along the northern coast, reported Missionary John W. Patterson.

Ben H. Welmaker, missionary president of International Baptist Theological Seminary in Cali, gave daily messages on evangelism, and a seminary graduate led studies on "Evangelism in the Book of Acts." Others spoke on the values of revival campaigns, ways to advertise revivals, the use of laymen in evangelism, the role of the Holy Spirit, and other topics.

Guests included D. J. Abernathy, a minister from Charlotte, N.C., and B. A. Rogers, from Lompoc, Calif., the father of Mrs. Donald L. Orr, missionary in Cali.

On the last afternoon, the participants went out two by two, distributing gospel tracts and Scripture portions in nearby villages. Though few people had ever heard of Baptists, the majority received the literature gladly, Patterson said.

## ECUADOR

### 156 Earn Awards for Study

The three Baptist churches and five missions of Guayaquil recently held a week-long Training Union study course on soul-winning, with a class for each age group. Attendance averaged 212, and 156 awards were earned.

Teachers were students at Baptist Theological Institute of Guayaquil, Calvary Baptist Church, with Angel

Mosquera as pastor, was host.

The course was part of an intensive effort to train members of Baptist churches in Ecuador, reported Mrs. William R. Hintze, missionary in Guayaquil. Since January this year, 405 study awards have been issued to the 220 members of Ecuador's churches.

## EAST PAKISTAN

### All-Age Sunday School Starts

Immanuel Baptist Church, organized in Dacca on Easter Sunday, started a Sunday school for all ages in August. Attendance the first two Sundays averaged 35.

This is one of Pakistan's few all-age Sunday schools, said Mrs. Carl F. Ryther, missionary in Dacca. Missionary W. Trueman Moore is pastor.

## EGYPT

### Church Dedicates Auditorium

First Baptist Church in Cairo dedicated its new auditorium August 2, in a service attended by more than 300 persons. Made possible by gifts from Southern Baptists through the Lottie Moon Christmas Offering, the building is the first constructed for Baptist worship in Egypt, said William O. Hern, missionary to Jordan who travels to Egypt occasionally.

Hern delivered the dedicatory address, substituting for H. Cornell Goerner, secretary for Africa, Europe, and the Near East, who was unable to attend because of injuries from an automobile accident in the Near East.

Pastor of the church, organized in 1959, is Seddik Wasily Girgis.

## EUROPE

### Prayer Asked for Campaign

A call to prayer for the simultaneous evangelistic campaign Sept. 15-29 among English-language Baptist churches and missions of Europe has been issued by Joseph B. Underwood, Foreign Mission Board consultant in evangelism and church development.

Joining in the campaign, directed by Underwood, are 26 churches and missions — 18 in Germany, six in France, one in Luxembourg, and one in Spain. Thirteen teams of pastors and musicians from the United States will help

with the meetings, each team working in two places.

The participating congregations, ranging in membership from 40 to 185, minister primarily to American military personnel. About 500,000 Americans live in the areas.

The members are planning to visit at least 30,000 homes and distribute doorknob envelopes containing invitations and evangelistic and doctrinal tracts, Underwood said.

The teams were to leave the U.S. for Germany on Sept. 11 and spend two days in prayer and orientation before going to their assignments.

## HONDURAS

### Boys Go Farthest to Congress

By Mildred Dunn

If awards were given for boys who traveled farthest to the recent Third National Royal Ambassador Congress in Washington, D.C., they would go to brothers from Honduras.

Oswaldo Vallades, 17, and his 15-year-old brother Atillo won an expense-paid trip for passing the rank of Ambassador. The benefactor was Owen Whitehurst, of Plant City, Fla.

"This is a dream come true, something that happens to one boy in 100,000 in my country," said Oswaldo.

The boys came with Missionary and Mrs. Harold E. Hurst and their 12-year-old son Daniel. He's also an Ambassador and shared in the award.

Missionary Hurst appeared on the program during the three-day Congress, which attracted more than 4,000 boys from throughout the United States and two foreign countries.

The Vallades brothers and Daniel Hurst are the first boys in Honduras to gain the high RA rank. Their Bill Wallace Chapter in Tegucigalpa is one of three, with about 50 total members, in their country.

Saving money was a major project for the trip. Although their main expenses were paid, the boys needed clothes and a little spending money. The Vallades family is poor, and even though the boys' mother worked hard to help them get money, it was hard to save. Carefully they guarded every *temprera*, not even allowing themselves the luxury of a soft drink.

The brothers flew from Honduras to Tampa, Fla., where they joined their missionary friends, who had just returned home on furlough.

What impressed them most about America are the people. In Honduras, Communists are saying Americans are cruel and to be feared. This is not true, the boys have decided. They think Americans are friendly, understanding, and kind.

En route to the Congress they were entertained in the homes of some Baptists. The food they liked best was Southern fried chicken.

Atillo, in his third year of high school, wants to study medicine. A muscular youth, he recently won the title of "Mr. Cat Boy" in a weight-lifting contest. Oswaldo wants to be a commercial auditor. He and his brother are both volunteer firemen, and Oswaldo is a sergeant. He is also a Junior RA counselor.

## HONG KONG

### 112 Graduated from College

Hong Kong Baptist College graduated 112 students in July at its fourth commencement exercises. Eleven represented the department of foreign languages and literature, 20 sociology and social work, 11 history and geography, 20 economics and business administration, 18 mathematics and science, and 23 civil engineering.

John Wesley Raley, chancellor of Oklahoma Baptist University in Shawnee, gave the commencement address, and Mrs. Raley delivered honor awards. Lam Chi Fung, president of the College, presented the diplomas.

## JAPAN

### Graham Book Issued in Braille

A limited Braille edition of *The Rainbow of Hope* by Billy Graham has been published in Japan by missionary Lenora Hudson and one of her blind friends. Funds from interested persons made possible the purchase of a machine for printing Braille, and all work was donated. The book will be distributed free to the blind.

Miss Hudson teaches at Seinan Jo Gakuin, Baptist girls' school in Kokura, and works with Mt. Zion Baptist Church on the campus. Her church work includes a Bible class for the blind.

A biography of Lottie Moon by a Southern Baptist missionary and a



Japanese translation of a Scripture verse collection also have been published by Jordan Press, publishing house of the Japan Baptist Convention.

The biography, *Kami Ni Sasgeta Shogai* or *A Life Given to God*, was written by Vera Campbell, a teacher at Seinan Gakuin, Baptist university in Fukuoka.

The Scripture collection is *Grace Sufficient*, compiled by Wayne E. Oates, psychology of religion professor at Southern Baptist Theological Seminary in Louisville, Ky.

## JORDAN

### Baptists Air Weekly Program

"Time for Meditation," a 15-minute English-language program of hymns, Scripture reading, and a devotional message by Missionary William O. Horn, is broadcast weekly from Jerusalem.

Sponsored by the broadcasting service of the Hashemite Kingdom of Jordan and prepared in co-operation with the Jordanian Baptists of Jerusalem, it is planned mainly for tourists and the English-speaking residents of Jerusalem. It is expected to continue through the current tourist season.

## KOREA

### Evangelism Parley Draws 170

About 170 Korean Baptist pastors, preachers, and others responsible for leading local congregations attended an evangelism conference in July at Korea Baptist Theological Seminary in Taejon, with B. Gray Allison of Ruston, La., as guest leader. The conference was sponsored by the Korea Baptist Mission, organization of Southern Baptist missionaries.

On the last day, 125 ministers agreed to give an invitation each time they preach during the coming year.

"While the invitation at the end of the sermon is a normal procedure in most churches in the Southern Baptist Convention, it has not been the normal practice among Korean churches of any denomination," said Missionary J. G. Goodwin. "Should these ministers carry through their decisions, it will represent a major break-through in our efforts in Korea."

One pastor in Pusan gave an invi-

tation the first Sunday morning afterward, and two people went forward to profess faith in Christ. "Both pastor and church were thrilled with the response," Goodwin said.

The major emphasis of the conference was personal witnessing and soul-winning, and 100 ministers pledged to do personal soul-winning and train at least one other Christian to be a soul-winner every six months. The plan is for each newly trained person to train another each half year.

After the conference, Allison preached in a three-day revival at a Taejon Baptist church and spoke at the annual Taejon Beach Bible Conference in August. Attending were more than 150 missionaries from various organizations who were vacationing on Korea's west coast.

## SOUTHERN RHODESIA

### Success Marks Book Effort

Bible Book Centre, near the bus station in Gwelo, sold 441 Bibles and



Missionary Marlon G. Fray looks over books as Mrs. Fray serves a customer.

A passerby views a window display showing a house built on a Bible in connection with Christian Home Week.



Bible portions during its first two months. A large number of other religious books in various languages have also been sold. The stock includes Bibles in 11 languages.

Six persons have been drawn to Christ through the Centre's ministry, with a reading room and counseling service as well as the sale of books. Fray said the reading room is the only multiracial one in town.

The Centre was opened by the Gwelo Baptist Association in co-operation with the Baptist Mission of Central Africa. Missionary Marlon G. (Bud) Fray, Jr., is in charge. Three Africans serve with Fray on the staff.

### Convention Holds 1st Meeting

The Baptist Convention of Central Africa, organized last January, held its first annual meeting in July at the Baptist assembly grounds near Gwelo. Representatives of 39 churches attended the two days of evangelistic and business sessions.

The first edition of *The Baptist Witness*, the Convention's newspaper, was released during the meeting. To be printed quarterly by Baptist Publishing House in Bulawayo, the four-page paper is edited by Aaron Ndlovu, pastor of two churches in the Bulawayo area.

Abel Nziramasanga is the Convention's president.

## THAILAND

### 79 Tell Decisions in Revivals

Sixty-two persons professed faith in Christ and 17 dedicated their lives to him during revival meetings held in late June by 11 Baptist churches and chapels in five provinces of Thailand. Fifty-two persons came as seekers.

Total attendance was 4,896. "Peace with God" was the theme.

Guest preachers included faculty members from the Baptist theological seminaries in five Orient countries: Leon Chow, Samuel Y. C. Tang, and Charles L. Culpepper, Sr., all of Taiwan (Formosa); Toshio Miyoshi and Edwin B. Dozier, of Japan; Timothy Cho, of Korea; Buford L. Nichols, of Indonesia; and E. Carter Morgan, of Hong Kong. They were also in Thailand to attend a meeting of the trustees of Asia Baptist Graduate Theological Seminary.

Planning began six months ahead, with Direk Arayakosol, professor at

Thailand Baptist Theological Seminary and pastor of the Dionburi chapel, as director. Seven other Thailand Baptist leaders made up the general planning committee.

## New Efforts Reap 2 Converts

Two persons have professed faith in Christ since Dr. and Mrs. Hal B. Boone, pioneer missionaries in Uganda, began worship services in the Walukuba area of Jinja in April. One of the converts is interested in the ministry.

During worship services in the Community Social Center building Boone preaches in Swahili and gives an English interpretation. Walukuba is a housing development where most of the more than 9,000 residents have come from Kenya and Tanganyika to work in Jinja industries.

Dr. and Mrs. Boone moved to Jinja late in 1962 to begin work through a mobile medical clinic between towns and villages of the Busoga District. Boone is an ordained minister as well as a physician.

The couple spent their first three-year term after appointment in 1958 learning Swahili, the *lingua franca* of East Africa, and serving at Baptist Tuberculosis Hospital in Mbeya, Tanganyika. But soon after settling in Jinja, they found that Swahili is not understood by all the people in the villages. Therefore, they started studying Luganda, spoken by most of Uganda's tribes.

Another missionary couple, Rev. and Mrs. G. Webster Carroll, recently joined the Boones.

## The Board in Action

(Continued from page 15)

The Board is made up of pastors, laymen, and women. It is the unanimous testimony of those who serve that they find a deep personal spiritual experience in this ministry. They are brought face to face at all times with the needs of the world and with the transforming power of the gospel as it is brought to meet those needs. The constant witness of missionary appointees to God's working in their lives and the faithful service of men and women of God on the fields presents a continuous challenge to deeper personal dedication.

Several years ago one member of

## \$11,850,000 Is Offering Goal

BIRMINGHAM (BP)—Southern Baptists will seek to give the largest single offering ever made to foreign missions when they contribute to the Lottie Moon Christmas Offering in December.

The goal of \$11,850,000 is an approximate 15 per cent increase over the 1962 offering of \$10,323,591.

Five million dollars have been designated for operating expenses. Of that amount, \$1,067,557 will be placed in a general fund to pay the salaries of new missionaries, educate missionary children, provide advanced training of national workers, promote Woman's Missionary Union work on the foreign fields, and care for other items related to the total outreach.

Africa and Europe and the Middle East will claim \$1,316,084; Latin America, \$1,271,658; and the Orient, \$1,344,700. This money will help maintain churches, schools, hospitals, and good will centers, and will undergird the types of mission work already established.

Additional allocations will be made later to purchase property and equipment and to erect new buildings and institutions.

The Foreign Mission Board compiles allocations for the special offering after studying recommendations from the missions in the 53 countries where Southern Baptists serve.

The offering, promoted by Woman's Missionary Union, Convention auxiliary, is named in memory of Lottie Moon, early missionary to China.

the Board was so deeply moved that he felt he had to do something personally. He could not go to a foreign mission field because of his age, but he left a major post of responsibility in a strong church and went to a needy place to begin a new church in a neglected field. His testimony was that his experiences in the Board meetings had created in his own heart such an imperative that he had to find a way to respond.

Southern Baptists can be grateful for the members of the Foreign Mission Board. They serve faithfully in a labor of love. They appreciate your prayers, as do the missionaries in every land.

## Bryant Named Missions Prof

LOUISVILLE (BP)—Brazil missionary Thurmon E. Bryant has been appointed visiting professor of missions for the first semester of the 1963-64 academic year at Southern Baptist Theological Seminary here.

Visiting professor for the second semester will be Arthur B. Rutledge, of Atlanta, director of the Home Mission Board's division of missions.

## Now! For Teen-agers! From Chester Swor



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THE COMMISSION



## RACIAL PREJUDICE

(Continued from page 9)

life to opposing color prejudice. It seemed that wherever he went he was treated as a "dark-skinned foreigner." He became the leader of his people in their fight for personal justice, that they might be recognized as human beings. Many are the times he experienced humiliation because of the cruel and unjust regulations that "white" men placed upon those of his color.

When Gandhi sought to be admitted to the bar in South Africa, a Christian white attorney argued before the court that it would disgrace the profession to allow a colored man to practice on the same level as a white attorney. However, the judge ruled: "The law makes no distinction between white and colored people. The court has therefore no authority to prevent Mr. Gandhi from being enrolled as advocate." Gandhi later remarked that "the noble spirit of Anglo-Saxon justice" towered over the ugly prejudice which marred the white man's behavior.

Gandhi was witnessed to by many Christians, but he never accepted Jesus Christ as his personal Saviour because of the treatment he received at the hands of Christians. To a friend who wanted to react in like manner to an insult, Gandhi replied: "Prejudice amongst us is really old fashioned. How can we expect the English to shake off prejudice unless we do so ourselves?"

## Churches Too Often Fear Losses

Too often our churches are afraid of reaction to their efforts to really solve the race problem in their areas, and a shove backward results. They are afraid they will lose money and members if they attempt to reach the people around them regardless of their color. Therefore, they take no stand and voice no opinion.

It is the Christian's responsibility to witness to all men wherever he is. As Jesus and his disciples were passing through Samaria, he came to the city of Sychar, where he had an interesting conversation with a woman of Samaria. We all marvel at the result of that conversation, but we fail to heed his admonition to his disciples when they returned from the city with meat: "*Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work. Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest*" (John 4:34-35 ASV).

Jesus told his disciples to open their eyes and see the people in that land who needed eternal life. If we are blinded by prejudice we will never see all the people about us who need to be saved. We will look only for our own kind.

Jesus said he could do no mighty work among his hometown people because of their unbelief. They reacted to his first sermon upon his return to Nazareth in a violent manner because they did not believe God's Word. As Christians we believe that "Jesus is Lord." We also believe that "*God was in Christ reconciling the world unto himself*" (2 Corinthians 5:19 ASV).

We must take the gospel to all people, irrespective of their color, class, or condition. If they are sinners they need a Saviour, and it is our responsibility to "go" both at home and overseas.

## VIEWS OF A VISIT

(Continued from page 11)

handicap under the special training he's had. [See "Unto One of the Least . . ." in THE COMMISSION for February, 1961.]

As for healing, teaching, and helping people in other ways through missionary institutional work, I think we get a good perception and understanding of the missionaries' point of view when we look at the answers we got to the question I asked: "If you could have what you wanted from America now just by asking, what would you ask for?" And these were the three answers: "Send us more doctors. Send us more nurses. Send us more teachers."

Concerning teachers, particularly the matter of how these African countries will educate their people fast enough to have a form of democracy, this is an imponderable. You can only speculate. You can touch the surface, but it will be a long time before we are able to probe the depths of this problem of mass education.

## Africans Impelled for Education

But to put it in a capsule, the one thing that stands out in my mind more clearly than anything else is a passionate interest in education. It is almost an obsession with the people—a determination to educate themselves and their children, to meet this challenge of the 20th century. They know that only education can do it.

Sometimes, as I viewed the problem of admitting the people in the bush country to the new and heightened economy of the nations, I would think: "Well, this is such a gigantic task that we could set aside this matter of higher education while we educate the children." But who's going to supply the teachers? We have to keep the advanced part going, because the need for teachers is very great. We saw at Lagos, Nigeria, a new college that's turning out teachers in large numbers to go into the back country and preside over the new schools that are being rapidly built.

You talk to the ministers of education of these countries—particularly Liberia, which is beginning to develop by long strides in this direction—and they say: "We are not going to stop in this unification process. The back-country people must be brought into our civilization." And that means schools, it means roads, it means buildings that are adequate, and it means teachers in the areas where today only 40 per cent of the children of school age are receiving any kind of instruction.

## Stress Should Be on Teaching

From the observations I was able to make, I would say that clearly the emphasis in our mission work should be upon the teaching ministry, for the reason that the preaching must largely be by their own people. Even with preaching as the important consideration, it's the teachers of preachers that we should be supplying. And I think that would have general acceptance in Nigeria.

The Africans are not lacking in enlightened and dedicated young people. At least, the potential is there, and once they are challenged with the enriching vocation of church service and of Christian life, the responses will be commensurate.

# 4

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