

THE

# Commission

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**B.G. BEGINNINGS: Page 2**

# I WILL FOLLOW HIS LIGHT

I WAS a liar, a thief, an adulterer, an evil thinker, an infidel, and a pessimist. I committed all kinds of sin except murder, and I think that if Satan had lived longer with me I would have committed that crime.

One day, tired of sin and emptiness and blinded by Satan from truth, I stopped to ask myself: "Who am I?"

Trying to find an answer, I said: "I am a living creature, a human being. But what is the use of living and being human if I do not see the beauty of my life and enjoy my humanity? I am not happy or satisfied, and I have no self-confidence. How can I be happy when I am bound to pessimism and can see no beauty in life? How can I be satisfied when I am afraid of men—afraid of the future—afraid of the unknown—afraid of sickness—afraid of death?"

Once again I asked: "Who am I?"

Then, suddenly I heard a voice within my heart saying, "You are a sinner." At first I thought it was someone else speaking, but I was sure it came from the depths of my heart. I felt as if I had found what I had been after for a long time. I knew I was a sinner, and I started to repeat: "I am a sinner. I am a sinner."

But I thought: "To know I am a sinner is not enough, because that makes me worried and confused. It is much better not to know I am a sinner than to know it and to remain in sin."

Therefore, I decided to get rid of sin, for it is heavy

A YOUNG MAN in the Middle East wrote this testimony after making his profession of faith in Christ a few days earlier in an evangelistic service. Originally a letter to a Southern Baptist missionary in the convert's country, it was translated into English by a national Baptist pastor, and is presented here with slight editorial adaptation. This new Christian's need for prayer is urgent in his difficult circumstances, and is typical of the need of many others who have taken such a stand. In submitting the testimony, the missionary commented: "May God protect him and keep him close to Jesus so that his witness will always be as vital as it is now."

—very heavy—and I felt I could bear it no more.

With my burden of sins I was like a magnet holding a nail. The nail would not leave unless someone pulled it with a force greater than the magnet's. And I thought: "Who has greater power than Satan and his evil? Who can take away my sins? Who can save me?"

One day I attended a revival meeting and heard a preacher speak about a Saviour who opens his arms and says, "Come unto me all ye that labor. . . ." I had come to previous meetings, but that night I was listening as if I had not listened before. I was so willing to hear the words of the Saviour that I wanted to throw myself into his arms.

I went back home full of hope—the hope of salvation. I put out the light and knelt to pray, joyfully and reverently asking for repentance. As soon as I finished, a substitution took place: I gave the Lord my sins and he gave me his pardon. Again I heard the voice from within me, this time saying, "Thy sins are forgiven thee." I noticed that the One who forgave my sins was the same who had told me I was a sinner. Then a kind of joy which I had never known overwhelmed my heart.

However, my father—whom I pray to God to save and guide, as he did for me—knew about my going to the meetings. He hid all my books, including my Bible, book of Psalms, Billy Graham's *Peace with God*, and even my school books, which I need very badly. He also threatened me, warning me not to go to the meetings or to have any contacts with the missionaries. He even asked some young men to watch whether I went to see my Christian friends from America.

Nevertheless, from the day Christ forgave my sins I have been at peace. I feel happy every day, especially when I pray. Yesterday morning I prayed in a field, kneeling under a tree. In the evening I prayed under a railway bridge.

My father's threats will never have any effects upon my faith. I have a lasting appointment with Jesus. He calls me, and I will not refuse his invitation. He lights the way for me, and I will follow his light.

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# THE *Commission*

FLOYD H. NORTH, *Editor*

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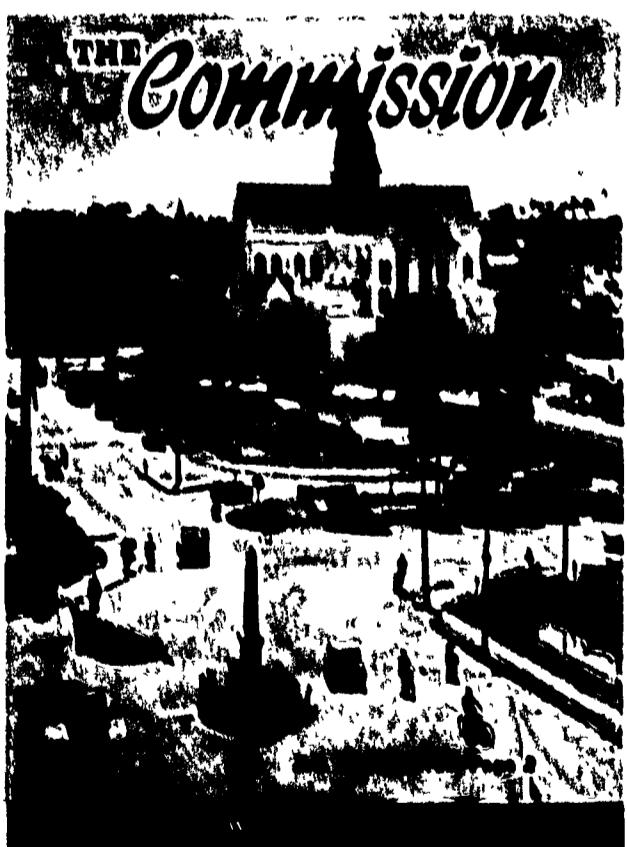


Architectural influences of first colonizers, the Dutch, still linger in downtown Georgetown.

# B.G. BEGINNINGS

BY OTIS W. BRADY

Missionary Field Evangelist in Georgetown, British Guiana



**THE COVER:** Viewed across Georgetown's city square is St. Andrews Cathedral of the Anglican Church, said to be one of the largest wooden structures in the world. The photo is by Joseph B. Underwood.

MISSIONARY LIFE is not as romantic as some seem to think, nor is it as drab as others believe. Events have moved at such a rapid pace during our first year in British Guiana that we have not had opportunities for conditions to become dull.

The slowest period was during the three-month general strike when contact with the outside world was uncertain and food supplies were limited, but this was no dull time. With tear gas floating through the air and mob violence occurring just outside our yard, and with the adventure of knowing that the Lord's protection and care were ours, recent events are not to be considered as anything but exciting—and heartbreakingly.

Island-hopping from the lovely Bahamas, Martha's and my former field of service, we arrived in B.G. (as it is commonly called in the Caribbean) on the first day of August, 1962. What a rousing welcome!—placards, music, speeches, garlands of flowers, and a long motorcade to Georgetown, the capital city. All this, of course,

was for Premier Cheddi Jagan. He had just returned from New York where he had urged the United Nations to persuade Britain to give this crown colony immediate independence.

As we went through customs at the Georgetown airport we wondered whether it was the slanting rays of the tropical sun beating down on us or the excitement that caused the place to seem extra hot and steamy. We soon learned that the weather is mild compared to the ideological struggles going on in British Guiana.

Views of houses on stilts, trenches, canals, sugar cane fields, Hindu temples, Muslim mosques, prayer flags, and swarms of Guianese people along the road gave us a quick introduction to our new home as we drove in from the airport. Our family was eager to identify with the country quickly, so we experienced thrills as we saw many things like they are at home.

"How will you begin Baptist work in British Guiana?" This question occupied our minds, and often came to



This traveling milk vendor serves a "come-and-get-it" customer.

us from people at home. We had to speculate then, but now we share with you the path we took. We knew, however, that our goal was to present Jesus Christ as Saviour and Lord and, with the persons who received him, to establish churches where they could worship and work according to his will.

For our first 17 days we lived in a downtown hotel in Georgetown, often eating strange but good food and getting acquainted with the people, some whose names sounded unusual to us. Quickly the strangeness wore off, though, especially when letters began to arrive from home.

Opening a bank account and renting a post office box sound like simple matters, but when you have to be recommended and have no one to "do the honors" the situation can be complicated. Nevertheless, Guyanese are friendly and helpful, and we soon cleared this hurdle.

A big problem facing us was getting our visas. We had not accomplished this before we left the United States, so we had to arrive in B.G. as "tourists." After our first meeting with immigration officials we decided we should get an attorney to look after this for us. The Lord directed us to one of the best in the country, though we had no knowledge of his prominence when we selected him.

Consequently, visa troubles were soon settled, and we again realized that the Lord always gives added reassurances as his will is carried out.

Our children were overjoyed when we rented an apartment just two doors from a Canadian Presbyterian missionary family. We heard John say to one of their children, "Paul, I hope we always live close together."

Eagerly we started surveying the city. The entire Georgetown area was our first target, but after a few weeks we realized we should start our work in a central location.

By observation and personal contact we tried to learn what other Christian groups were doing. And, with more information at hand, we redoubled our efforts of studying the religious and cultural history of British Guiana. Before arriving we had read all available information and had learned many interesting facts.

## Only British Territory

We knew, for example, that B.G. is the only British territory in South America and that English is the national language. We had learned that the colony is fast becoming the "rice bowl" of the Caribbean and that sugar and bauxite are also major exports. We read fascinating stories about the "pork-knockers" who dig or dive for diamonds and gold in the interior. On the map we found that the country is bounded on the north by the Atlantic Ocean, on the northwest by Venezuela, on the south and southwest by Brazil, and on the east by Surinam (Dutch Guiana). The 89,480 square miles (a little larger than Minnesota) is 85 per cent dense forest, 10 per cent savannas (flat, rolling grassland), and 5 per cent coastland.

Although the region was discovered by Christopher Columbus in 1498, it was not colonized by the Spanish. The first colony was established by the Dutch in 1616. Then came the French, and in 1814 it became a British crown colony. Under a new constitution in 1961 B.G. received internal self-government, with the right to petition for independence. Racial politics and ideological struggles have delayed independence. However, steps are now being taken toward that end, and when it comes the nation will be named Guyana.

A new Guyanese culture is emerging, basically having the possibilities

for a blending that will produce a strong and prosperous country. Six races contribute to this: African, East Indians, Portuguese, Chinese, Europeans, and Amerindians (aboriginals).

As we shopped, visited churches, sat in the park, and rode about the city we tried to identify the races. We quickly saw the many Africans and East Indians. We recalled that the Africans were brought as slaves for the sugar plantations and that Queen Victoria, whose statue is prominently displayed in Georgetown, had freed them. The majority left farming and became city dwellers. Then the East Indians were brought as indentured laborers to take their places. Most East Indians are still farmers but are rapidly taking on responsibilities in the political and professional services. Also, we saw the Chinese and Portuguese in business places, as well as the Europeans.

But we could not locate any of the Amerindians. That search ended one night, however, after our first chapel was opened. One of the young men attending the services, who had been a diamond diver in the interior and had met many of the Amerindians,



East Indian Muslim priest at mosque.

brought two of these friends to the chapel. Afterward, while being taken back to the Amerindian hostel, they rode in an automobile for the first time, although they had flown to Georgetown in an airplane.

By study and observation we learned that the Muslims are not numerically strong but are very missionary-minded. For example, we saw an outdoor billboard with the words: "There is one God; Muhamad is the last prophet!" Another sign encouraged the people to "Read the glorious Koran." The Muslims give prominent publicity to the ceremonies when a man is initiated into their religion, and a new name is announced for each convert.

The Muslims say, "We have the latest religion," and the Hindus say, "We have the oldest religion." As we contemplated this we were deeply moved to present Jesus Christ as "the way, the truth, and the life." This brought to us new and deeper appreciation for the unique claims of Christ and for the necessity of the Holy Spirit's ministry in our own lives and in those to whom we witness.

### New Day for East Indians

A new day seems to be opening in winning the East Indians. This has come about as a result of the planting of gospel seeds by faithful missionaries in the past—especially the Canadian Presbyterians who have worked with the Hindus—plus the influences of schools, gospel radio programs, and Christian literature. The one-time language barrier is no longer a hindrance, for the majority now use English.

The Hindu religious festivals are interesting to us. The Diwali celebration, or "Festival of Lights," is a major one. Marking this occasion are the lighting of homes, stores, and temples, thorough house cleaning, new clothes for the family, visits to friends and relatives, sweets, religious discourses, and worship (for some) of Lakshmi, the goddess of wealth and prosperity. Every home is decorated with twinkling, oil-lit clay lamps.

Finding interesting facts about the people and their cultures was easier than locating an unfurnished house. We prayed. We looked. And God graciously provided us an old Guianese house, with its chief characteristics being a central location and plenty of room.



Muslim billboard on the road from Georgetown's airport into the city.



Muslims gather for a festival occasion at a mosque near Georgetown.

From our survey we had concluded that we would need a site for our first chapel that could be easily found and would draw people from all wards of Georgetown—reputedly the best-laid-out city in South America. We hoped that from this central place we could enter every ward with a dedicated nucleus when we have workers available to begin expansion.

On the last Sunday in October, 1962, we had a public service of dedication, and announced our plans to begin regular services the next Sunday. We had found a family who had been won to the Lord by our missionaries in

Venezuela and by a Southern Baptist serviceman stationed at Atkinson Field, a military air base which is also Georgetown's airport. Together we had started the work. During the dedication service, however, a disadvantage of the location showed up when a steel band parade passed by and had to stop on the corner because of a traffic jam. For about 20 minutes we heard some real indigenous music—loud and rhythmic.

We used radio and newspapers as media for advertising our services. The major publicity came, though, as we visited from house to house, in-

ving people to the services and leaving Christian literature with a gospel message and statements about Baptist history and beliefs.

Now, as we think over the past year, we remember how frustrating it was to wonder who would attend the services. One rainy Sunday morning, at the time for the meeting to begin, the four Bradys were the only ones present. Then, exactly on the hour, a couple whom we had invited two days earlier arrived. We gave them our friendliest greetings and stalled for time, hoping someone else would come. (We had already learned that the Guyanese are not greatly concerned about time.) Fortunately, two others did attend. We still have not reached the couple for Christ, but the joy of inviting others now doubles because we know a dependable group will be present to extend a friendly Guyanese welcome.

## Church Formed in Year

Exactly a year after our first service, we experienced a special note of progress that was full of high hopes for the future. Our chapel was constituted as Central Baptist Church.

As we heard the testimonies of the 35 charter members, we were grateful for all the influences the Holy Spirit had used to bring the knowledge and experience of Jesus Christ as Saviour and Lord. We had cause to thank God for the Bible teaching by Miss Bertha Smith, emeritus missionary of China and Taiwan (Formosa), who spent five months with us. We were grateful, too, for the evangelistic campaign conducted by Joseph B. Underwood, consultant in evangelism and church development for the Foreign Mission Board, and by Ted Roberts, minister of music at First Baptist Church in Albuquerque, N.M. Also, we gave thanks for the city-wide effort by the Harlem Evangelistic Association from New York and for our opportunity to take part in it. Naturally we thought, too, of the Southern Baptists who daily pray for this work and who give so that we can be here.

On the Friday night the church was constituted, 28 of the 35 applicants for membership were received as candidates for baptism. The members' growing sense of fellowship with the Lord and with each other was heightened the next afternoon at our first baptismal service. From the names



Missionary Ollis W. Brady, pastor of Central Baptist Church in Georgetown, leads an evangelistic service, with the choir seated behind him.



The building of Central Baptist Church provides adequate space for the services, educational functions, and living quarters for the Bradys. Pictured in the front are Missionary Brady, at the right, and Ted Roberts of Albuquerque, N.M., talking with Keith Cogdun, a Guyanese national. Marika Brady stands in the doorway. The missionary residence is on the third floor of the rented, centrally located structure.



Mr. and Mrs. Donald St. Kitts stand in the church yard on the organization day of Central Baptist Church. He aided the Bradys in their initial survey work, and the couple has been regular in attending the services. Mr. St. Kitts is an automobile salesman, from whom the Bradys purchased their mission car upon coming to B.G.



Arnaldo Campbell, originally from Nicaragua and a graduate of Bahamas Baptist Theological Institute, gives Mrs. John Chappell an invitation to church. Mr. and Mrs. Chappell were baptized with the first group of converts, and now attend regularly. Mr. Campbell is developing work on Wakenaam Island.

and addresses in our guest register we had invited all who had visited during the year, and more than 200 responded. For many this was the first time they had witnessed a scriptural baptism.

On Sunday morning the final stage of organization was completed. As the Charter Membership Roll was called each answered with the testimony, "Saved by grace." After the prayer of dedication the members sang: "In Christ There Is No East or West." The third stanza was most appropriate, as we had so many races present: "Join hands, then, brothers of the faith, Whate'er your race may be: Who serves my Father as a son Is surely kin to me."

At the evangelistic meeting that Sunday night, an East Indian boy 12 years old responded to the invitation. He said that on the previous Sunday he had come seeking to be saved, and Jesus had saved him. When he and other East Indians complete the membership classes, we will have in our fellowship five of the six races.

As our work in this first Baptist church continues, we urge you to pray that all the growing pains will be stepping stones for greater service in

this opportunity-packed city.

But, with evidences of stiffening opposition to the Christian missionary movement, one cannot ignore the Holy Spirit's insistent urging to reach into the country districts while the doors remain open. The majority of East Indians live in the country. Only a small percentage of them — estimated at less than 2 per cent — have been won to Christ and are Christians of any denomination.

Though one feels drawn to a number of needy places, it is reassuring to experience the Lord's direct guidance and to know that "this is the next place to begin." Such was our experience after surveying the island of Wakenaam in the mouth of the wide Essequibo River.

ice. Two of our members live in the village and will help with the teaching.

Open-air evangelistic meetings are effective in reaching the people of the country districts. The results of our first effort of this kind were overwhelming. Arnaldo Campbell, a graduate of our Baptist Theological Institute in the Bahamas, responded to the Lord's call to direct this campaign, and he remained here to help establish the converts in the faith. One problem in the follow-up was that some of the Hindus who made public decisions listed their real names. Most often the East Indians are known by nicknames, a custom that probably grew up out of fear of evil spirits doing harm to the person if his real name were known.

We have learned that when Hindus make public decisions it often means they would simply like to add Christianity to their system of religions called Hinduism. Thus very careful teaching is necessary to clarify and strengthen the faith of those who really do invite Jesus into their hearts. One young man said that when he trusted Jesus to save him, "I felt like God jumped right inside me." The sincere seekers are attending the services, and

### New Chapel Last Month

In November we opened another chapel, which will carry out our plans a little more of reaching the various areas. Twenty-six children attended the first meeting of the Sunday school, and about that many persons from Central Church went for the first serv-



**Mrs. Rosetta Benjamin, the oldest member of Central Baptist Church, signs the church's charter membership roll, as the youngest member, John Brady (age 8), looks on, following the baptisms of them both.**

we believe the Lord is becoming real to some of them.

Southern Baptists have entered B.G. late, but perhaps our added witness will bring encouragement to Christians who have been working for a long time and under very difficult circumstances. Moreover, the added spiritual impact of Southern Baptists' praying could be a means of dispelling two dark clouds hovering over this country: the lack of trained Christian workers and the rapid growth of communism. The cloud of insufficient workers may bring quick rain from the cloud of communism.

If Christ is not presented to the masses, where will they turn? And whose responsibility is it to take Christ to them?

Fortunately, our Southern Baptist missionary ranks in B.G. are being doubled, with the Foreign Mission Board's action in December of transferring Harvey J. and Charlene Kneisel to our country. They had been appointed in July for Jamaica.

Our cups will overflow when we learn that others have heard and heeded the call of him who said "go into all the world"—even into this tiny territory soon to be called Guyana.



**Miss Bertha Smith, emeritus missionary to China and Taiwan (Formosa), discusses the Bible with a convert.**

**Central Baptist Church members gather on the steps, with Missionaries Otis W. and Martha Brady at top, during an evangelistic campaign in March this year.**





Pastor Juan Pérez preaches in a worship service of Third Baptist Church in Barcelona, Spain.

# BRIGHT FUTURE IN BARCELONA

BY NELLA DEAN WHITTEN

*Southern Baptist Fraternal Representative to Spain*

**W**HEN GOD gets ready to grow a church, he usually lays the need on the hearts of Christian people who will respond and even sacrifice to bring the congregation into being.

Third Baptist Church in Barcelona, Spain, is no exception to that thrilling principle. God can use a Carey in India, a Lottie Moon in China, or a Tasqué family in Spain.

Eight and a half years ago the foundations of Third Baptist Church were laid in the northwest corner of Barcelona. A young couple, Abel and Encarnación Tasqué, had decided to move from downtown and open an egg store in the Turó de la Peira area. Abel felt that this section of the city

offered new opportunities for business advancement.

Their store, on one of the principal streets of Turó, brought them into contact with many people. They began to feel a deep need and longing to share their faith in Christ with their neighbors. Often the Tasqués invited friends to accompany them to evangelistic services in the heart of Barcelona, but they soon realized they could not successfully get people to attend when distances were long and streetcar connections poor.

Their next step was to begin a Bible study group in their home and invite different pastors from the Barcelona area. Denomination was not

mentioned at first, but as the Tasqués look back they say, "The Lord brought us and Pastor Luis Hombre of Second Baptist Church together, and we found out that at heart we were Baptists."

By this time others had joined the Tasqués, and they established a thriving mission of Second Church. April 6, 1957, was then the day the faithful little band of believers in Turó de la Peira organized themselves as Third Baptist Church of Barcelona.

The church has had only one full-time pastor, as students from Baptist Theological Seminary in Barcelona served on a part-time basis at the beginning.

The activities of the young church

began to unfold and attract attention in the community of 50,000, where it had the distinction of being the only evangelical church.

One day in October, 1959, however, a police car pulled up in front of the Tasqué home. A couple of agents asked for the address of the church's acting pastor. Sensing that the church was about to be closed by the Spanish Government, Señora Tasqué immediately telephoned Señor Hombre to warn him.

In their hurried conversation she inquired anxiously, "Shall we go ahead with our WMS meeting?"

"Go ahead," came the words of the pastor, "if you aren't afraid and if the building hasn't been closed before time to meet."

They were not afraid, and they met.

After the church was closed, the congregation divided into three smaller groups which met in homes. It was nerve-racking, to say the least, being packed in a small, upstairs apartment and wondering each time the doorbell rang whether the police had come.

Although these home meetings kept the church alive, a feeling of disunity in the congregation was of great concern to the leaders. Thus, the Tasqués had a family council and decided to swap places with the church. They would move into the little auditorium that the church previously had been using, and the congregation could use their apartment.

Quietly and without fanfare this consecrated family of six moved their beds and lived in their makeshift quarters with the full assurance that their beloved church and any matters of God's kingdom must come before their personal comfort. Several partitions of their apartment were torn out to make a small but attractive auditorium. Señora Tasqué recalls with a smile that they cooked and ate in one room of their old apartment and went up the street to sleep "piled up" in the church building. The general procedure was to carry a baby under each arm.

In 1961 Third Baptist Church called its pastor, Juan Pérez, a university graduate who also holds the Bachelor of Divinity degree from Baptist Theological Seminary to Rüschlikon, Switzerland. He and his capable wife are giving strong leadership and positive direction in the church's expanding ministry. Many tangible evidences show that the church has taken roots



Abel and Encarnación Tasqué stand with their children at a display in Third Baptist Church bearing the message of Christ: "I am the way, the truth, and the life: no man cometh unto the Father, but by me."



The family of Pastor Juan Pérez joins him in his office. A graduate of Baptist Theological Seminary in Rüschlikon, Switzerland, he has been the church's only full-time pastor, assuming his duties in 1961.



*Boys of Barcelona hear the Bible taught in a Sunday school class.*



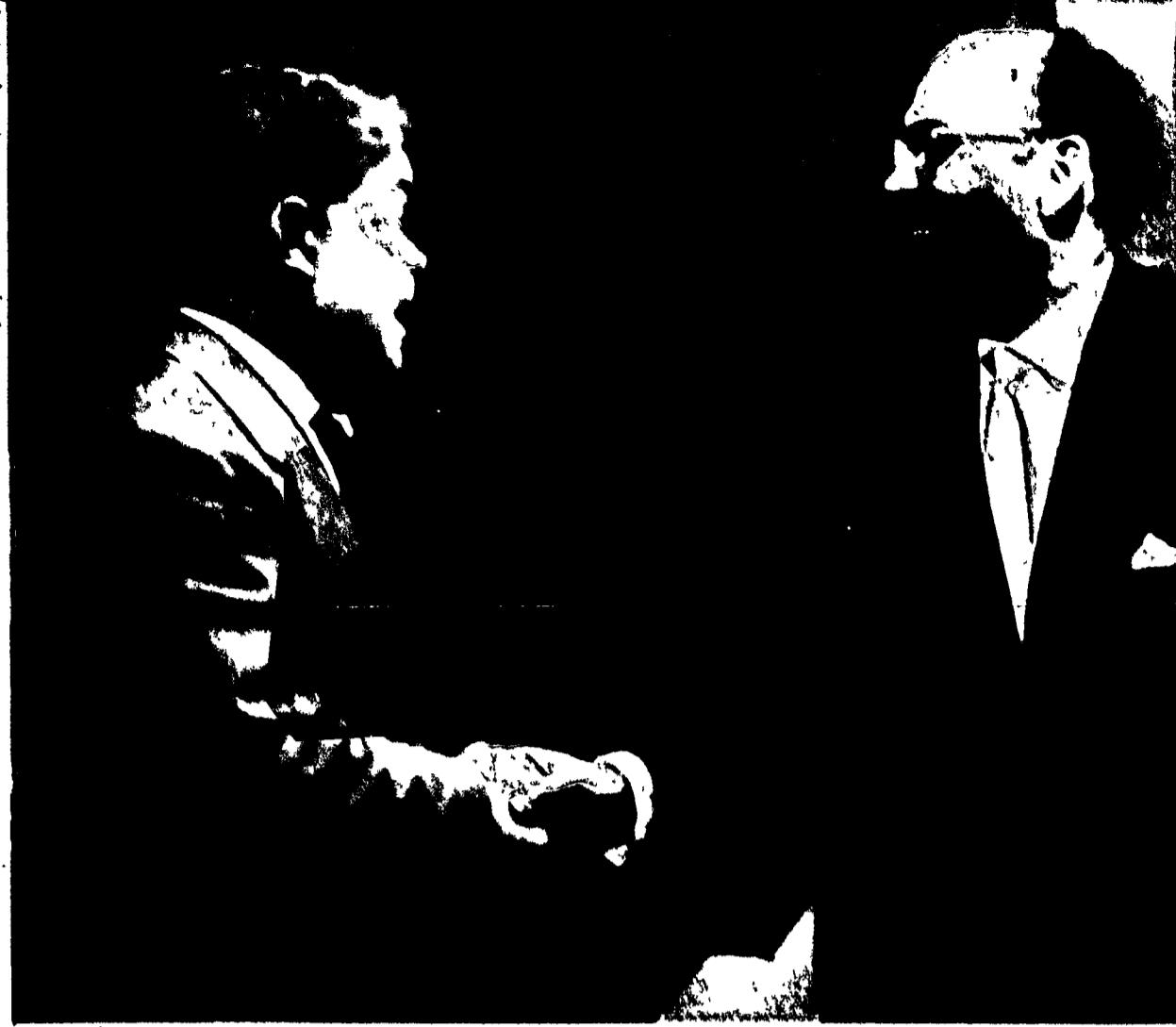
*Señor Tasqué leads a meeting in Third Baptist Church's auditorium.*

in the community and faces a challenging future.

Although the time ahead appears bright, however, Third Church has high hurdles to jump if it is to adequately accept the challenge of Christ's Great Commission. The congregation fervently prays that it will be able to solve the space problem. The 73 members do not feel free to invite people to church, for there would not even be room to stand, much less to sit. The smaller children are taken outside during the services if the weather is good, but when it rains they are packed into a small room and have to be reminded constantly that they must not make noise.

The owner of a nearby bar has placed tables on the sidewalk just outside the church's door, and the noise cuts down the effectiveness of the preaching and of the worship services in general. Also, residents in the area have signed petitions to persuade him to lower the volume of his radio after 10 o'clock at night but have met with no success. However, he does consent to turn it down for the Baptist services.

The members of Third Baptist Church are, of course, its strength. It is not unusual to hear several languages being spoken before and after services, and six lay preachers take turns in bringing the morning devotional messages on Sunday. (In Spain the evangelistic emphasis and the largest Sunday gathering takes place in the evening.)



*Pastor Luis Hombre of Second Baptist Church, which sponsored Turó de la Peira's mission, greets members of his fellowship after a service.*

In addition, Mr. and Mrs. Russell B. Hilliard, Southern Baptist fraternal representatives in Spain, are active members of the church. They are an inspiration to this growing congregation and show by their presence and spirit that the American representatives have come to join hands and hearts with the national brethren in winning Spain for Christ.

An indication of Third Baptist Church's influence in the Turó de la Peira area occurred when a member went on one occasion to a store. But she lacked a considerable amount in having enough money to pay for the article she wanted to buy.

"Think nothing of it!" remarked the owner of the store. "I'll give you credit because I know you go to the Baptist church."



*Customers of the nearby bar drink at sidewalk tables as members of the church mingle outside after a service.*

# World Missions Year

BY BAKER J. CAUTHEN

THESE LINES are being written as we prepare for the final 1963 meeting of the Foreign Mission Board. Twenty missionaries are to be appointed, bringing the number of appointments and employment of missionary associates this year to an all-time high of 195 and the total number of missionaries in service to more than 1,800.

These remarkable 12 months have been known as World Missions Year, a time of the Baptist Jubilee Advance when attention has been focused upon worldwide missionary labor as never before. Throughout 1963, every Baptist organization has set this task in the center of its emphasis. The theme "Sharing Christ with the Whole World" has been widely used in many Baptist gatherings.

The number of mission volunteers has continued to grow. Every week names of persons offering themselves for missionary service come to the Foreign Mission Board. Some who volunteer are well established in places of opportunity, but respond to an impression to go personally to mission fields.

Many younger people also indicate their feeling that God is leading them to prepare for missionary service. Everyone who so volunteers is encouraged to write to the Foreign Mission Board, giving his name, age, and information concerning himself so that he may receive all possible encouragement.

Prayer has become more definite for worldwide missionary labor. This could explain the fact that we have had fewer losses in missionary personnel this year than in recent years. Numerous missionaries have gone through bereavement and personal crises, as well as many health hazards and other problems that imperil their service, but the over-all number of such emergencies has been less than in normal years.

The goal of 1,800 missionaries, toward which we have been working since 1948, has now been reached. It

is appropriate that this victory should come at the close of World Missions Year. Every Southern Baptist who has prayed, given, and sought to strengthen the cause of missions has shared in this achievement.

This progress could not have been made except for growth in missionary giving. Pastors, convention leaders, and workers in all church organizations who have laid stress upon the Cooperative Program have contributed to every advance step. The work of Woman's Missionary Union has been heroic, and the growth of the Lottie Moon Christmas Offering has been one of the major reasons for sustained advance. If either the Cooperative Program or the Lottie Moon Offering had failed to grow, progress would have been paralyzed long ago.

The possibility for continued victory depends upon further growth in missionary giving. The budget of the Foreign Mission Board must be enlarged more than one million dollars each year in order to sustain the long-range requirements of missionary advance. Needs for capital funds continue to increase, even though the ones that already confront us are far beyond available resources.

## Winning and Developing

THIS YEAR has also been notable from the standpoint of evangelism and church development. The special evangelistic efforts in the Orient during the spring of 1963 brought significant blessings to those who participated as well as those to whom ministries were extended. Missionaries and national leaders have repeatedly borne testimony to the great value of these labors of love, and they have received great joy.

Other special ministries in evangelism were outstanding in 1963. The simultaneous revival meetings in the English-speaking Baptist churches of Europe gave encouragement to this more recently established phase of overseas work. During the year, far-



reaching plans have been made in other lands for efforts in evangelism, such as a nation-wide campaign in 1965 by the Baptists of Brazil.

Plans throughout 1963 have begun to emerge for projects in church development to follow up the fruitful efforts made thus far. It is recognized that we are confronting a new day for evangelism and church development on a world scale. The Foreign Mission Board's election of Joseph B. Underwood to serve as consultant for evangelism and church development has met with appreciation throughout the world. Missionaries feel that extensive steps will be undertaken to strengthen their hands in this important ministry.

We will come to the close of World Missions Year praising God for his blessing and giving him all the glory for every victory. We stand, however, with our eyes toward the future rather than the past, recognizing that whatever has come about is but the beginning of a much larger outreach. God has remarkably blessed Southern Baptists and multiplied our resources for his service.

But we must not retain his favors to ourselves; we must share them with the whole world. Southern Baptists have come to a deep conviction that our ministry in every place must be measured in global terms. We are confident that the chief attainment of World Missions Year has been the laying of a strong foundation for long-range, sustained missionary advance.

## VEWS

### FOREIGN MISSION BOARD

#### 1963 Appointments Hit Record

The Foreign Mission Board appointed 20 missionaries in December, bringing its 1963 appointments to an all-time high of 180. The previous record of appointments for a calendar year was 144, in 1959.

Employment of 15 missionary associates gave 195 additions to the overseas staff, numbering 1,810 (including 27 associates) as of Dec. 5.

"We are gratified to be able to come to the close of this year with more than 1,800 missionaries under appointment. This is the attainment of an objective to which we have been working since 1948," said Executive Secretary Baker J. Cauthen.

Frank K. Means, secretary for Latin America, emphasized in his report that although this long-range goal has been reached, Southern Baptists must keep concerned about increasing the number of missionaries.

"We have the inescapable obligation, if we are to serve our day and generation in a manner acceptable to Christ, to press on toward the achievement of still other goals even more worthy of a denomination like our own," he stated.

As an example of the needs for more missionaries, Means said 10 additional couples have been requested for field evangelistic work in Argentina, some to establish new work, others to serve as associational missionaries, and others to participate in promotional activities related to church development.

"In citing these needs," he said, "it should be pointed out that they are no more urgent or insistent than similar needs in virtually all other countries in Latin America and in all other areas where Southern Baptists work around the world."

#### New Staff Members Elected

The Foreign Mission Board in its December meeting elected William W. Marshall, a pastor in Roanoke, Va., and R. Keith Parks, a missionary to Indonesia, as associate secretaries for missionary personnel. It also chose Harold G. Basden, a pastor in Dallas,

Tex., as associate secretary for promotion. All will assume duties in January.

On recommendation of its Orient Committee, the Board granted Parks a leave of absence from the mission field to serve until July, 1965, in the headquarters capacity.

In addition, the Board elected John D. W. Watts, Southern Baptist representative in Europe, to succeed John D. Hughey, Jr., as president of the International Baptist Theological Seminary in Rüschlikon, Switzerland. Hughey will assume responsibilities as secretary for Europe and the Middle East in January. Watts has been a professor in the seminary since it was opened in 1949.

### AFRICA

#### Kennedy's Death 'Electrifying'

President Kennedy's assassination had "an electrifying effect" in Africa, especially in regard to race relations, reports now being received indicate. Africa Secretary H. Cornell Goerner gave this evaluation to the Foreign Mission Board.

"The initial suspicion that his death might have been due to his aggressive advocacy of civil rights for all American citizens, regardless of race or color, was followed by a sense of tremendous relief to discover that this was not the case," Goerner said.

"So sensitive have most Africans become to the race question," he continued, "that it would prove difficult to control an outburst of public indignation created by news of some flagrant outburst of violence due to the spirit of white supremacy. It is hardly too much to say that, had the initial fears that the President died at the hands of a right-wing extremist been confirmed, our missionaries in several African countries would have found it difficult to continue at their work."

"This makes us further aware," Goerner commented, "that any outbreak of racial violence anywhere in the United States might have disastrous effects upon our work overseas. We need to increase our prayers that the present critical situation in the life of

our own country might be successfully overcome, lest there be unfortunate effects upon our work overseas, particularly in Africa."

### GUATEMALA

#### One-Year-Old Church Doubles

On its first anniversary in October, Damascus Baptist Church in Guatemala City reported more than twice as many members as it had when organized with 17 members in the living room of a deacon's home.

It also reported an increase in Sunday school classes from three to eight and in monthly offerings from \$21 to \$90.

Sixty-three persons were led to Christ during the year, and the church is seeking 75 converts in 1964.

### HONG KONG

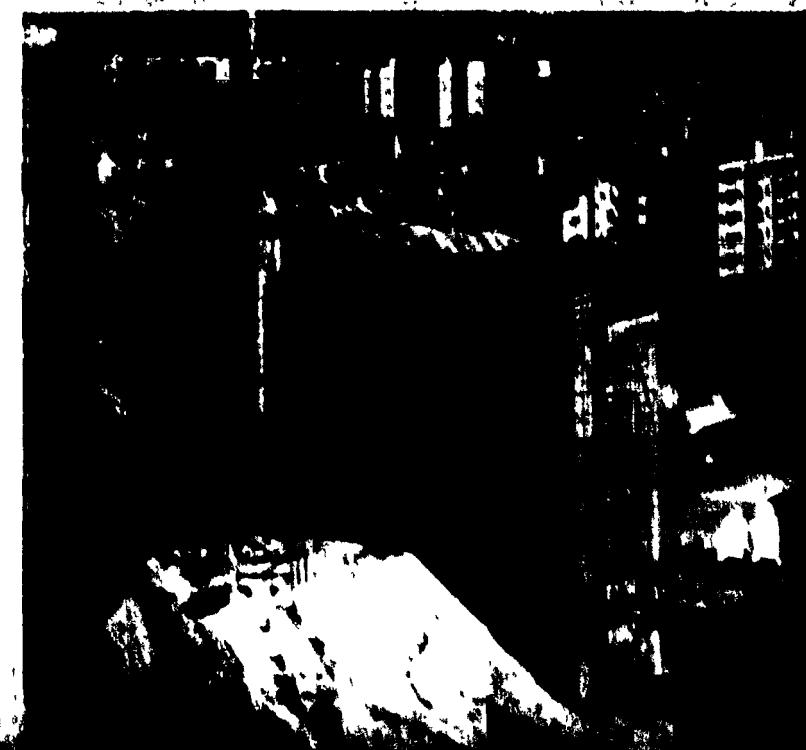
#### Hospital Opens, 1/2 Completed

Hong Kong Baptist Hospital was formally dedicated Nov. 17, many years after the dream began, four and

Winston Crawley and Lam Chi Fung seal the cornerstone after unveiling.



Bottom view shows how part of mountain was hewn out for the building.



a half years after ground was broken, and two years after the building contract was signed.

Rising eight stories and commanding a view over the rooftops of Kowloon to the harbor and across to Hong Kong Island, the hospital provides 52 beds on the completed four lower floors. It will have about 125 beds when funds and personnel make equipping of the upper floors possible.

The cornerstone was unveiled during the dedication by Lam Chi Fung, chairman of Hong Kong Baptist Association and president of Hong Kong Baptist College, and by Winston Crawley, Foreign Mission Board secretary for the Orient. Crawley had also turned the first dirt when ground was broken in April, 1959.

David Lam, chairman of the board throughout the hospital planning (relinquishing the post earlier this year), traced the history of the medical work. Missionary George R. Wilson, Jr., present chairman of the trustees, presided.

Responding to the Association's request for help, two Southern Baptist missionaries — Samuel G. Rankin, a physician, and Mrs. Maurice J. Anderson, a nurse—in 1956 opened a Baptist clinic in rented quarters with a small Chinese staff. Sixty thousand square feet of land was obtained and ground was broken in 1959. However, red tape and technical details delayed the contract signing until November, 1961. Construction began the next month.

The building is designed as a general hospital, with facilities for surgery and obstetrics. The old clinic was moved to the ground floor in July to become the outpatient department, and is caring for about 100 persons daily. The clinic has treated more than 150,000 patients through the years.

The hospital also has adjacent land on which to build staff quarters.

Missionaries on the 40-member hospital staff are four doctors, four nurses, a dentist, and a hospital administrator. Chinese personnel include two doctors, a number of nurses, a chaplain, and other workers. All are Christians except three, who are inquirers, said Missionary Nurse Elaine Hancock.

"We are confident that with your continued prayer support we will be able to give a united Christian witness in our daily routine of work," Miss Hancock wrote.



## ISRAEL

### New Baptist Facilities Added

Recent additions to Baptist work in Israel, here pictured, include:

- a reading room in Tel Aviv which is open three nights a week for reading and one for Bible study and is also used for special events (above);
- newly designed office space in Jerusalem which will double as a tourist center (below);
- a chapel in Tur'an for a mission of Nazareth Baptist Church, giving the church four mission points with permanent residences (bottom).



## Lanier Is Film Consultant

W. Chandler Lanier, Southern Baptist representative and moderator of the Baptist Convention in Israel, is acting as consultant in the preparation of a 15-minute travelogue of Christian sites.

To be of interest to Christian tourists, the film was authorized by Israel's Department of Internal Affairs. Lanier reported that more than 4,000 Baptist tourists visited Israel last summer.

## KENYA

### Missionaries Hopeful of Future

Southern Baptists' 22 missionaries in Kenya are optimistic about their future opportunity after the nation's independence from Britain Dec. 12, stated the secretary for Africa, H. Cornell Goerner, to the Foreign Mission Board.

"There may be a period of tension and there is always the possibility of local outbursts of violence," he said, "but the missionaries are probably correct in believing that they will continue to be welcome so long as they are there for the obvious purpose of serving the people of Kenya, with no thought of advancement of self or the exploitation of others."

The mission program includes several projects "of obvious value to the country," he pointed out, especially Mombasa Baptist Boys' High School and community centers in Mombasa and Nairobi, as well as churches.

Optimism is strengthened by the fact that Tanganyika and Uganda, neighboring nations, have achieved self-government without violence, he explained. And "they have moved significantly in the direction of the creation of multi-racial societies," he commented.

Economic, ideological, and languages of the three nations are close, Goerner continued, and federation is under "serious discussion." Also, "there seems every reason to believe that a single mission organization can continue to serve most effectively" among the missionaries and African Baptists.

"Until such time as national differences seem to indicate otherwise," he said, "we propose to continue to keep our work correlated through this international missionary structure."

## NIGERIA

### Doctors Do Voluntary Work

Three American physicians have recently met emergency medical needs at Baptist Hospital in Eku which were brought about by a shortage of permanent missionary doctors.

Dr. Byrne Williamson, of Birmingham, Ala., is serving during December. Preceding him were Dr. Jack Sartain, of Clarksdale, Miss., in November and Dr. Jacob Rozier, of Winter Park, Fla., in August.

All three gave voluntary medical service for a month, paying their own travel and living expenses and receiving no salary.

Dr. Franklin T. Fowler will work at the Eku hospital in January and February, doubling in his capacity as medical consultant for the Foreign Mission Board.

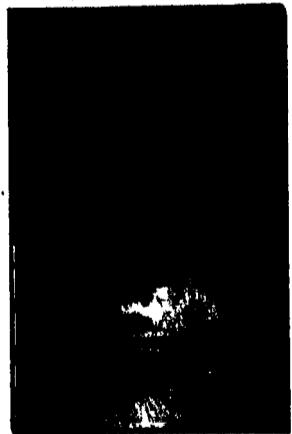
In Ghana, a pediatrician from Gaffney, S.C., Dr. Leta White, served last year at Baptist Hospital in Nalerigu. She was employed on contract from Sept., 1961, to Sept., 1962.

## SOUTHERN RHODESIA

### Revival Reaps 139 Converts

The two Baptist churches on the Sanyati Reserve reported 139 professions of faith during a revival in October. Statistics have not come from

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four other places where the campaign took place.

Plans are being made to organize the Sanyati churches and the two in nearby Gokwe into an association, said Missionary James Westmoreland.

## SPAIN

### Permission Given for Notices

Official Government sources say English-language Immanuel Baptist Church in Madrid will be permitted to post outside its chapel door notices giving the times of services. This is a further indication that the Spanish Government is easing restrictions upon evangelicals.

The permission was granted at the request of James M. Watson, Southern Baptist fraternal representative and pastor of the church.

Notices posted outside Protestant places of worship had been barred on the ground they would violate an article of the Spanish constitution forbidding external religious manifestations other than of the Roman Catholic Church.

### 80th Anniversary Observed

First Baptist Church in Barcelona celebrated its 80th anniversary Nov. 1 in a special service, with all the Baptist churches of the city participating.

The church was organized with eight members in 1883 under the leadership of a Swedish Baptist missionary, Eric Lund.

## SWITZERLAND

### Profs To Assume New Posts

John J. Owens, now teaching Old Testament at the International Baptist Theological Seminary in Rüschlikon, will serve in the same capacity for the spring semester of the current academic year at Arab Theological Seminary in Beirut, Lebanon. He is a visiting professor on sabbatical leave from Southern Baptist Theological Seminary in Louisville, Ky.

John D. W. Watts, teaching this semester in Beirut, will return to Rüschlikon to assume his duties as president of the seminary, a post to which he was elected by the Foreign Mission Board in its December meeting. Watts succeeds John D. Hughey, Jr., elected in November as secretary for Europe

and the Middle East. He has taught in the Switzerland seminary since 1949.

To meet a teaching need created by these moves, Russell B. Hilliard, fraternal representative to Spanish Baptists, will teach in Rüschlikon during the spring semester as visiting professor of church history.

## UNITED STATES

### Missions Section Set for Blind

NASHVILLE (BSSB)—A 16-page section of missionary features will be added to *The Braille Baptist*, grade 2, beginning with the issue of January, 1964. The articles will be adapted from *Royal Service*, a publication of Woman's Missionary Union.

The new section will have daily Bible readings, and the names of home and foreign missionaries will be listed on their birthdays. Also, there will be special helps for WMU officers and committees and articles on missionary work. If enough requests are received for these features, they may be included later in the grade 1½ edition.

*The Braille Baptist* is a monthly publication for young people and adults published by the Baptist Sunday School Board. It is sent to any blind person who wants it, upon request.

### TOUR EUROPE—HOLY LAND

July 20, 1964—30 days, 11 countries  
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those who travel!

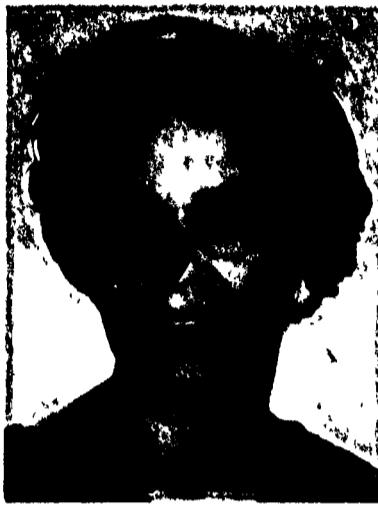
### POINTS FOR EMPHASIS, 1964

Clifton J. Allen

Here it is—a commentary on the International Sunday School Lessons that fits easily into pocket or purse. Each lesson contains an introduction, full Scripture passage, the main lesson points, truths to live by, daily Bible readings. (26b) 95¢

# NEW FOREIGN MISSIONARIES

Appointed October 1963 / File in your Missionary Album



## Davenport, Stephen Walker

b. Columbus, Ga., July 27, 1927, ed. Ga. Southwestern College, A.A., 1950; Mercer Univ., B.A., 1953; SEATS, B.D., 1959. Meat clerk, Columbus, 1942-43, & salesman, 1943-45; U.S. Navy, 1945-46; sign manufacturer, Columbus, 1946-48, & motor repairman, 1950-51; salesman, Macon, Ga., 1951-53 (part-time); elementary school teacher, Franklinville, N.C., 1953-1955; textile worker, Central Falls, N.C., 1954-55; supply pastor, Franklinville, 1955-56; grocery clerk, Rolesville, N.C., 1956-57 (part-time); construction worker & painter, Asheboro, N.C., summers 1957 & '58; pastor, Main Gate Mission (of Southside Church), Columbus, 1959-61; asst. pastor, Flapier St. Church, Miami, Fla., 1961-63. Appointed (special) for Argentina, Oct., 1963, m. Bonnie Anne Pearce, July 13, 1952. Permanent address: c/o J. C. Pearce, 1708 Liberty Rd., Asheboro, N.C.

## ■ ARGENTINA ■

### Davenport, Bonnie Anne Pearce (Mrs. Stephen Walker)

b. Asheboro, N.C., May 3, 1930, ed. Mars Hill College, A.A., 1950; Mercer Univ., B.A., 1952; High Point College, summer 1955; Univ. of Ga. Extension Dept., Columbus, summer 1960. Elementary school teacher, Macon, Ga., 1952-53, Asheboro, N.C., 1953-55, Rolesville, N.C., 1955-57, Randleman, N.C., 1957-59, & Columbus, Ga., 1960-61. Appointed (special) for Argentina, Oct., 1963, m. Stephen Walker Davenport, July 13, 1952. Children: Kathryn Anne, June 18, 1953; Sheila Jane, July 24, 1958; John Stephen, Dec. 6, 1959; Shirley Jean, Sept. 4, 1963.



## Elliott, Dennis Edward

b. Birmingham, Ala., Oct. 1, 1933, ed. Howard College, B.A., 1954; SEATS, B.D., 1957. Teletype operator, Birmingham, 1952-54; counselor & housefather, Ky. Children's Home, Lyndon, 1954-55; pastor, Cold Spring Church, Battletown, Ky., 1956-57; pastor, Repton & Belleville Churches, Conecuh Co., Ala., 1957-59 (full-time each); assoc. pastor, West End Church, Birmingham, 1959-60; pastor, First Church, Planterville, Ala., 1960-. Appointed for Thailand, Oct., 1963, m. Katherine Adcock, Sept. 1, 1956. Permanent address: 3009 Prince Ave., Birmingham, Ala. 35208.

## ■ THAILAND ■

### Elliott, Katherine Adcock (Mrs. Dennis Edward)

b. Jackson, Tenn., July 5, 1929, ed. Howard College, B.S., 1957; Birmingham (Ala.) Bap. Hosp. School of Nursing, 1954-56; Louisville (Ky.) Gen. Hosp. School of Nursing, certif., 1957; R.N., 1957. Sec., Knoxville, Tenn., Camden, Tenn., Sheffield, Ala., & Birmingham, Ala., 1948-53; summer missionary, Ore.-Wash., Home Mission Board, 1953; sec., Birmingham, 1954; medical nursing instructor, Louisville Gen. Hosp., 1957; industrial nurse, Monroeville, Ala., 1958; relief night supervisor, Chilton Co. Hosp., Clanton, Ala., 1962 (part-time). Appointed for Thailand, Oct., 1963, m. Dennis Edward Elliott, Sept. 1, 1956. Children: Leslie Denise, Feb. 9, 1958; Angela Kaye, Nov. 14, 1959; Anna Marie, March 19, 1961; Dennis Edward II, May 18, 1963.



## Knapp, Douglas Meriwether

b. Lakeland, Fla., March 1, 1927, ed. Univ. of Fla., B.S., 1949; Ohio State Univ., M.S., 1950; Univ. of Fla., fall 1962-63; MWBTS, 1963-. U.S. Navy, 1945-46; student asst. in botany, Univ. of Fla., Gainesville, 1948-49; partner with father in horticultural business, Tampa, Fla., 1950-53; horticulture instructor in vocational schools, Tampa & St. Petersburg, Fla., 1951-53 (part-time); agricultural chemical salesman, Miami, Fla., 1953-55 & 1960-62; asst. county agricultural extension agent, Miami, 1955-60; teaching asst. in botany, Univ. of Fla., 1962-63. Appointed (special) for East Africa, Oct., 1963, m. Evelyn Joan Brizzi, Aug. 27, 1948. Permanent address: Rt. 1, Box 872, Lutz, Fla.

## ■ EAST AFRICA ■

### Knapp, Evelyn Joan Brizzi (Mrs. Douglas Meriwether)

b. Tampa, Fla., April 24, 1930, ed. Stetson Univ., 1947-48; MWBTS, 1963-. Sec., Tampa, 1947; office asst., Stetson Univ., DeLand, Fla., 1948, & florist's helper, Tampa, summer 1948; sec., Gainesville, Fla., 1948-49; flower shop manager, Tampa, 1950-52; columnist for horticultural magazine, 1960-63. Appointed (special) for East Africa, Oct., 1963, m. Douglas Meriwether Knapp, Aug. 27, 1948. Children: Suzanne Louisa, July 23, 1949; Walter Henry, Dec. 14, 1951; Richard Meriwether, March 4, 1957.



### Spencer, Harold Edwin

b. Jacksonville, Ill., May 23, 1923, ed. Southern Ill. Univ., B.A., 1950; Univ. of Ill., M.B., 1958; Northern Ill. Univ., 1961-62; SWBTS, 1962-63, U.S. Army, 1944-46; elementary school teacher, Cottleville, Ill., 1950-51; teacher-principal, elementary school, Scottville, Ill., 1951-53 & Jr. high school, Bone Gap, Ill., 1953-54; high school teacher, Palmyra, Ill., 1954-56 & 1957-58; elementary school teacher, U.S. Army dependents' school, Tokyo, Japan, 1956-57; Dixon, Ill., 1958-61, & Aurora, Ill., 1961-62. Appointed (special) for the Philippines, Oct. 1963, m. Evelyn Louise Reichmann, June 12, 1958. Permanent address: c/o Fred Reichmann, R.R. 1, Carterville, Ill. 62626

### ■ PHILIPPINES

#### Spencer, Evelyn Louise Reichmann (Mrs. Harold Edwin)

b. Carterville, Ill., Oct. 16, 1924, ed. Blackburn College, 1942-43; Southern Ill. Univ., B. Ed., 1946; SWBTS, M.R.E., 1956. Sec., Carterville, 1942-43; high school teacher, Shipman, Ill., 1946-47; elementary school teacher, Edwardsville, Ill., 1948-50; sec., Carterville, 1950-51; & elementary school teacher, 1951-54; sec., First Church, Warren, Ark., 1954-55; professor's sec., SWBTS, Ft. Worth, Tex., 1955-56 (part-time); kindergarten teacher, Springfield, Ill., 1956-58; sec., Ft. Worth, 1962-63. Appointed (special) for the Philippines, Oct., 1963, m. Harold Edwin Spencer, June 12, 1958. Children: Cheryl Ann, July 12, 1959; Krista Lee, Jan. 30, 1961; Cathleen Sue, July 30, 1963.

### APPOINTMENTS (December)

BELLINGER, Robert Nugent, La., & Patty Lou Hooppaw Bellinger, Ill., Liberia (25938 Cayuga Ave., Lomita, Calif.). COMPHIER, Robert Reid, Md., & Priscilla Anno Weeks Compher, Ala., Vietnam (Box 121, Rt. 2, Halifax, Va. 24558). DOTSON, Tuomi Anneli Valtonen (Mrs. Clyde J.), Finland, Southern Rhodesia (Box 624, NOBTS, 3939 Gentilly Blvd., New Orleans, La. 70126). HICKS, Terry Allen, Tex., & Wanda Louise Gatlin Hicks, Ala., Nigeria (4450-A Iroquois St., New Orleans, La. 70126). HUGHES, Royce Brown, Tenn., & Bobbie Jean Stephens Hughes, Tenn., North Brazil (515 High St., Trenton, Tenn. 38382). POOVEY, Harry Emmett, N.C., & Sarah Vivian Dyer Poovey, Ga., Taiwan (116 W. Parker St., Smithfield, N.C. 27577). REDMON, Donald Hugh, Fla., & Jo Nell Eubanks Redmon, Miss., Uruguay (Hardy, Miss.). SAUNKAH, Jasper, Jr., Okla., & Dorothy Jean Reed Saunkah, Okla., Argentina (303 SE. 40th St., Oklahoma City, Okla.). SMITH, Hugh Green, Ky., & Kathryn Ann Greenfield Smith, Mo., Malaysia (757 S. Redman, Marshall, Mo. 65340). WILSON, James Monroe, Ark., & Betty Mario Miller Wilson, N.D., South Brazil (605 Crayton, Gurdon, Ark. 71743).

### REAPPOINTMENT (December)

DOTSON, Clyde Johnson, Ala., Southern Rhodesia (Box 624, NOBTS, 3939 Gentilly Blvd., New Orleans, La. 70126).

### ADDRESS CHANGES

#### Arrivals from the Field

ANDERSON, Dr. & Mrs. Justice C. (Argentina), Box 983, 1221 Ave. H, Bay

#### City, Tex.

COWSERT, Rev. & Mrs. George B. (South Brazil), Box 251, Wingate, N.C. 28174 COZZENS, Katherine (South Brazil), c/o Mrs. E. L. McGowan, 4429 Cole St., Ft. Worth, Tex. 76115 EVENSON, Rev. & Mrs. R. Kenneth (Uruguay), 4624 Frazier, Ft. Worth, Tex. 76115 GIVENS, Sistic V. (South Brazil), Rt. 1, Mangum, Okla. 73554 RATLIFF, Rev. & Mrs. John D. (Peru), Box 554, Portales, N.M. RUNNIMOB, Rev. & Mrs. Ralph L. (Southern Rhodesia), 2812 E. 4th Pl., Tulsa, Okla. SERIGHT, Rev. & Mrs. Gerald Ben (Equatorial Brazil), c/o G. T. Studebaker, Box 68, Sunray, Tex. TORSTRICK, Rev. & Mrs. Melvin E. (Chile), 2294 Ralph Ave., Louisville, Ky. 40216

### Departures to the Field

BROWN, Mr. & Mrs. James E. (Jim) (missionary associates), Bap. Hosp., Shaki, Nigeria. BROWN, Rev. Nobel D., Nigerian Bap. Theol. Seminary, Ogbomosho, Nigeria. HOLLINGSWORTH, Rev. & Mrs. Tom C., Tucuman 358 Piso 6° Oficina K, Buenos Aires, Argentina. LAIR, Dr. Lena V., Bap. Women's Training College, Ille-Ife, Nigeria. MEREDITH, Helen, Apartados 298, Cartagena, Colombia. NICHOLS, Rev. & Mrs. Gilbert A., Casilla 1194, Asunción, Paraguay. PLUNK, Rev. & Mrs. Mell R., c/o Rev. Dotson L. Mills, 9 Norbrook Ter., Kingston 8, Jamaica, W.I.

### On the Field

ATCHISON, Mr. & Mrs. Bill C., Caixa Postal 38, Maceió, Alagoas, Brazil. COLLINS, Joan, Bap. Hosp., Box 723, Mbeya, Tanganyika. DONEHOO, Sr. & Mrs. W. Wilson, Apar-

tado Aereo 20187, Bogotá 2, D.E., Colombia.

GLASS, Rev. & Mrs. Ernest W., Room 510, Shaw House, Orchard Rd., Singapore 9, Malaysia.

McCULLOUGH, Nita, Bap. Girls' School, Box 13, Idi-Aba, Nigeria.

NORMAN, Dr. & Mrs. William R., Jr., Bap. Hosp., P.M.B. 4040, Eku, via Sapele, Nigeria.

SCHOCIRER, Rev. & Mrs. Lowell C., Caixa Postal 262, Natal, Rio Grande do Norte, Brazil.

SCULL, Rev. & Mrs. Ancil B., Dj. Talang Krangga, Palembang, Sumatra, Indonesia.

SHARPLEY, Rev. & Mrs. Dan N., Caixa Postal 3088, Pôrto Alegre, Rio Grande do Sul, Brazil.

SMITH, Dr. & Mrs. Murray C., Lucas Obes 1097 (air mail & first-class); Distrito No. 4, Casilla Correo 2259 (all other mail), Montevideo, Uruguay.

TIPTON, Rev. & Mrs. S. Thomas, Box 2925, Mombasa, Kenya.

WHEELER, Dr. & Mrs. John P., Isibuhlstrasse 11, Thalwil-Zurich, Switzerland.

### United States

BELOTE, Dr. & Mrs. James D. (Hong Kong), 3521 Wooten Dr., Ft. Worth, Tex.

BLATTNER, Doris (appointed to Indonesia), 7762 Paddington, St. Louis, Mo. 63121

FANONI, Dr. & Mrs. Roy H. (Nigeria), 2051 Stevens Forest Dr., Dallas, Tex. 75208

HOWELL, Dr. & Mrs. E. Milford (Nigeria), Box 3105, Odessa, Tex.

LAWTON, Olive (Tahiti), 4228 Bowser Ave., Dallas, Tex. 75219

LOVEGREEN, Mildred E. (Millie) (Hong Kong), 4075 Dement St., Apt. 10, New Orleans, La. 70126

MC CALL, Rev. & Mrs. Louis E. (Thailand), Box 414, SBTS, 2825 Lexington Rd., Louisville, Ky. 40206

### BIRTHS

MC CALL, Jeffrey Seay, son of Rev. & Mrs. Louis E. Mc Call (Thailand), Nov. 12.

OWEN, Mark Edgar, son of Dr. & Mrs. Frank B. Owen (Indonesia), Nov. 18.  
 PATTERSON, Scott Wilson, son of Dr. & Mrs. John W. Patterson (Colombia), Nov. 11.  
 ROGERS, Christopher John, son of Rev. & Mrs. C. Ray Rogers (Indonesia), Nov. 19.  
 YARNELL, Vivian Ruth, daughter of Rev. & Mrs. Carl F. Yarnell, Jr. (Malaysia), Oct. 19.

## DEATHS

DAWKINS, John Earl, father of Edna Frances Dawkins (FMB staff, Richmond, Va.), Nov. 16, Mt. Gilead, N.C.  
 HAYES, Mrs. Wallace R., mother of Everley Hayes (Indonesia), Nov. 29, in Ky.  
 LONGBOTTOM, Samuel F., father of Rev. Samuel F. Longbottom, Jr. (Vicinam), Nov. 19, Avon Park, Fla.

## TRANSFER

KNEISEL, Rev. & Mrs. Harvey J., Jr., Jamaica to British Guiana, Dec. 31.



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