

THE

# Commission



SIGNS OF BROTHERHOOD IN ISRAEL

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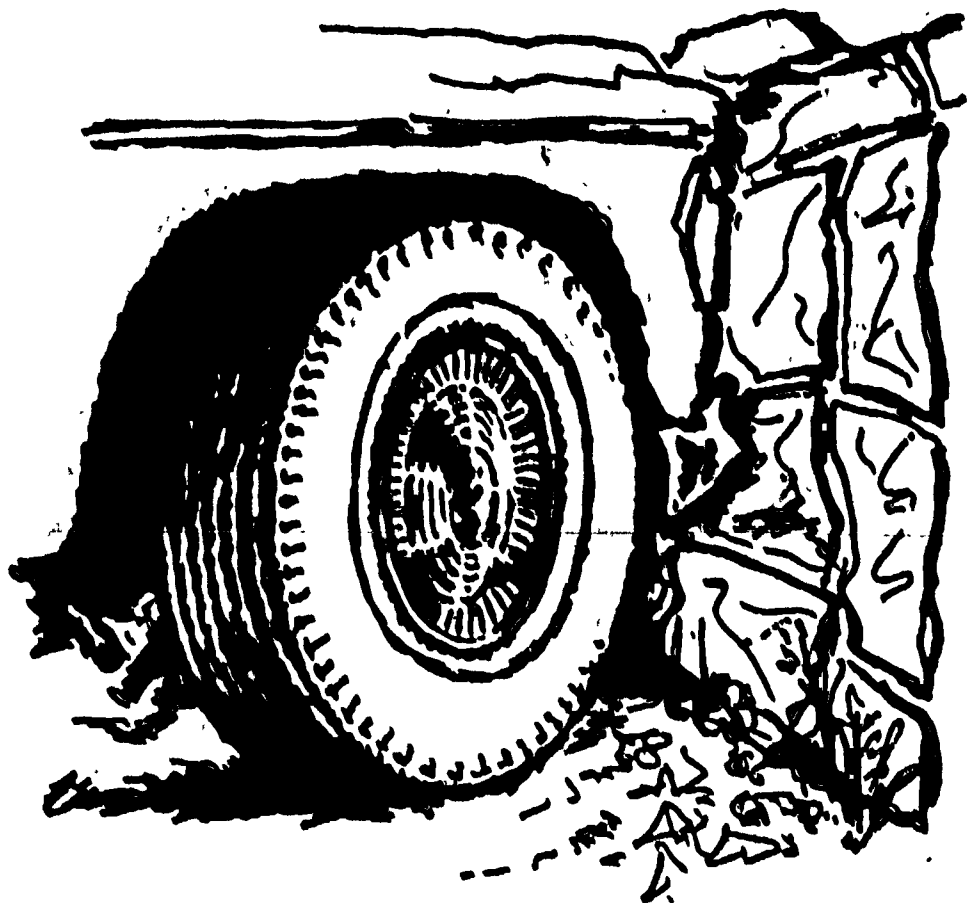
**BY W. BRYANT HICKS** *Baguio, the Philippines*

I HAD COMPLETED an evangelistic campaign in a town near Tarlac and was driving Missionaries Billy and Helen Tisdale to Baguio for a visit. Just after crossing a bridge with only a metal bar for protection on each side, the car's tie rods snapped.

I lost control as the wheels turned to the right, toward a deep chasm. A strong, stone wall about two feet high stopped us when we hit it.

We all broke out in a cold sweat when we thought of the "ifs." What if it had happened 15 yards earlier, before we got off the bridge with weak sides? What if there had been no rock wall, as is the case for much of the road? Or what if the rods had broken on the open highway at 50 miles per hour? Fortunately, since there was a sharp turn on the rugged road at the end of the bridge, I had not accelerated, and we were moving only about six or seven mph.

We felt that the Lord had been watching over us. How grateful we were for his care



## “His wonders to perform”

**BY D. CALHOUN JOHNSON** *Antofagasta, Chile*

ONE SUNDAY AFTERNOON last spring a group of seven other persons and I were on our way home to Antofagasta from a nitrate mining village, where we had gone to witness for Christ. About half way, after having crossed the highest mountain on our 150-mile trip, the gears of our camionette (small bus) suddenly stopped working. There we were: miles from civilization in the open desert, with nothing around but sand and barren mountains. Rarely did a truck or car pass on that narrow, sandy, rocky road.

I breathed a prayer to God for help, and immediately I found the problem. Getting under the vehicle,



I saw that the gears were completely loose and the parts that held them together had been lost. With a piece of wire it could be easily repaired.

“Where can we find some wire?” I wondered. One of the men with me looked everywhere in the camionette, but we couldn't find any, not even a nail. Suddenly my oldest son Philip said, “Daddy, here's a piece of wire — right here by the road.”

I thought of Abraham's experience when he was about to offer Isaac as a sacrifice and a ram appeared in the bushes. In the middle of nowhere, God had provided for us. We might have stopped hundreds of feet from this bit of wire, but the trouble occurred just where it was—far from any town.

It was exactly what we needed, but I couldn't bend the wire with my hands because it was too stiff. I had no pliers. What could I do? At that moment, to my surprise, a pickup truck pulled up, and the driver let us use his pliers. With a little adjustment by his skilled hands, we got the gears fixed.

When all my passengers were ready to go, with night close at hand, we paused for a moment of prayer. I thanked the Lord for his goodness to us. I expressed gratitude that he knew we were not just sightseeing or pleasure riding but were doing his work. The time, I added, belonged to him and we didn't want to waste it, so I asked that if it were his will we might be able to arrive in Antofagasta without any further difficulty. And we did.

How great is the Lord and greatly to be praised!

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# THE Commission

FLOYD H. NORTH, Editor

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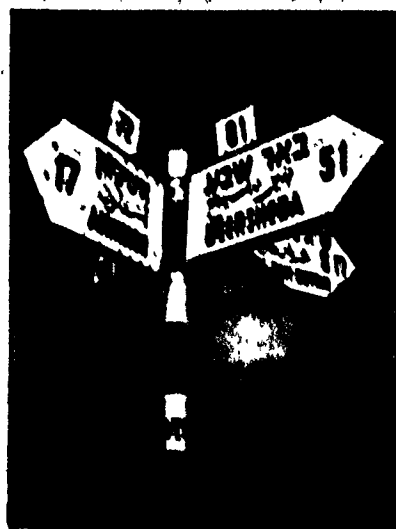
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**IT SEEMS** that Jewish-Arab relations in the Middle East are as tense as they have ever been. World opinion voiced through the United Nations is the only apparent deterrent to war.

Yet, in the nation of Israel Jews and Arabs live in the same cities and work side by side. Of course, there are tensions. But some interesting experiments in neutrality and peace fostered by the Baptist Convention in Israel have reduced some of the tensions and made it possible for these ancient, semitic peoples to love one another in Christ.

**BY JAMES W. SMITH**



**THE COVER:** Road signs in Israel's three main languages vividly tell mixture of cultures.

*Southern Baptist Representative in Nazareth, Israel*

# SIGNS OF BROTHERHOOD in ISRAEL

The best group venture for good Jewish-Arab relations has been at Baptist Center at Petah Tiqva, near Tel Aviv. In an agricultural setting, Jewish and Arab students live and attend high school classes together in the boarding school. The courses are taught by Jewish, Arab, and American teachers. Although the language of instruction is Hebrew, the students are also learning to read, write, and speak Arabic and English. Outside of classes they participate in farm work and in kitchen and dormitory duties.

Recent Arab graduates of this school have gone into various Jewish areas to live, study, or work. One is studying in a large Jewish school of nursing in Tel Aviv. Another is preparing to enter Hebrew University in Jerusalem. Another is living in a private Jewish home as a children's nurse. One works in the reading room of the Baptist Book Store in Tel Aviv, and another is a receptionist at the Baptist Information Center in Jerusalem.

Baptist Center not only has an Arab-Jewish group living and studying together but the two peoples also attend the same worship services. In the Baptist congregation at Petah Tiqva, Arab and Jewish members worship and work in the Sunday

school and on various church committees.

The summer months at Baptist Center are filled with Vacation Bible school and camps for Royal Ambassadors and Girls' Auxiliary members. With a blend of Jewish and Arab personalities, these boys and girls minimize their racial and cultural differences. They participate in volleyball, swimming, hiking to biblical sites, handicrafts, Bible study, and worship. The daily program is so well planned and conducted that no one feels neglected or has time to seek friendships only with those whose background is similar to his own.

In Nazareth, a predominantly Arab town, there are some Jewish members of Nazareth Baptist Church. And in Jerusalem the Baptist congregation is located in an almost exclusively Jewish area, yet some Arabs come to the Sunday school and worship services.

An Arab student couple, the Fuad Haddads from Nazareth, have contributed greatly to the Jerusalem church. Although he has a heavy study schedule at Hebrew University, Fuad willingly devotes time and energy to teaching Juniors in the Sunday school. He also guides Baptist tourists through the capital city.

Fuad travels each Monday to Baptist Center, where he joins a group of Americans, Arabs, and Jews in a "Bible Lands Seminar." Emphasis in this study is given to geographical places in the Bible, Judaics, Islamics, and studies in the biblical books. Lectures are given by the members themselves and by visiting rabbis, Muslim leaders, Christian ministers, and archeologists.

The Arab pastor of Nazareth Baptist Church, Fuad Sakhnini, studied at Baptist Theological Seminary in Rüschlikon, Switzerland. At the same time a Baptist Jewish lawyer, Joseph Alkaho, was a student.

THE COMMISSION



**Baptist Center at Petah Tiqva—UPPER LEFT:** Missionary Marcus C. Reed (bending over wheelbarrow) works with American camping volunteers in building a small outdoor arena. **UPPER RIGHT:** Congregation of the Baptist church at Petah Tiqva. **LOWER LEFT:** A

home economics class meets, with a Mrs. Laufer as teacher. **LOWER RIGHT:** Members of three cultures in Israel—all brothers in Christ—talk together at Baptist Center. From left: R. Guvrail Salim (Jewish), Emil Salim (Arab), and Missionary Milton Murphey (American).

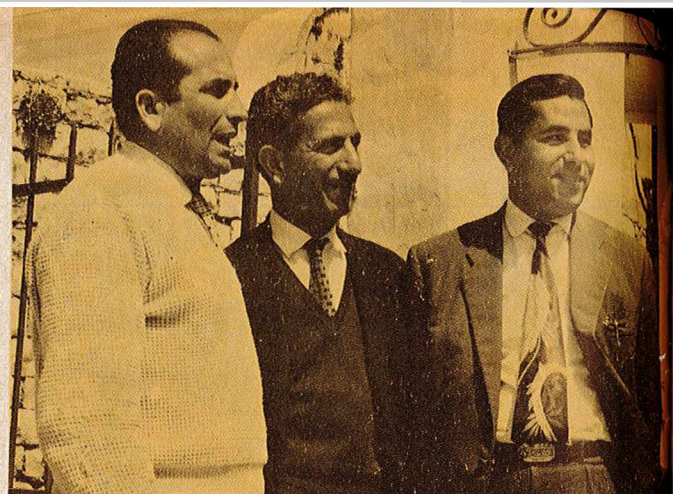
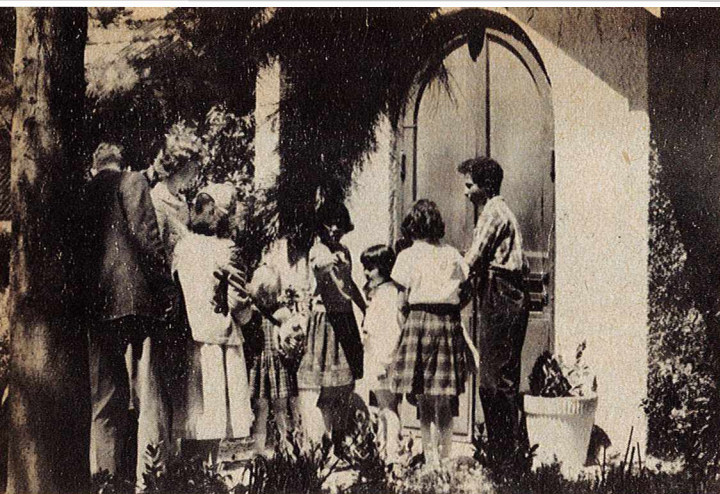
They found that it was not difficult for an Arab and a Jew to love one another in Christ. [See THE COMMISSION for May, 1960.] Dr. Alkahe is now chairman of the Petah Tiqva congregation's Worship Committee. These two believers are serving together on a committee which seeks to set up a permanent association of the Baptist congregations in Israel.

In the ancient city of Acre (Ptolemais in the New Testament) an Arab evangelist works among both Arabs and Jews. He finds it necessary to translate his sermons from Arabic into Hebrew at the weekly Baptist worship service. However, many Jews in Israel speak Arabic as their second language. This is understandable when one considers that many Jewish immi-

grants are from Arabic-speaking countries.

Israel Baptists find the Jewish holidays of Succoth a convenient time to bring together groups of believers from Nazareth, Cana, Tur'an, Rama, Acre, Petah Tiqva, Ramat Gan, Tel Aviv, and Jerusalem for an annual conference. As one hears the roll call of representatives from mission points throughout Israel, it is thrilling to see the wide variety of people attending.

But these differences soon disappear as the conference gets under way and we lift our voices in praise of him who created and redeemed us all. A Jew from eastern Europe sits beside an Arab farmer from Galilee. An Arab youth from Nazareth beams a happy smile toward his bride whose mother was a Jewess.



Although it takes much patience and a firm stand for neutrality in this business of being peacemakers between Arabs and Jews, the Baptists in Israel are thankful for every opportunity to bring these people together. We are just beginning to see results of the positive Christian witness borne by our fellow missionaries five, 10, and 25 years ago.

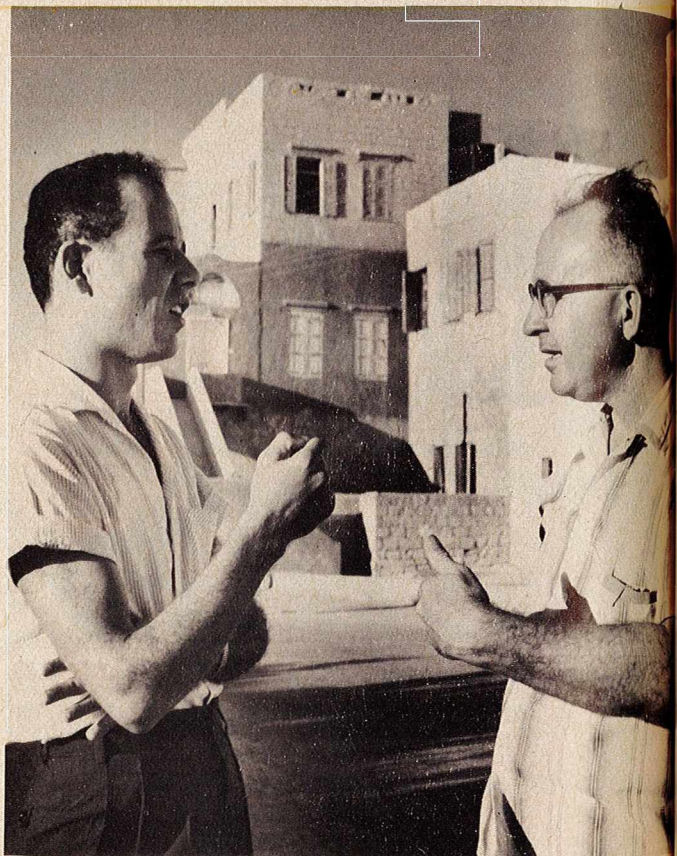
*UPPER LEFT: Members of the Baptist church in Jerusalem come together early for a meeting.*

*UPPER RIGHT: Among teachers at Nazareth Baptist School are George Laty, Jousef Kutby, and Fuad Sakhnini (Nazareth Church pastor).*

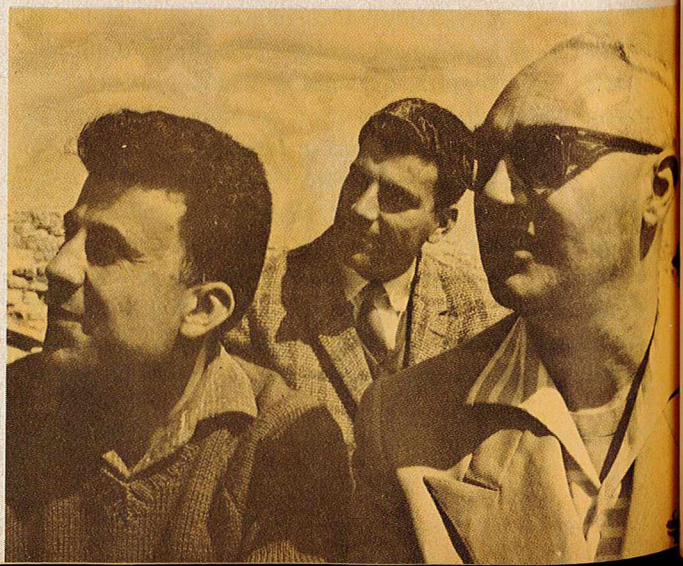
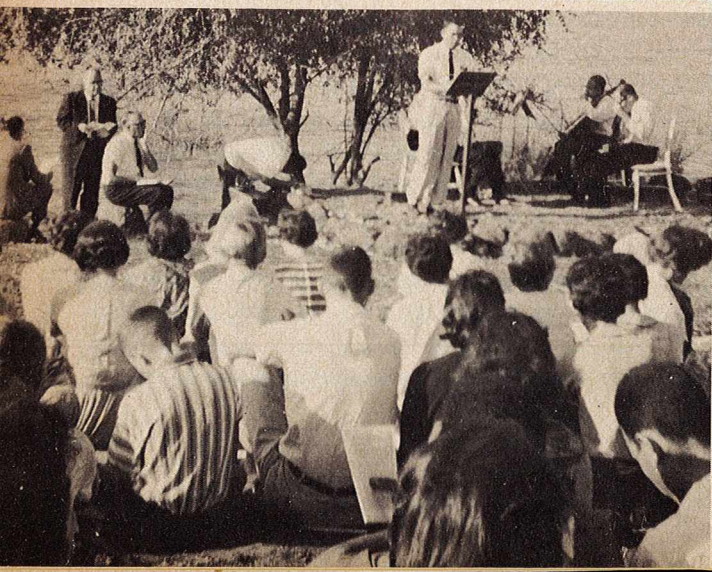
*RIGHT: Edward Souti, talking with Missionary Dwight L. Baker (at r.) is lay leader of the Baptist mission at Acre, which meets on the third floor of the building in the background.*

*BELOW LEFT: Jewish, Arab, and other Baptists from around the world participated in services by the Sea of Galilee during July. Shown speaking is Missionary R. Lee Bivins, with a Jewish quartet from the Haifa Symphony Orchestra.*

*BELOW RIGHT: Fuad Haddad, an Arab, and Joseph Alkahe, a Jew, enjoy fellowship as Christians at a Bible Lands Seminar at Caesarea.*



W. CHANDLER LANIER





# An Obligation in Love

BY DWIGHT L. BAKER  
*Southern Baptist Representative in Haifa, Israel*

**S**UCCESS STORIES from the world fields are often misleading. They have a way of creating the rosy impression that Baptists abroad are invincible and that the banner of the cross is being unfurled over endless conquests. Despite the fact that Christianity is losing ground the world over, we persist in cherishing and perpetuating the success image, whether sustained by hard facts or not.

More properly, success stories should be understood as illustrations of God's power to prevail in the face of challenging odds, not to be meant that everywhere large numbers from the non-Christian world are accepting the faith we preach.

Perhaps we missionaries who serve God overseas are largely to blame for the fact that the average Southern Baptist receives the impression that the gains around the world outnumber the setbacks. Admittedly, we from Israel are as quick as those from other fields to tell the stirring anecdote and success story. Yet in Israel, as in much of the Muslim world, the image of overwhelming success is clearly out of place.

We do well not to boast of numbers in Israel. Total Baptist church membership, after 50 years, does not exceed 200. The largest church, in Nazareth, numbers about 70 on its roll. All Christian denominations number 50,543, or 2.3 per cent of the total population. Protestant churches claimed 1,704 members in a 1961 census.

It is true, of course, that in Israel's three Baptist churches and five preaching stations several hundred children and adults come each week to Sunday school or a preaching service. Also, each year during the Christian

emphasis week at Nazareth Baptist School, an average of 60 young people commit their lives to Jesus Christ. But scarcely 3 per cent of those students are ever baptized into church membership.

Your Baptist representatives feel that it is a good year if 15 converts are baptized in the entire country. Rarely do they ever include a Jew or Muslim, but usually are those converted from one of the smaller Eastern Christian groups or children of Baptist parents.

Perhaps another article should be written to tell of long-range goals toward which Baptists in Israel are working and which may some day contribute to a more positive response on the part of Muslims and Jews to the Christian faith and message. In fact, the story of Baptist work is incomplete without inclusion of these plans. Briefly, they involve student work in the major cities, further development of schools and publication work, a pastors' training school, enlarged activity at the Baptist agricultural center, and more emphasis on the growth of indigenous churches and preaching stations, some of which are already in operation.

My purpose here, however, is to take a penetrating look into the past in order to discover why the response of Jews and Muslims to the gospel today is generally negative. Perhaps in our effort to understand their reaction to Christianity we will be able to see that we must first fill an obligation that takes precedence over impressive progress reports: an obligation in love.

Kenneth Cragg, in his book *The Call of the Minaret*, reminds us that it is not always a Christian duty to know

where we are going. It suffices that we obey. But we may profitably engage in hindsight and see where we have been. If there is little response to the gospel, perhaps the failure has been a Christian failure.

Much of the difficulty we experience in the Christian encounter with Muslims and Jews will be better understood by reviewing the history of relations between Christians, Jews, and Muslims of the Middle East and Europe. I include Europe because it is from that continent that about 50 per cent of the Jews in Israel have emigrated in the past 40 years.

Turning first to Christian relations with Muslims, we find that at the time of the Muslim invasion in the seventh century, Christianity was fragmented into warring factions. Roman and Byzantine persecution of the smaller dissident Christian groups was fierce and sustained. As the Muslim forces swept over North Africa, Palestine, and Asia Minor, many local Christians of those areas surrendered willingly to the Muslims, preferring the sultan's turban to the cardinal's hat. In most instances the new Muslim masters tended to be more tolerant than the despotic Christian officials who, in partnership with the state, dominated from the fourth to seventh centuries.

Rome never accepted the Muslim victory over the once-Christian East, and from the 11th through 13th centuries the state church sent one crusading army after another in an attempt to drive the "infidels" from the holy places. Church historians tell us that in launching the Crusades church and state officials were motivated more by political than by religious motives. Instead of coming with "the sword of the Spirit," armies from Christian countries marched with the sword of steel, intent on military conquest.

The cruelty and bloodshed delivered by the "Christian" soldiers against the Muslims is almost without parallel. During the Second Crusade the leader of the armies from France, Louis VII, avowed that the only way to argue with a Muslim infidel was to thrust a sword into his bowels.

The net result for Christianity was the creation of a monstrous image of cruel conquest in the minds of the followers of the prophet Mohammed. The Crusades constitute one of Christianity's greatest failures of love and



*The author, Southern Baptist Representative Baker, is served coffee in Arab Christian home in Israel.*



*Minaret of Muslim mosque in Egypt.*

to this day remain forgotten by Muslims of the Middle East. They regard Christians as their traditional enemies. Yet, no great effort worthy of the name of our Lord has been put forth by the Christian world to present the true Saviour, whose only conquests are made by love.

A second failure of love for which no sufficient atonement has been made is the Christian's treatment of Jews in Europe. The centuries are filled with massacres of Jews and confiscation of their homes and lands.

Skippping the first 10 centuries of Christian offences against the Jews, we come to A.D. 1095, when the crusaders began two centuries of marches through Europe to the Holy Land. On their way they plundered Jewish villages in order to help finance the campaign, maintaining that since the Jews had crucified Christ they should pay for the wars to "liberate" the land of the Lord. A defenseless logic, but effective for the purpose. About 10,000 Jews died in 1096 alone at the hands of the Christians. Other riots and mass killings were perpetrated against the Jews for various pretexts, such as the supposed ritual murder of Christian infants. Not a grain of truth has been disclosed to prove such accusations.

In the 14th century all Jews were expelled from France and Germany. In 1492 Tomás de Torquemada, chief architect of the Spanish Inquisition, saw to it that the whole Jewish population of Spain and Portugal—possibly as many as half a million—were expelled and despoiled of their property. Few Americans realize that it was confiscated Jewish wealth that paid for Columbus' expeditions to the New World.

A few thousand Jews in Spain and Portugal saved themselves by accepting Christian baptism. Malcolm Hay comments that the Portuguese did not remember that when Christ said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God," he did not mean: "Drag Jewish babies from their mother's arms; break up families; tear the boys and girls away from their weeping parents, and send them as far away as possible . . . and then baptize them in the name of the Father, and of the Son, and of the Holy Spirit; and above all, make sure that they never see their parents again."<sup>1</sup>

The condition of the Jews improved little during the remainder of the Middle Ages. Even the Reformation of the 16th century failed to bring any immediate relief. Luther provided no comfort for the Jews but blazed in anger against them when they rejected reformed Christianity, just as they had earlier rejected Catholic Christianity. In the 17th century the Jews were expelled from England, and it was not until the middle of the 19th century that they could receive full citizenship in that land.

A flood tide of anti-Semitism burst again over those unfortunate people during the latter part of the 19th century in "enlightened" France. The Dreyfus Case of 1894 came close to providing the spark for igniting a new conflagration of persecution in that country, but was averted when the whole calumnious affair was proved to be based on trumped-up charges, exposed by such liberals as Emile Zola. Hay states: "France nearly succumbed to the virus of hate because she was instinctively anti-Semitic on account of her Christian past."<sup>2</sup>

Mere mention can be made of the Rumanian pogroms (riots) of 1867-1877, during which the majority of the 200,000 Jews of that country were expelled. Similarly, from 1881-1889 the Jews of Russia were subjected to the severest persecutions. At Bolta alone a cruel pogrom broke out the Monday after Easter, on April 10, 1882, in which 1,250 dwellings and shops were demolished, 15,000 Jews were left homeless, 40 were killed, 170 were wounded, and more than 20 women were violated.

We could wish this ended the infamous tale of Jewish suffering at the hands of Christians, but all Jewish persecution up to this time was merely a prelude to the greatest concert of cruelty ever conceived. In the lifetime of most of us, Hitler perpetrated the mass slaughter of 6,000,000 Jews. Some thoughtful Christians, after a soul-searching effort—which might well become an exercise for every Baptist with a sensitive conscience—have concluded that the entire Christian world must assume its share of blame

for the fate of those innocents who died because they were members of the Jewish race and faith.

It is inappropriate and immodest for us to continue to wave a disclaimer by insisting that crimes against the Jews were committed in lands that were not truly Christian. Though we may feel no burden of guilt, the Jews make no fine distinction between guilty and not-guilty Christians. They pierce our complacency by asking why did not "true Christians" come to their aid in their times of suffering and death. America, England, South America, and other so-called Christian lands kept their doors virtually shut to the Jews during the Nazi mass exterminations.

Baptists in the Middle East today are aware of the history of Christian relations with Muslims and Jews, and they feel grateful that they are permitted to serve God in many Muslim countries and in Israel as ministers and teachers without disguise. Christian workers are not mystified, however, when they do not see Muslims and Jews coming in great numbers to embrace the Christian faith.

Until a genuine effort is made to show, by a more humble Christian example, the fact that what took place earlier in "Christian" lands were the mistaken gestures of a disloyal Christendom, little of real consequence will be achieved here by evangelicals. Baptists and other Protestants must accept as a major portion of their present task the call to understanding, while living a life of atoning love. This call includes humility, sensitivity to others' concept of what is holy, and—above all—a kindly, enduring patience.

Such a call demands the practice of a Christianity which confesses its sins and seeks to atone for its guilt and failure by becoming the servant of mankind, not attempting to be its master. Since the days of the apostles and the Christians of the first three centuries, this land has been largely denied that kind of witness.

<sup>1</sup> Malcolm V. Hay, *Europe and the Jews* (Boston: Beacon Press, 1960), p. 163.  
<sup>2</sup> *Ibid.*, p. 211.



*A Muslim mosque in Acre, Israel.*



*Orthodox Jew reading Scriptures.*

Editorials

## Unified Plan Another Year

**A** YEAR has passed since the inauguration of the Unified Subscription Plan whereby *Home Missions* and *The Commission* are offered jointly at a special rate. The results have been gratifying to both the Home Mission Board and the Foreign Mission Board, so they have decided to extend the plan for another year.

The plan began as a part of the total emphasis of World Missions Year and has been promoted through various channels bringing the magazines to the attention of many Southern Baptists for the first time. This is borne out by the record of new subscriptions that have been coming in during recent months. At the present rate the total response since October 1, 1962, will have passed 20,000 by the first of November this year. We anticipate that this will continue throughout 1964, the year of Baptist Jubilee.

With Christmas so near at hand, it is time to send in your gift list of names and addresses and a remittance of \$3.00 for each unified subscription. This will assure delivery of both *The Commission* and *Home Missions* to each addressee for the next two years. This is one way for those who have a deep concern for world missions to help awaken new understanding and kindle the fires of compassion in the hearts of some who are only casually regarding the spiritual plight of those who know not Christ.

Surely he who reads *The Commission* is the logical one to enlist others as subscribers. The motive is not more sales but the missionary purpose of our Saviour.

## Extensive, Expensive Travel

**T**RAVEL should be the middle name of almost every missionary on furlough. It almost has to be this way these days because of so much advanced planning and the growing demand for missionary speakers. Before he is ready to leave his mission field for a year's sojourn here in the homeland, the missionary usually has a long list of speaking engagements scheduled.

He who would construe furlough to mean vacation needs only to listen to a missionary's account of his deputation schedule. By nature of his calling and experience he is much in demand for program appearances in Schools of Missions, annual associations, Woman's Missionary Societies, state conventions, and possibly the Southern Baptist Convention, itself. Then there are the assemblies, encampments, retreats, and revival meetings. Fulfillment of these opportunities means for some a travel record of an almost fantastic number of miles.

For many churches the first Sunday of October marks the beginning of the organizational year. Many members have just begun serving in elective positions which are new to them. For some this includes the duties of planning missions programs and inviting missionaries to fill speaking assignments.

Since travel is almost always a factor in such arrangements it is good for everyone who plans such programs to know that the Foreign Mission Board provides no travel funds for its missionaries while they are in the U.S. The Board provides them salary and housing without interruption, but commits the responsibility for travel costs completely to those who engage the missionaries for whatever reason.

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# What Next?

BY BAKER J. CAUTHEN

SIXTEEN years ago four men sat around a hotel table in Petersburg, Va., with their eyes on a map of the world. They were M. Theron Rankin, George W. Sadler, Everett Gill, and Frank K. Means. These men were aware that in a world arising from the wreckage and suffering of global war, God was calling Southern Baptists to missionary advance.

I was then serving as the Foreign Mission Board's secretary for the Orient, with my office in Shanghai, China. A letter reached me shortly afterward, written by Dr. Rankin, indicating the great experience through which they had gone. He asked me to begin outlining advance steps which would seem most urgent in the Orient.

Communist armies were then advancing across China. With disaster threatening, we lifted our eyes and looked at other lands where millions were waiting for the Word of life.

In a few months I joined the others in a conference at the offices of the Board. There we came to grips with what we believed Christ would have us do. We saw emerging, from multiplied opportunities in every land, a need of 1,750 missionaries at the earliest possible moment. That number was later expanded to 1,800 as a first step in missions advance.

To many the proposal seemed fantastic. It would call for an outlay of \$20,000,000 a year and triple the number of missionaries sent by Southern Baptists. But God was in it. At the Southern Baptist Convention the following May in Memphis, Tenn., the call to advance was laid upon the hearts of the church messengers.

The advance program was born. It has made high demands of persons who have borne special responsibilities, but the goal has now become a reality. By the close of this year more than 1,800 missionaries will represent Southern Baptists in 53 countries, reinforced by more than \$20,000,000 made possible through the Coopera-

tive Program and the Lottie Moon Christmas Offering.

To God be the glory! He has laid a burden for the needs of the world upon the hearts of Southern Baptists and has called the people to pray. He has answered prayer. He has given strength when the way has been weary. Like a mighty army his servants have gone forth, sustained by the prayers and gifts of people in more than 32,000 churches co-operating in this Convention.

But the question comes: "What next?" Is it now time to relax and look upon the world as if we have discharged our duty and are entitled to address ourselves to other matters?

In the words of the apostle Paul, "God forbid!" We have only begun. We have caught a vision of what God can do and have felt his call to move in a greater way than ever to share Christ with the world.

As these years of labor have gone by, the world's population has experienced a mighty explosion. We are told, by those who know, that 37 years from now the world will have twice as many people as today. To a degree never known before, it is possible to get the attention of these people and share with them the transforming message of Jesus Christ.

## Call to Duty Is Clear

WE CANNOT ESCAPE the conclusion that our call to duty is clearer than ever. We must cry to God for the power of his Holy Spirit, that we shall be able to make known the message of salvation while it is yet day. We must multiply our efforts to bring people to Christ, develop them by every facet of ministry, organize churches, train Christian leaders, and pour into the stream of human misery ministries of love and mercy that will enable people to know that Christ loves all men alike.

What next? A fresh call to advance! A call to lay our lives anew upon the altar, that many more may volunteer



to cross the world into lands where we have no voice and to proclaim Christ as Saviour and Lord.

We must use all media of mass communication, including radio, television, newspapers, and Christian literature to make known the way of life. We must pray for creative imagination to see the opportunities that God has set before us and to utilize them to their maximum. We must pray for the Holy Spirit's power to fill us so that the words we bear and the deeds we do shall be effective.

Let us remind ourselves that more money must be laid upon the altar if advance is to continue. Unless larger financial resources are available through the Cooperative Program and the Lottie Moon Christmas Offering, it will not be possible to go further in this critical day.

With all my heart I believe Southern Baptists are going to give a mandate to the Foreign Mission Board to go forward with sustained advance. I do not believe for one moment that our Lord wants progress to stop, nor do I believe Southern Baptists are willing to stop when Christ calls us forward.

With all my heart I believe Southern Baptists will pour their gifts through the Cooperative Program and the Lottie Moon Christmas Offering, and it will be possible to move with a great, new forward trust in the name of our Lord.

What would Christ have you do?

**Eric H. Clark**  
Kisumu, Kenya

## Missionaries' Adjustments Parallel Citizens' Problems

IN THE TRAVAIL and turmoil of these early years of independence for many African countries, we missionaries, like Africa's indigenous people, face problems.

As the colored American seeks to win and enjoy the dignity of true citizenship, so does the emergent African seek to overcome the drag of past social and political inferiority. Often he feels that the healing of this deep psychological scar can be accomplished only through the white man's complete acceptance of his dominion and leadership in all the main aspects of life.

For this reason we missionaries must live and work not only with Christ's boldness but with his sacrificial humility. Only in this way can new foundations be laid and the kingdom extended. We solicit your prayers.

**Rey B. Wyatt, Jr.**  
Temuco, Chile

## Problems Face Christians; Prayer Asked for Solutions

AS WE PRAY for the Baptist churches of America during these critical days of unrest and moral decline, we also request your definite prayers for Chilean Baptists, other Protestants, and the missionaries who serve here. A recent study by a Chilean professor indicates that more than 620,000 persons are members of the various Protestant groups and probably more than a million attend Protestant churches. Chile may have more Protestants in proportion to her population than any other country in South America.

However, serious problems face them. They have been able to do little to help solve the country's terrible social and economic difficulties. In fact, many Protestants are Pentecostals who have adopted the attitude of withdrawing from the world rather than facing the acute daily problems of the people and seeking to apply the gospel message to life.

In the last election 20 per cent of the people voted Communist. In fact, Chile could follow Cuba as the second Communist-dominated country in Latin America if this number increases in next year's elections. Please pray that Baptists may have some part in guiding this talented and industrious population toward the better life that only Christ offers. He is the only hope of our world. The missionary challenge has never been greater. May we all be faithful to him and work our best for him.

**Betty (Mrs. James W.) Smith**  
Nazareth, Israel

## Nazareth Changes Rapidly; 'Typical Day' Is Busy One

SINCE RETURNING to Nazareth from our furlough last year, we have noticed many physical changes in the city, which we knew in 1955 as the largest Arab center in Israel. Besides expansion within the city of 25,000, there is now a new and modern Upper Nazareth, with a present population of 12,000 Jewish immigrants. Plans for the new section call for the absorption of another 20,000 Jews in the coming years. Therefore, we now face the challenge of witnessing to both Arabs and Jews and trying to draw them into the church program.

Baptist work in Nazareth centers in the church and two schools, but the mission outreach has grown to include the city of Acre and the Arab villages of Cana, Tu'ran, Eilabun, and Rama. From time to time there are calls for Baptists to preach in other villages of the Galilee area. However, these have to go unheeded until we have more workers and increased material means.

Perhaps you would like a brief description of a typical day in our lives here in Nazareth.

**MORNING:** With the rising of the sun, merchants start to the suk (market) with their donkeys and camels loaded with produce and other goods. While our neighbors sip strong Arab coffee on their porches, regardless of the weather, we buzz about getting ready for a busy day.

After breakfast Jim takes the children to school. Eight-year-old Jackie attends the government school in Upper Nazareth, where the instruction is entirely in Hebrew. Kyle, four, is in the kindergarten of our Baptist school. There he hears and speaks only Arabic.

Jim usually stays in his office at Nazareth Baptist School during the morning. There he may consult with the principal, among others, over various matters of the school, which has a record enrolment of 420 students from kindergarten through class 12. These come not only from homes of the members of our Baptist church but also Catholic and Muslim homes, offering us great opportunities for witnessing.

Meanwhile, back at the house, I am busy doing housework, purchasing food, preparing meals, chatting over a cup of coffee with a neighbor who pops in, or making plans for GA, YWA, or WMS circle meetings.

**AFTERNOON:** Jim spends the rest of the day in his office here at home. A young graduate of our Baptist school comes for several hours to help him with his multitudinous work as treasurer and business manager of the Israel Baptist Mission. Also, he must prepare his lecture for the homiletics course he teaches in the weekly school for Arab lay pastors.

**EVENING:** We have various church meetings to attend: weekly prayer service, officers' and teachers' conference,

deacons' meeting, etc. Often these are held in the large hall on the ground floor of our home. The Brotherhood also meets here regularly. The piano, ping pong table, phonograph, and the beginnings of a library attract young people at all times.

After the meetings we often visit in the homes of our friends—both Jewish and Arab—or receive guests here. This is a very satisfying way to continue our study of both languages and to witness. As Jim often prays: "May the Lord hasten the day when every knee shall bow and every tongue confess him as Lord of all."



**Dellanna (Mrs. William R.) O'Brien**  
*Bandung, Indonesia*

### **Well-Meaning Beer Offer Elicits Prayer for Coffee**

WHILE we were living in the Philippines, waiting for our visas to Indonesia, Bill led the singing in the Bagulo campaign of the recent Baptist New Life Movement. During the week he and a national worker were visiting a woman about 65 years old. When they walked in she had a little table set with cookies and beer. Her daughters had told her that if an American was coming she should serve beer, and she had probably spent her last cent to be hospitable.

Of course, they refused the beer, but to gloss over her hurt feelings they had to drink lukewarm coffee made with some of the most impure water in the Republic. Bill's silent prayer was: "Lord, I turned down the beer; now you'll have to take care of the water."

One night in the outdoor service at Bagulo three well-dressed gentlemen made their way down the aisle at the invitation, giving their hearts to Christ. Executives with one of the largest movie companies in the Philippines, they were in Bagulo shooting a film. They had wandered into the service, and the power of the gospel did its work. We also saw thinly clad Igorot tribesmen making their way down the aisle, responding to the gospel.



**Pat H. Carter**  
*Torreón, Coahuila, Mexico*

### **Ex-Communist Finds Goal Of Life's Search in Christ**

IN THE TOWN of León Guzman, the Baptist Caravan of Evangelism started a mission in the summer of 1962. [See "Caravan for Christ" on page 8 of THE COMMISSION for January, 1962, and "Caravan Reaps 972 Decisions" on page 31 of the October issue.]

Last June the Caravan returned to assist in the indoctrination of the new believers. We listened as an old gentleman, recently converted, rose to give his testimony. Like most Mexican *campesinos* (farmers) he was small of stature. His back was bent, and his leathery face was lined from long years of hard labor beneath the desert sun. His white handlebar mustache moved vigorously up and down as he spoke.

He told how he had longed for liberty all his life. He

had fought with Pancho Villa in the revolution of 1917. Later, disappointed because the revolution had not brought the average Mexican the prosperity it promised, he had joined the Communist movement.

After many more years of frustration, the Caravan of Evangelism entered his village. For the first time in his life he heard the story of God's love and of the liberty that only Jesus Christ can give. He accepted Christ as his Saviour. Now he tells all who will listen that he at last has found what he had spent a lifetime seeking. The mission meets in his home, and he has donated a piece of land for construction of a chapel.

As we watched him, his wife, and 25-year-old son being baptized, we gave thanks for another evidence that the gospel is still "the power of God unto salvation to every one that believeth"—including ex-revolutionaries and Communists.



**Doris (Mrs. Thurmon E.) Bryant**  
*São Paulo, Brazil*

### **Student, Living in Poverty, Is One of Many Needing Aid**

BRAZILIANS have a deep hunger for learning, but, because of all the poverty, it often is heartbreaking. Many want to study but have no financial means.

One of Thurmon's jobs is to serve as director of our state Baptist board's vocational orientation department, which studies the needs of students and ways we may help those interested in answering God's call to church-related vocations. Part of the money Southern Baptists give through the Cooperative Program and Lottie Moon Christmas Offering is used by this department to aid such needy students. Our Brazilian churches also contribute through their Cooperative Program. As you co-operate with Brazilian Baptists you are making education available to many young Brazilians who feel the call to preach and to serve in other ways.

Just this week Manoel came to our home. Thurmon had met him on a trip to the interior. He had recently been saved and felt God calling him to be a minister. His mother ran a bar and, since she was not a Christian, wanted him to continue helping her. Naturally, Manoel felt he could not do this. So, in order to be free from the problem, he came to São Paulo to see whether we could help him arrange to study here. He is still doing his college work, but in another year he plans to enter the Faculdade (our theological school).

The only place we had for him to sleep was in a small, low-ceilinged room in the basement of our school building. It is damp and smelly and doesn't even have a door, but he was thrilled to have a bed in it. He ate with us at first, until he could find work and a place where he could arrange meals.

Manoel has a radiant personality. He is very happy, and every time we talk he marvels at how God is taking care of him. We lent him linens and covers, and he kept expressing how grateful he was and didn't deserve our help. He is just one of many who have come asking for help, and it is impossible to assist everyone in need. We ask you to pray for Manoel and many others who are equally interested in studying.

**Juanita Johnston**  
*Haadyai, Thailand*

### **Former Buddhist Realizes Need for Christian Family**

WHEREVER the love of God has gone a difference can be seen. When I first went to Thailand I watched God's love develop in a young Buddhist man who was married to one of our Christians.

I came to know him as I helped with his wedding, and I rejoiced that he came regularly to the chapel with his Christian wife. It was a real thrill to observe him as his knowledge of God began to grow. At first he did not join in the worship service but listened as we might to a technical dissertation on Buddhism.

Weeks and months of regular church attendance passed, and we observed that he began to join in the singing and reading the Scriptures. It was no surprise when he accepted Christ as his Saviour. As is our custom with new Christians, we suggested that he study in a class on Baptist beliefs and the responsibilities of church members.

I served on the baptismal council when he asked for baptism. I recall that one of my questions that night was, "What do you think your responsibility as a Christian is to your family?" Without hesitation he replied, "I have the responsibility of leading my family in the ways of God."

This young couple would say to you that Christ has made a difference in their family life. In a land where a man might have many wives, this Christian home with one man and one woman is different.

**Doris (Mrs. Donald R.) Smith**  
*Valencia, Venezuela*

### **Persecution Against Family Ceases; Prayers Answered**

WE HAVE BEEN most pleased with the number of letters we received in response to our last letter which was published in part as an "Epistle" in THE COMMISSION [April, 1963, page 15].

Your prayers were answered regarding the needs of the family being persecuted. There has been a complete change of attitude toward them. They have not had to move, as was earlier felt necessary, and the children were able to complete their school year with better treatment. Many persons have come to them with questions about their faith. Others have respectfully left them alone. God has a purpose for them in that harsh and fanatic community, so please pray it shall be realized for his glory.

The case of our friend cut off from the church has not been fully resolved. He is now away in his work, and thus has missed the church services. However, we feel he can and will continue to grow spiritually. The standard must be kept high, even though discipline isn't pleasant for any of us. When he is honored, God blesses by strengthening the individual and the church.

**Leslie Watson**  
*Miyazaki, Japan*

### **Christian Homes Needed Where Heritage Is Missing**

THE MIYAZAKI church is the only organized Baptist church in Miyazaki Prefecture. Its building was made possible by your 1953 Lottie Moon Christmas Offering and is the largest one of all denominations in the prefecture. Yet it seats only 200. This may give you some idea of the minority nature of our work.

Among more than a million people, there is just one Baptist church and six missions, with 300 members. Yet Baptists have served here for 30 years, and the gospel has been proclaimed for nearly 80. The total of all Christians is approximately 2,000. This is just one of the problems we face.

The Miyazaki church has a registered kindergarten and ministers to 45 children. Will you pray with us that their parents will become Christians? Christian homes are one of our most pressing needs. To give you an idea of the situation, in the resident membership (missionary family excluded) there are 120 members, and only five have been Christians more than 12 years. Only 12 have a Christian parent, and not one has a Christian grandparent.

The stability and beautiful purposefulness of a Christian heritage is missing, and its lack is something that must be experienced to be fully comprehended. We cannot harvest the blessings the Lord promised unto "succeeding generations." The fellowship that binds one to another here is an intensely personal, spiritual need and the desire to receive and grow—not the inner overflowing of Christian maturity that radiates strength, pours out love, and asks nothing in return.

**Frances Greenway**  
*Gatooma, Southern Rhodesia  
(now Joinkrama, Nigeria)*

### **'God's Eye' Increases Zeal, Brings Renewed Dedication**

WE REJOICE that the Sam Cannatas have returned to Central Africa. Most of you recall that they flew to the United States in January, 1962, on emergency leave because of an infection of Dr. Cannata's left eye. He now has almost total blindness of the eye, with light perception only, due to severe corneal scarring. It is hoped he can undergo a corneal transplant during his next furlough four years hence. Unless the nerve regenerates, however, chances of a successful operation are slim. Please pray that, if it is within God's will, the nerve will regenerate and the surgery will be successful.

Dr. Hoffman, the European eye specialist in Gwelo, lamented: "It was a very bad thing." Dr. Cannata disagrees. According to the testimony of both Sam and Ginny, God has used this apparently unfortunate circumstance to revitalize their Christian experience. They have returned to Africa with an increased zeal and a new sense of dedication to God.

Upon his return to Africa, Dr. Cannata stated: "I stand before you today with only one eye—but it's God's eye." Please pray that each of us, be we on the foreign field or in the homeland, shall likewise draw close to God and be filled with his Spirit.

**Virginia (Mrs. S. R. J.) Cannata**  
*Gatooma, Southern Rhodesia*

### **Christians' Conduct in U.S. Affects Witness in Africa**

WE CHERISH your prayers every day and are praying for you at home during these days of tension, especially on the racial issue. As you may know, it affects our witness in every way. It is hard for us to believe that so many of those who send us here to witness for Christ would be willing to negate that witness by un-Christlike attitudes at home. Yet this is exactly what is happening.

What some of you may not know is that millions of souls in Africa are hanging in the balance right now. They are like people everywhere. They judge Christianity by Christians. These millions can be lost to Christ because of our conduct, and their blood will be upon our hands. How we wish we could point back home to people who were leading in preaching and living this gospel of love to every man, instead of being ashamed to tell our people here where our homes are.

The only answer is for us to turn to God. We must let him fill us with his Spirit and let him love through us. He alone can show us the way in such times as these.

**Frank S. Wells**  
*Bandung, Indonesia*

### **Man's Death Gives Family Opportunity To Live Faith**

WE'VE ALWAYS believed that the real test of a man's faith comes in a time of difficulty when he has a chance to put into practice the principles he claims to believe. The death of his elderly father gave one of our deacons such a chance for his family to demonstrate their confidence in Christ to their neighbors and friends.

Mr. Kam had been born the first time 88 years ago. Many years later he had opposed his children's participation in a Baptist church and sought their promise that they would not be baptized after his death. But he himself had been born the second time at the age of 82 and, after testifying of his faith in Jesus Christ, had been baptized into First Baptist Church of Bandung.

The Chinese people still hold to their ancient traditions that are related to the major events of life and especially emphasize the rites of honoring a dead parent. But, in spite of the fact that we had to wait several days for the funeral of this old gentleman so that a son could come from Sumatra, we did not see one evidence of a

mixture of pagan practices with Christian beliefs. For this family in Christ, old things had passed away and all had become new.

**Crea Ridenour**  
*Call, Colombia*

### **Washerwoman's Main Job Is Witnessing for Christ**

VILLANUEVA Mission of First Baptist Church in Cali, with a student pastor, now has an average attendance of 125, and within another year it will be a church. Señorita Justina Sinlaterra, who was instrumental in founding the mission, has now founded another.

It developed this way: One afternoon I stopped on a country road to ask directions. A lady came running to me and said, "Aren't you from the Baptist church in Cali? When are you coming here to teach us?" I could never go, but Srta. Justina began going. She leaves Cali at 5:30 each Sunday morning and visits in the pueblo from house to house, teaching children and adults. Recently we held the first evangelistic service there, and we see in the future another mission and church.

Srta. Justina does fine washing to earn her living, but her main business is witnessing for Christ. This year she has come twice a week to International Baptist Theological Seminary in Cali, auditing classes. She has a longing to serve her Lord.

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

### **Pakistanis Are Religious, But Have Need for Saviour**

AN ELDERLY man was doing some work for us at our home. Because of his age I thought it would be best to give him some food and tea at mid-morning, despite the custom of Pakistani employers to the contrary. When I asked whether he wanted some he replied that he was fasting and would not eat until the sun went down.

This was not the regular season in which Muslims fast but, since he was a little more religious than most others, he was also fasting this day. He worked from 8:00 until 4:00 without eating, and then would wait about two more hours for the sunset. He was religious but lost, with no concern for Christ and salvation.

A young Hindu friend of ours suddenly disappeared. We later received a letter saying he had become distressed because his father would not help him pay his college fees. He was now just wandering about the country. The boy was very religious when it came to the various practices of the Hindu religion, but he had nothing for strength when disturbance came.

These are typical of those among whom we work. Most all are religious. They say, "We have no need for Christ; we have our religion." Pray for them and all others, that they may see their need for Christ.



# CHRISTIANS of the NILE

*The Sphinx and  
Great Pyramid  
at Giza, Egypt*

**BY WILLIAM O. HERN**  
*Southern Baptist Representative in Jerusalem, Jordan*

**E**GYPT is the largest country of the Middle East in which Baptist churches have been planted. Covering 386,100 square miles, its population is about 26 million. The people for the most part live in the Nile Delta and in the Nile River valley, rarely exceeding 14 miles in width.

Seventy per cent of the population is rural. The remaining 30 per cent is distributed mainly among the seven urban areas that have populations of 100,000 or more. The great majority of the urban dwellers live in the capital city of Cairo, the largest city in the Arab world.

Christianity has existed in Egypt in some form since the first missionaries went forth proclaiming the good news of the kingdom of God and the new birth. In the early centuries it was famous for the Christian stronghold at Alexandria. But Christianity later suffered severe losses, both in numbers and in spiritual purity and power.

It is said today that nearly 20 per cent of the Egyptian people are nominal Christians. They are, for the most part, members of the Coptic churches. Unfortunately, these churches have long neglected the teachings of the new birth. It now appears that God has raised up a Baptist witness in Egypt in order that this vital truth, as well as others, might be proclaimed.

This witness was begun through a young man from a Coptic family named Seddik Wasily Girgis. With the help of a missionary in another denomination, Girgis as a young man trusted Christ as his Saviour. But, being dissatisfied with the missionary's interpretation of the Scriptures, he de-

termined to seek more help in this matter that is vital to the future of the eternal soul.

After finishing high school and taking secretarial training and special courses in English, Girgis moved to Palestine, where he worked as a secretary at the YMCA in Jerusalem. There he met his first Baptist friends, and he vowed to understand the Baptist interpretation of the Scriptures before uniting with any denomination.

Girgis went to America and became convinced that the Baptist understanding of God's Word is correct. He requested believer's baptism and became a member of a Baptist church. After completing his Master of Theology degree from Southwestern Baptist Theological Seminary and another master's

degree from Texas Christian University, he returned to Egypt to preach God's Word.

Girgis projected his work in the Faiyum area, and for more than 20 years he struggled alone to establish a Baptist witness among his people. Local circumstances and the lack of sufficient finances made the work quite difficult. Since 1955 limited assistance has been received from the Foreign Mission Board, primarily to enable small congregations to have a suitable place of meeting.

Girgis moved to Cairo to be near the work in the Shubra district. Additional workers were secured for Beni Mazar and El Menya. In November of 1955, Maurice Girgis of Lebanon went from Beirut Baptist Church to Faiyum.

*Baptist pastors and other workers gather at the home of Seddik Girgis (second from left), with Missionary Hern third from the right.*





*Above, a fellow pastor offers a prayer of thanks at the dedication in August of the new building of First Baptist Church in Cairo's Shubra district. At upper right, the structure as it neared completion. At the right, a portion of the congregation is shown listening during the dedication service.*



The next spring a minister was secured for Sinnuris.

In spite of many difficulties and trying circumstances, not unlike the persecutions faced by many first-century Christians, the evidence of the Lord's blessings upon the combined efforts was quickly evident. The first Baptist church in Egypt was formally organized in Beni Mazar on June 10, 1956, with 10 charter members. Thabit Angellios was called as pastor. That October the Baptist church of Sinnuris was organized, and Brother Mesechah was later elected pastor.

The Lord's blessings upon the ministry of Maurice Awad in Faiyum were tremendous. Soon more than 25 adults were born-again believers. They were baptized in the spring of 1957 and, along with others, organized a Baptist church. Tawfic Mishric Daous was called as pastor.

About that same time, an independent group of believers in Beni

Mazar learned of the Baptists. When they discovered that their beliefs were similar, they petitioned to join the Baptist ranks. After careful study this group of nearly 20 men, along with Pastor Hannah Ibraheem, was received for scriptural baptism. The Baptist church of Beni Seuf soon came into being, also.

The Baptist group in El Menya was organized into a church in October, 1958, with Lutfallah Wasily Girgis, brother of Seddik Girgis, as pastor. In 1959 the Baptist church of Shubra, in Cairo, was organized, with Seddik Girgis as pastor.

There are now six organized Baptist churches and six mission stations in Egypt, and the churches' total membership is over 200. The Sunday school enrolment is more than 400, with some 150 in the women's groups. Ten persons were baptized in 1962.

The sanctuary for the Cairo church

was recently completed and was dedicated on August 2. Property has been purchased for church buildings in three of the other cities.

There are five ordained Baptist pastors in Egypt, plus one other full-time worker, and three Egyptian students are enrolled in the Arab Baptist Theological Seminary in Beirut. Three other young men who feel called to preach plan to enrol in the seminary later. Southern Baptist missionaries make occasional visits to the churches in order to assist and encourage them.

The future for the Baptist witness in Egypt appears bright. The evidence of the Lord's blessings upon this work in the land of the Nile is cause for great rejoicing and praise. However, when we remember how many are still without the knowledge of our Lord Jesus Christ, we are aware of the tremendous task facing our Baptist friends who labor there. Let us match this mammoth task with prayer.

# MAELSTROM IN SAIGON

BY LEWIS I. MYERS, JR.  
Missionary in Saigon, Vietnam



Above, refugees pour into Saigon from Communist-controlled North Vietnam after Geneva Accord in 1954-55. Below, Vietnamese soldiers going on a combat patrol, contrasting with the life-as-usual sight of a vendor.

GERALD S. HARVEY



NO WORD so accurately describes the country of Vietnam, I suppose, as does "maelstrom." Webster tells us it means "... turmoil of wide-reaching influence."

What is true of Vietnam in general is true in some measure of its capital city, Saigon. The population of the metropolitan area has swollen to more than 2,000,000, with thousands of refugees coming every year from dangerous combat areas in the provinces.

Uniforms are seen everywhere. They are worn by the small, sinewy Vietnamese and the large, more robust Americans as well.

Troop convoys constantly pour in and out, bearing men to kill or be killed. Litter carriers steadily make their way to the military hospitals.

Members of the civil militia—civilians who defend hamlets around the city and in the outlying countryside but who are not classified as military—are also brought to a giant general hospital as casualties of the fight against subversion. Accompanying these men into Saigon are young wives, old mothers and fathers, and young children, coming to live with relatives or on the streets. They are all caught up in the maelstrom.

Although the maelstrom of actual combat does not exist in Saigon, as in places outside the city, there is a whirlpool of political, emotional, and spiritual upheaval.

Opportunities for an evangelistic witness of God's power to save exist now in Saigon, perhaps unparalleled in the history of the gospel in Vietnam.

Students, for example, are receptive. For some reason many parents, whose Buddhist ancestry would not permit them a personal change of religion, have given their children permission to make a choice. Many of the youth say as one young man expressed it: "My parents are Buddhists, but I am looking for a greater light."

Enrolment in the various schools of the University of Saigon exceeds 10,000. Streams of these young people daily pass in front of our Baptist Mission building on their way to one of the schools or beside our chapel while going to another.

Amid this flood of human need we say, "Send us evangelistic couples for Saigon." We could easily receive 10, or 20, or 30 couples and keep them busy in useful work in this one city alone.

Every major hotel in Saigon has been rented *in toto* or in part by the American Government to house its military personnel. The American population in Vietnam probably exceeds 10,000, though the exact number is unknown. Because of America's religious make-up, any influx of Americans brings with it an influx of Baptists.

With a minimum of publicity and of time expended by missionaries, around 100 Americans worship in the Baptist chapel every Sunday. With someone ministering full-time in the area, this group could easily exceed 400.

But there are obstacles, of course. Bars open by the dozens; every distributor of beer, wine, and whisky is doing a landslide business; the population of prostitutes has markedly increased.

Against this backdrop we plead: "Send us couples for English-speaking work." We could easily ask for three, four, or five couples, and each would be overworked.

Saigon is a maelstrom of human need. And at the point of man's every need is the will of God. Could not God force his will on this great, needy city through Southern Baptists—perhaps personally through you?

# VIETNAM'S NEEDS and opportunities

BY HERMAN P. HAYES

Missionary Hayes, a field evangelist in Saigon, was Southern Baptists' first representative to South Vietnam. Now on his first furlough, he gave this account at the 1963 Foreign Mission Conference in August at Glorieta Baptist Assembly, N.M. His spoken message is slightly adapted for editorial presentation here.

**W**HAT YOU READ in your paper, hear on your radio, and see on your television is indicative of the needs in Vietnam. These media point up graphically that country's grave political, military, and religious needs. But as graphic as these descriptions are, they portray only a fraction of the needs and opportunities as we Baptists in Vietnam see them.

On November 1, 1959, when Mrs. Hayes, our three children, and I arrived in Saigon, there was not one Vietnamese Baptist in all of the country. It was our privilege three years and 18 days later to lead in the organization of Grace Baptist Church of Saigon, the first Baptist church in Vietnam. Forty-two baptized Vietnamese Christians were in the charter membership.

The last Sunday I served as pastor of Grace Church, before resigning to return on furlough, I had the privilege of baptizing 10 more Vietnamese. Following that a young man came forward on profession of faith while I was still speaking and before I had extended an invitation.

We received a letter from the clerk of Grace Church saying that in the six weeks since we had left Vietnam more than 30 people had publicly professed faith in Christ.

We also received a letter from Lewis I. Myers, Jr., our faithful missionary who succeeded us at Grace, to tell us that only one Sunday in two months had gone by that one soul had not trusted Christ as Saviour.

Today in three cities of Vietnam we are witnessing equally remarkable results through many different types of Bible teaching and preaching opportunities. In the midst of all the strife, persecution, uncertainty, and war, there is a responsiveness to the gospel of Christ.

In order to carry out what we sense in our hearts as your missionaries, our Vietnam Baptist Mission feels urgent personnel needs in specific places for:

- five couples for Vietnamese evangelism
- one couple for English-language evangelism
- one couple for theological education evangelism
- a worker for university student evangelism
- a worker for publication evangelism
- two single ladies for Vietnamese evangelism
- two doctors and two nurses to lead us into the field of medical evangelism.

The urgency of needs in Vietnam can be seen in these ways:

*Members at Grace Baptist Church building, also used by congregation of English-speaking Saigon Baptist Chapel.*





GERALD B. HARVEY



GERALD B. HARVEY



GERALD B. HARVEY

**TOP:** Missionary Lewis I. Myers, Jr., Grace Baptist Church pastor, leads Sunday school assembly.

**CENTER:** Myers checks proof sheets at the commercial shop which prints the Baptist publications.

**BOTTOM:** Myers helps students fill in application forms at the Baptist Book Center in Saigon.

1. In the work load of our present missionaries. Take, for example, Lewis Myers. In addition to being pastor of Grace Baptist Church, he is director of the Vietnam Mission's department of publications and promotion and of the Baptist Book Center in Saigon. Lewis is also the pastor of Saigon Baptist Chapel, ministering to more than 100 Americans every Sunday, and a co-worker in an extension program to other preaching points in Saigon. Moreover, he teaches three young men preparing for the ministry.

2. In the longing hearts of both young and old. It is common for them to seek you out and ask you, "Teach us your religion, that we might know the truth." They want a knowledge of that which sets them free. You would be surprised how many come seeking, for they know that otherwise they'll never have the freedom they desire.

3. In the political, military, and religious conditions of Vietnam. These beckon us to come in with the gospel of Jesus Christ. The extremity of the situation is our opportunity.

4. In some startling facts:

- Some 14 to 15 million people live in South Vietnam, with an evangelical Christian population of only some 25,000 baptized believers by any profession of faith. This means that, at the most, only one person out of 600 is an evangelical Christian. It means that less than one fifth of 1 per cent of all the people of Vietnam have had experience with Jesus Christ as Saviour.

- The city of Saigon, with its 2,500,000 people in the metropolitan area, has more people alone than my adopted state of Mississippi. Can you visualize Jackson, Miss., or Baton Rouge, La., with only one Protestant church of any kind? These cities have approximately 200,000 people each. In Saigon we have only one Protestant church for every 200,000.

- In my native state of Louisiana we have one Baptist church for every 2,300 people. In Vietnam we have one for 15 million people. In Louisiana we also have one Baptist preacher for approximately every 3,000 persons, while in Vietnam we have one for every 2 million. But almost every time these preachers stand to speak in their halting Vietnamese, souls are saved, lives are changed, and the kingdom of God moves again and again into the hearts of people who said "yes" to Jesus Christ.



GERALD S. HARVEY



WILLIAM T. ROBERSON

**LEFT:** Missionary Herman P. Hayes leads singing during an evangelistic service in a Saigon home.

**RIGHT:** Missionaries Hayes and William T. Roberson work with nationals on a Vietnamese translation of *These Things We Believe*, by J. Clyde Turner, issued in late 1962 by the publication department.

**BELOW:** Missionary Roberson holds a Bible class in the home of Vietnam's minister of public works, attended by the official's family and friends.

**BOTTOM:** Missionaries entertain American military personnel at supper. At left are Mrs. Roberson and Lewis I. Myers, with Mrs. Hayes at the right.



GERALD S. HARVEY

WILLIAM T. ROBERSON



# NEW FOREIGN MISSIONARIES

Appointed July 1963 / File in your Missionary Album



## Douthitt, Thomas Eugene, Jr.

b. Konawa, Okla., May 4, 1929, ed. E. Central State College, summer 1947; Okla. Bap. Univ., B.S., 1950; The Univ. of Okla. School of Medicine, M.D., 1954; SWBTS, 1963—, Biology asst., Okla. Bap. Univ., Shawnee, 1947-50; histology asst., The Univ. of Okla. School of Medicine, Okla. City, 1951-53; extern, Wesley Hosp., Okla. City, 1953-54; intern, Harris Hosp., Ft. Worth, Tex., 1954-55, & resident & chief resident, 1955-56; U.S. Air Force, summer, 1956; physician, Carswell Air Force Base, Ft. Worth, fall 1956; head physician, obstetrical-gynecological dept., 3060th U.S.A.F. Hosp., Fairbanks, Alas., 1956-58; gen. practitioner, Ft. Worth, 1958-63. Appointed for Korea, July, 1963. m. Doris Elizabeth Watters, Aug. 19, 1950. Permanent address: c/o Mr. E. Douthitt, 325 E. Main, Konawa, Okla. 74849

## Douthitt, Doris Elizabeth Watters (Mrs. Thomas Eugene, Jr.)

b. Ada, Okla., Oct. 10, 1929, ed. Okla. Bap. Univ., 1948-49; Baylor Univ. School of Nursing, Dallas, Tex., 1949; E. Central State College, B.S., 1950; Central (Okla.) State College, 1953-54, Sec. Ada, 1943-46; summer missionary, Home Mission Board, El Paso, Tex., 1948 & Richmond, Va., 1949; elementary school teacher, Okla. City, Okla., 1950-52; sec., Okla. City, summers 1951-52; elementary school teacher, Midwest City, Okla., 1953-54, & Ft. Worth, Tex., 1954-55. Appointed for Korea, July, 1963. m. Thomas Eugene Douthitt, Jr., Aug. 19, 1950. Children: Paul Eugene, Sept. 22, 1952; Mark Boyd, Nov. 22, 1953; Bruce Edwin, Feb. 19, 1958; Ann Elizabeth, May 4, 1960; Dawn Eugenia, Aug. 19, 1962.



## Gatlin, Joseph Almon, Sr. (Joe)

b. Atlanta, Ga., July 19, 1934, ed. Truett-McConnell Jr. College, A.A., 1954; Mercer Univ., B.A., 1956, & further study, fall 1956; SWBTS, 1957; NOBTS, B.D., 1961. Grocery clerk, Atlanta, 1952-53, & Macon, Ga., 1953-56; service station attendant, Atlanta, 1954-55; summer missionary, Home Mission Board, Ark., 1954; assoc. pastor & music dir., Westlawn Church, Macon, 1956, Central Church, Atlanta, 1957-58, & Greenforest Chapel (mission of First Church), Decatur, Ga., summer 1958; aircraft worker, Ft. Worth, Tex., 1957; elementary school teacher, Atlanta, 1957-58; grocery & bank clerk, New Orleans, La., 1959 & '60 (part-time), & motel night clerk, 1960-61; pastor, Bowen Mem. Church, Hattiesburg, Miss., 1961-63; substitute teacher, Biloxi, Miss., 1961-63. Appointed for East Africa, July, 1963. m. Dorothea Holland, Sept. 4, 1955. Permanent address: 715 Rose Ter., Hapeville, Ga.

## Gatlin, Dorothea Holland (Mrs. Joseph Almon, Sr.)

b. Atlanta, Ga., June 11, 1934, ed. Truett-McConnell Jr. College, A.A., 1954; Mercer Univ., B.A., 1956. File clerk, Atlanta, summers 1952 & '53; summer missionary, Home Mission Board, Fla., 1954, & N.M., 1955; library asst., Mercer Univ., Macon, Ga., 1954-56; sec., Central Church, Atlanta, 1957-58, Glenwood Hills Church, Atlanta, summer 1958, & fence co., New Orleans, La., fall 1958; educ. sec., Franklin Ave. Church, New Orleans, 1958-61; elementary & jr. high school substitute teacher, Biloxi, Miss., 1961-63. Appointed for East Africa, July, 1963. m. Joseph Almon Gatlin, Sr., Sept. 4, 1955. Children: Jeryl Vivian, Dec. 6, 1956; Joseph Almon, Jr., Sept. 28, 1960.



## Gilbert, Charles Herman

b. Omaha, Neb., April 7, 1930, ed. Okla. Bap. Univ., B.A., 1956; SWBTS, B.D., 1960. U.S. Air Force, 1947-50; mechanic, Benecia, Calif., 1950-52; oil refinery laborer, Avon, Calif., summers 1953 & '54; mechanic & laborer, Okla. Bap. Univ., Shawnee, 1955-56; pastor, Island Mission (of First Church), Arnette, Okla., 1954-56 (half-time), & Wardville, Okla., 1956-60; business reporter, Ft. Worth, Tex., 1958-60; pastor, First Church, Hulbert, Okla., 1960-63. Appointed for Mexico, July, 1963. m. Ruth Louise Holman, Sept. 5, 1953. Permanent address: c/o J. R. Holman, 6044 S. Newport, Tulsa, Okla. 74103

## Gilbert, Ruth Louise Holman (Mrs. Charles Herman)

b. Tulsa, Okla., Dec. 7, 1932, ed. Okla. Bap. Univ., B.S., 1956. Cashier, PBX operator, & office clerk, Tulsa & Shawnee, Okla., & Ft. Worth, Tex., 1951-58. Appointed for Mexico, July, 1963. m. Charles Herman Gilbert, Sept. 5, 1953. Children: Charles Anne, Oct. 27, 1958; Charlotte Rene (Lottie), Aug. 9, 1960.



### Hall, Laqueta Joy

b. Elizabethtown, Ky., June 26, 1933, ed. Belmont College, B.A., 1959; NOBTS, M.R.E., 1961. Sales & office clerk, Louisville, Ky., 1951-55, & sales clerk, summers 1956 & '58; summer missionary, Tenn. BSU, Colo.-Utah, 1957, & Home Mission Board, Mich., 1959, & Kan., 1960; sales clerk, New Orleans, La., 1959-60, & professor's sec., NOBTS, 1960-61; assoc. promotional sec., Mobile (Ala.) Bap. Association, 1961-63. Appointed for Nigeria, July, 1963. Permanent address: c/o Mrs. Elbert Hall, Box 293, Rural Rt., Elizabethtown, Ky. 42701

### Gilmore, Helen Elizabeth

b. Nashville, Tenn., Jan. 1, 1936, ed. Okla. Bap. Univ., B.S., 1958; Eastern Mich. Univ., 1960; Carver School (now merged with SBTS), M.A., 1963. Sec., Okla. Bap. Univ., Shawnee, 1955-58 (part-time); summer missionary, Home Mission Board, Mo., 1956, Okla. BSU, Mich., 1958, & Home Mission Board, Mich., 1959; elementary school teacher, Flint, Mich., 1958-60; WMU youth worker, Bap. State Convention of Mich., 1960-61 & summer 1962; sec., Carver School, 1961-63 (part-time). Appointed for East Africa, July, 1963. Permanent address: 330 S. 12th St., Clinton, Okla.



### Henson, Louie Gene

b. Williamston, S.C., Oct. 22, 1932, ed. N. Greenville Jr. College, A.A., 1952; Furman Univ., B.A., 1955; SWBTS, B.D., 1960. Pastor, Oak Grove Church, Lake Toxaway, N.C., 1952-53, Cox Chapel Church, Marietta, S.C., 1953-55, & Baxter Church, near Athens, Tex., 1956-58; garage attendant & office clerk, Ft. Worth, Tex., 1955-58; pastor, First Church, Westbrook, Tex., 1958-60, & Calvary Church, Greenville, S.C., 1960-63. Appointed for Equatorial Brazil, July, 1963. m. Exie Vee Wilde, July 3, 1953. Permanent address: c/o W. C. Henson, Rt. 2, Marietta, S.C.

### Henson, Exie Vee Wilde (Mrs. Louie Gene)

b. Brevard, N.C., Oct. 20, 1931, ed. Berea College, 1949-51; SWBTS, 1955-56; Tex. Wesleyan College, B.S., 1958. Elementary school teacher, Brevard, 1951-53; bookkeeper, Greenville, S.C., 1954-55; elementary school teacher, Ft. Worth, Tex., 1958-59, & Greenville, 1961-63. Appointed for Equatorial Brazil, July, 1963. m. Louie Gene Henson, July 3, 1953. Children: Melody Ann, June 8, 1954; Rebecca Lynn, July 4, 1957.

### Holloway, Billy Wayne

b. Pollock, La., Sept. 9, 1928, ed. Westminster Jr. College, Tehuacana, Tex., 1946-47; La. College, B.A., 1950; SBWTS, B.D., 1953, & further study, 1955; Univ. of Tex., 1955-56. Survey rodmán, New Orleans, La., summer 1943; cafeteria worker, Westminster Jr. College, 1943-46; pastor, Mora, La., 1948-50 (half-time); survey chairman, Houston, Tex., summer 1950; pastor, Tennessee Colony, Tex., 1951-53 (half-time), & Baxter, Tex., 1951-53 (half-time until 1953); warehouse worker, Ft. Worth, Tex., 1953; pastor, Marshall Ford (Tex.) Mission (of Hyde Park Church, Austin, Tex.), 1953-56, Greenwell Springs, La., 1956-58, & First Church, Deer Park, Tex., 1958-63. Appointed for East Africa, July, 1963. m. Evelyn Jane Strauss, June 11, 1953. Permanent address: c/o First Bap. Church, 438 E. 8th, Deer Park, Tex. 77536.

### Holloway, Evelyn Jane Strauss (Mrs. Billy Wayne)

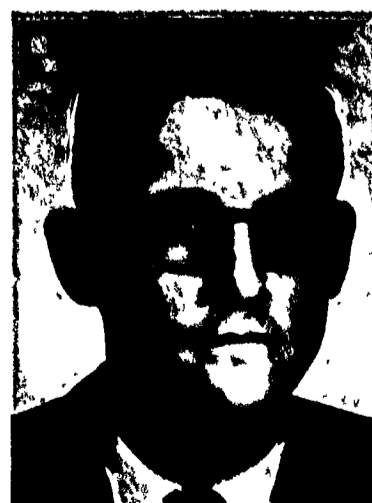
b. Greensboro, N.C., March 22, 1928, ed. Carson-Newman College, B.A., 1950; SWBTS, M.R.E., 1953. Office clerk, Washington, D.C., summers 1944 & '45 & 1947-49, 1950-51 (full-time), & summers 1952 & '53; sec., Ft. Worth, Tex., 1953-55, & Austin, Tex., 1955-56; substitute elementary & high school teacher, Deer Park, Tex., 1957-63. Appointed for East Africa, July, 1963. m. Billy Wayne Holloway, June 11, 1953. Children: Rebecca Jean, Dec. 5, 1954; Mark Wayne, Oct. 15, 1956; Ruth Ann, March 26, 1959; Stephen Frank, Dec. 6, 1961.

### Kneisel, Harvey John, Jr.

b. Shawnee, Okla., Jan. 17, 1931, ed. Phillips Univ., 1952-53; Okla. Bap. Univ., B.A., 1953; SWBTS, B.D., 1959. Music & youth dir., First Church, Newkirk, Okla., 1950-51; assoc. to missions pastor, First Church, Barnsdall, Okla., summer 1951; pastor, Sumner, Okla., 1951-52; aircraft worker, Shawnee, winter 1952; pastor, First Church, Billings, Okla., 1952-54, First Church, Crescent, Okla., 1954-56, Carpenter Rd. Church, Irving, Tex., 1956-59 (mission of Elmwood Church until 1958), four churches on Cayman Island, British W. Indies, 1959-60, & Sunset Church, Ponca City, Okla., 1960-63. Appointed for Jamaica, July, 1963. m. Charlene Ada Lewis, June 10, 1951. Permanent address: c/o H. J. Kneisel, 1032 N. Cleveland, Shawnee, Okla.

### Kneisel, Charlene Ada Lewis (Mrs. Harvey John, Jr.)

b. Wynona, Okla., June 27, 1931, ed. Okla. Bap. Univ., 1951-52; SWBTS, 1954-58; Seminary Extension Dept. (Nashville, Tenn.), 1963. Grocery store asst. mgr., Wynona, 1948-51; meat clerk, Shawnee, Okla., 1951-52; sec., Irving, Tex., 1958-59. Appointed for Jamaica, July, 1963. m. Harvey John Kneisel, Jr., June 10, 1951. Children: Diana Ruth, Feb. 11, 1953; Deborah Janice, Feb. 13, 1957; Teresa Beth, Oct. 12, 1960; Denise Anne, Feb. 19, 1963.



# Missionary Family Album

## (September)

FULLER, James Wayne, Minn., & Frances Marian Anderson Fuller, Ark., *Jordan* (2245 N. Wakefield Ave., Arlington, Va.).

## (October)

DAVENPORT, Stephen Walker (Steve), Ga., & Bonnie Anne Pearce Davenport, N.C., *Argentina* (1708 Liberty Rd., Asheboro, N.C.).

ELLIOTT, Dennis Edward, Ala., & Katharine Adcock Elliott, Tenn., *Thailand* (Box 98, Plantersville, Ala.).

KNAPP, Douglas Meriwether, Fla., & Evelyn Joan Brizzi Knapp, Fla., *East Africa* (1216½-B Independence Ave., Kansas City, Mo.).

SPENCER, Harold Edwin, Ill., & Evelyn Louise Reichmann Spencer, Ill., *Philippines* (403 N. Charles, Carlinville, Ill. 62626).

## Arrivals from the Field

BRANUM, Irene T. (*Korea*), 6 Vine St., Bonne Terre, Mo. 63628

DOTSON, Loleto (*Nigeria*), 1112 S. 28th Pl., Birmingham, Ala.

FERRELL, Rev. & Mrs. William H. (*Argentina*), 924 Mattingly St., Greenville, Miss.

FULLER, Alotha B. (*Nigeria*), Rayzor Hall, 300 S. Locust, Denton, Tex.

HARRIS, Emogene (*Nigeria*), c/o W. T. Harris, Rt. 2, Brandon, Miss.

HART, Lois (*Chile*), WMU Office, Box 8435, Richmond, Va. 23226

HUNT, Betty Jane (*Korea*), 1351½ Haven Dr., Birmingham, Ala.

LAWTON, Rev. & Mrs. Wesley W., Jr. (*Hong Kong*), 4226 Bowser Ave., Dallas, Tex. 75219

NELSON, Gladys (Mrs. Loyce N.) (*Japan*), Ouachita Bap. College, Box 444, Arkadelphia, Ark.

PITMAN, Dr. & Mrs. G. Gene (*Nigeria*), 2924 Trice Ave., Waco, Tex.

SMITH, Bertha, emeritus (*China-Taiwan*), Cowpens, S.C. 29330

SMITH, Rev. & Mrs. Donald E. (Don) (*Nigeria*), 7075 Julian, University City, Mo. 63130

VERNON, Rev. & Mrs. Vance O. (*Equatorial Brazil*), 317 Lora St., Scottsboro, Ala.

VIERTHEL, Rev. & Mrs. Weldon E. (*Bahamas*), 2000 Broadus, Ft. Worth, Tex. 76115

WILLIAMS, Rev. & Mrs. C. Benton (*Thailand*), Rt. 16, Highland View Rd.,

Knoxville, Tenn.

WOODWARD, Dr. & Mrs. Frank T. (*Hawaii*), 7912 7th Ave., S., Birmingham, Ala. 35206

## Departures to the Field

ALEXANDER, Rev. & Mrs. Mack M., Jr., Ramon Falcon 4080, Buenos Aires, *Argentina*.

CARLIN, Rev. & Mrs. C. Gerald, Bap. Mission, Box 1933, Kumasi, *Ghana*.

CUMMINS, Rev. & Mrs. Harold T., Box 30405, Nairobi, *Kenya*.

GARRITT, Rev. & Mrs. James L., Caixa Postal 826, Belém, Pará, *Brazil*.

GATLIN, Rev. & Mrs. Joseph A. (Joe), Sr., Box 2731, Dar es Salaam, *Tanganyika*.

GILMORE, Helen E., Box 2731, Dar es Salaam, *Tanganyika*.

GILSTRAP, Rev. & Mrs. R. E. (Eddie), Sr., Apartado 22, Quezaltenango, *Guatemala*.

HALL, Joy, WMU Headquarters, Box 13, Ede, *Nigeria*.

HARRINGTON, Rev. & Mrs. Joseph A., Caixa Postal 1512, Belo Horizonte, Minas Gerais, *Brazil*.

HERRINGTON, Mr. & Mrs. Glen D., Room 510, Shaw House, Orchard Rd., Singapore 9, *Malaysia*.

HAWKINS, Dr. Dorine, Caixa Postal 320-ZC-00, Rio de Janeiro, GB, *Brazil*.

HOLLOWAY, Rev. & Mrs. Billy W., Box 2731, Dar es Salaam, *Tanganyika*.

KING, Harriette L., Room 510, Shaw House, Orchard Rd., Singapore 9, *Malaysia*.

MARTIN, Pauline, Bap. Women's Training College, Box 84, Abeokuta, *Nigeria*.

MYERS, Rev. & Mrs. S. Payton, Box 118, Kuduna, *Nigeria*.

PIPPIN, Rev. & Mrs. Ernest C., Casilla 10, Comodoro Rivadavia, Chubut, *Argentina*.

SANDERS, Eva M., Bap. Welfare Ct., Iro, via Oshogbo, *Nigeria*.

SMITH, Rev. & Mrs. John D. (*Indonesia*), Box 107, Saigon, *Vietnam*.

SMITH, Rev. & Mrs. Robert L. (Bob) (*Indonesia*), 60 Naknodai, Naka-ku, Yokohama, *Japan*.

SNELL, Rev. & Mrs. Roy E., Bap. Mission, APO 301, San Francisco, Calif. (first-class mail); 55-5 Ka Choong Moo Ro, Seoul, *Korea* (all other mail).

THOMAS, Dr. & Mrs. Bill Clark, Room 510, Shaw House, Orchard Rd., Singapore 9, *Malaysia*.

TYNER, Dr. & Mrs. Grover F., Jr., 1154 M. H. del Pilar St., Manila, *Philippines*.

WHEAT, Ruby L., Bap. Mission, APO 59,

San Francisco, Calif. (first-class mail); Bap. Mission, Box 76, Pusan, *Korea* (all other mail).

WOMACK, Ruth, Language & Orientation Ct., Oyo, *Nigeria*.

## On the Field

ASKEW, Dr. & Mrs. D. Curtis, 1535 Sasamekubo Oitate, Fuchu-shi, *Japan*.  
BEATY, Rev. & Mrs. Robert E., Box 3238, 22 Ellington Ave., Kumalo, Bulawayo, *Southern Rhodesia*.

BRUNSON, Rev. & Mrs. J. Ralph, 53K Chong Lye Hock, Penang, *Malaysia*.  
BURT, Rev. & Mrs. Daniel H., Jr., Caixa Postal 797, Presidente Prudente, São Paulo, *Brazil*.

CAMPBELL, Rev. & Mrs. Charles W., Daragueira 28, Bahía Blanca, *Argentina*.  
CANNATA, Dr. & Mrs. S. R. J., Jr., P.M.B. 35, Gatooma, *Southern Rhodesia*.

CRANE, Sr. James D. (field rep., *North Field*, Latin America) & Mrs. Crane, Hercules #1539, Col. Jardines del Bosque, Guadalajara, Jalisco, *Mexico*.

CRAWFORD, Frances, Eku Bap. Hosp., P.M.B. 4040, Sapelo, *Nigeria*.

DANIEL, Lola Mae (missionary associate), 100 Morrison Rd., Tainchung, *Taiwan*.

DUDLEY, Rev. & Mrs. Dwight N., Central Bap. Church, C.P.O. Box 93, Naha, *Okinawa*.

FRANKS, Sr. & Mrs. Robert S. (Bob), Arcuipa 909, Mexico 14, D.F., *Mexico*.

GRANT, Rev. & Mrs. Worth C., 18-7 Kami-yama-cho, Shibuya-ku, Tokyo, *Japan*.

GREENWAY, Dr. Frances (*Southern Rhodesia*), Bap. Hosp., Joinkrama, via Ahoadia, *Nigeria*.

GRIFFIN, Rev. & Mrs. Harry D., 2091 Musashino Oaza, Fussa Fussa-machi, Nishitama-gun, Tokyo, *Japan*.

HARVEY, Rev. & Mrs. Gerald S., 148 4th Ave., Parktown, P.O. Southerton, Salisbury, *Southern Rhodesia*.

JACKSON, Dr. & Mrs. William H. (Dub), Jr., 18-7 Kamiyama-cho, Shibuya-ku, Tokyo, *Japan*.

JOLLEY, Rev. & Mrs. Earl E., Casilla 31, San Nicolás, Province de Buenos Aires, *Argentina*.

LINGERFELT, Rev. & Mrs. James E., Caixa Postal 1316, Salvador, Bahia, *Brazil*.

LOZUK, Rev. & Mrs. George S., Ave. 3 G No. 65-47, Colonia Mazzel, Maracaibo, *Venezuela* (first-class mail); Apartado 1128 (all other mail).

MARTIN, Rev. & Mrs. Garvin C., 5 Martinez Homesite, Cebu City, *Philippines*.

NANCE, Rev. & Mrs. John I., Djl. Gunung Sahari VI/36, Djakarta V/2, *Indonesia*.

NEIL, Rev. & Mrs. Lloyd H., Newton Mem. School, Box 65, Oshogbo, *Nigeria*.

NOLAND, Rev. & Mrs. Paul W., Caixa

Postal 488, Vitoria, Espirito Santo, Brazil.

PALMER, Rev. & Mrs. H. Jerold, Jr., Bap. Hosp., Shaki, Nigeria.

PARKER, Rev. & Mrs. F. Calvin, Togashimachi, Chi 139, Kanazawa City, Japan.

ROBERSON, Rev. & Mrs. William T. (Bill), Box 91, Nhatrang, Vietnam.

SEABORN, Rev. & Mrs. Miles L., Jr., 161 Maria Cristina St., Cebu City, Philippines.

SCHWEER, Dr. & Mrs. G. William (Bill), Box 205, Semarang, Indonesia.

SPANN, Mr. & Mrs. J. Frederick (Fred), Caixa Postal 221, Recife, Pernambuco, Brazil.

STUCKEY, Rev. & Mrs. Robert H. (Bob), Djl. Karangsari 15, Bandung, Indonesia.

TINKLE, Amanda, Box 43, Shaki via Oyo, Nigeria.

WALKER, Rev. & Mrs. William L. (Bill), 979 Hamamatsubara, Maedashi, Fukuoka, Japan.

WATTERS, Rev. & Mrs. James L., 1 7-chome, Kami Tsutsui, Fukui-ku, Kobo, Japan.

WELLS, Rev. & Mrs. Frank S., Djl. Suroto 4, Jogjakarta, Indonesia.

WRIGHT, Dr. & Mrs. Morris J., Jr., 18-6 Kamiyama-cho, Shibuya-ku, Tokyo, Japan.

### United States

BAGBY, Frances (Mrs. T. C.), emeritus (South Brazil), 116 Sage Dr., San Antonio, Tex. 78228

BAUGH, Mr. & Mrs. J. Franklin, Jr. (East Pakistan), 808 Cramer Ave., Lexington, Ky.

BELOTE, Dr. & Mrs. James D. (Hong Kong), Dept. of Missions, SWBTS, Seminary Hill Station, Ft. Worth, Tex. 76115

BONNETTE, Rev. & Mrs. Elmer O. (East Pakistan), Rt. 2, Clarksville, Ga.

BRYANT, Dr. & Mrs. Thurmon E. (South Brazil), SBTS, 2825 Lexington Rd., Louisville, Ky. 40206

BUMPUS, Rev. & Mrs. Claud R. (South Brazil), 617 N. Murphy, El Dorado, Ark. 71730

CAMPBELL, Viola D. (Bap. Spanish Pub. House), 2706 Main Ave., NW., Hickory, N.C.

CLARKE, Dr. & Mrs. Coleman D. (Japan), 912 W. Johnson St., Raleigh, N.C.

COBB, Rev. & Mrs. Daniel R. (Dan) (Thailand), 571 Iroquois Trail, Georgetown, Ky. 40324

DOWELL, Rev. & Mrs. Theodore H. (Ted) (Korea), 7065 Fairdale Ave., Dallas, Tex. 75227

DUPRIEST, Rev. & Mrs. Milton E. (Japan), 410 W. Nugent, Temple, Tex.

FARRIS, Dr. & Mrs. Theron V. (Corky) (Japan), 739 Joppa Farm Rd., Joppa, Md. 21085

(Please turn to page 26)

# IN MEMORIAM

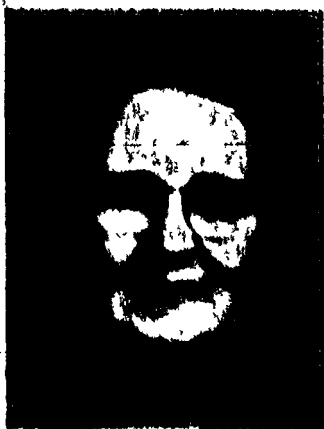
## Janet Gilman Ray

Born Kiungchow, Kwangtung, China

December 9, 1890

Died Bonham, Texas

June 23, 1963



**JANET GILMAN RAY**, a daughter of Presbyterian missionaries to China, served as a missionary to China and Korea for 38 years.

Born in a room over a temple of a Chinese war god, she was the first white child born on the island of Hainan. Her mother died when she was 8, however. Receiving her education in the United States, she professed faith as a Christian at the age of 14 and joined the Presbyterian church in Wooster, Ohio. After completing high school in Jacksonville, Ill., she was graduated from New York State Normal School (now College of Education at Geneseo) in 1912.

Miss Gilman taught school in New York and New Jersey for four years, then returned to China in 1917 under appointment by the Presbyterian Church in the U.S.A. Board of Foreign Missions. She helped her father with evangelistic work on Hainan until his death and taught for two years on Hainan and one year in Canton. In 1920 she joined a Baptist church in Canton and married Southern Baptist Missionary Rex Ray.

Appointed by the Foreign Mission Board in 1921, Mrs. Ray moved with her husband to Wuchow (now Tsangwu). They both did evangelistic work, and Mrs. Ray taught Bible and English classes. She also taught in the Waang To Girls' School, as well as leading various church activities.

Mrs. Ray continued serving in Wuchow with her husband until fighting broke out with the Japanese in 1938. She and their children moved for safety to Cheung Chow Island (now Cheung Chau), near Hong Kong. She was director of a kindergarten and primary school in Hong Kong until 1941, when she and the children came back to the United States. Mr. Ray remained in China until 1944.

Mrs. Ray returned to China at the end of 1947. In January, 1948, the couple moved to Toi Shan City, near the Tai Kam Leper Colony, of which Mr. Ray had become secretary. When the Communists took control of China in late 1949, the Rays fled to Hong Kong. They returned to America in April the next year.

In December, 1951, Mr. Ray went to Korea to do evangelistic and relief work and hospital construction at Pusan. Mrs. Ray could not accompany him, as women were not granted entry permits at that time. However, she was able to join her husband at the end of 1954.

The couple's retirements became effective on December 1, 1955, but they remained on the field for six months as emeritus missionaries. They returned to the United States in 1956, bringing with them eight Korean orphans for adoption in American homes.

Mr. Ray died in 1958, and Mrs. Ray continued residing in Bonham, Texas, until her death. She is survived by a son, Daniel B. Ray, a missionary in Chonan, Korea, and by two daughters: Mrs. Buford L. McKenzie of Woodland Park, Colorado, and Mrs. Thomas Dobson, Jr., of King Cove, Alaska.



**Pinder, Robert Henry (Bob)**

b. Miami, Fla., Feb. 5, 1918, ed. Stetson Univ., B.A., 1939; SBTS, B.D., 1933, & Th.M., 1934, Staffer, Ridgecrest (N.C.) Bap. Assembly & Camp Ridgecrest for Boys, summers 1943-47; summer missionary, Home Mission Board, Tampa, Fla., 1948; pastor, Priscilla Church, Bell, Fla., 1947-48, & First Church, Mima, Fla., 1948-50; cafeteria worker, SBTS, Louisville, Ky., 1950-51 (part-time); youth revival preacher, Fla. BSU, summer 1951; pastor, Grassburg, Ky., 1951-54, First Church, St. Joseph, La., 1954-55, First Church, Umatilla, Fla., 1955-58, & Coral Villa Church, Miami, 1958-59; asst. pastor, First Church, Crestview, Fla., summer 1959; pastor, Highland Park Church, Panama City, Fla., 1959-61, & Tangelo Church, Orlando, Fla., 1961-63. Appointed (special) for Argentina, July, 1963. m. Cynthia Jane Hagoood, June 7, 1951. Permanent address: 105 Pine St., Enterprise, Ala.

**Pinder, Cynthia Jane Hagoood (Mrs. Robert Henry)**

b. Crestview, Fla., Jan. 28, 1927, ed. Mars Hill College, A.A., 1947; Furman Univ., B.A., 1949; Carver School (now merged with SBTS), M.R.E., 1953, Elementary school teacher, Ocala, Fla., 1949-50, Crestview, Fla., 1950-51, & Middletown, Ky., 1953-54. Appointed (special) for Argentina, July, 1963. m. Robert Henry (Bob) Pinder, June 7, 1951. Children: Cynthia Ann, March 11, 1956 (foster daughter); Robert Henry, Jr., Sept. 13, 1958; Judy Lynn, Sept. 6, 1959.



**Smith, Robert Lee (Bob)**

b. Bartow, Fla., June 11, 1931, ed. Mars Hill College, 1949-51; Stetson Univ., B.A., 1953; SBTS, B.D., 1957; School of Pastoral Care, N.C. Bap. Hosp., Winston-Salem, summer 1957. Asst. pastor, First Church, Graceville, Fla., summer 1950; pastor, Lake Monroe, Fla., 1951-53 (part-time); preacher, Stetson Univ. youth revival team, Fla., summer 1953; minister of music & education, Edgemont Church, Durham, N.C., 1953-54 (part-time); sales clerk, Durham, N.C., fall 1954; educ. dir., First Church, Mebane, N.C., 1954-56 (part-time); pastor, Middlesex, N.C., 1956-59 (part-time until 1957), & First Church, Lake Alfred, Fla., 1959-63. Appointed for Indonesia, July, 1963. m. Sarah Mildred Brooks, Dec. 18, 1954. Permanent address: 617 Vine-E. Church St., Bartow, Fla. 33830

**Smith, Barbara Ann Richards (Mrs. Robert Lee)**

b. Lee, Fla., Dec. 11, 1933, ed. Stetson Univ., 1952-53, Fla. Southern College, 1962-63; Stetson Univ. Extension Ct., Winter Haven, Fla., 1963; Univ. of Fla. Correspondence Div. (Gainesville), 1963. Office clerk, Stetson Univ., DeLand, Fla., 1952-53; doctor's receptionist, Live Oak, Fla., summer 1953; sec., Durham, N.C., 1953-54, First Church, Mebane, N.C., 1954-56 (half-time), & Raleigh, N.C., summer 1957. Appointed for Indonesia, July, 1963. m. Robert Lee (Bob) Smith, Aug. 23, 1953. Children: Deborah Miriam, Sept. 25, 1954; William Lanier, Nov. 9, 1958; Laura Lee, Sept. 26, 1961.

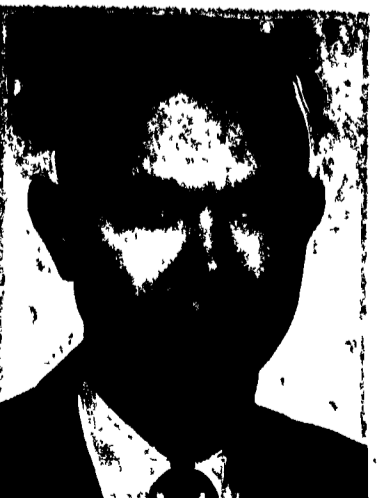


**Snell, Roy Edgar**

b. Charlotte, N.C., July 20, 1929, ed. Maryville College, 1947-48; Charlotte College, 1949-50; Wake Forest College, B.A., 1952; SBTS, B.D., 1960. Electric supply co. clerk, Charlotte, 1948-49; U.S. Navy, 1952-56; pastor, Mt. Pisgah Church, near Apex, N.C., 1957-59, & Covenant Church, Washington, D.C., 1960-63. Appointed for Korea, July, 1963. m. Sarah Mildred Brooks, Dec. 18, 1954. Permanent address: 617 Vinewood Pl., Charlotte, N.C.

**Snell, Sarah Mildred Brooks (Mrs. Roy Edgar)**

b. Lowell, N.C., May 9, 1932, ed. Wake Forest College, B.A., 1953; SBTS, 1956-57. Psychiatric aide, Kankakee (Ill.) State Hosp., summer 1951; practical nurse, Gamble Clinic, Lincolnton, N.C., summer 1952; TV assembly worker, Hawthorne, N.J., summer 1953; high school teacher, Wake Forest, N.C., 1953-55, & Rolesville, N.C., 1959-60. Appointed for Korea, July, 1963. m. Roy Edgar Snell, Dec. 18, 1954. Children: James Robert, Feb. 13, 1956; John Luther, Aug. 20, 1957; Thomas Edgar, Oct. 21, 1958; Paul David, Sept. 11, 1960; Michael Stephen, July 4, 1962.



**Swicegood, Glen Meredith**

b. Atlanta, Ga., Sept. 15, 1930, ed. Ga. Institute of Technology, B.S., 1952, further study, 1953, & B.Arch., 1962; Ala. Polytechnic Institute (now Auburn Univ.), summer 1957; SBTS, B.D., 1959, & further study, summer 1959. Draftsman, Atlanta, summer 1950; radio transmitter operator, Dothan, Ala., summer 1951 & '56; free lance draftsman, Dothan, summer 1952; U.S. Air Force, 1953-55; cafeteria worker, SBTS, Louisville, Ky., 1956-58 (part-time); auditorium head usher, Louisville, 1957-59 (part-time); draftsman-designer, Church Architecture Dept., Bap. Sunday School Board, Nashville, Tenn., 1959-63. Appointed for North Brazil, July, 1963. m. Audrey Marie Price, May 25, 1958. Permanent address: Box 266, Live Oak, Fla. 32060

**Swicegood, Audrey Marie Price (Mrs. Glen Meredith)**

b. Live Oak, Fla., Dec. 12, 1931, ed. Stetson Univ., B.A., 1953; SBTS, M.R.E., 1958. Dormitory receptionist & office clerk, Stetson Univ., DeLand, Fla., 1949-53; sec., Southside Church, Jacksonville, Fla., 1953-56; educ. sec. & elementary dir., Highland Church, Louisville, Ky., 1956-58 (part-time); full-time summer 1957, & sec., 1958-59. Appointed for North Brazil, July, 1963. m. Glen Meredith Swicegood, May 25, 1958. Children: Brian Eugene, Dec. 27, 1959; Glenda Luanna, July 4, 1961.



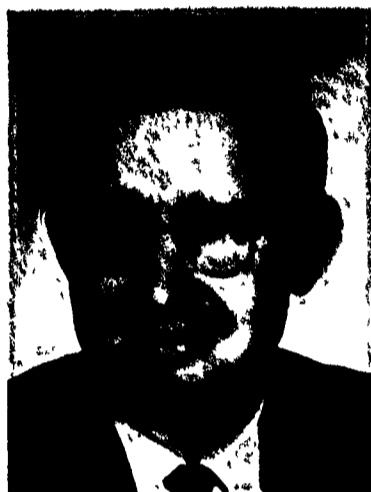
### Teel, James Howard

b. Elmore Co., Ala., Dec. 1, 1930, ed. Ala. Polytechnic Institute (now Auburn Univ.), 1949-50; Howard College, B.A., 1954; SWBTS, B.D., 1959; Seminary Extension Dept. (Minden, La.) spring 1962; Pastor, Mt. Tabor Church, near Reform, Ala., 1950-51 (quarter-time); Providence Church, near Tus., Ala., 1951-52 (half-time); sales clerk, Birmingham, Ala., 1951-52 (part-time); blue print & reproduction operator, Birmingham, 1952-54; computer operator, Ft. Worth, Tex., 1954-59; pastor, Athens, La., 1959-63; printer, Shreveport, La., 1962-63 (part-time); welfare visitor, Jonesboro, La., 1962-63. Appointed for East Pakistan, July, 1963. m. Clara Maxine Yeager, Sept. 7, 1951. Permanent address: Rt. 1, Tallapoosa, Ala. 36078

### EAST PAKISTAN

### Teel, Clara Maxine Yeager (Mrs. James Howard)

b. Jefferson Co., Ala., Oct. 22, 1929, ed. Univ. of Ala., 1949-51; Howard College, 1951-52; SWBTS, 1957-59; La. Polytechnic Institute, spring 1961. Office clerk, Birmingham, Ala., 1947-52, & Ft. Worth, Tex., 1954-55. Appointed for East Pakistan, July, 1963. m. James Howard Teel, Sept. 7, 1951. Children: David Lester, Oct. 14, 1952; Rebecca Susan, Nov. 2, 1953; Kathryn Anne, March 19, 1956; Marcia Lynn, Jan. 7, 1958; Stephen Kent, Jan. 26, 1963.

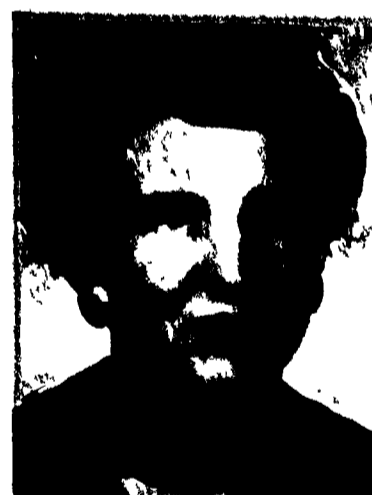


### Tribble, Clifford Lamar

b. Chattanooga, Tenn., Oct. 1, 1933, ed. Univ. of Chattanooga, 1950-51; Carson-Newman College, B.A., 1954; SBTS, B.D., 1958. Grocery clerk, Chattanooga, 1950-51; cafeteria worker, Carson-Newman College, Jefferson City, Tenn., 1951-54; Bible salesman, New Bern, N.C., summer 1953; asst. pastor & educ. dir., Central Church, Chattanooga, 1954-55; pastor, Oak Park Chapel, Jeffersonville, Ind. (mission of 9th & O Church, then Walnut St. Church, Louisville, Ky.), 1955-58; service station attendant, Louisville, Ky., summer 1956; pastor, Millstone Church, Nashville, Va., 1959-63. Appointed for Chile, July, 1963. m. Sarah Elizabeth (Betsy) Watkins, May 30, 1954. Permanent address: Rt. 2, Box 262, Wadesboro, N.C. 28170

### Tribble, Sarah Elizabeth (Betsy) Watkins (Mrs. Clifford Lamar)

b. Ansonville, N.C., Jan. 4, 1930, ed. Wingate Jr. College, 1948-50; Carson-Newman College, B.A., 1952; Carver School (now merged with SBTS), 1955-57. Cafeteria worker, Wingate (N.C.) Jr. College, 1948-50; VBS worker, Bap. State Convention of N.C., Brunswick Co., N.C., summer 1950; cafeteria worker, Carson-Newman College, Jefferson City, Tenn., 1950-52; elementary school teacher, Mt. Gilead, N.C., 1952-54, Chattanooga, Tenn., 1954-55, & Charlestown, Ind., 1957-58. Appointed for Chile, July, 1963. m. Clifford Lamar Tribble, May 30, 1954. Children: Mary Jo, June 12, 1957; David Lamar, Dec. 26, 1960; Valencia Dianne, March 19, 1962.



### Valerius, Erling Clifford

b. Groveland, Fla., Dec. 4, 1927, ed. Univ. of Fla., B.A., 1953; SWBTS, B.D., 1956, & further study, 1956-58. Stock boy, Hartford, Conn., 1945; U.S. Navy, 1945-47; fruit packing worker, Clermont, Fla., 1947-48; staffer, Ridgecrest (N.C.) Bap. Assembly, summer 1950; I.B.M. tab operator, Ft. Worth, Tex., 1952-54, Dallas, Tex., 1955-58, & Orlando, Fla., 1958-60; pastor, Bay Ridge Church, Plymouth, Fla., 1959-60, & Haines Rd. Church, Largo, Fla., 1960-63. Appointed (special) for Equatorial Brazil, July, 1963. m. Carrie Will McLean, May 24, 1953. Permanent address: 1300 6th St., Clermont, Fla.

### EQUATORIAL BRAZIL

### Valerius, Carrie Will McLean (Mrs. Erling Clifford)

b. Smith's Station, Ala., July 18, 1928, ed. Ala. College, B.S., 1951; SWBTS, 1952-53. Telephone operator, Huntsville, Ala., summers 1947 & '48; Training Union field worker, Home Mission Board, Ala., summer 1949; Girl Scout camp counselor, Ala., summer 1951; cafeteria worker, Univ. of Fla., Gainesville, summer 1953; high school teacher, Cullman, Ala., 1951-52, & Everman, Tex., 1953-54. Appointed (special) for Equatorial Brazil, July, 1963. m. Erling Clifford Valerius, May 24, 1953. Children: Carol Ann, Dec. 21, 1954; Janet, Oct. 31, 1956; Marian Kay, Dec. 27, 1958.



### Wheeler, John Paul

b. West Palm Beach, Fla., May 4, 1929, ed. Univ. of Fla., 1947-48; Stetson Univ., B.A., 1951; SBTS, B.D., 1954; Univ. of Edinburgh (Scotland), Ph.D., 1959. Asst. pastor, Magnolia Ave. Mission (of First Church), Daytona Beach, Fla., 1949-50; pastor, Flagler Beach, Fla., 1950-51, & lifeguard, summer 1951; pastor, Orville Church, Henry Co., Ky., 1951-52; YMCA health club attendant, lifeguard, & swimming dir., Louisville, Ky., 1951-52; aircraft mechanic's helper, Louisville, 1952-54; pastor, Hopewell Church, New Castle, Ky., 1953-54; youth leader & asst. pastor, Corastrophine Kirk, Edinburgh, Scotland, 1954-56; interim pastor, Bunnell, Fla., summer 1958, & Port Orange, Fla., 1958-59; teacher, Stetson Univ. Extension School, Miami, Fla., 1959-63; pastor Parkway Church, Miami, 1959-63 (mission of First Church, Miami, until 1960). Appointed for Switzerland, July, 1963. m. Helen Kay Hooper, Jan. 4, 1955. Permanent address: 303 Temko Ter., Daytona Beach, Fla.

### SWITZERLAND

### Wheeler, Helen Kay Hooper (Mrs. John Paul)

b. Miami, Fla., March 30, 1927, ed. Juillard School of Music, 1944-46; Stetson Univ., B.M., 1948; Univ. of Mich., 1948-50. Rep. of Daytona Beach (Fla.) Chamber of Commerce, Boston, Mass., 1951-52; sec., Daytona Beach, 1953-54. Appointed for Switzerland, July, 1963. m. John Paul Wheeler, Jan. 4, 1955. Children: Heather Skye, Nov. 29, 1958; Melele Gal, Jan. 20, 1961; Hollie Dawn, April 23, 1963.

## Missionary Family Album

(Continued from page 23)

FINE, Rev. & Mrs. Earl M. (Nigeria), 1702 Main St. Ter., Osawatomie, Kan.  
 FRAZIER, Rev. & Mrs. W. Donaldson (Don) (Nigeria), SBTS, Box 173, 2825 Lexington Rd., Louisville, Ky. 40206  
 GAVENTA, Dr. & Mrs. William C. (Nigeria), Fuller Hall, SBTS, 2825 Lexington Rd., Louisville, Ky. 40206  
 GILLIAM, Rev. & Mrs. M. Frank (Japan), Box 22103, Ft. Worth, Tex. 76115  
 HAGOOD, Dr. Martha (Japan), 2816 Rhodes Cr., Birmingham, Ala.  
 HARRIS, Rev. & Mrs. Robert L. (Peru), 1818 Ridgewood Dr., NE., Atlanta, Ga. 30307  
 HOOPER, Rev. & Mrs. Dale G. (Kenya), 6706 Hermitage Rd., Richmond, Va. 23228  
 HORTON, Frances (Japan), NOBTS, Box 643, 3939 Gentilly Blvd., New Orleans, La. 70126  
 HULL, Rev. & Mrs. W. R. (Jack), (Kenya), 3301 Grant St., Wichita Falls, Tex.  
 JOINER, Rev. & Mrs. Garreth E. (Ecuador), 752 Nolte Dr., Dallas, Tex. 75208  
 KIMLER, Rev. & Mrs. Eugene B., Jr. (Venezuela), Rt. 1, Box 243-A, Palestine, Tex. 75801  
 KNUISSEL, Rev. & Mrs. Harvey J., Jr. (appointed to Jamaica), 4526 Frazier, Ft. Worth, Tex. 76115  
 LEONARD, Rev. & Mrs. Charles A., emeritus (China-Hawaii), The Manor, 265 Charlotte St., Asheville, N.C.  
 LOCKHART, Maxine (Nigeria), 1119 El Monte St., San Antonio, Tex.  
 LOFLAND, Rev. & Mrs. Wilson L. (appointed to East Pakistan), 102 Glenn Ave., Rockwall, Tex. 75087  
 MCCALL, Rev. & Mrs. Louis E. (Thailand), SBTS, Samuels Missionary Apts., 2825 Lexington Rd., Louisville, Ky. 40206  
 MCCONNELL, Dr. & Mrs. H. Cecil (Chile), Clear Creek Preachers School, Pineville, Ky.  
 MCKINLEY, Dr. & Mrs. Hugh T. (Southern Rhodesia), 1491 NW. 37th, Miami, Fla.

McMILLAN, Rev. & Mrs. Tom W. (Kenya), 1765 N. 11th, Abilene, Tex.  
 MORLEY, Rev. & Mrs. Harris W. (Ghana), 1920 Utah St., Savannah, Ga.  
 MOORE, Bonnie Mae (Nigeria), SWBTS, Box 22724, Ft. Worth, Tex. 76115  
 MOORE, Dr. & Mrs. Walter M. (Nigeria), 4055 DeMent St., Apt. 3, New Orleans, La.  
 MOOREFIELD, Rev. & Mrs. Virgil H., Jr. (Italy), 104 W. King St., Jefferson City, Tenn.  
 MORGAN, Gertrude (Mrs. F. A. R.), emeritus (South Brazil), 1501 N. 7th St., Harlingen, Tex.  
 MORRIS, Rev. & Mrs. Richard E. (Taiwan), Cortez Cr. Apts., Apt. H-1, Prescott, Ariz.  
 OLIVER, Virginia (Mrs. John S.) (Equatorial Brazil), 871 N. Leak St., Southern Pines, N.C.  
 PLUNK, Rev. & Mrs. Mell R. (appointed to Jamaica), 2103 Stovall, Dallas, Tex.  
 RAY, Rev. & Mrs. Stanley E. (Nigeria), 5432 Wales, Ft. Worth, Tex.  
 RICHARDS, Rev. & Mrs. Donald J. (North Brazil), SWBTS, Seminary Hill Station, Ft. Worth, Tex. 76115  
 SAUNDERS, Rev. & Mrs. Davis L. (Kenya), SBTS, Box 575, 2825 Lexington Rd., Louisville, Ky. 40206  
 SHERER, Rev. & Mrs. Robert C. (Bob) (Japan), c/o Fee Fee Bap. Church, 11330 St. Charles Rock Rd., Bridgeton, Mo.  
 SMALL, Rev. & Mrs. Tom G. (Northern Rhodesia), 1219 Regal, Houston, Tex. 77034  
 SMITH, Rev. & Mrs. J. Leslie (Indonesia), 442 N. Elm St., Henderson, Ky. 42420  
 SMITH, Rev. & Mrs. W. L. (Wimpy), (Argentina), 4626 Frazier, Ft. Worth, Tex. 76115  
 SMYTH, Rev. & Mrs. Jerry P. (North Brazil), 1900 SE. 18th St., Mineral Wells, Tex. 76067  
 SPURGEON, Rev. & Mrs. Harlan E. (Taiwan), 821 S. Albany Ave., Bolivar, Mo. 65613  
 TOLAR, Dr. Jack E., Jr. (Nigeria), 118244 Dorothy, Los Angeles, Calif. 90049  
 WARREN, Rev. & Mrs. William H. (South Brazil), 1810 Broadus, Ft. Worth, Tex. 76115

WIGINTON, Rev. & Mrs. Travis E. (Korea), 2520 N. Concord, Colorado Springs, Colo.  
 WILLIAMS, Dr. James T., emeritus (China), 41 University Cr., Tuscaloosa, Ala.

WILSON, Mr. & Mrs. Gene O. (South Brazil), Rt. 1, Box 36, Warrenville, S.C. 29851

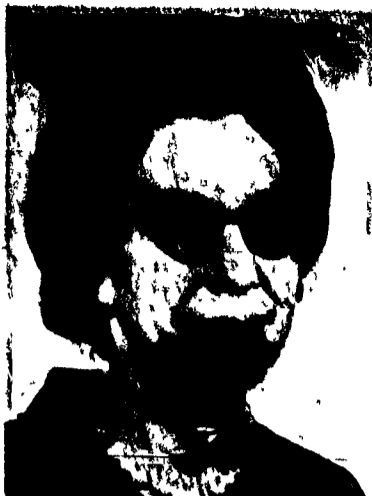
WOLF, Rev. & Mrs. R. Henry (Mexico), 217 W. Grand, Wetumka, Okla. 74883  
 YOUNG, Rev. & Mrs. Chester R., 1920 Keeaumoku St., Honolulu, Hawaii 96882

## 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.  
 ALEXANDER, Rev. & Mrs. Mark M., Jr. (Argentina), 1410 Hawthorne Dr., Chesapeake, Va. 23519  
 ANDERSON, Theresa K. (Philippines), c/o Bethea Bap. Home, Darlington, S.C. 29532  
 BENDER, Rev. & Mrs. William D. (Nigeria), c/o A. L. Turner, 340 Murrell St., Frankfort, Ky. 40601  
 FERRELL, Rev. & Mrs. William H. (Argentina), 924 Mattingly St., Greenville, Miss.  
 FONTNOTE, Dr. Audrey V. (Japan), Box 427, Ventress, La. 70783  
 FRANKS, Martha L. (Taiwan), 410 S. Harper St., Laurens, S.C.  
 FRYER, Mr. & Mrs. Ross B., Jr. (Indonesia), c/o Mrs. E. F. Sharp, 3205 Colcord Ave., Waco, Tex.  
 HART, Lois (Chile), c/o Mrs. J. V. Disselkoe, Box 4255, El Paso, Tex. 79914  
 LOFLAND, Rev. & Mrs. Wilson L. (appointed to East Pakistan), c/o O. D. Lofland, 102 Glenn Ave., Rockwall, Tex. 75087  
 McDONALD, Sue (Malaysia), Rt. 1, Box 435, Osceola, Ark.  
 McMILLAN, Rev. & Mrs. Virgil O., Jr. (Japan), Rt. 1, Bay Minette, Ala.  
 MONLEY, Rev. & Mrs. Marion A. (Mack) (Japan), Box 115, Jackson, Ga. 30233  
 OLIVER, Virginia (Mrs. John S.) (Equatorial Brazil), c/o S. H. Oliver, Rt. 3, Carthage, N.C.

Shown below are 35 of the 36 new Southern Baptist missionaries who entered the Spanish language school in Jan José, Costa Rica, last month. The 17 couples and two single women bring the number of Southern Baptist language students there to a record 27 couples and four single women, who later will serve in 12 countries.





## Wingo, Nancie Jane

b. Santa Anna, Tex., Sept. 26, 1931, ed. Baylor Univ., B.A., 1954; SWBTS, M.R.E., 1963. Jr. high school teacher, San Leandro, Calif., 1954-55; elementary school teacher, Houston, Tex., 1955-56, North Port, N. Y., 1956-58, & San Antonio, Tex., 1958-61; camp counselor, Forestdale, Mass., summer 1956; Children's Bldg. worker & lodge hostess, Glorieta (N.M.) Bap. Assembly, summer 1962. Appointed for Lebanon, July, 1963. Permanent address: 630 W. Mistletoe, San Antonio, Tex.

## Witt, Mary Magdalene

b. Knoxville, Tenn., March 26, 1930, ed. Carson-Newman College, B.S., 1954; SWBTS, M.R.E., 1959. Sales clerk, Knoxville, 1948-50, grocery cashier, 1952-55, elementary school teacher, 1955-56, & grocery cashier, summer 1956; library asst., SWBTS, Ft. Worth, Tex., 1956-59; dir. of youth education & pastor's sec., First Church, El Reno, Okla., 1959-60; dir. of youth education, Audora Church, Memphis, Tenn., 1960-63. Appointed for North Brazil, July, 1963. Permanent address: 10715 Emily St., Knoxville, Tenn.



## Fuller, James Wayne

b. Remer, Minn., April 1, 1929, ed. Chicago City Jr. College, 1947; Minn. State Teachers College (now Bemidji State College), 1947-48; San Francisco State College, 1948-49; Univ. of Calif., B.A., 1951; GGBTS, B.D., 1953, & Th.M., 1960. Mail handler, Kansas City, Mo., 1945; plastic molder, Chicago, Ill., 1946-47, & machine assembler, 1947 (part-time); deliveryman, Bemidji, Minn., 1947-48 (part-time); self-employed bldg. contractor, plumber, & painter, Berkeley, Calif., 1948-52 (part-time); maintenance man, GGBTS, Berkeley (now in Mill Valley), 1952-53 (part-time), & production assembly worker, 1953; machinist, Berkeley & Richmond, Calif., 1953-57; pastor, First So. Church, San Andreas, Calif., 1957-60; elementary & Jr. high school teacher, Sheppranch & San Andreas, Calif., 1957-60; substitute teacher & salesman (part-time), Sacramento, Calif., winter 1960-61; pastor, First So. Church, Hemet, Calif., 1961-63. Appointed for Jordan, Sept., 1963, m. Frances Marian Anderson, Dec. 19, 1953. Permanent address: 1536 Springbrook Rd., Walnut Creek, Calif. 94596

## Fuller, Frances Marian Anderson (Mrs. James Wayne)

b. Wynne, Ark., May 16, 1929, ed. Ark. College, 1947-48; La. Polytechnic Institute, B.A., 1951; GGBTS, M.R.E., 1956. Newspaper reporter, Wynne, 1947; sales clerk, Ruston, La., 1948-49; college annual editor, La. Polytechnic Institute, Ruston, 1949-51; asst. to publicity director, GGBTS, Berkeley (now in Mill Valley), Calif., 1951-53. Appointed for Jordan, Sept. 1963, m. James Wayne Fuller, Dec. 19, 1953. Children: Timothy Wayne, Dec. 18, 1954; Janet Faye, Aug. 6, 1956; James Alan, Feb. 9, 1958; Dwight Dean, June 6, 1959; Cynthia Frances, Sept. 29, 1960.

POB, Rev. & Mrs. Joe T. (Bap. Spanish Pub. House), c/o Mrs. Paul Poe, 4724 Sandage, Ft. Worth, Tex. 76115

SMITH, Janet Lynn, foster daughter of Rev. & Mrs. Donald E. (Don) Smith (Nigeria), born Aug. 10, adopted Sept. 14.

DUVALL, Rebecca Anne, daughter of Mr. & Mrs. Wallace L. DuVall (Nigeria), Sept. 23.

GORDON, James Edward, son of Rev. & Mrs. R. Edward Gordon (Philippines), Sept. 18.

GRAY, Martha Karen, daughter of Rev. & Mrs. John Robert (Bob) Gray (Nigeria), Aug. 23.

LEWIS, Leanne Gwynneth, daughter of Dr. & Mrs. Wilbur C. Lewis (Paraguay), Sept. 29.

LOCKE, Alan Judson, son of Rev. & Mrs. Russell L. Locke (Nigeria), Sept. 14.

PHILLIPS, Lynn Todd, son of Rev. & Mrs. Marshall E. Phillips (Kenya), Aug. 22.

SMITH, Baker George, son of Rev. & Mrs. Roderick W. Smith (Uruguay), Aug. 28.

SMITH, David Franklin, son of Rev. &

Mrs. William L. (Bill) Smith (South Brazil), Sept. 11.

SMITH, Scott Daniel, son of Rev. & Mrs. Donald R. Smith (Venezuela), Aug. 15.

STOUFFER, Carlos, son of Rev. & Mrs. Paul W. Stouffer (South Brazil), Sept. 13.

WALSH, Mark Wayne, son of Sr. & Mrs. Billy J. Walsh (Mexico), Sept. 28.

WILLIAMSON, Jhon David, son of Dr. & Mrs. Guy S. Williamson (Mexico), Aug. 23.

WILSON, Michael Lee, son of Rev. & Mrs. Ernest C. Wilson, Jr. (South Brazil), Aug. 10.

BENSON, Daisy F. (Mrs. James H.), emeritus (Mexico-Bap. Spanish Pub. "House"), Aug. 9, Dallas, Tex.

HART, Joseph S., son of Rev. Joseph L. Hart, emeritus (Argentina-Chile) & brother of Lois Hart (Chile), Sept. 17, Short Hills, N.J.

HYLTON, Mrs. P. D., mother of Lillie Mae (Mrs. Roy F.) Starmer (Italy), Oct. 4, Knoxville, Tenn.

OSBORNE, T. H., father of Thelma (Mrs. Robert E.) Beatty (Southern Rhodesia), in May, Indianapolis, Ind.

SMITH, Dr. Edwin Dargan, former missionary to China 1921-28, Aug. 17, Owensboro, Ky.

SMITH, De Witt, father of Rev. Paul S. C. Smith (Jordan), Sept. 9, W. Monroe, La.

## MARRIAGES

DEANE, Curtis Everett, son of Everett L. Deane (FMB treasurer, Richmond, Va.) & Mrs. Deane, to Patricia Janet Culbreth, Sept. 8, Chapel Hill, N.C.

JACKSON, Ernest Talmadge, son of Rev. & Mrs. Stephen P. Jackson (South Brazil), to Wilma J. Pitt, Sept. 7, Knoxville, Tenn.

SHOEMAKE, David R., son of Rev. & Mrs. Howard L. Shoemaker (Dominican Republic), to Sharon Sue Simmons, Aug. 30, Amarillo, Tex.

## TRANSFER

DUDLEY, Rev. & Mrs. Dwight N., Japan to Okinawa, Oct. 10.

## Correction

The address of Rev. & Mrs. Henry D. Martin (Nigeria) as given in the June issue of THE COMMISSION was in error. The correct address is Bap. Mission, Box 14, Oyo, Nigeria.

## Mrs. Maddry Moves

The present address of Mrs. Charles E. Maddry, widow of former FMB Executive Secretary Charles E. Maddry, is Raleigh Apts., R-4, Raleigh, N.C.

## FOREIGN MISSION BOARD

### 1,795 on Staff; Heads Elected

The Foreign Mission Board appointed two missionaries in September and eight in October, bringing the active staff to 1,795, including 27 missionary associates.

The Board also re-elected four of its officers and elected a new second vice-president at its annual full meeting in October. Re-elected for another year were Homer G. Lindsay, president; Meredith K. Roberson, first vice-president; W. Rush Loving, recording secretary; and Inez Tuggle, assistant recording secretary. J. Ralph Grant was elected second vice-president to succeed George R. Wilson, rotating off next year.

### Budget Set Over \$22 Million

The Foreign Mission Board has adopted a budget of \$22,133,031.96 for 1964, an increase of \$1,692,124 over 1963.

Estimated operating expenses (current needs) are \$15,883,031.96, with \$6,250,000 for capital expenses.

Capital funds are spent for land, buildings, equipment, transportation facilities, and other properties. The money comes from the capital needs section of the Cooperative Program and from the Lottie Moon Christmas Offering for Foreign Missions.

FMB Treasurer Everett L. Deane pointed out that in the event the Southern Baptist Convention receives more than its \$19,792,500 budget for 1963, the FMB will receive 75 per cent of the excess and the Home Mission Board 25 per cent for advance programs. "Such money is not anticipated at this time," Deane commented.

He said that for the Convention's budget to be met this year, it must receive \$875,024, or 4.62 per cent, more than last year. By Sept. 30 the increase had risen only by \$306,884.

### Fletcher Will Succeed West

Elmer S. West, Jr., Foreign Mission Board secretary for missionary personnel since 1953, has resigned to accept the pastorate of Ravensworth Baptist Church in Annandale, Va. Ac-

cepting West's resignation during its annual October meeting, the Board elected Jesse C. Fletcher, associate secretary since 1960, to succeed him.

Fletcher will assume his new post Nov. 1, serving in a dual secretaryship until West's resignation becomes effective Nov. 15.

As head of the personnel department, West directed the processing of more than 1,300 candidates for appointment and doubling of Southern Baptist foreign missionaries.

"My move to the more restricted area of a local church," West stated, "will not diminish my commitment to world witness nor my desire for involvement in the larger task. . . . The witness of the church of Jesus Christ will be only as strong as the vitality of the local churches and the commitment of the individual believer to his Lord."

Before joining the Board's staff, West was the pastor of Glen Allen (Va.) Baptist Church for six years, serving for four and a half years as a Foreign Mission Board member.

Fletcher has devoted much time to counseling and interviewing missionary candidates in the central and western parts of the country. During the past summer he made a 10-week trip around the world, acquainting himself with missionary personnel needs in 18 countries. While he was overseas his book, *Bill Wallace of China*, was released by Broadman Press.

Before coming to the Board Fletcher was the director of Baptist student activities and a Bible teacher at the University of Texas in Austin; pastor of Baptist churches in Wellborn and Kopperl, Tex.; and executive secretary of a YMCA in Fort Worth. He was moderator of Meridian Baptist Association for a year.

A native of San Antonio, Tex., he received the Bachelor of Business Administration degree from Texas A&M College and the Bachelor of Divinity and Doctor of Theology degrees from Southwestern Seminary. He also attended the chaplains' school at Fort Slocum, N.Y., and was chaplain of U.S. Army Reserves in the Austin area. In the summer of 1961 he took additional study in counseling at the Institute of Religion of Texas Medical Center in Houston.

### Quality, Methods Appraised

When the Foreign Mission Board in October had almost reached a milestone of 1,800 missionaries under appointment and was thinking of a new goal for 1970, the personnel secretary for nearly 11 years, Elmer S. West, Jr., asked some questions for which he said Southern Baptists should prayerfully seek answers.

Concerning requirements for missionary appointment, he asked: "What will our standards be for the coming years? Will they gradually be lowered to accommodate desires of earnest brethren whose zeal is more evident than knowledge regarding the long-range missionary task of evangelism and church development?"

Answering, West stated: "To lower basic requirements without the considered counsel of our missionaries on the field, our national brethren, and this Board would be to invite the ultimate defeat of an effective gospel witness even though the immediate results might indicate great success. . . . Mediocrity is never more apparent than in an overseas setting."

West also asked: "What is the basic philosophy of our Board regarding a program of Christian witness and evangelism made relevant to people of other cultural and religious backgrounds?" He said:

"The times in which we live, the needs of people of this world who are without Christ, and the earnest desire of Southern Baptists here at home to share in a world witness will demand that we give depth and definition to a realistic, long-range missionary program. Our brethren are confused as to what the main thrust of missions should be in our day."

West added: "There will be many new approaches to missionary vocation and witness during the years ahead. We must discover and use every method by which men can be brought to Christ. The compelling need will always be for the person who will plant his life among God's creatures in another land to learn their language and learn their ways. There is no substitute for the hard core of missionaries who have committed themselves to the long pull."

Later in the Board meeting, as West submitted his resignation as personnel secretary to accept a pastorate in Annandale, Va., he said:

"I go to the pastorate of this church with the keen anticipation of an open

door leading to challenging avenues of witness and service. But along with this there is a response to the underlying conviction that these are days of peril and pain for Christians in America and Southern Baptists in particular."

West continued: "All is not well with us. We have paid dearly for some of our successes. We are prone to panic and look for scapegoats. Our shouted panaceas have a hollow ring. Many times we are afraid to talk to each other within the context of Christian love and trust. We pass our resolutions and pray, but we are tempted to run for the exits and avoid the revolution which surrounds us. Even foreign missions may be an escape for some of our people. God forbid!"

### Racial Policy Is Reaffirmed

The Nigerian Baptist Mission recently reaffirmed a resolution it adopted in 1957 on race relations. It was reported in the Foreign Mission Board's October meeting by H. Cornell Goerner, secretary for Africa.

The 1957 resolution reads in part: "We . . . have become increasingly aware of the degree to which relationships between the white and Negro races in America determine the effectiveness of carrying out our mission task in Nigeria.

"Nigerians are acutely conscious of the problems of race relations in America, they identify themselves with the American Negro, and they consider racism in any form unjust.

"We believe that racism is inconsistent with, and a hindrance to, the world mission task to which Southern Baptists have committed themselves."

The statement, passed unanimously in the Mission's 1963 meeting, adds:

"We call on our fellow-Baptists to acknowledge the fact that there is a serious moral problem involved.

"We urge that the stand of the Southern Baptist Convention taken in annual session at Houston, Texas in 1958 be reaffirmed and implemented by our churches and individuals. We feel that Baptists in the local communities must examine their attitudes and position in the light of New Testament teachings and the laws of our beloved country.

"We urge all Southern Baptists to work toward the solution of race problems, realizing that only as these problems are solved can the Great Commission be carried out fully."

Goerner also quoted part of a recent letter from a veteran missionary in Nigeria: ". . . we pray that in some way our Baptist people at home may be challenged to realize more completely the seriousness of the conditions and the effect on the rest of the world."

### 10 Short-Term Nurses Sought

The Foreign Mission Board in October adopted a recommendation by its Committee on Missionary Personnel that the Board's personnel department seek up to 10 qualified nurses for employment on a contract basis for two years in order to meet critical needs for missionary nurses.

The women would receive the regular missionary salary, with a pro rata outfit allowance. After two years of service, theirs and the Board's obligations would end.

### 4 Medical Conferences Set

Four medical missions conferences are scheduled for the current school year in several parts of the nation.

The first will be Nov. 16-17 at Camp Manison, Tex., for persons in the Houston area. Following it, Nov. 22-23, is one at First Baptist Church in Oklahoma City, Okla.

Tentatively scheduled for Feb. 7-8 is a conference in Richmond, Va., for Virginia, North Carolina, Maryland, and District of Columbia.

The final one is set for March 13-14 in Columbia, Mo.

The conferences are designed primarily for medical and nursing students interested in learning about Southern Baptist medical missions. Directed by Edna Frances Dawkins, Foreign Mission Board associate secretary for missionary personnel, the programs feature missionary physicians and nurses on furlough.

### ARGENTINA

#### 300 Respond to TV Program

The Argentine Baptist Convention's radio and television commission produced a live TV program in Buenos Aires Sept. 30 in celebration of Bible week.

Three days later about 300 letters requesting Bibles and expressing appreciation for the program had been received. All letters, from people seeking spiritual guidance, will be answered, and each person will receive a Bible and a folder on how to read it, said Missionary James O. Teel, Jr., promoter of radio evangelism for the Convention. Also, the nearest Baptist church will be notified.

Daniel Tinao (left) presides, with Professors Daniel Daglio, A. Jackson Glaze, Jr. (a missionary), and Santiago Canclini discussing the Bible.

Daniel Tinao, new president of the Convention, was master of ceremonies. National and missionary professors at International Baptist Theological Seminary in Buenos Aires took part in a brief round-table discussion. The program also featured music by seminary students and a discussion of the Bible's message, emphasizing the Bible's universality through translations in different tongues.

The Convention's radio-TV commission places on other Argentine stations "The Answer" television series, produced by Southern Baptists' Radio-TV Commission, with Spanish dubbed in. In addition, it produces a weekly 12-minute program and a daily five-minute program on magnetic tape, used by an increasing number of stations, and an occasional half-hour taped or live program. Two stations have requested a five-minute program focusing on problems in life and how Jesus can solve them.

For radio the Convention adapts the Spanish version of "The Baptist Hour." Argentine Baptists use the program's format and music but substitute Argentines for the announcers and preachers.

### BRAZIL

#### Meetings Reap 1,454 Decisions

A record 1,454 decisions for Christ were reported in September by 73 churches participating in the 14th annual Baptist simultaneous evangelistic campaign in Pernambuco state.

In addition to church services, an



*Pastor Nilson Fanini preaches in the closing service in downtown Recife.*

open-air meeting took place each afternoon in downtown Recife, the state capital. Pastor Nilson Fanini of First Baptist Church in Vitoria, Espirito Santo, was the main preacher. Between 12,000 and 15,000 persons attended the last one, on Brazilian independence day. Each afternoon's meeting was broadcast over radio, and the final one was televised.

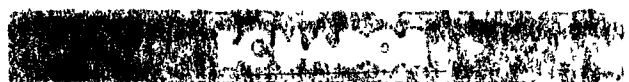


### Baptist Hospital Gets Praise

Departments of Baptist Hospital in Barranquilla were commended by a committee of the National Medical Association of Hospitals and Clinics in Colombia after a detailed study of the hospital.

The committee praised the nursing department and cited it as an example for other hospitals of the nation. Missionary Nurse Arlene Rogers is its director.

Missionary Physician L. Glynn Breeden is hospital director. Other missionaries on the staff are Dr. George H. Kollmar, a surgeon, and Dr. and Mrs. James O. Morse, now on furlough. Mrs. Morse is a nurse.



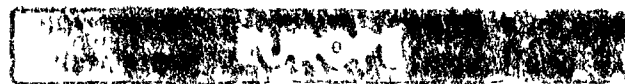
### 313 Tell of Faith in Campaign

A recent three-week evangelistic campaign by Ecuador's six Baptist churches and seven missions brought 313 professions of faith in Christ. Of these, 91 were recorded during a week of services in Quito and 222 during two weeks in Guayaquil. In addition, 119 reconsecrations and 25 dedications for greater Christian service were witnessed in Guayaquil.

Evangelists for the meetings were Roberto Arrubla, Enoc Ballesteros, and Ramon Medina, of Colombia, and Manuel Cordero, of Costa Rica.

Heading the campaign was Missionary Shelby A. Smith, chairman of

the Ecuador Baptist Mission's evangelism committee.



### Revivals Add 204 to Churches

English-language Baptist churches in Europe added 204 during their simultaneous evangelistic campaign in September. Eighty-eight were by profession of faith and 116 by transfer of membership.

In addition, 133 persons rededicated their lives to Christ, four volunteered for vocational Christian work, and seven came under the watchcare of churches.

Participating were 26 churches and missions: 18 in Germany, six in France, and one each in Luxembourg and Spain. Half had meetings the first week and half the second. Leading the services were 13 preacher-musician teams of 24 pastors and music directors from the United States, a missionary to Italy, and Joseph B. Underwood, Foreign Mission Board consultant in evangelism and church development, who directed the effort.

"This, of course, cannot be a complete report," said Missionary Lewis M. Krause of Germany, chairman of the steering committee. "Many decisions were made in the hearts of people who never walked down the aisles. Other public decisions will be made in the weeks and months to follow."

Underwood pointed out that while the results may not seem spectacular, the 26 congregations had a total resident membership of only slightly more than 1,400. They had about 100 additions in the nine weeks preceding the crusade, he said.

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



### School Closing Is Threatened

Sadler Baptist Secondary School, the only Baptist high school in Ghana, faces a possibility of being closed within the next year if several additional qualified teachers cannot be obtained.

The crisis developed because the school has lost several teachers during

the past two years and has been unable to recruit teachers who would be recognized by Ghana's Ministry of Education as qualified to teach at the advanced secondary school level.

Patterned more after the European educational system than the American, many of the courses—particularly science and mathematics—are often equivalent to the junior college level in the United States. This requires that teachers have more specialization than general preparation. In almost every case, a teacher from America needs a master's degree in his specialized field. One with a bachelor's degree is acceptable if he has studied advanced courses in his major field.

To keep Sadler School in full operation, the Foreign Mission Board will send qualified teachers either under missionary appointment or missionary associate status. The latter would serve for three years, with no further commitment. Travel expenses to and from Ghana would be provided, as well as housing, salaries, and allowances equivalent to those of appointed missionaries.

Experienced teachers from ages 35 through 59 could be employed as missionary associates, with preference to single persons and couples without children, or with children who have completed their high school education. In some cases, couples with small children could be sent. An applicant must be an active member of a Southern Baptist church and committed to Christian service.

Teachers are needed particularly for biology, physics, chemistry, mathematics, French, English, and history.

Persons interested, on either a permanent or short-term basis, should write to the Personnel Department, Foreign Mission Board, Box 6597, Richmond, Va. 23230.



### Prayer Is Urged for Sumatra

Prayer for Baptist work on the island of Sumatra is being urged by Rev. and Mrs. Ross B. Fryer, Jr., missionaries now in the United States on furlough. They issued the call after receiving a letter from Dr. Frank B. Owen, seeking to begin a medical ministry on Sumatra.

The Owens moved last May to Bukittinggi, a city of 100,000 on western Sumatra, after receiving permis-

sion from the Indonesian Government for a 50-bed hospital. Since then they have been trying to buy land.

"Please pray earnestly with us about the land," Owen wrote the Fryers. "All the owners had given their consent, but some of the community leaders in that area of town circulated a petition in opposition on the ground of religion and custom."

This is Southern Baptists' second attempt to establish work on Sumatra. The first was in November, 1961, when Rev. and Mrs. Ancil B. Scull went to Palembang for evangelism. They soon had to leave because of health problems. The Fryers expect to do evangelistic work in Bukittinggi when they return next year.

## 150 Attend 4-Day Conference

JERUSALEM (RNS)—Some 150 Baptists, mostly of Arab background, gathered recently at the denomination's "Tabernacles" camp near Petah Tiqva for an annual four-day conference.

The camp was set up by 30 students from the Israeli Baptist Agricultural and Vocational School. Among persons attending were some African students and several foreign guests.

Daily lessons on Hebrew origins of the gospel were given by Missionary Robert L. Lindsey, an officer of the Baptist Convention of Israel. Several visiting Southern Baptist ministers also lectured.

Israel now has three Baptist congregations: in Petah Tiqva, Nazareth, and Jerusalem.

## 100th Anniversary Launched

ROME (RNS)—A year-long observance of the 100th anniversary of Baptist work in this country was launched recently by the Baptist Union of Italy at its annual meeting.

The Union established its first Sunday school board and named Vincent Coacci, of Pordenone, as chairman. It also formed a ministers' association for "mutual strengthening in fellowship and service."

Some 145 church messengers authorized the Union's participation in the Conference of Italian Protestant Churches in November, 1964.

A proposal that the denomination enter into relationships with the World Council of Churches was postponed. In 1960 a commission named by the Union to study the question said that no historical, doctrinal, or practical reasons existed to bar membership in the WCC.

In another action, the Union charged that local authorities of Sant' Angelo in Villa were hindering the construction of a new Baptist church. It said this was a violation of the Italian constitution, which prohibits religious discrimination.

The Union re-elected Manfredi Ronchi, of Rome, as president and accepted three new churches and four pastors into the fellowship.

## Missionaries To Go to Brazil

Japanese Baptists recently appointed their first missionaries to Brazil. Pastor and Mrs. Nobuyoshi Togami, who have been pioneering Baptist work in Ichikawa, will serve among Japanese immigrants.

Brazil is the second foreign field for the Japan Baptist Convention, which sent missionaries to Okinawa in 1955.

In other actions at the Convention's annual meeting, it admitted five new churches, including the English-language New Life Church near Fukuoka; voted to invite the Baptist World Alliance to hold its 1970 meeting in Tokyo and set up a preparations committee; designated the second Sunday of January as "Cooperative Program Offering Sunday" in an effort to increase support of its financial program (the equivalent of about \$24,000 last year); and elected Pastor Y. Nakajima, of Osaka, as executive secretary to succeed Shinji Hikasa, who resigned after seven years' service to return to the pastorate.

Participating in the meeting at Amagi Sanso, Baptist assembly grounds on the Izu Peninsula, were more than 300 persons, including 270 messengers representing 15,434 members of 93 churches and 119 mission points.

They learned from Sueo Kitahara,

of the Japan Baptist New Life Movement's Tokyo office, that more than 250,000 people attended the nationwide evangelistic meetings last spring and 25,000 signed decision cards. So far, more than 700 of these have been baptized into churches related to the Japan Baptist Convention, bringing the number of baptisms for six months to 962, less than 100 short of the total for all of 1962.

## Book, Literature Unit Rented

Quarters have been rented for a Baptist book store and Christian literature center in Amman. Baptists hope to operate a reading room in connection with the store, and enough space has been rented to have worship services in the same building.

Amman, city of 300,000 and capital of the Hashemite Kingdom of Jordan, has presented a challenge to Baptist witness for several years, said Missionary William O. Hern.

## Baptist High School Dedicated

Mombasa Baptist High School's building was dedicated in September, with the main address by J. D. Otiende, Kenya's minister for education.

Otiende said the new school is an important addition to the country's educational system. He added that he welcomes its purpose: "to educate youth in a Christian environment." He promised that the Baptist school would be exempt from nationalization because of its unique position in not receiving financial aid from the Government and because of its efforts to maintain high academic standards.

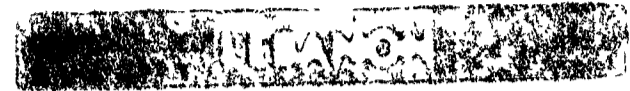
The school began its first term in January with 36 students: 15 Baptists, one Muslim, and the others from Protestant backgrounds. It met in rented quarters until its permanent building was completed.

Designed to accommodate 136 pupils in four grades, the building has

*The building of Mombasa Baptist High School is located on eight acres.*

four classrooms, an auditorium, an office block, and a science laboratory.

Missionary A. Ray Milligan is the administrator. He also teaches with Mrs. Milligan and another missionary couple, Rev. and Mrs. Jean H. Law.



### Services Are Held for Sailors

University Baptist Church in Beirut held nightly services during the first week of October for personnel from eight units of the Sixth Fleet visiting the Beirut port.

Sixth Fleet units usually come to Beirut twice a year, said James F. Kirkendall, missionary pastor of the English-language church. The congregation holds special services for the sailors each time.

Another recent project of University Church was a preschool retreat for high school students attending American Community School in Beirut, with meetings each afternoon and evening for three days preceding the school's opening.



### Development Projects Planned

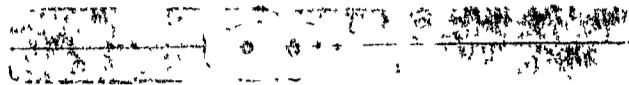
Special projects for church development are being planned for the Orient, with some Southern Baptists invited for leading roles.

Stewardship projects will be conducted in Hong Kong and Korea in November and December, led by James V. Lackey, director of stewardship development for the Southern Baptist Stewardship Commission; Horace G. Hammett, executive secretary of the South Carolina Baptist Convention; and R. Archie Ellis, pastor of First Baptist Church in Columbia, S.C.

Orient-wide Sunday school enlargement projects will take place in 1966. Plans will be laid in November, with Sunday School Board executives from Nashville, Tenn., participating. They are W. L. Howse, director of the Education Division, and A. V. Washburn, secretary of the Sunday School Department. Also, Joseph B. Underwood, FMB consultant in evangelism and church development, will take part in the planning and other advance projects with Winston Crawley, secretary for the Orient.

In addition, a seminary educator

from the United States will spend his sabbatical leave in 1964 to present special religious education courses and lectures at the Baptist seminaries in Hong Kong and Japan. He is Joe Davis Heacock, dean of the School of Religious Education and professor of education administration at Southwestern Baptist Theological Seminary in Fort Worth, Tex.



### 112 Baptized; Ratio Is 1 to 9

Twenty-three churches co-operating in the Portuguese Baptist Convention baptized 112 persons during the past year, an average of one for every nine members. This was reported to 77 messengers at the Convention's 29th annual meeting in September.

Contributions to all Convention causes increased 29 per cent over the preceding year. This reflected the special stewardship emphasis in recent months, said Southern Baptist Representative Grayson C. Tennison.

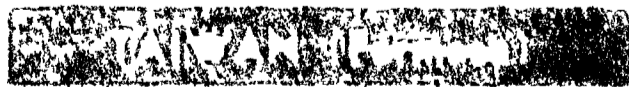
Foreign mission gifts also increased, with 54.7 per cent of all funds channeled to mission work in Angola and Mozambique.

The messengers voted support for a simultaneous evangelistic campaign next year and set a goal of one baptism for every five members. Total church membership is 1,006.

Pastor Antonio dos Santos of Third Baptist Church in Lisbon was elected as the Convention's executive officer, and Pastor José L. C. Goncalves of Cedofeita Church in Porto as president for the 1964 annual meeting.

### Mission Requests 9 Couples

In view of the new attitude of tolerance toward non-Catholic faiths in Spain, the Spanish Baptist Mission has requested nine additional couples for evangelism and church development in strategic cities. The Mission is now made up of 14 Southern Baptist representatives.



### 918 Baptized in Past Year

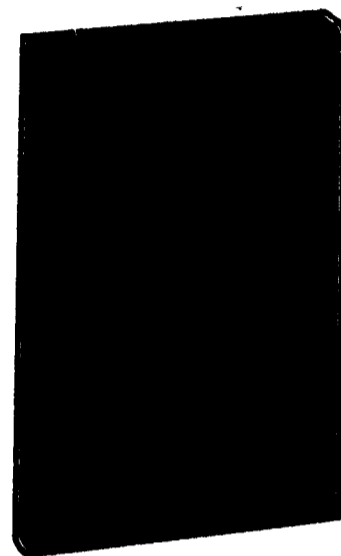
In its recent 10th annual session, the Taiwan Baptist Convention reported 29 co-operating churches and

more than 60 chapels and preaching points. Baptisms during the past year totaled 918, bringing church membership to 9,696.

Concerned for people on the island's eastern coast, the Convention sent an urgent request to the Foreign Mission Board for missionaries to work in that area.

Daniel Cheng was elected Convention president, the first indigenous Taiwanese chosen for this office.

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## Bill Wallace of China

By Jesse C. Fletcher

Broadman, 157 pages, \$2.95

This story of the heroic life of William L. Wallace portrays vividly and in delightfully readable style "the memory of a great man and the inheritance of a great example." The record of a doctor who, as a 17-year-old boy, had heard and heeded God's call to missionary service, it cannot fail to challenge serious-minded young people who are trying to decide how to invest their lives for God and for their fellow men.

The author, secretary-elect for missionary personnel at the Foreign Mission Board, has shown rare insight into the spirit of the young medical missionary who so nobly dedicated his skills and life to Jesus Christ in China. Readers are led to an understanding of what God can do with a life that is wholly dedicated.

While the story is void of "preachiness," one cannot read it without searching his heart and considering the contrast between personal comfort and consecration to Christ, between self and service, between self-indulgence and sacrifice.—N.W.

## Come with Me to the Holy Land

By Harriet-Louise H. Patterson

Judson, 312 pages, \$4.95

"Nowhere else can I wander so knee-deep in history . . .," the author says, or ". . . open my Bible and find it come so alive and meaningful." A travel agency consultant for Middle East tours and one who has made 30 trips to the Holy Land, she has written a book that is inspirational as well as historical and geographical.

Most of it is about the places where Jesus lived and worked, in what are now Jordan and Israel. She also describes her visits to Old Testament locales and scenes in the lives of the apostles. Of particular value to the Christian traveler are her references to passages of Scripture that relate to specific places.

Miss Patterson writes in the first person, telling of her own reaction to the scenes she describes. She starts with the beginning of her flight to Egypt and ends with the Mount of the Beatitudes. In between are visits in Lebanon, Syria, and Iraq and all over Jordan and Israel. Both mission-study and church-school leaders will find the book helpful in visualizing the history of the Bible and of missions today. Every Christian planning to travel in that area should read it.—G.G.

## Devil's Bargain

By Lois Whaley

Jordan Press, 111 pages, \$2.00

Missionary Lois Whaley has written a highly interesting and imaginative account of the brief life and tragic death of her three-year-old son Ronnie, who died of leukemia.

It is an interpretation of Ronnie's death in spiritual terms as a part of the cost of the spiritual struggle with the demons of Japanese folklore and religion. Readers will be informed about some of the realities of mission life, touched by the poetic beauty of the writing, and inspired by the deep Christian faith which glows throughout the story. Persons of a literal rather than imaginative turn of mind, however, may be inclined to object to the interpretation Mrs. Whaley gives to this experience.—W.C.

## The Jewish-Christian Argument

By Hans Joachim Schoeps

Holt, Rinehart, Winston, 208 pages, \$5.00

The word *argument* in the title of this book is purposeful. The author feels that through 2,000 years Jews and Christians have lived beside each other and talked—but without dialogue. From this position Mr. Schoeps traces the argument in the first centuries, through the middle ages, and into the modern era. Our not knowing the names of Jewish spokesmen who led the way into the modern era—Mendelssohn, Formstecher, Steinheim—is itself commentary on the lack of dialogue even in recent decades.

Tracing "the difference between the ways through history," the author sees misunderstandings and false assumptions by both Jews and Christians but also "one common expectation." This gives the Christian reader pause; for though the theologies are in conflict, this thoughtful Jewish scholar sees the Christian-Jewish dialogue ending in an ancient prayer common to both: "Thy kingdom come."—J.J.

## The Challenge of the World Religions

By Georg F. Vicedom

Fortress Press, 161 pages, \$3.50

The author, teaching in a German seminary, has given himself to intensive studies related to Hinduism, Buddhism, and Islam. His familiarity with these religions underlies his opening sentence to all Christians: "From a human point of view the future of Christianity is being decided in Asia today."

From this beginning he talks about the world religions vying for the allegiance of more than half the people of the world who live in Asia—and the rest of us who are within Asia's influence. His own awareness of the mission of Jesus' disciples enables Dr. Vicedom to probe the contemporary resurgence and goals of these religions to deep depths, and from this probing he emerges with a clear statement of the Christian mission in today's world.—J.J.

A *Picture Map of India* (\$1.25) and a picture album, *World Friends: In India* (\$1.50), are two excellent helps from *Friendship Press* for a study of India. The large outline map (38 x 50 inches) has scenes of Indian life printed on it and is accompanied by pictures, with text, to be colored. It also has room for extra pictures to be pasted on. The picture album has 15 large photographs, with accompanying text by Mary M. Edwards, depicting life and customs in India.

Two new volumes in the "Proclaiming the New Testament" series are *The Epistles to the Thessalonians* by Harold J. Ockenga and *The Epistle to the Hebrews* by Clarence S. Roddy (*Baker*, \$2.75 each).

*The Great Divorce* (*Macmillan*, 128 pages, 95 cents), C. S. Lewis' intriguing story of the divorce of heaven and hell, first published in 1946, is now reprinted in paperback form.

Dietrich Bonhoeffer, in *The Cost of Discipleship* (*Macmillan*, 352 pages, \$1.45), attacks our way of easy Christian discipleship and offers a challenge to 20th-century Christians to make their discipleship cost something.

*House on the Corner*, by Mattie Lula Cooper (*Friendship*, 127 pages, \$1.75): a story for Primary-aged children about a family who moves from the farm to the city and becomes active in a good will center.

*The School of Prayer*, by Olive Wyon (*Macmillan*, 192 pages, 95 cents): a study of how spiritual living may be deepened through prayer.

*Good News*, by J. B. Phillips (*Macmillan*, 209 pages, \$2.95): a compilation of essays, previously presented in sermons and articles by the noted expositor and here correlated under five main headings entitled "The Purpose of God," "Faith," "Hope," "Love," and "The Christian Year."

In *The Pastor and His People* (*Chanel*, 224 pages, \$3.50), Edgar N. Jackson brings 30 years' experience as a pastor, alongside much study and experience in psychology, to give clear, down-to-earth discussions of the areas in which the modern minister works with his people.

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