

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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This month

I WILL FOLLOW HIS LIGHT	Inside front cover
B.G. BEGINNINGS, by Otis W. Brady	2
BRIGHT FUTURE IN BARCELONA, by Nella Dean Whitten	8

Departments

WORLD MISSIONS YEAR, by Baker J. Cauthen	12
FOREIGN MISSION NEWS	13
NEW FOREIGN MISSIONARIES	16
MISSIONARY FAMILY ALBUM	17
INDEX TO VOLUME XXVI	19

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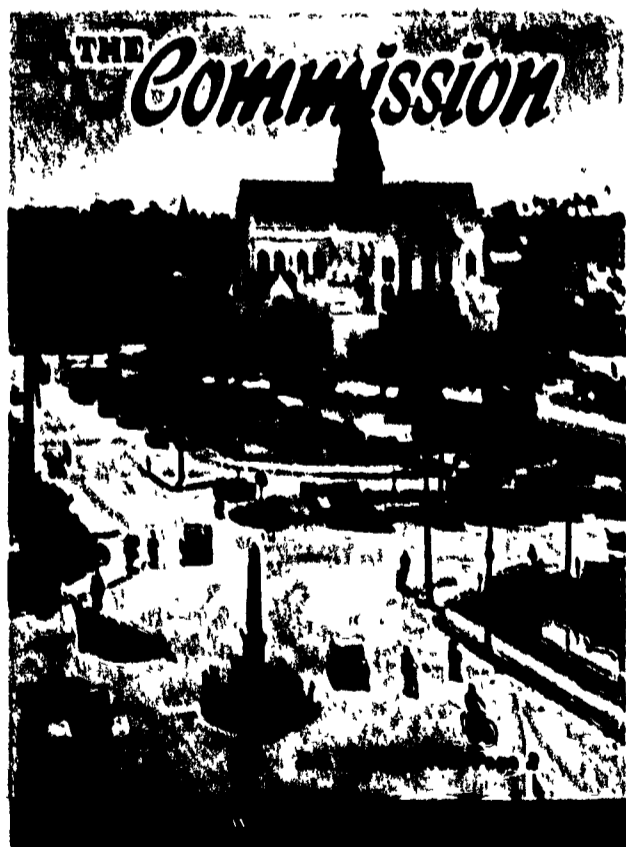


Architectural influences of first colonizers, the Dutch, still linger in downtown Georgetown.

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 heartbreaking.

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, Guianese 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 savannahs (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 Guianese 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 Guianese 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 Guianese 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 Otis 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 Cogudan, a Guianese national. Martha 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.

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-

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



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.



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

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.

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

WHEN GOD gets ready to grow a church, he usually lays the seed 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 Rüschiikon, 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 Rüschiikon, 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.

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 Rüschiikon, 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

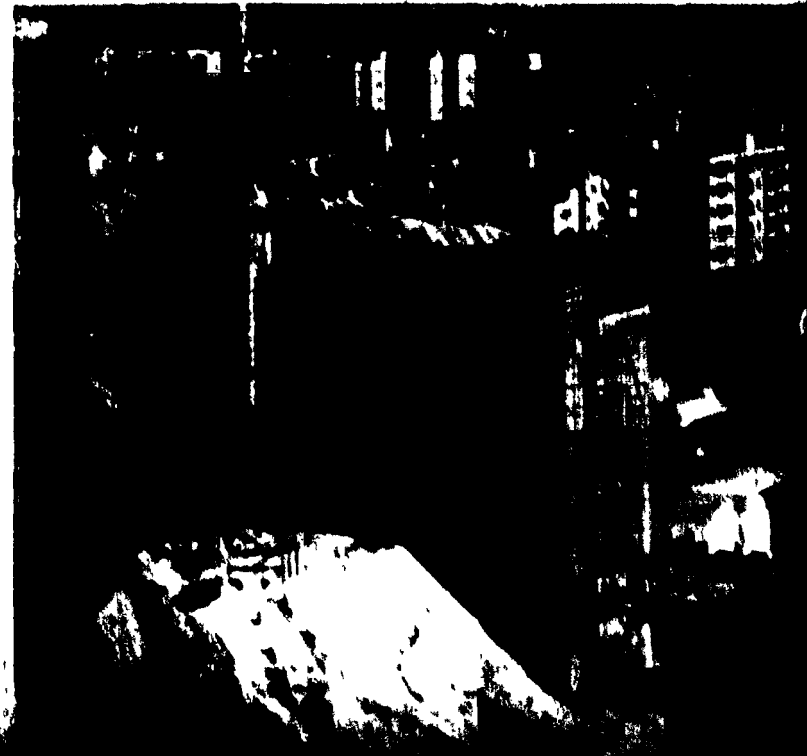
Hospital Opens, ½ Completed

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.

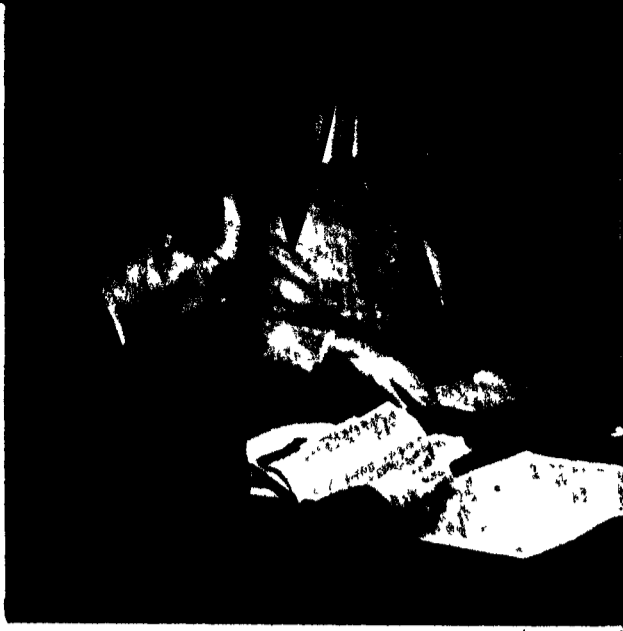
Responding to the Association's request for help, two Southern Baptist missionaries — Samuel G. Rankin, a physician, and Mrs. Maurice J. Anderson, a nurse—in 1956 opened a Baptist clinic in rented quarters with a small Chinese staff. Sixty thousand square feet of land was obtained and ground was broken 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 language-ties 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 Rozler, 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.

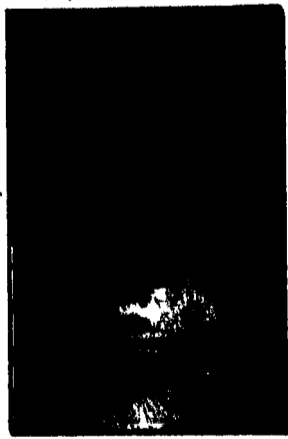
In Ghana, a pediatrician from Gaffney, S.C., Dr. Leta White, served last year at Baptist Hospital in Nalerigu. She was employed on contract from Sept., 1961, to Sept., 1962.

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 Rüschiikon, 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 Rüschiikon 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 Rüschiikon 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.

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POINTS FOR EMPHASIS, 1964

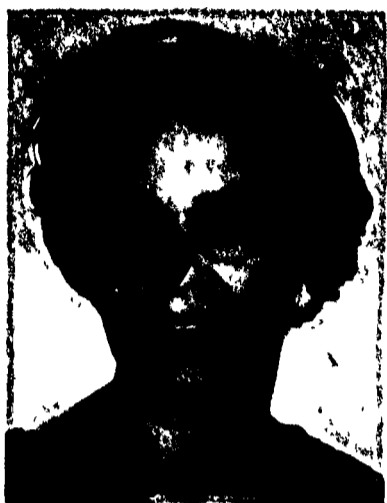
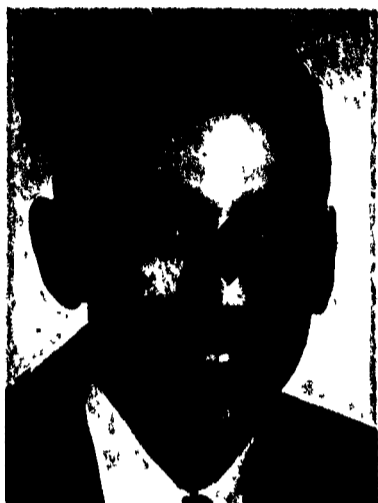
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NEW FOREIGN MISSIONARIES

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; SBTS, 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, Flagler 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 1953; 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.



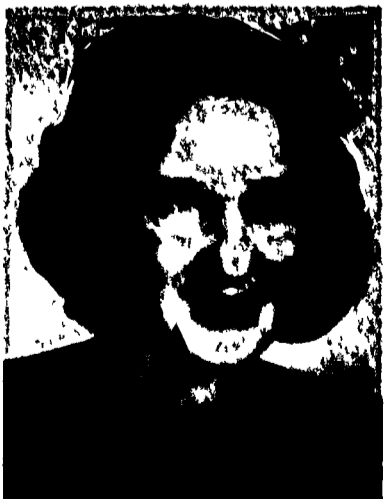
Elliott, Dennis Edward

b. Birmingham, Ala., Oct. 1, 1933. ed. Howard College, B.A., 1954; SBTS, B.D., 1957. Teletype operator, Birmingham, 1952-54; counselor & housefather, Ky. Children's Home, Lyndon, 1954-55; pastor, Cold Springs 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, Plantersville, 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. 3, 1958; Angela Kaye, Nov. 14, 1959; Anna Marie, March 13, 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 25, 1925, ed. Southern Ill. Univ., B.A., 1950; Univ. of Ill., M.E., 1958; Northern Ill. Univ., 1961-62; SWBTS, 1962-63. U.S. Army, 1944-46; elementary school teacher, Coutherville, Ill., 1936-37; teacher-principal, elementary school, Scottville, Ill., 1937-38 & jr. high school, Bone Gap, Ill., 1933-34; 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, Rt. 1, Carlinville, Ill. 62626

PHILIPPINES

Spencer, Evelyn Louise Reichmann (Mrs. Harold Edwin)

b. Carlinville, Ill., Oct. 16, 1924, ed. Blackburn College, 1942-43; Southern Ill. Univ., B. Ed., 1946; SWBTS, M.R.E., 1956. Sec., Carlinville, 1942-43; high school teacher, Shipman, Ill., 1946-47; elementary school teacher, Edwardsville, Ill., 1948-50; sec., Carlinville, 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 Le, Jan. 30, 1961; Catherine Sue, July 30, 1963.



APPOINTMENTS (December)

- BELLINGER, Robert Nugent, La., & Patty Lou Hooppaw Bellinger, Ill., *Liberia* (25938 Cayuga Ave., Lomita, Calif.).
- COMPIER, Robert Reid, Md., & Priscilla Anno Weeks Compher, Ala., *Vietnam* (Box 121, Rt. 2, Halifax, Va. 24558).
- DOTSON, Taimi 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.).
- SAUNKBALL, Jasper, Jr., Okla., & Dorothy Jean Reed Saunkeah, Okla., *Argentina* (305 SE. 40th St., Oklahoma City, Okla.).
- SMITH, Hugh Greene, Ky., & Kathryn Ann Greenfield Smith, Mo., *Malaysia* (757 S. Redman, Marshall, Mo. 65340).
- WILSON, James Monroe, Ark., & Betty Marie 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.
- RUMMAGE, 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, Ogbomoshu, *Nigeria*.
- HOLLINGSWORTH, Rev. & Mrs. Tom C., Tucuman 358 Piso 6° Oficina K, Buenos Aires, *Argentina*.
- LAIR, Dr. Lena V., Bap. Women's Training College, Ile-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. Dottson 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*.
- DONEHO, 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*.

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

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

SHARPLEY, Rev. & Mrs. Dan N., Caixa Postal 3088, Porto 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 (*Taiwan*), 4228 Bowser Ave., Dallas, Tex. 75219
- LOVEGREN, Mildred E. (Millie) (*Hong Kong*), 4075 Dement St., Apt. 10, New Orleans, La. 70126
- MCCALL, Rev. & Mrs. Louis E. (*Thailand*), Box 414, SBTS, 2825 Lexington Rd., Louisville, Ky. 40206

BIRTHS

MCCALL, Jeffrey Seay, son of Rev. & Mrs. Louis E. McCall (*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. (Vietnam), Nov. 19, Avon Park, Fla.

TRANSFER

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

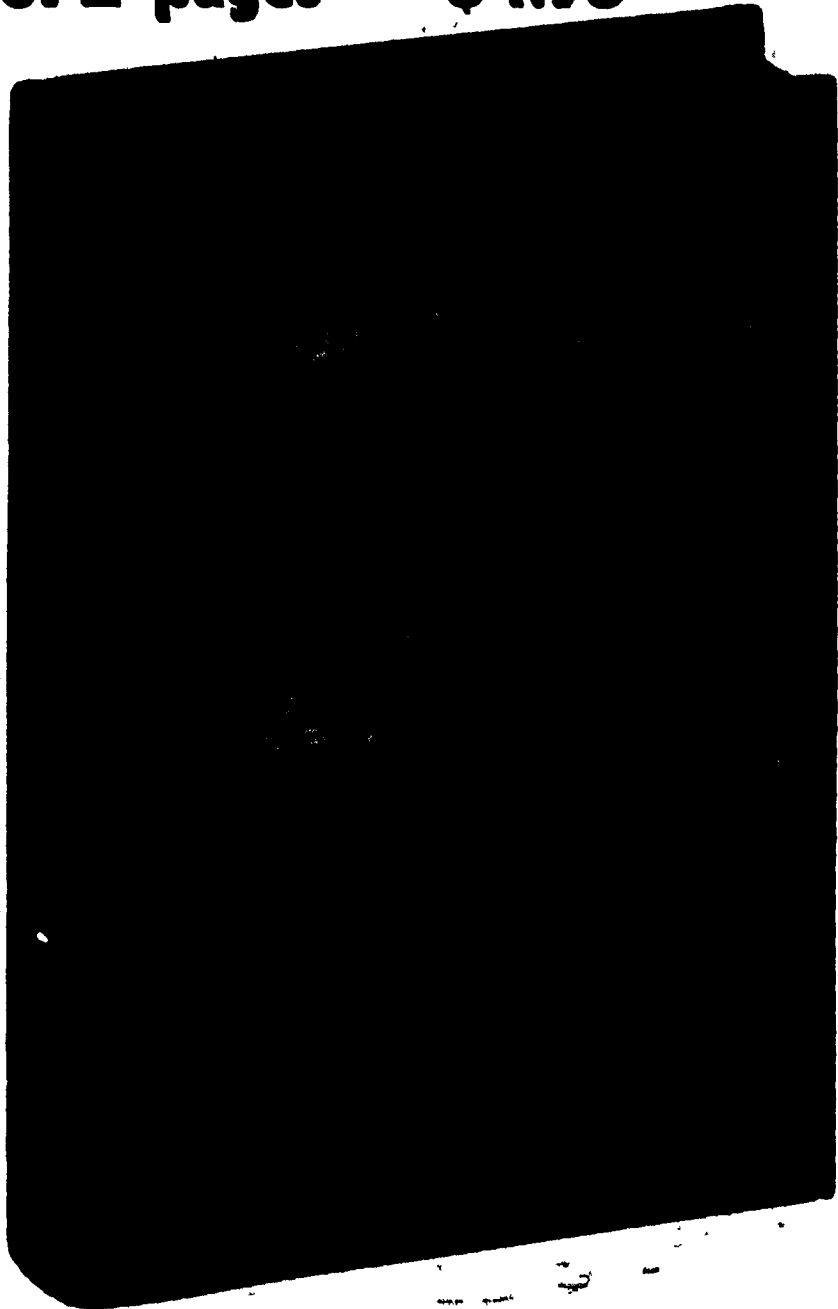


Index to Volume XXVI

AUTHORS

	<i>Month-Page</i>
ALLEN, Billie, Africans Witness Eagerly and Yearn To Learn More	2-22
ALLEN, Jean, Christian Rites Contrast with Hopeless Procession	4-11
ALLISON, Clarence A., Once Ancestor Worshipers, Group Now Forms Church	1-19
ATNIP, Logan C., Feeding Hungry Minds	3-2
BAGBY, Thelma, Giving of Love Is Better than Aspirin and Psychiatry	5-22
BAKER, Dwight L., An Obligation in Love.....	10-3
Barrier to Faith and Freedom.....	11-10
BARTLEY, James W., Jr., Crisis in Uruguay Awakens Awareness to Gospel Need	6-20
"Cease-Fire" by Delinquents Is Beginning of a Miracle.....	7-13
BAUGH, Jean, New Spirit May Result from Church's Upheaval..	6-18
BECKETT, Charles A., Muslim's 2 A.M. Ritual Reveals Spiritual Darkness	1-15
Going to Meeting, Couples Ride Horseback for Hours.....	5-23
Living Lives of Suffering, Their Only Hope Is in Christ.....	11-20
BENEFIELD, Leroy, Members Support Church in Own Manner and Ability	11-21
BERRY, Edward G., Brasilia; Brazil's Dream City.....	1-2
BERRY, Travis S., Brazil Baptist Work Grows Despite Political Turmoil	3-14
BITNER, James H., Victory at La Serena.....	11-4
BOND, Helen, President Honors Religious Work and Requests More	6-21
BONNETTE, Virginia, Prayer Needed To Rouse from Blind Contentment	2-21
BRADY, Otis W., B.G. Beginnings.....	12-2

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BRIDGES, Charlotte, Changed Delinquent Exerts New Influence for Christ	2-20	GRINDSTAFF, W. E., The Missionary Nature of a Baptist Church	9-12
BROTHERS, Mary Catherine, Christian Action in Human Relations Is Urgent Need	7-11	HALTOM, Ruth, Crown Him Lord of All	11-2
BRYANT, Doris, Student, Living in Poverty, Is One of Many Needing Aid	10-11	HAMMETT, J. Hunter, Home Worship Replaces Family-Neighbor Flights	1-12
BUMPUS, Frances, Members Work, Sacrifice To Build Place of Worship	7-12	HAMMETT, Patsy, Parents' Ancestor Worship Bars Son's Belief in Christ	4-13
BURRESS, Patsy, Reading: The Fifth Freedom	4-32	HAMPTON, James E., Uganda . . . a Tropical Challenge	9-16
CALLAWAY, Tucker N., Christian Communication to the Japanese	4-16	HARDY, Robert D., Opposition, Lack of Status Do Not Daunt Witnesses	1-8
CANNATA, Virginia, Materialism in U.S. Shocks Missionaries on Furlough	6-18	HARPER, Leland J., Rebellious Patient Finds Healing of Body and Soul	2-18
Christians' Conduct in U.S. Affects Witness in Africa	10-13	HARPER, Leland J., Rebellious Patient Finds Healing of Body and Soul	4-12
CANNON, Mary, Lovely Student Aspires To Draw Family to Christ	1-15	Crown Him Lord of All	11-2
Husband Rejoices as Wife Finally Accepts Saviour	3-17	HARRINGTON, Fern, God Added to Other Gods, but Awakening Gives Hope	2-19
CANZONERI, Antonina, "But if Not . . ."	Inside front cover, June	HARVEY, Janice, Mother Evinces Calm Hope at Christian Girl's Funeral	2-23
CARPENTER, John M., Juju and Sin Grip People, but Many Turn to Christ	11-22	HASTEY, Ervin E., Radio, Newspaper Messages Arouse Interest in Gospel	11-19
CARTER, Joan, Until Able To Speak Their Language, Will Be Stranger	11-20	HAYES, Herman P., Vietnam's Needs and Opportunities	10-17
CARTER, Pat H., Ex-Communist Finds Goal of Life's Search in Christ	10-11	HAYS, Brooks, Views of a Visit to Africa	9-10
With God's Help	11-14	HENDERSON, W. Guy, Prayer Can Open Doors To Meet Opportunities	2-22
CAUTHEN, Baker J., Intercession Week by Week	1-19	Growth Sought by Various Ways; Army Center Opens	6-21
Fifteen Years of Advance	2-13	HERN, William O., Christians of the Nile	10-14
The New Life Movement	3-23	HICKS, W. Bryant, Loyalty Lag, More Concern Both Mark Transition Time	5-21
The Work We Do	4-22	" . . . His Wonders To Perform" . . . Inside front cover, October	11-13
Power Was There!	5-19	HIX, Glenn L., Flying for Christ	4-14
This We Could Do	6-15	HOOTEN, Jimmie D., Sin-Burdened Crowds Seek but Do Not Know for What	4-14
Evangelism and Church Development	7-24	HORTON, Frederick M., Youth's Life Demonstrates the Wonder of Salvation	2-21
What the Cooperative Program Means to the Foreign Mission Board	9-13	Missionaries' Task Is Far from Completed in Japan	11-18
The Board in Action	9-13	HUEY, Nonna, Anti-Americanism Is Felt Despite Calm on Surface	2-18
What Next?	10-9	HUNT, Alma, "To Wait upon the Boards"	5-16
That All May Know	11-9	INGOUR, Glenn, Temple Rites Show Burden of Sin that People Bear	2-23
World Missions Year	12-12	Home Bible Study Is Seed for Developing a Church	6-20
CHITO, Noemi E., Crown Him Lord of All	11-1	Familiar Verse Impresses Girl Hearing It First Time	11-18
CLARK, Eric H., Missionaries' Adjustments Parallel Citizens' Problems	10-10	JENNINGS, Roy, Hobbs Asks Campaign Prayers	2-7
CLAWSON, William M., Witnessing in U.S. Needed along with Gifts, Prayers	4-11	JOHNSON, D. Calhoun, Youth Seeks Reason Why Christ Has Come Only Once	1-12
CLEMMONS, Betty, Discussions Define Gospel for "Historical Christians"	7-13	" . . . His Wonders To Perform" . . . Inside front cover, October	4-13
COBB, Daniel R. (Dan), "I Can Do That"—So Can Others if They Answer Call	9-19	JOHNSTON, James D., Sightless Muslim Gardener Is Also Blind to Salvation	10-12
COCKRELL, Harry B., Flying for Christ	11-13	JOHNSTON, Juanita, Former Buddhist Realizes Need for Christian Family	6-21
COLEMAN, Adrian W., Official Wants Evangelists; People Beg for Missionaries	5-23	JOINER, Garreth E., Christian Work Matures Despite Disappointments	7-15
COLEMAN, Anita, Fast-Evolving Japan Needs Christian Love in Action	2-22	JONES, Archie V., New Testament Principles Cause Inquirers To Marvel	2-2
Only Time Will Tell Effect of the New Life Movement	7-12	KEITH, Billy P., New Life for Japan	7-6
COOPER, June, Dedication Reaps Results; Follow-up Task Is Large	7-12	A Monument to Missions . . . Inside front cover, May	7-6
COVINGTON, Gerry, VBS Pupils' Lives Hold Joy; Others Exist in Emptiness	6-19	Conserving the Converts	2-18
CRAWLEY, Winston, New Ways for New Days	4-7	KEITH, Mona, Class in English Provides a Way To Reach Students	2-19
Pakistan: A Major Challenge	9-5	KENNEDY, Thomas J., Nation Advances, but Reds Are Becoming Competitors	4-13
CULPEPPER, Hugo H., Why Missions?	3-12	KEY, Johnnie, Impoverished Deacon Gives Himself in Building Church	9-17
CUMMINS, Harold T., Pioneering in Pakistan	9-2	KING, Ernest L. and Dorothea, Patients, Treated in Hospital, Take Christ as Saviour	November
DICKMAN, Jean F., Lord Answers Prayers, but Workers Still Needed	7-14	LAM Chi Fung, Crown Him Lord of All . . . Inside front cover, November	5-20
DORR, Roberta, Flowers Express Gratitude for Hospital's Ministry	3-18	LAW, Jean H., Work Grows with Muslims; Students Eager To Study	7-13
DUDLEY, Anne, Modern City's Lost Millions Need Always-New Gospel	3-16	Catholic-Islamic Strength Emphasizes Need for Gospel	11-22
DUKE, Barbara, Outcast Indians Respond to God's Message of Love	3-16	LAW, Maxine, Caught in a Paganistic Web, Muslims Resist the Truth	3-14
DUNN, Mildred, Boys Go Farthest to Congress	9-30	LEE, Wyatt, W., Widow's Faith Contrasts with Burdens, Opposition	7-15
DYSON, Albert H. (Bert), Jr., Gwaris Respond to Gospel, but Fulanis Remain Aloof	6-19	LEWIS, Gladys, Bleak Funerals Contrast with Victorious Service	3-17
Primary Teaching Students Encounter Many Hardships	7-14	LEWIS, Wilbur C., Family Changed by Christ Radiate Their Happiness	9-14
EVERETT, Kenneth, Mr. RA Goes to Washington	6-12	LINDSAY, Homer G., Biblical Basis of the Cooperative Program	July
FANONI, Roy H., Women Participate in BTU, although Unable To Read	1-15	LINDWALL, Hubert N. (Ted), Water of Life in Guatemala . . . Inside front cover, July	7-17
Village Training School Brings Unexpected Result	4-14	LOZUK, Veda Rae, Maracaibo Mission	5-2
FARRIS, Theron V. (Corky), Campaign May Fill Needs of Workers, Funds, Power	2-23	McCALL, Louis E., A Living Memorial for the Word of Life	3-7
FITE, Salle Ann, Blind Pastor, Letting God Lead, Shows Others Light	5-21	McKINLEY, James F., Jr., Foreign Missionaries Say: . . . Pakistanis Are Religious, but Have Need for Saviour	9-13
FLETCHER, Jesse C., Christian Life Commitment and Missions. . . What Is Life Commitment?	3-20	McMILLAN, Virgil O., Jr., Dying Daughter Seeks God, and Funeral Is a Testimony	4-12
FORD, Lucille, Singing Christians Grow among Disorderly Villagers	3-18	Invitations and "Homework" Stir Interest, Reap Results	9-18
FRANKS, Robert S. (Bob), Men Find Eternal Freedom through Prison Preaching	7-13	McNEELY, June, New Tolerance Raises Hopes for More Liberty	5-20
FRYER, Ross B., Jr., Crown Him Lord of All	11-1	McPHAIL, Dorothy, Witness with Literature Opened by Nurse's Illness	3-14
GAMMAGE, Albert W., Jr., Nation Must Have Revival or Surrender to Satan	1-14	MARLER, Martha Ellen, Many Fear Evil Spirits, though Living Near Church	7-15
GILES, James E., Does Prayer Make a Difference? . . . Inside front cover, April	5-21	MARTIN, Barbara, Pastor Keeps Busy Despite Opposition and Persecution	11-21
GLADEN, Van, Lord Protects Mission's Layman Pastor from Mob	11-22	MEFFORD, Joseph W., Jr., A Church Founded upon Faith and a Bible	2-8
GOATCHER, Earl G., Villagers Happy that Father Has Gone To Be with Lord	4-12	MINSHEW, Elizabeth, To Teach About The Near East (For Your Information)	5-12
GOODWIN, J. G., Jr., Corrupt Province Offers Opportunity for the Gospel	11-2	MITCHELL, H. Barry, Campus Center for Christ	2-11
GRAHAM, Finlay M., Crown Him Lord of All	11-18	MITCHELL, J. Franklin and Margaret, Daughter's Going Evokes Emotions, but No Weeping	9-18
GREEN, Urban L., In Face of Widespread Juju, Problems Plague Baptists	3-16	MOORE, Alice, Miracles Happen Daily in Responsive City Section	1-12
GREENWAY, Frances, Concern for Granddaughter Leads Woman to Christ	7-15	Youths' Christian Growth Brings Joy amid Problems	9-19
Witch Doctors' Cures Fall, but God Heals Patients	10-12	MOORE, Bonnie Mae, Hard Work Grows Church; Illiterates Need Reading Aid	6-29
"God's Eye" Increases Zeal, Brings Renewed Dedication	5-8		

MOORE, Pauline, Baptists Behind Curtain Suffer More Persecution	3-15	THORPE, B. Terry, Crown Him Lord of All	11-1
MOORE, W. Trueman, Prayer: Help and Fellowship	Inside front cover, September	TOLBERT, William R., Jr., Crown Him Lord of All	Inside front cover, November
Disease and Death: Pakistan's Plagues	9-6	TOPE, Charles A., Instead of Opposing, Muslim Leader Expresses Interest	4-10
MORGAN, Agnes, Crown Him Lord of All	11-3	TRIMBLE, J. W. (Bill), Won in Beirut, Pakistani Returns Home as Christian	4-11
MORRIS, Allen and Sam, A Widening Circle	7-3	TROTT, Freda, Baptist Invites Neighbors To Hear Gospel First Time	4-14
MYERS, Lewis J., Jr., Maelstrom in Saigon	10-16	TURNER, Gwin T., Giving Water of Life at the Lake	7-16
NOLAND, Paul W., Winning Neighbor to Christ Best Preparation for Exam	11-23	UKUEKU, J. E., Crown Him Lord of All	Inside front cover, November
NORMAN, Lois, Some Patients Find Christ; Others Go Unchanged, Lost	5-21	VELOZ, Miguel Angel, Crown Him Lord of All	11-1
NEELY, Herbert W., Week-Long Christian Living Is Need of Africa and U.S.	5-22	WAKEFIELD, R. E. (Bob), Neighbors Urge Ill Convert To Make Amends to Gods	4-14
O'BRIEN, Dellanna, Well-Meaning Beer Offer Elicits Prayer for Coffee	10-11	Chinese Delays Conversion To Avoid Offending Mother	3-22
OLIVE, Marjorie, Unending Circle	7-2	WAKEFIELD, William R., English-Speaking Churches Serve Displaced Americans	3-19
PARKER, John A., Pioneers to Punta Arenas	4-2	Prayers and Plans Fulfilled for New Life Movement	7-11
PEARCE, Sydney, America's Racial Situation Outrages Changing Africa	9-16	WATSON, Hazel, Baby Is Answer to Prayer; Pastors Need Prayer Aid	3-19
PEMBLE, Margaret (Peggy), Church Grants Letters—with a String Attached	9-17	—Church Has Good Potential but Faces Three Problems	3-23
PITMAN, Ann, Sharing Christ in Hospital Brings Greatest Blessing	2-20	WATSON, James M., Evangelicals' New Freedom Excludes Church's Publicity	9-17
Personal Witness of Gospel Is Effective in Hospital	11-23	WATSON, Leslie, Christian Homes Needed Where Heritage Is Missing	10-12
POE, Jean, Brazil News Media Ridicule Racial Events in America	11-18	WELLS, Frank S., Nation Is Not a Paradise to Spiritually Poor Millions	4-15
RANDALL, Mary Jo, Much-Traveled RA Letter Turns Low Spirits to Joy	3-15	Man's Death Gives Family Opportunity To Live Faith	10-13
RAY, Emil O., Setting a Spark in Trinidad	6-6	WELLS, Jo Ann, Man Drops Out of Church To Please "Picture God"	1-14
Foreign Missionaries Say:	9-13	WEST, Elmer S., Jr., Missionary Associates Meeting Special Needs	5-14
REID, Orvil and Alma, Foreign Missionaries Say:	9-13	WESTMORELAND, James N., Incidents Strengthen View of Anti-Freedom Americans	11-19
RICHARDS, Shari, Baptist in Catholic Town Refuses To Sell Religion	1-15	WHALEY, Lois, Year Brings Opportunities To Share Joys, Sorrows	1-13
RICHARDSON, W. D. (Bill), Medical Care Meets Need, Gives Chances To Witness	4-15	WHITE, Daniel R., An Open Door in Elche	6-10
RIDENOUR, Crea, Washerwoman's Main Job Is Witnessing for Christ	10-13	Racial Prejudice, a Factor in Christian Missions	9-7
ROBERTS, Frances E., Dead Christ Is Worshipped in Catholic Lands on Easter	3-15	WHITTEN, Nella Dean, Bright Future in Barcelona	12-8
ROBERTS, Marie, Christ Is Greatest Need in Continent of Contrast	5-22	WIGINTON, Travis E., Persecuted Koreans Find Comfort in God's Promises	3-17
ROGERS, Lillie O., Parents Unaware that Son and Themselves Are Lost	9-19	WILLIAMSON, Guy S., Proxy Preaching Is Past as World Headlines Speak	1-13
ROPER, John A., Jr., Results of 10 Years' Work Are Seen in Changed Lives	2-19	WILLIS, Jo, Christian Behavior Wins Despite U.S. Race Strife	3-18
RUCHTI, W. O., Jr., English-Speaking Church Serves World Crossroads	4-10	WINGO, Virginia, She Is Thankful for Christian Homes, Persevering Faith	11-19
RUIZ, Hugo, Crown Him Lord of All	11-1	WYATT, Roy B., Jr., Problems Face Christians; Prayer Asked for Solutions	10-10
SANDERS, Edward O., The Old, Old New Story	Inside front cover, March	WYATT, W. E. (Bill), Price Paid for Segregation Is Costing in Human Souls	9-16
SAVAGE, Teddy E., Christ Transforms Lives; Africans Work for Gospel	2-20	YOUNG, Jean, Evil Leaders Are Asserted as Cure for Nation's Ills	3-19
SCHOCHLER, Lowell C., Salvation Is Real to Many, but "The Crowd Is Lost"	1-14		
SCOFIELD, Fon H., Jr., To Look at The Near East (Foreign Missions Visualized)	5-10		
SEARS, Darlyne, School Days for M.K.'s	11-16		
SHAW, Carroll Wayne, Grave Proximity Terrifies; Christ Releases from Fear	9-19		
SHAW, Jacquelyn, Christian Feels Compelled To Take Pagan "Medicine"	4-12		
SHELTON, Margie, Young People Do Not Know Christ They Sing About	1-12		
SHIRLEY, Lois, Understanding Missionary Motive Gives Joyful Effect	2-21		
Is Camp Work Worthwhile? Son's Testimony Says "Yes"	9-18		
SHOEMAKE, Dorothy Dell, Opportunities in the Old New World	6-2		
SINCLAIR, Hobson L., Seeking Will of Gods, They Spurn God Who Seeks Them	4-10		
SMITH, Betty, Nazareth Changes Rapidly; "Typical Day" Is Busy One	10-10		
SMITH, Doris, Fallen Member Repents; Youth Suffer Persecution	4-15		
Persecution Against Family Ceases; Prayers Answered	10-12		
SMITH, James W., Signs of Brotherhood in Israel	10-2		
SMITH, Paul S. C., Personnel Lack Hinders Hospital, School Work	1-14		
SMITH, Roderick W., Spiritually Hungry People Find Food for Their Souls	11-20		
SOUTHERLAND, Lawrence M., Jr., Prayer, Patience Needed for Seeds Sown in Japan	5-20		
SPANN, J. Frederick (Fred), Churches Need Trained Musicians, Dedicated Youth	6-18		
SPESSARD, Rosemary, Leprosy Work Is Promising as Means of Evangelism	4-10		
Hansen's Disease Clinics Offer Treatment and Truth	7-14		
STARMER, Roy F., Crown Him Lord of All	11-2		
STEVENS, Howard L., Evangelistic Efforts Reap Good Result, New Freedom	6-19		
STILES, Donna, Convention, Sanyati Visits Afford Unforgettable Days	1-13		
Bread and Riches	Inside front cover, February		
Crippled African Woman Bears Joyful Testimony	11-21		
STOUFFER, Paul W., God Calls Brazilians, Also, To Preach Gospel to World	6-21		
STUCKEY, Robert H. (Bob), Witnessing with Music	7-9		
STUCKEY, Suzanne, Baby's Death Strengthens Parents' Witness for God	11-21		
TAYLOR, Maye Bell, Returned from U.S., Muslim Tells of Desire for Church	5-23		
TEEL, James O., Jr., "Baptist Hour" in Spanish Excites Interest in Gospel	9-17		
Killing Cow Opens Chance To Witness to Policemen	11-23		
TENNISON, Grayson C., Little Moon Turns Despair into Victory of Opportunity	11-22		
THIA, Chan Chan, Crown Him Lord of All	11-1		

COUNTRIES AND AREAS

AFRICA (See Africa, Europe & Near East; and Europe & The Middle East)	
FMB Boosts Staff and Work	7-28
Two New Areas Established	7-28
Hays Urges Racial Harmony	7-29
Views of a Visit to Africa, by Brooks Hays	9-10
Convention Holds 1st Meeting	9-31
Fourth Mission Formed	11-8
Christianity Losing to Islam	11-25
300 Attend Union Meeting	11-27
Kennedy's Death "Electrifying"	12-13
AFRICA, EUROPE, & NEAR EAST (General)	
To Study About The Near East (The World in Books), by Genevieve Greer	5-8
To Look at The Near East (Foreign Missions Visualized), by Fon H. Scofield, Jr.	5-10
To Teach About The Near East (For Your Information), by Elizabeth Minshew	5-12
Missionary Associates Meeting Special Needs, by Elmer S. West, Jr.	5-14
FMB Boosts Staff and Work	7-28
Two New Areas Established	7-28
FMB Asks Race Trouble End	7-28
Hays Urges Racial Harmony	7-29
Views of a Visit to Africa, by Brooks Hays	9-10
Fourth Mission Area Formed	11-8
ARGENTINA	
In Memoriam: Tennessee Hamilton Hart	1-30
Understanding Missionary Motive Gives Joyful Effect, by Lois Shirley	2-21
Dead Christ Is Worshipped in Catholic Lands on Easter, by Frances E. Roberts	3-15
Church Acquires New Name	3-24
Convention Plans Advance	6-28
Francisco Conducts Lectures	6-29
"Baptist Hour" in Spanish Excites Interest in Gospel, by James O. Teel, Jr.	9-17
Is Camp Work Worthwhile? Son's Testimony Says "Yes," by Lois Shirley	9-18
300 Attend Annual Meeting	9-29
300 Respond to TV Program	10-29
Crown Him Lord of All, by Noemi E. Chito	11-1
Killing Cow Opens Chance To Witness to Policemen, by James O. Teel, Jr.	11-23
Official Pledges Full Religious Freedom	11-29
AUSTRALIA	
Australian Joins College Staff	1-26
AUSTRIA	
FMB Votes 3 New Fields	11-23

BAHAMA ISLANDS			
Crown Him Lord of All, by Ruth Hakem.....	11-2		
BRAZIL			
Palace of the Dawn, Brasilia.....	Cover, January		
Brasilia, Brazil's Dream City, by Edward G. Berry.....	1-2		
Salvation Is Real to Many, but "The Crowd Is Lost," by Lowell C. Schochler.....	1-14		
Baptist in Catholic Town Refuses To Sell Religion, by Shari Richards.....	1-15		
Campus Center for Christ, by H. Barry Mitchell.....	2-11		
Anti-Americanism Is Felt Despite Calm on Surface, by Nonna Huey.....	2-18		
Mother Evinces Calm Hope at Christian Girl's Funeral, by Janice Harvey.....	2-23		
2,451 Conversions Reported.....	2-28		
Church Has Record Budget.....	2-28		
Brazil Baptist Work Grows Despite Political Turmoil, by Travis S. Berry.....	3-14		
Evil Leaders Are Asserted as Cure for Nation's Ills, by Jean Young.....	3-19		
Impoverished Deacon Gives Himself in Building Church, by Johnnie Key.....	4-13		
Baptist Invites Neighbors To Hear Gospel First Time, by Freda Trott.....	4-14		
1,008 Attend Evangelism Meet.....	4-26		
Blind Pastor, Letting God Lead, Shows Others Light, by Salle Ann Fite.....	5-21		
Giving of Love Is Better than Aspirin and Psychiatry, by Thelma Bagby.....	5-22		
Returned from U.S., Muslim Tells of Desire for Church, by Mayo Bell Taylor.....	5-23		
MK One of Highest Grads from Academy.....	5-26		
Gray To Serve as Pastor.....	5-28		
House Party Attracts 140.....	5-28		
Churches Need Trained Musicians, Dedicated Youth, by J. Frederick (Fred) Spann.....	6-18		
God Calls Brazilians, Also, To Preach Gospel to World, by Paul W. Stouffer.....	6-21		
In Memoriam: Bertha Lee Hunt.....	6-23		
Miss White Receives Honor.....	6-27		
Francisco Conducts Lectures.....	6-29		
Members Work, Sacrifice To Build Place of Worship, by Frances Bumpus.....	7-12		
Missionaries Total 1,792.....	7-28		
Evangelism Plan Accepted.....	7-29		
Church Grants Letters—with a String Attached, by Margaret (Peggy) Pemble.....	9-17		
Missionary Associates Employed June 1963.....	9-28		
Needs, Concern Mark Parley.....	9-29		
25 Churches Join Convention.....	9-29		
Teams Taking Photo Tour.....	9-29		
Bryant Named Missions Prof.....	9-32		
Student, Living in Poverty, Is One of Many Needing Aid, by Doris Bryant.....	10-11		
Meetings Reap 1,454 Decisions.....	10-29		
Missionaries To Go to Brazil.....	10-31		
Brazil News Media Ridicule Racial Events in America, by Jean Poe.....	11-18		
Pastor Keeps Busy Despite Opposition and Persecution, by Barbara Martin.....	11-21		
Winning Neighbor to Christ Best Preparation for Exam, by Paul W. Noland.....	11-23		
Religious Instruction in Schools Required.....	11-29		
BRITISH GUIANA			
Protestants Holding Campaign.....	1-26		
B.G. Beginnings, by Otis W. Brady.....	12-2		
CARIBBEAN			
Missionaries Discuss Work.....	7-29		
CHILE			
Youth Seeks Reason Why Christ Has Come Only Once, by D. Calhoun Johnson.....	1-12		
In Memoriam: Tennessee Hamilton Hart.....	1-30		
Americans Preach 17 Days.....	2-28		
Tent Program Opens Mission.....	2-28		
Outcast Indians Respond to God's Message of Love, by Barbara Duke.....	3-16		
Southernmost Work Begins.....	3-24		
Pioneers to Punta Arenas, by John A. Parker.....	4-2		
Convention Names Coditors.....	4-26		
Leaders Plan Student Work.....	4-26		
Francisco Conducts Lectures.....	6-29		
Daughter's Going Evokes Emotions, but No Weeping, by J. Franklin and Margaret Mitchell.....	9-18		
"... His Wonders To Perform," by D. Calhoun Johnson.....			
Inside front cover, October			
Problems Face Christians; Prayer Asked for Solutions, by Roy B. Wyatt, Jr.....	10-10		
Victory at La Serena, by James H. Bltner.....	11-4		
CHINA			
Students To Honor Wallace.....	4-30		
In Memoriam: Mary Greenlee Bryson Tipton.....	5-24		
In Memoriam: Mary Thompson Stephens.....	5-25		
Life of a Missionary Surgeon.....	6-14		
In Memoriam: Sophie Stephens Lanneau.....	7-21		
In Memoriam: Clifford Jackson Lowe.....	7-21		
In Memoriam: Janet Gilman Ray.....	10-23		
COLOMBIA			
Convention Stresses Liberty.....	1-26		
Visitation Effort Successful.....	1-26		
Barranquilla Mission Begins.....	2-28		
Carlson Sees Trend to Liberty in Colombia.....	2-31		
Colombian Cited for Freedom Work.....	2-31		
Seminary Enrolment Rises.....	3-24		
Does Prayer Make a Difference?, by James B. Giles.....			
Inside front cover, April			
Francisco Conducts Lectures.....	6-29		
Missionaries Discuss Work	7-29		
26 Confer on Evangelism.....	9-29		
Washerwoman's Main Job Is Witnessing for Christ, by Crea Ridenour.....	10-13		
Baptist Hospital Gets Praise.....	10-30		
Crown Him Lord of All, by Hugo Ruiz.....	11-1		
19 Students Enter Seminary.....	11-26		
COSTA RICA			
218 Accept Christ in Revivals.....	4-26		
DOMINICAN REPUBLIC			
TV Stations Show "Answer".....	3-28		
Opportunities in the Old New World.....	Cover, June		
Opportunities in the Old New World, by Dorothy Dell Shoemaker.....	6-2		
EAST PAKISTAN			
Muslim's 2 A.M. Ritual Reveals Spiritual Darkness, by Charles A. Beckett.....	1-15		
Prayer Needed To Rouse from Blind Contentment, by Virginia Bonnette.....	2-21		
Going to Meeting, Couples Ride Horseback for Hours, by Charles A. Beckett.....	5-23		
Church Organized in Dacca.....	5-29		
New Spirit May Result from Church's Upheaval, by Jean Baugh.....	6-18		
Nurses Are Urgently Needed.....	6-28		
Prayer: Help and Fellowship, by W. Trueman Moore.....			
Inside front cover, September			
Pioneering in Pakistan.....	Cover, September		
Pioneering in Pakistan, by Harold T. Cummins.....	9-2		
Pakistan: A Major Challenge, by Winston Crawley.....	9-3		
Disease & Death, Pakistan's Plagues, by W. Trueman Moore.....	9-6		
Foreign Missionaries Say, by James F. McKinley, Jr.....	9-13		
All-Age Sunday School Starts.....	9-30		
Pakistanis Are Religious, but Have Need for Saviour, by James F. McKinley, Jr.....	10-13		
Living Lives of Suffering, Their Only Hope Is in Christ, by Charles A. Beckett.....	11-20		
ECUADOR			
Quito Church Is Nation's 6th.....	2-28		
112 Earn S.S. Course Awards.....	3-24		
Institute Begins Third Year.....	5-29		
Christian Work Matures Despite Disappointments, by Gareth E. Joiner.....	6-21		
New Testament Principles Cause Inquirers To Marvel, by Archie V. Jones.....	7-15		
Missionaries Discuss Work.....	7-29		
156 Earn Awards for Study.....	9-29		
313 Tell of Faith in Campaign.....	10-30		
Crown Him Lord of All, by Miguel Angel Veloz.....	11-1		
19 Students Enter Seminary.....	11-26		
EGYPT			
Texans Confer with Pastors.....	6-29		
1st Conference Studies Giving.....	7-30		
Arab Seminary Graduates 6.....	7-31		
Church Dedicates Auditorium.....	9-30		
Christians of the Nile, by William O. Hern.....	10-14		
EUROPE (General; See Africa, Europe & Near East) and Europe & the Middle East)			
Federation Sets 1964 Meet.....	3-24		
Work Opened in Luxembourg.....	4-26		
Building Begun in Amsterdam.....	4-27		
Europe Baptists Stress Church-State Amity.....	4-30		
English-Speaking Efforts Set.....	6-28		
3 U.S. Professors To Teach.....	6-31		
FMB Boosts Staff and Work.....	7-28		
Two New Areas Established.....	7-28		
Prayer Asked for Campaign.....	9-30		
Revivals Add 204 to Churches.....	10-30		
Fourth Mission Area Formed.....	11-8		
FMB Votes 3 New Fields.....	11-23		
Hughes To Head New Area.....	11-23		
English-Speaking Group Meets.....	11-26		
EUROPE AND THE MIDDLE EAST (See: Africa) and Africa, Europe & Near East; and Europe (General))			
FMB Boosts Staff and Work.....	7-28		
Two New Areas Established.....	7-28		
Fourth Mission Area Formed.....	11-8		
Hughes To Head New Area.....	11-23		
I Will Follow His Light.....	Inside front cover, December		
FRANCE			
Thobols Elected President.....	5-29		
Paris Group Becomes Church.....	5-29		
English-Speaking Efforts Set.....	6-28		
Prayer Asked for Campaign.....	9-30		
Revivals Add 204 to Churches.....	10-30		
English-Speaking Group Meets.....	11-26		
1st Graded Literature Issued.....	11-26		
GAZA			
Flowers Express Gratitude for Hospital's Ministry, by Roberta Dorr.....	3-18		
Lord Answers Prayers, but Workers Still Needed, by Jean F. Dickman.....	7-14		
Arab Seminary Graduates 6.....	7-31		
GERMANY			
Missionary Associates Meeting Special Needs, by Elmer S. West, Jr.....	5-14		
English-Speaking Efforts Set.....	6-28		
Missionary Associates Employed June 1963.....	9-28		
Prayer Asked for Campaign.....	9-30		
Revivals Add 204 to Churches.....	10-30		
GHANA			
Church Accepts 2 Ghanaians.....	3-29		
Ghanaian Applies to Mercer.....	3-29		
Medical Care Meets Need, Give Chances To Witness, by W. D. (Bill) Richardson.....	4-15		
Ashanti's Organize Church.....	5-29		
President Honors Religious Work and Requests More, by Helen Bond.....	6-21		

School Closing Is Threatened.....	10-30	Discussions Define Gospel for "Historical Christians," by Betty Clemmons.....	7-13
GUINEA		Youths' Christian Growth Brings Joy amid Problems, by Alice Moore.....	9-19
Paul's Routes Filmed for TV.....	6-29	100th Anniversary Launched.....	10-31
GUAM		Crown Him Lord of All, by Roy F. Starmer.....	11-2
8 Lands To Hold Campaigns.....	2-29	She Is Thankful for Christian Homes, Persevering Faith, by Virginia Wingo.....	11-19
The New Life Movement, by Baker J. Cauthen.....	3-23	"Texas" Party Honors Prof.....	11-27
Baptists Unite in Prayer Lift.....	3-27	JAMAICA	
Church Sponsors Mission.....	4-27	FMB Enters 53rd Field.....	4-27
35 Make Decisions in Revival.....	6-28	95 from U.S. Lead Campaigns.....	5-30
GUATEMALA		JAPAN	
Prayer Asked for Campaign.....	1-26	Year Brings Opportunities To Share Joys, Sorrows, by Lois Whaley.....	1-13
58 Accept Christ in Campaign.....	3-24	Lovely Student Aspires To Draw Family to Christ, by Mary Cannon.....	1-13
Christian Rites Contrast with Hopeless Procession, by Jean Allen.....	4-11	SBC Prayers Are Requested.....	1-27
Water of Life in Guatemala.....	Cover, July	Miyoshi Heads Campaign.....	1-27
Water of Life in Guatemala, by Hubert N. (Ted) Lindwall.....	Inside front cover, July	New Life for Japan.....	Cover, February
	July	New Life for Japan, by Billy P. Keith.....	2-2
Giving Water of Life at the Lake, by Gwin T. Turner.....	7-16	Hobbs Asks Campaign Prayers, by Roy Jennings.....	2-7
A Young Pastor Who Prepared His People, by Sue Lindwall.....	7-17	Let Us Pray for Japan.....	2-14
One-Year-Old Church Doubles.....	12-13	Opposition, Lack of Status Do Not Daunt Witnesses, by Robert D. Hardy.....	2-18
HONDURAS		Class in English Provides a Way To Reach Students, by Mona Keith.....	2-18
Baptists Give TV Programs.....	5-29	Youth's Life Demonstrates the Wonder of Salvation, by Frederick M. Horton.....	2-21
Boys Go Farthest to Congress, by Mildred Dunn.....	9-30	Fast-Evolving Japan Needs Christian Love in Action, by Anita Coleman.....	2-22
HONG KONG		Campaign May Fill Needs of Workers, Funds, Power, by Theron V. (Corky) Farris.....	2-23
Australian Joins College Staff.....	1-26	Two Former Missionaries Die.....	2-28
"The Answer".....	2-24	8 Lands To Hold Campaigns.....	2-29
"To Breathe Free".....	2-24	Much-Traveled RA Letter Turns Low Spirits to Joy, by Mary Jo Randall.....	3-15
The New Look for Televangelism 1963.....	2-25	Modern City's Lost Millions Need Always-New Gospel, by Anne Dudley.....	3-16
8 Lands To Hold Campaigns.....	2-29	Husband Rejoices as Wife Finally Accepts Saviour, by Mary Cannon.....	3-17
The New Life Movement, by Baker J. Cauthen.....	3-23	Baby Is Answer to Prayer; Pastors Need Prayer Aid, by Hazel Watson.....	3-19
Enlargement Effort Approved.....	3-27	The New Life Movement, by Baker J. Cauthen.....	3-23
Baptists Unite in Prayer Lift.....	3-27	God's Role Stressed in Effort.....	3-24
Seeking Will of Gods, They Spurn God Who Seeks Them, by Hobson L. Sinclair.....	4-10	Graham Cancels Participation.....	3-25
3 U.S. Teachers Join Faculty.....	4-27	Baseball Stars Tour Camps.....	3-25
Students Form Association.....	4-27	Convention Reports Progress.....	3-25
30 Students Accept Christ.....	6-29	New Sanctuary Nearly Ready.....	3-25
College Team Wins Oratory.....	6-29	Three Groups Join in Prayer.....	3-26
112 Graduated from College.....	9-30	Missionary L. N. Nelson Dies.....	3-26
Development Projects Planned.....	10-32	Baptists Unite in Prayer Lift.....	3-27
Crown Him Lord of All, by Lam Chi Fung.....	Inside front cover, November	Dying Daughter Seeks God, and Funeral Is a Testimony, by Virgil O. McMillan, Jr.....	4-12
Crown Him Lord of All, by Agnes Morgan.....	11-2	Christian Communication to the Japanese, by Tucker N. Callaway.....	4-16
Hospital Opens, 1/2 Completed.....	12-13	1,650 Accept Christ in Tokyo.....	4-28
HUNGARY		Spiritual Sight Is Stressed.....	4-29
Seminary Honors Baranyay.....	6-31	A Monument to Missions, by Billy P. Keith.....	Inside front cover, May
Church Foundation Stone Laid.....	11-26	Missionary Associates Meeting Special Needs, by Elmer S. West, Jr.....	5-14
ICELAND		Power Was There!, by Baker J. Cauthen.....	5-19
FMB Votes 3 New Fields.....	11-25	Prayer, Patience Needed for Seeds Sown in Japan, by Lawrence M. Southerland, Jr.....	5-20
INDIA		Church Has Good Potential but Faces Three Problems, by Hazel Watson.....	5-23
Witness with Literature Opened by Nurse's Illness, by Dorothy McPhail.....	3-14	In Memoriam: Loyce Neil Nelson.....	5-25
Nehru Pledges Free Religions.....	6-29	22,214 Make NLM Decisions.....	5-30
Reappraisal of Policies Urged.....	7-31	Conserving the Converts, by Billy P. Keith.....	7-6
INDONESIA		Dedication Reaps Results; Follow-up Task Is Large, by June Cooper.....	7-12
Man Drops Out of Church To Please "Picture God," by Jo Ann Wells.....	1-14	Only Time Will Tell Effect of the New Life Movement, by Anita Coleman.....	7-12
Temple Rites Show Burden of Sin that People Bear, by Glenn Ingouf.....	2-23	FMB Boosts Staff and Work.....	7-28
"The Answer".....	2-24	627 Baptized Since NLM.....	7-30
The Old, Old New Story, by Edward O. Sanders.....	Inside front cover, March	Invitations and "Homework" Stir Interest, Reap Results, by Virgil O. McMillan, Jr.....	9-18
	March	Graham Book Issued in Braille.....	9-30
Nation Is Not a Paradise to Spiritually Poor Millions, by Frank S. Wells.....	4-15	Christian Homes Needed where Heritage Is Missing, by Leslie Watson.....	10-12
Dorms to Boost Enrolment.....	4-27	Missionaries To Go to Brazil.....	10-31
Home Bible Study Is Seed for Developing a Church, by Glenn Ingouf.....	6-20	Development Projects Planned.....	10-32
Witnessing with Music, by Robert H. (Bob) Stuckey.....	7-9	Missionaries' Task Is Far from Completed in Japan, by Frederick M. Horton.....	11-18
Patients, Treated in Hospital, Take Christ as Saviour, by Ernest L. and Dorothea King.....	9-17	Missionary's Books Published.....	11-27
Well-Meaning Beer Offer Elicits Prayer for Coffee, by Dellanna O'Brien.....	10-11	JORDAN	
Man's Death Gives Family Opportunity To Live Faith, by Frank S. Wells.....	10-13	Church Dedicated; Gains Seen.....	1-30
Prayer Is Urged for Sumatra.....	10-30	Results of 10 Years' Work Are Seen in Changed Lives, by John A. Roper, Jr.....	2-19
Crown Him Lord of All, by Rosa B. Fryer, Jr.....	11-1	Texas Confer with Pastor.....	6-29
School Days for M.K.s, by Darlyne Sears.....	11-16	Paul's Routes Filmed for TV.....	6-29
Familiar Verse Impresses Girl Hearing It First Time, by Glenn Ingouf.....	11-18	Arab Seminary Graduates 6.....	7-31
Baby's Death Strengthens Parents' Witness for God, by Suzanne Stuckey.....	11-21	Baptists Air Weekly Program.....	9-31
Church Springs Without Aid.....	11-26	Christians of the Nile, by William O. Hern.....	10-14
New Staff Members Elected.....	12-13	Book, Literature Unit Rented.....	10-31
ISRAEL		KENYA	
Missions Scorned, Upheld.....	6-29	20 Attend WMU Training.....	1-30
Paul's Routes Filmed for TV.....	6-29	School Opens; Church Begins.....	1-30
75 Respond in Focus Week.....	7-30	Nigerians To Assist Campaign.....	2-28
Signs of Brotherhood in Israel.....	Cover, October	Clarks, Child Become Citizens.....	2-30
Signs of Brotherhood in Israel, by James W. Smith.....	10-2	Instead of Opposing, Muslim Leader Expresses Interest, by Charles A. Tope.....	4-10
An Obligation in Love, by Dwight L. Baker.....	10-5	Sin-Burdened Crowds Seek but Do Not Know for What, by Jimmie D. Hooten.....	4-14
Nazareth Changes Rapidly; "Typical Day" Is Busy One, by Betty Smith.....	10-10	16 Baptized; Won by Layman.....	5-31
150 Attend 4-Day Conference.....	10-31	Catholic-Islamic Strength Emphasizes Need for Gospel, by	
Barrier to Faith and Freedom.....	Cover, November		
Barrier to Faith and Freedom, by Dwight L. Baker.....	11-10		
Religious Rioters' Sentence Is Upheld.....	11-30		
New Baptist Facilities Added.....	12-14		
Lanier Is Film Consultant.....	12-14		
ITALY			
Miracles Happen Daily in Responsive City Section, by Alice Moore.....	1-12		
Union Becomes Autonomous.....	1-26		
In Memoriam: Susy Braxton Taylor Whittinghill.....	3-11		
English-Speaking Church Serves World Crossroads, by W. C. Ruchti, Jr.....	4-10		
13 Organize English Church.....	4-27		
Paul's Routes Filmed for TV.....	6-29		
3 U.S. Professors To Teach.....	6-31		

Jean H. Law.....	7-13	To Study About The Near East (The World in Books), by Genevieve Greer	Cover, May
Baptist Teaches Literacy.....	7-30	To Look at The Near East (Foreign Missions Visualized), by Fon H. Scofield, Jr.....	5-8
America's Racial Situation Outrages Changing Africa, by Sydney Pearce	9-16	To Teach About The Near East (For Your Information), by Elizabeth Minshew	5-10
Missionaries' Adjustments Parallel Citizens' Problems, by Eric H. Clark	10-10	Texans Confer with Pastors.....	5-12
Baptist High School Dedicated.....	10-31	Paul's Routes Filmed for TV.....	6-29
Missionaries Hopeful of Future.....	12-14	FMB Boosts Staff and Work.....	7-28
KOREA			
Nation Must Have Revival or Surrender to Satan, by Albert W. Gammage, Jr.	1-14	Two New Areas Established.....	7-28
Textbook Published in Korean.....	1-31	NETHERLANDS, THE	
Prayer Can Open Doors To Meet Opportunities, by W. Guy Henderson	2-22	Federation Sets 1964 Meet.....	
8 Lands To Hold Campaigns.....	2-29	NIGERIA	
Persecuted Koreans Find Comfort in God's Promises, by Travis E. Wiginton.....	3-17	Women Participate in BTU, although Unable To Read, by Roy H. Fanoni.....	
The New Life Movement, by Baker J. Cauthen.....	3-23	In Memoriam: George Green.....	
Baptists Unite in Prayer Lift.....	3-27	Nation Advances, but Reds Are Becoming Competitors, by Thomas J. Kennedy.....	
Corrupt Province Offers Opportunity for the Gospel, by J. G. Goodwin, Jr.	4-12	Sharing Christ in Hospital Brings Greatest Blessing, by Ann Pitman	
Growth Sought by Various Ways; Army Center Opens, by W. Guy Henderson.....	6-21	Nigerians To Assist Campaign.....	
Many Fear Evil Spirits, though Living Near Church, by Martha Ellen Marler	7-15	Singing Christians Grow among Disorderly Villagers, by Lucille Ford	
3,000 Respond in Campaign.....	7-30	27 Pass Nursing Exams.....	
Evangelism Parley Draws 170.....	9-31	Josephine Scags Honored.....	
In Memoriam: Janet Gilman Ray.....	10-23	Sightless Muslim Gardener Is Also Blind to Salvation, by James D. Johnston.....	
1963 Appointments Hit Record.....	12-13	Village Training School Brings Unexpected Result, by Roy H. Fanoni	
LATIN AMERICA (General)			
Missionary Associates Meeting Special Needs, by Elmer S. West, Jr.	5-14	20 Volunteer for Missions.....	
San Francisco Conducts Lectures.....	6-29	A Monument to Missions, by Billy P. Keith.....	
Missionaries Discuss Work.....	7-29	Missionary Associates Meeting Special Needs, by Elmer S. West, Jr.	
In Memoriam: Daisy Belle Fitzmaurice Benson.....	11-30	Some Patients Find Christ; Others Go Unchanged, Lost, by Lola Norman	
LEBANON			
Personnel Lack Hinders Hospital, School Work, By Paul S. C. Smith	1-14	MK Helps Team Win 2 of 3 College Bowls.....	
4,000 Expected at Conference.....	3-26	"But if not . . ." by Antonina Canzoneri.....	
Won in Beirut, Pakistani Returns Home as Christian, by J. W. (Bill) Trimble	4-11	Gwaris Respond to Gospel, but Fulanis Remain Aloof, by Albert H. (Bert) Dyson, Jr.....	
Conference Speakers Chosen.....	5-31	Hard Work Grows Church; Illiterates Need Reading Aid, by Bonnie Mae Moore.....	
Texans Confer with Pastors.....	6-29	They Came as Three . . . Go Back as Six.....	
3 U.S. Professors To Teach.....	6-31	FMB Employs Jamie Malden.....	
Arab Seminary Graduates 6.....	7-31	Officials Hear Hospital Praise.....	
Reappraisal of Policies Urged.....	7-31	Memorial Chapel Dedicated.....	
Services Are Held for Sailors.....	10-32	Christian Action in Human Relations Is Urgent Need, by Mary Catherine Brothers.....	
Crown Him Lord of All, by Finlay M. Graham.....	11-2	Primary Teaching Students Encounter Many Hardships, by Albert H. (Bert) Dyson, Jr.....	
Profs To Assume New Posts.....	12-15	Hays Urges Racial Harmony.....	
LIBERIA			
"The Answer"	2-24	Views of a Visit to Africa, by Brooks Hays.....	
New Look for Televangelism 1963.....	2-25	Price Paid for Segregation Is Costing in Human Souls, by W. E. (Bill) Wyatt	
"Freedom Bound"	2-25	Missionary Associates Employed June 1963.....	
Ricks Holds First Graduation.....	4-29	"God's Eye" Increases Zeal, Brings Renewed Dedication, by Frances Greenway	
Missionary Associates Meeting Special Needs, by Elmer S. West, Jr.	5-14	Racial Policy Is Reaffirmed.....	
Official Wants Evangelists, People Beg for Missionaries, by Adrian W. Coleman.....	5-23	Crown Him Lord of All, by J. E. Ukueku.....	
Hays Urges Racial Harmony.....	7-29	In Face of Widespread Juju, Problems Plague Baptists, by Urban L. Green.....	
Work Begins in Third Area.....	7-31	Personal Witness of Gospel Is Effective in Hospital, by Ann Pitman	
Views of a Visit to Africa, by Brooks Hays.....	9-10	Doctors Do Voluntary Work.....	
Crown Him Lord of All, by William R. Tolbert, Jr.....	11-22	NORTHERN RHODESIA	
Juju and Sin Grip People, but Many Turn to Christ, by John M. Carpenter	11-22	Christ Transforms Lives; Africans Work for Gospel, by Teddy E. Savage	
LUXEMBOURG			
Work Opened in Luxembourg.....	4-26	NYASALAND	
FMB Votes 3 New Fields.....	11-25	Crown Him Lord of All, by B. Terry Thorpe.....	
English-Speaking Group Meets.....	11-26	3 Graduated from Seminary.....	
MALAYA (See Malaysia)			
The New Life Movement, by Baker J. Cauthen.....	3-23	OKINAWA	
FMB Boosts Staff and Work.....	7-28	8 Lands To Hold Campaigns.....	
MALAYSIA (See Malaya)			
FMB Boost Staff and Work.....	7-28	The New Life Movement, by Baker J. Cauthen.....	
Crown Him Lord of All, by Chan Chan Thia.....	11-1	Baptists Unite in Prayer Lift.....	
MEXICO			
Proxy Preaching Is Past as World Headlines Speak, by Guy S. Williamson	1-13	Missionary Associates Meeting Special Needs, by Elmer S. West, Jr.	
Changed Delinquent Exerts New Influence for Christ, by Charlotte Bridges	2-20	Power Was There!, by Baker J. Cauthen.....	
SBC Leaders Give Lectures.....	2-28	22,214 Make NLM Decisions	
Radio-TV Extends Outreach.....	2-29	ORIENT (General)	
Layman School Graduates 38.....	2-29	8 Lands To Hold Campaigns.....	
Widow's Faith Contrasts with Burdens, Opposition, by Wyatt W. Lee	3-14	The New Life Movement, by Baker J. Cauthen.....	
30 Men To View Missions.....	3-26	Enlargement Effort Approved.....	
Witnessing in U.S. Needed Along with Gifts, Prayers, by William M. Clawson.....	4-11	Baptists Unite in Prayer Lift.....	
Lord Protects Mission's Layman Pastor from Mob, by Van Gladen	5-21	New Ways for New Days.....	
In Memoriam: Charles Lee Neal.....	5-24	New Ways for New Days, by Winston Crawley.....	
Baptists Adopt \$56,000 Budget.....	5-31	Missionary Associates Meeting Special Needs, by Elmer S. West, Jr.	
Revivals Reap 577 Decisions.....	5-31	Power Was There!, by Baker J. Cauthen.....	
English-Speaking Group Begins.....	5-31	22,214 Make NLM Decisions.....	
Evangelistic Efforts Reap Good Result, New Freedom, by Howard L. Stevens.....	6-19	Development Projects Planned.....	
Men Find Eternal Freedom through Prison Preaching, by Robert S. (Bob) Franks.....	7-13	Flying for Christ, by Harry B. Cockrell.....	
Foreign Missionaries Say, by Orvil and Alma Reid.....	9-13	PARAGUAY	
Ex-Communist Finds Goal of Life's Search in Christ, by Pat H. Carter.....	10-11	Institute Graduates Six Men.....	
With God's Help, by Pat H. Carter.....	11-14	Education Building, Dedicated.....	
Radio, Newspaper Messages Arouse Interest in Gospel, by Ervin E. Haste.....	11-19	School of Nursing Caps Six.....	
In Memoriam: Daisy Belle Fitzmaurice Benson.....	11-30	Family Changed by Christ Radiate Their Happiness, by Wilbur C. Lewis.....	
NEAR EAST (See Africa, Europe & Near East)			
1963 Foreign Mission Graded Series Study on The Near East		299 Attend Summer Camp.....	
		Rebellious Patient Finds Healing of Body and Soul, by Leland J. Harper.....	
		San Francisco Conducts Lectures.....	
		Bleak Funerals Contrast with Victorious Service, by Gladys Lewis	
		Crown Him Lord of All, by Leland J. Harper.....	
		PERU	
		Churches Dedicate Buildings.....	

School Holds First Graduation.....	2-29	Protestant Groups Assume "Wait-See" Stand.....	11-29
Work Begins in 3 Provinces.....	2-29	Ex-Official Stresses Freedom Encyclical.....	11-29
Missionaries Discuss Work.....	7-29	Bright Future in Barcelona, by Nella Dean Whitten.....	12-8
PHILIPPINES		Permission Given for Notices.....	12-13
8 Lands To Hold Campaigns.....	2-29	80th Anniversary Observed.....	12-13
English-Speaking Churches Serve Displaced Americans, by William R. Wakefield.....	3-19	SWITZERLAND	
The New Life Movement, by Baker J. Cauthen.....	3-23	Baptists Behind Curtain Suffer More Persecution, by Pauline Moore.....	3-15
Baptists Unite in Prayer Lift.....	3-27	Europe Baptists Stress Church-State Amity.....	4-36
Missionary Associates Meeting Special Needs, by Elmer S. West, Jr.....	5-14	Seminary Graduates Four.....	5-32
Power Was There!, by Baker J. Cauthen.....	5-19	3 U.S. Professors To Teach.....	6-31
Loyalty Lag, More Concern both Mark Transition Time, by W. Bryant Hicks.....	5-21	Missionary Associates Employed June 1963.....	9-28
22,214 Make NLM Decisions.....	5-30	New Staff Members Elected.....	12-13
NLM Brings 8,201 Decisions.....	5-32	Prof's To Assume New Posts.....	12-15
Abernathys To Serve for Year.....	6-30	TAIWAN (Formosa)	
Unending Circle, by Marjorie Olive.....	7-2	Home Worship Replaces Family-Neighbor Fights, by J. Hunter Hammelt.....	1-12
A Widening Circle.....	7-3	God Added to Other Gods, but Awakening Gives Hope, by Fern Harrington.....	2-19
Prayers and Plans Fulfilled for New Life Movement, by William R. (Bill) Wakefield.....	7-11	8 Lands To Hold Campaigns.....	2-29
"... His Wonders To Perform," by W. Bryant Hicks.....	7-11	The New Life Movement, by Baker J. Cauthen.....	3-23
Members Support Church in Own Manner and Ability, by Leroy Benefield.....	11-21	God's Role Stressed in Effort.....	3-24
PORTUGAL		Baptists Unite in Prayer Lift.....	3-27
37 Accept Christ in Revivals.....	6-30	Wedding and Beauty Title Offer Ways of Witnessing, by J. Hunter Hammelt.....	4-13
112 Baptized; Ratio Is 1 to 9.....	10-32	Seminary Architect Is Cited.....	4-29
Lottie Moon Turns Despair into Victory of Opportunity, by Grayson C. Tennison.....	11-22	Missionary Associates Meeting Special Needs, by Elmer S. West, Jr.....	5-14
SIERRA LEONE		Parents' Ancestor Worship Bars Son's Belief in Christ, by Patay Hammelt.....	9-16
Haya Urges Racial Harmony.....	7-29	918 Baptized in Past Year.....	10-32
Views of a Visit to Africa, by Brooks Haya.....	9-10	Flying for Christ, by Glenn L. Hix.....	11-13
SINGAPORE (See Malaysia)		Flying for Christ, by Harry B. Cockrell.....	11-13
8 Lands To Hold Campaigns.....	2-29	TANGANIKA	
Church Starts, Ordains Pastor.....	2-29	Uganda . . . a Tropical Challenge, by James E. Hampton.....	1-8
Baptists Unite in Prayer Lift.....	3-27	Once Ancestor Worshipers, Group Now Forms Church, by Clarence A. Allison.....	1-13
Neighbors Urge Ill Convert To Make Amends to Gods, by R. E. (Bob) Wakefield.....	4-14	Eleven New Students Enroll.....	1-32
Missionary Associates Meeting Special Needs, by Elmer S. West, Jr.....	5-14	Library, Reading Room Opens.....	1-32
Chinese Delays Conversion To Avoid Offending Mother, by R. E. (Bob) Wakefield.....	5-22	Africans Witness Eagerly and Yearn To Learn More, by Billie Allen.....	2-22
VHS Pupils' Lives Hold Joy; Others Exist in Emptiness, by Gerry Covington.....	6-19	Nigerians To Assist Campaign.....	2-28
238 Make Christian Decisions.....	6-31	Work Grows with Muslims; Students Eager To Study, by Jean H. Law.....	3-20
Parents Unaware that Son and Themselves Are Lost, by Lillie O. Rogers.....	9-19	Christ Is Greatest Need in Continent of Contrast, by Marie Roberts.....	3-22
Missionary Associates Employed June 1963.....	9-28	Until Able to Speak Their Language, Will Be Stranger, by Joan Carter.....	11-20
SOUTHERN RHODESIA		Caught in a Paganistic Web, Muslims Resist the Truth, by Maxine Law.....	11-22
Convention, Sanyati Visits Afford Unforgettable Days, by Donna Stiles.....	1-13	1st Church in Tanga Dedicated.....	11-27
Bread and Riches, by Donna L. Stiles.....	February	First Arab Won at Library.....	11-28
Feeding Hungry Minds.....	Cover, March	Missionaries Hopeful of Future.....	12-14
Feeding Hungry Minds, by Logan C. Atinip.....	3-2	THAILAND	
Concern for Granddaughter Leads Woman to Christ, by Frances Greenway.....	3-16	Young People Do Not Know Christ They Sing About, by Margie Shelton.....	1-12
Baptists Organize Convention.....	3-27	41 Accept Christ in Revival.....	1-32
Christian Feels Compelled To Take Pagan "Medicine," by Jacquelyn Shaw.....	4-12	A Living Memorial for the Word of Life, by Louis E. McCall.....	3-7
Week-Long Christian Living Is Need of Africa and U.S., by Herbert W. Neely.....	5-22	Christian Behavior Wins Despite U.S. Race Strife, by Jo Willis.....	3-18
Materialism in U.S. Shocks Missionaries on Furlough, by Virginia Cannata.....	6-18	Leprosy Work Is Promising as Means of Evangelism, by Rosemary Spessard.....	4-10
Which Doctors' Cures Fail, but God Heals Patients, by Frances Greenway.....	7-15	Ground Broken for Hospital.....	4-29
Grave Proximity Terrifies; Christ Releases from Fear, by Carroll Wayne Shaw.....	9-19	Ground Broken for Hospital.....	5-32
Success Marks Book Effort.....	9-31	Rhea Conducts Music Clinic.....	Inside back cover, May
Convention Holds 1st Meeting.....	9-31	Baptists Help Witness Pavillion.....	Inside back cover, May
"God's Eye" Increases Zeal, Brings Renewed Dedication, by Frances Greenway.....	10-12	Hansen's Disease Clinics Offer Treatment and Truth, by Rosemary Spessard.....	7-14
Christians' Conduct in U.S. Affects Witness in Africa, by Virginia Cannata.....	10-13	"I Can Do That"—So Can Others if They Answer Call, by Daniel R. (Dan) Cobb.....	9-19
Incidents Strengthen View of Anti-Freedom Americans, by James N. Westmoreland.....	11-19	79 Tell Decisions in Revivals.....	9-31
Crippled African Woman Bears Joyful Testimony, by Donna L. Stiles.....	11-21	Former Buddhist Realizes Need for Christian Family, by Juanita Johnston.....	10-12
3 Graduated from Seminary.....	11-27	Villagers Happy that Father Has Gone To Be with Lord, by Earl G. Goatcher.....	11-22
Revival Reaps 139 Converts.....	12-15	TRINIDAD	
SPAIN		Work Begins in Diego Martin.....	3-28
A Church Founded upon Faith and a Bible, by Joseph W. Mefford, Jr.....	2-8	Setting a Spark in Trinidad, by Emit O. Ray.....	6-6
Jurists Report Denial of Liberty in Spain.....	2-32	Foreign Missionaries Say, by Emit O. Ray.....	9-13
Spain Considering Law Pertaining to Protestants.....	2-32	TURKEY	
Elche Church Is Reopened.....	4-29	Paul's Routes Filmed for TV.....	6-29
Americans Hold Youth Week.....	4-29	UGANDA	
Europe Baptists Stress Church-State Amity.....	4-30	Uganda . . . a Tropical Challenge, by James E. Hampton.....	1-8
Encyclical Brings Cautious Spain Reaction.....	4-30	New Efforts Reap 2 Converts.....	9-32
Madrid Paper Asks Courtesy to Protestants.....	4-31	Missionaries Hopeful of Future.....	12-14
New Tolerance Raises Hopes for More Liberty, by June McNeely.....	5-20	UNITED STATES	
Pastor, Deacons Take Posts.....	5-32	Making Christ Known.....	1-16
An Open Door in Elche, by Daniel R. White.....	6-10	What Will Packages Cost?.....	1-18
English-Speaking Efforts Set.....	6-28	Now Is Reservation Time.....	1-18
Madrid Church Opens Again.....	6-31	Intercession Week by Week, by Baker J. Cauthen.....	1-19
Reopening Thanks Are Given.....	7-31	1,642 Serve in 52 Fields.....	1-26
Racial Prejudice, a Factor in Christian Missions, by Daniel R. White.....	9-7	New Life for Japan, by Billy P. Keith.....	2-2
Evangelicals' New Freedom Excludes Church's Publicity, by James M. Watson.....	9-17	Hobbs Asks Campaign Prayers, by Roy Jennings.....	2-7
Prayer Asked for Campaign.....	9-30	Fifteen Years of Advance, by Baker J. Cauthen.....	2-13
Revivals Add 204 to Churches.....	10-30	Looking for Something?.....	2-16
Mission Requests 9 Couples.....	10-32	World Missions Year.....	2-17
English-Speaking Group Meets.....	11-26	"The Answer".....	2-24
Rodrigo Urges Self-Support.....	11-27	The New Look for Televangelism 1963.....	2-25
		SBC Leaders Give Lectures.....	2-28
		8 Lands To Hold Campaigns.....	2-29
		Clarks, Child Become Citizens.....	2-30
		Race Issue Mars Impression.....	2-30
		FMB Hosts Medical Meeting.....	2-30
		3,000 Expected at Conferences.....	2-30
		Nordenhaug Lauds Vatican Step.....	2-31
		Carlson Sees Trend to Liberty in Colombia.....	2-31
		Colombian Cited for Freedom Work.....	2-31
		UN Group Approves Charter of Freedom.....	2-32

Why Missions?, by Hugo H. Culpepper.....	3-12	Fletcher Will Succeed West.....	10-28
Christian Life Commitment and Missions, by Jesse C. Fletcher....	3-20	Quality, Methods Appraised.....	10-28
What Is Life Commitment?, by Jesse C. Fletcher.....	3-22	Racial Policy Is Reaffirmed.....	10-29
The New Life Movement, by Baker J. Cauthen.....	3-23	10 Short-Term Nurses Sought.....	10-29
God's Role Stressed in Effort.....	3-24	4 Medical Conferences Set.....	10-29
Graham Cancels Participation.....	3-25	Revivals Add 204 to Churches.....	10-30
Baseball Stars Tour Camps.....	3-25	Services Are Held for Sailors.....	10-32
30 Men To View Missions.....	3-26	Development Projects Planned.....	10-32
Enlargement Effort Approved.....	3-27	Crown Him Lord of All.....	Inside front cover, November
Baptists Unite in Prayer Lift.....	3-27	Welcome Dr. Hughey.....	11-8
SBC Allots FMB \$9,275,000.....	3-28	Fourth Mission Area Formed.....	11-8
Report Tells Missions Duty.....	3-28	That All May Know, by Baker J. Cauthen.....	11-9
Church Accepts 2 Ghanaians.....	3-29	FMB Votes 3 New Fields.....	11-25
Ghanaian Applies to Mercer.....	3-29	Hughey To Head New Area.....	11-25
Racial Issue Vital to Missions.....	3-29	English-Speaking Group Meets.....	11-26
Youth To See Commissioning.....	3-29	"Texas" Party Honors Prof.....	11-27
World Missions Week Set.....	3-29	Missionary's Books Published.....	11-27
New Ways for New Days, by Winston Crawley.....	4-7	300 Attend Union Meeting.....	11-27
The Work We Do, by Baker J. Cauthen.....	4-22	Miss Hamric Heads Council.....	11-28
FMB has 1,687 Missionaries.....	4-26	1st Spanish TV Series Begins.....	11-28
Board Honors L. H. Jenkins.....	4-26	Baptists Urge Racial Accord.....	11-28
3 U.S. Teachers Join Faculty.....	4-27	In Memoriam: Daisy Belle Fitzmaurice Benson.....	11-30
FMB Enters 33rd Field.....	4-27	Miss Mary Hunter Dies.....	11-32
1,650 Accept Christ in Tokyo.....	4-28	Miss Cole Wins Award.....	11-32
Spiritual Sight Is Stressed.....	4-29	Teamed for World Missions.....	Inside back cover, November
Americans Hold Youth Week.....	4-29	World Missions Year, by Baker J. Cauthen.....	12-12
Seminary Architect Is Cited.....	4-29	1963 Appointments Hit Record.....	12-13
Boards Plan SBC Receptions.....	4-30	New Staff Members Elected.....	12-13
Carver Chair Is Proposed.....	4-30	Kennedy's Death "Electrifying".....	12-13
Europe Baptists Stress Church-State Amity.....	4-30	Doctors Do Voluntary Work.....	12-15
Students To Honor Wallace.....	4-30	Missions Section Set for Blind.....	12-15
Reading: The Fifth Freedom, by Patsy Burress.....	4-32	URUGUAY	
Making Christ Known.....	Back cover, April	Crisis in Uruguay Awakens Awareness to Gospel Need, by James W. Bartley, Jr.....	6-20
1963 Foreign Mission Graded Series Study on The Near East.....	Cover, May	"Cease-Fire" by Delinquents Is Beginning of a Miracle, by James W. Bartley, Jr.....	7-13
The End of an Era.....	5-6	Spiritually Hungry People Find Food for Their Souls, by Roderick W. Smith.....	11-20
Missionary Associates Meeting Special Needs, by Elmer S. West, Jr.....	5-14	VENEZUELA	
"To Wait upon the Boards," by Alma Hunt.....	5-16	Mission Buys Land for Camp.....	2-30
Missionary Education: a "Must".....	5-18	Church Dedicates Auditorium.....	2-30
No More Room at Ridgecrest.....	5-18	Fallen Member Repents; Youth Suffer Persecution, by Doris Smith.....	4-15
Power Was There!, by Baker J. Cauthen.....	5-19	Maracalbo Mission, by Veda Rae Lozuk.....	5-2
MK One of Highest Grads from Academy.....	5-26	30 Enrol in Laymen's Institute.....	6-32
MK Helps Team Win 2 of 3 College Bowls.....	5-27	Missionaries Discuss Work.....	7-29
Offering Reaches \$10,323,591.....	5-28	Persecution Against Family Ceases; Prayers Answered, by Doris Smith.....	10-12
The Commission Wins Honor.....	5-28	VIETNAM	
BSU Missionaries Oriented.....	5-28	First Church Is Organized.....	1-32
Gray To Serve as Pastor.....	5-28	Mission Publishes First Book.....	1-32
95 from U.S. Lead Campaigns.....	5-30	Personnel Asked; Goals Set.....	6-32
Conference Speakers Chosen.....	5-31	Salgon Chapel Steadily Grows.....	6-32
Rhea Conducts Music Clinic.....	Inside back cover, May	MacIstrom in Salgon, by Lewis I. Myers, Jr.....	10-16
\$19,248,500 Budget Adopted.....	Inside back cover, May	Vietnam's Needs and Opportunities, by Herman P. Hayes.....	10-17
Cauthen Cites Gains, Hopes.....	Inside back cover, May	Vietnam Junta Vows Freedom, Democracy.....	11-30
WMU Chooses Mrs. Fling.....	Inside back cover, May	WEST PAKISTAN	
Speakers Warn of Losses.....	Inside back cover, May	Won in Beirut, Pakistani Returns Home as Christian, by J. W. (Bill) Trimble.....	4-11
Students Give for Inoculator.....	Inside back cover, May		
Mr. RA Goes to Washington, by Kenneth Everett.....	6-12		
Life of a Missionary Surgeon.....	6-14		
This We Could Do, by Baker J. Cauthen.....	6-15		
Making Christ Known.....	6-16		
Miss White Receives Honor.....	6-27		
English-Speaking Efforts Set.....	6-28		
Francisco Conducts Lectures.....	6-29		
Texans Confer with Pastors.....	6-29		
Paul's Routes Filmed for TV.....	6-29		
FMB Employs Jamie Malden.....	6-30		
3 U.S. Professors To Teach.....	6-31		
Missionaries Ask Race Unity.....	6-31		
Seminary Honors Baranyay.....	6-31		
Student Gets Judson Award.....	6-32		
Unending Circle, by Marjorie Olive.....	7-2		
A Widening Circle.....	7-5		
Witnessing with Music, by Robert H. (Bob) Stuckey.....	7-9		
Giving Water of Life at the Lake, by Gwin T. Turner.....	7-16		
Evangelism and Church Development, by Baker J. Cauthen.....	7-24		
Price Takes Publication Role.....	7-25		
ZIP Code Numbers Requested.....	7-28		
Missionaries Total 1,792.....	7-28		
FMB Boosts Staff and Work.....	7-28		
Two New Areas Established.....	7-28		
FMB Asks Race Trouble End.....	7-28		
Hays Urges Racial Harmony.....	7-29		
3,000 Respond in Campaign.....	7-30		
Reappraisal of Policies Urged.....	7-31		
Racial Prejudice, a Factor in Christian Missions, by Daniel R. White.....	9-7		
Views of a Visit to Africa, by Brooks Hays.....	9-10		
The Missionary Nature of a Baptist Church, by W. E. Grindstaff..	9-12		
What the Cooperative Program Means to the Foreign Mission Board, by Baker J. Cauthen.....	9-13		
Biblical Basis of the Cooperative Program, by Homer G. Lindsay.....	9-14		
The Board in Action, by Baker J. Cauthen.....	9-15		
Missionary Associates Employed June 1963.....	9-28		
Teams Taking Photo Tour.....	9-29		
26 Confer on Evangelism.....	9-29		
Prayer Asked for Campaign.....	9-30		
Boys Go Farthest to Congress, by Mildred Dunn.....	9-30		
112 Graduated from College.....	9-30		
Graham Book Issued in Braille.....	9-30		
\$11,850,000 Is Offering Goal.....	9-32		
Bryant Named Missions Prof.....	9-32		
Unified Plan Another Year.....	10-8		
Extensive, Expensive Travel.....	10-8		
What Next?, by Baker J. Cauthen.....	10-9		
1,795 on Staff; Heads Elected.....	10-28		
Budget Set Over \$22 Million.....	10-28		

DEPARTMENTS

EDITORIALS.....	1-18, 2-14, 3-22, 5-18, 6-14, 7-25, 9-14, 10-8, 11-8
EPISTLES FROM TODAY'S APOSTLES AROUND THE WORLD.....	1-12, 2-18, 3-14, 4-10, 5-20, 6-18, 7-11, 9-16, 10-10, 11-18
EXECUTIVE SECRETARY	
Intercession Week by Week.....	1-19
Fifteen Years of Advance.....	2-15
The New Life Movement.....	3-23
The Work We Do.....	4-22
Power Was There!.....	5-19
This We Could Do.....	6-15
Evangelism and Church Development.....	7-24
What the Cooperative Program Means to the Foreign Mission Board.....	9-13
The Board in Action.....	9-15
What Next?.....	10-9
That All May Know.....	11-9
World Missions Year.....	12-12
FOREIGN MISSION NEWS	
1-26, 2-28, 3-24, 4-26, 5-28, 6-28, 7-28, 9-29, 10-28, 11-25, 12-13	
FOREIGN MISSIONS VISUALIZED	
Looking for Something?.....	2-16
To Look at The Near East.....	5-10
FOR YOUR INFORMATION	
Looking for Something?.....	2-16
To Teach About The Near East.....	5-12
We've a Story To Tell . . . to the Nations.....	Back cover, May
IN MEMORIAM	
Benson, Daisy Belle Fitzmaurice.....	11-30
Green, George.....	1-31
Hart, Tennessee Hamilton.....	1-30
Hunt, Bertha Lee.....	6-25
Lanneau, Sophie Stephens.....	7-21
Lowe, Clifford Jackson.....	7-21
Neal, Charles Lee.....	5-24
Nelson, Loyce Neil.....	5-25
Ray, Janet Gilman.....	10-23
Stephens, Mary Thompson.....	5-25
Tipton, Mary Greenlee Bryson.....	5-24
Whittinghill, Susy Braxton Taylor.....	3-11
MISSIONARY FAMILY ALBUM	
1-22, 2-26, 3-30, 4-23, 5-26, 6-24, 7-20, 9-22, 10-22, 11-31, 12-17	
NEW FOREIGN MISSIONARIES.....	1-20, 4-24, 6-22, 7-18, 9-20, 10-24, 12-16
RELIGIOUS LIBERTY IN THE NEWS.....	2-31, 4-30, 11-29
THE WORLD IN BOOKS . . . Inside back cover, January; inside back cover, February; 3-32; inside back cover, April; 5-8; inside back cover, June; inside back cover, July; inside back cover, October; 11-24	

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