

Buddhist priest  
in New York City

Are We Opening  
the Door?

See page 2

HE

# Commission

Southern Baptist World Journal July 1964

ALSO IN THIS ISSUE:

SO MANY . . . LOST!

On the Mission Trail





ADAPTATION FROM PHOTO BY MORRIS J. WRIGHT

## THREE ARE ALIVE!

BY R. E. (BOB) WAKEFIELD, *Missionary in Malaysia*

"There are six girls and three boys in our family, but mother says she only has three girls and three boys. She says three of us are dead!"

Chan Yoke Lan looked at me sorrowfully through her horn-rimmed glasses. "Why does my mother not speak to us because we are Christians? Why does she refuse to let us be baptized? Why does she refuse to let us go to church? Why does she say we are dead?"

She stood, waiting for my reply. I looked toward her younger sisters, also awaiting an answer.

Yoke Lan accepted Christ as Saviour several years ago. She immediately began to witness to her family and friends, winning many of them. She faithfully attended church services, slipping away from home, hiding her Bible and Sunday school literature, and at times deceiving her Buddhist mother into thinking she was going for a walk with a friend. When she was caught she patiently accepted her mother's scolding and threats. Her father is not so insistent upon his children's religious faithfulness.

It had become a normal occurrence to see Yoke Lan come to church on Sunday night with two or three friends. She would sit by them and show them the songs in English or Chinese, depending on the language they spoke. (Services are translated into Cantonese, a Chinese dialect.) She would find the sermon text for them and help them follow the words. After the service she would

lead her friends to me as we stood talking at the entrance of the little shop-house in which the church meets.

Her black eyes always seemed to glow as she introduced them. She would turn to them and say, "Now, tell the pastor; tell him what you said about Christ!"

Or, "Now, tell the pastor why you can't become a Christian."

Soon we would find ourselves in a huddle, Bibles in hand, listening to a newborn Christian's prayer to a new-found Saviour.

Without a doubt Chan Yoke Lan is the most ardent soul-winner in our church and yet she is not a church member. She has led many of her brothers and sisters to know Jesus as Lord, but her mother says she will drive them from home if she and her sisters are baptized.

For a month, their mother has declared them "dead." No word to the three daughters has escaped her lips. No longer does she question them about whether they have been baptized. There are no more scoldings, only the turned head, the tight lips, and the favorable commendations bestowed on the other children.

"But I'll not give up Jesus!" In fierce determination Yoke Lan dashed the betraying tears from her face and raised her head high. She has answered her own question. She and her sisters disappear into the night. In their walk their spirits speak: "No! Three of us are alive!"



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FLOYD H. NORTH, *Editor*

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A. B. McINERNEY, JR.  
Press leads in Buddhist  
Church in New York City  
Occidentals constitute a  
majority of congregation

BY JAMES F. McKINLEY, JR.  
Superintendent  
Mission Industrial School  
Faridpur, East Pakistan

## Are We Opening The Door?

The apparent lack of concern and harmful attitudes on the part of Christians in America seem to be encouraging missionary activity by religions of the East.

**A** LEADING NEWSPAPER in Pakistan reported in a front page item: "An American Negro Muslim of Cincinnati, Ohio, . . . has named his son after President Mohammad Ayub Khan."

In his reply, President Ayub "appreciated [the father's] sentiments and hoped the child would grow up to become a real servant of Islam and his people."

In 1962, after much discussion about forbidding missionaries to serve in Pakistan, a high government official said, "If we forbid Christian missionaries to work in our country how can we expect Western countries to permit our Muslim missionaries to work in their lands?"

Such incidents point up this missionary's concern about the new diffusion of the ancient religions of the East.

Islam, always known as a missionary religion, today is in a new effort to win those of other religions, espe-

THE COMMISSION

cially Christianity. One sect of Islam has placed missionaries in 23 countries.

It is reported in Africa that for every person won to Christ, from seven to 10 are converted to Islam.

In Chicago 90 percent of the converts to Islam have been Negroes.

Meanwhile, Buddhism and Hinduism—historically more passive in nature than Islam—in recent years have aroused to missionary endeavor.

Advertisements in Ceylon ask donations "for the spread of the Gospel of Buddhism among the heathen of Europe."

A Buddhist monk visited the home of an American missionary in Ceylon and asked many questions about the Christian faith. The missionary became excited about the possibility of winning a monk. As the inquirer started to leave, taking with him borrowed books on Christianity, he thanked the missionary for his assistance. Then the missionary spoke of his joy over the monk's concern about

becoming a Christian. Politely the Buddhist replied that this was not the case; instead, he was planning to go as a missionary to America and had come to learn about the religion he would find there.

At Rangoon, Burma, there is a training college where Buddhist monks may spend five years in training for missionary work. Preparation includes learning English and Hindi.

As early as 1954 there were 130 Japanese Buddhist missionaries in America.

Hinduism is also making its move to the West. Vedanta Hinduism today has at least 12 centers in the United States, and has placed missionaries in France, England, and Argentina.

Last year in Atlanta, Ga., an American university professor lectured on the values of Hinduism for Americans.

At a temple in Pakistan, a Hindu college student spared no effort to win me to Hinduism.

These events tell us there is an opportunity for non-Christian faiths to

enter areas where those who claim to follow Christ have failed. There is the likelihood converts from the Christian faith will be made, for American protestantism does not seem to have the inner power to repel this force of devoted non-Christian missionaries.

Buddhists in Japan will long remember Hiroshima and Nagasaki. Hinduism will recall the western "Christians" who dominated them for many years; in few of them did the Hindus see Jesus. How can Muslims ever forget the Crusades? We have our answers for these resentments, but against the facts these will not suffice.

The millions of the world are not impressed with our degree of concern shown for them. If 2,000 Southern Baptist missionaries were placed in the largest city in the Orient, there would be 5,000 persons for each missionary in that city. But we do not have even 2,000 missionaries in all 56 countries or geographical areas of the world where Southern Baptists serve, much less in Tokyo alone.

Our missionaries are so few that the average person in the East has never seen or heard a Christian missionary.

In East Pakistan there are 350,000 persons for each evangelical missionary—more than 4,000,000 for each Southern Baptist missionary. It would appear there is some doubt about our sincerity in sharing Christ.

The attitude of some Christians toward those of other races leaves the door open wide for advance by these missionaries from the East with their widely proclaimed ideas of brotherhood for "all mankind."

Why should a Negro professional basketball star—possibly the greatest player of all time—feel that the Christian faith has anything to offer him when he cannot be served along with his white teammates in a Lexington, Ky., coffee shop? Islam would say, "Come, eat and worship with us."

This seems to be why the Cincinnati father named his son after the Muslim president of Pakistan: he is reaching out with hope for his son, for himself, and his people.

Why should Africans feel the Christian faith has something for them when they cannot be received as brothers in a land dotted with Christian churches? Where is Christian courtesy, founded on love?

There is also a lack of conviction of the Lordship and uniqueness of

*First Hindu temple in Pacific Northwest was this one near Portland, Ore.*

RELIGIOUS NEWS SERVICE



Jesus Christ. Too many are saying that there are several ways of salvation.

A prominent Briton remarked to a British missionary serving in Pakistan, "Why don't you leave these people alone? They have their religion."

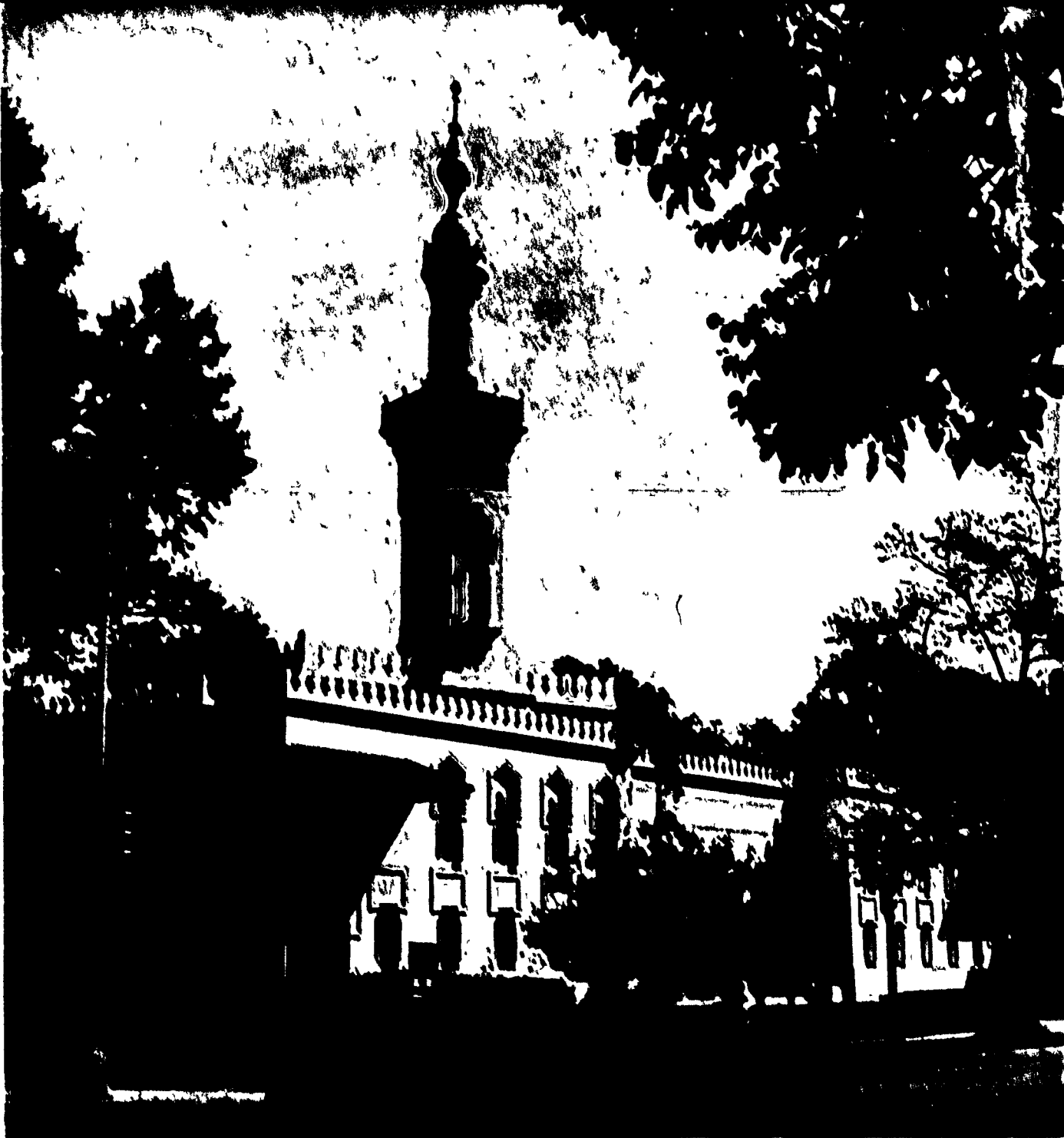
A member of the Dutch Reformed Church was shocked to hear that there are some who believe Muslims need Jesus as Saviour.

Working in Pakistan, a Southern Baptist layman said of Muslims, "But they are so serious and they pray five times a day. They are good men. I know; I work with them."

Many such statements confront a missionary on furlough from a "religious" country.

Surely there is need for a new dedication among us as Christians. Jesus must be declared as Lord by deed and word. The world will not wait for prejudiced people who would make him less than he is. They will find or be found by something or someone else.

*Right: Largest mosque in U.S. is located in Washington, D.C. with Islamic culture institute.*



W. ROBERT HART

*In Ceylon, young Buddhist monks listen carefully to teacher in Vidyodaya University.*

PETER SCHMID—PIX



# So Many . . . Lost!

BY WINSTON CRAWLEY  
*Secretary for the Orient*

**ARE MORE** missionaries really needed overseas? This question seems to exist in the minds of many people.

Even missions leaders in some Christian denominations question the need for more missionaries on the basis of the fact that churches have now been planted in practically all lands of the world, plus the theory that once churches have been established the number of missionaries from other lands should gradually decrease.

Other persons, including a great many Southern Baptists, confront almost every new missionary with the question as to why he should go overseas when there is so much to be done here at home.

## Need Founded on Theology

The basic reason more missionaries are needed is theological. God in his infinite wisdom has chosen to bring men to salvation through the witness of persons sent out with the gospel. Any place there are lost persons is a place that needs missionaries.

This basic theological and spiritual truth must be linked with the fact that the major concentrations of lost persons today are in areas outside the borders of the United States. More than 95 percent of those who do not know Christ in personal experience live outside our land. The majority of them have never once had the gospel presented to them personally.

As long as such great disparity exists between this land and others in numbers and proportion of lost persons and in availability of the gospel message, the need for additional missionaries to go across national boundaries continues to be most urgent.

Furthermore, it can and does make a tremendous difference whether missionaries from abroad are present to help in the evangelizing of a land, even though churches are already es-

tablished there. Although missionaries work under limitations of being foreigners, still they are able to plant and multiply churches and to bring to salvation hundreds and even thousands who otherwise would not become Christians.

A reason with special force for Southern Baptists is that we are still far short of doing what our Lord must surely expect of us in giving the gospel to other lands. Reaching the goal of 1,800 missionaries was a fine step in the right direction. Moving on as rapidly as possible toward the new goal of 5,000 missionaries will be another great advance.

However, some of us feel that our Lord would have us reach a time when at least one tenth of the gospel preachers among Southern Baptists and one tenth of our gifts through our churches are used in lands afar where we seek to minister to more than 95 percent of the world's lost people.

## Australians Set Example

The need for Southern Baptists to be represented in world missions to a much greater extent is emphasized by the fact that many other Christian groups far outdo us in this respect. We should be challenged by the example of our Australian Baptist brethren. With our latest missionary appointments, we now have one overseas missionary for about every 5,400 Southern Baptist church members. Australian Baptists have one overseas missionary for approximately every 300 church members. Their ratio of missionaries to church membership is about 18 times more favorable than our own. If we sent out missionaries at the same rate as Australian Baptists, we would already have more than 30,000 missionaries in foreign lands.

Perhaps the clearest way to under-

score the urgent need for gospel preachers in our mission fields is to present some statistical comparisons, illustrated by several lands of the Orient. Any statistics which could be used would lack perfect accuracy, but available figures are certainly reliable enough for practical purposes.

## Statistical Basis Explained

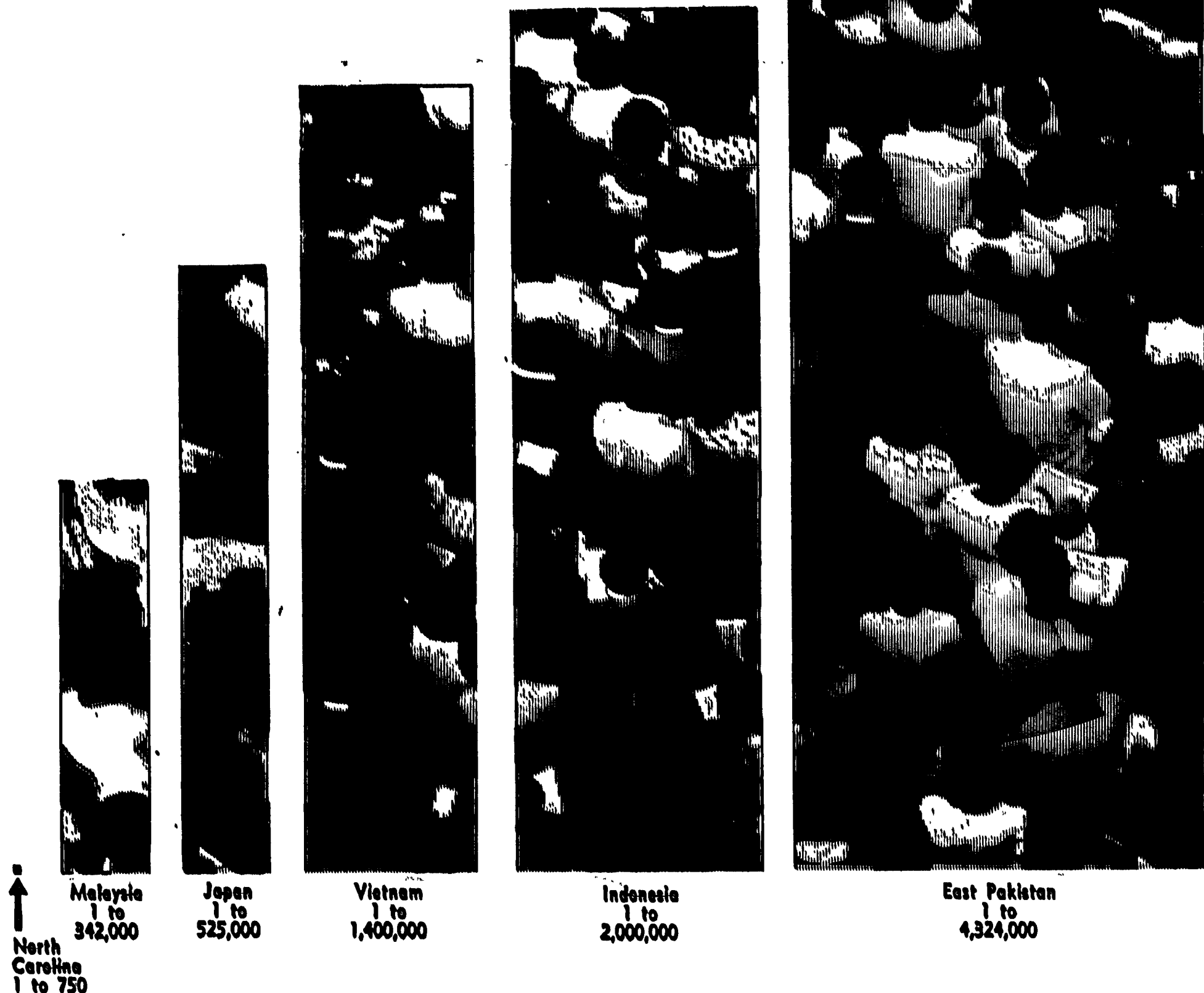
The figures given here are estimates of the number of persons who do not know Christ by personal experience for each ordained minister related to Southern Baptist work. In the comparisons I have sought to eliminate persons under 10 years of age. Also, the best estimates available have been used to show the proportion of the population that has full standing membership in evangelical churches.

Admittedly these estimates fail to take into consideration what is being done by other Christian denominations or even by Baptist groups other than Southern Baptist. Neither do they take into account the great amount of Christian witness and work done by lay Christians. However, these considerations apply in the U.S. as well as in foreign lands. Therefore, it is not unreasonable to compare simply in terms of what Southern Baptists and Baptist churches and conventions related to Southern Baptist mission work abroad face as their spiritual responsibility.

As a basis for comparison, I have chosen North Carolina, a state where Southern Baptist work is well-established and is probably fairly typical. Estimated from data in the latest government census and in the most recent issue of the *Quarterly Review* (giving Southern Baptist statistics), the number of lost persons per Southern Baptist pastor in North Carolina is approximately 750.

By comparison, Taiwan, with more

## Graph Illustrates Ratio of Southern Baptist Preachers To Number of Lost Persons



than 11 million people, has 18 ordained Southern Baptist missionaries and 20 ordained Chinese pastors related to the work of the Taiwan Baptist Convention. This ratio is 219,000 lost persons per preacher. This means each preacher is responsible for as many lost persons as there are in the North Carolina cities of Charlotte, Winston-Salem, and Raleigh combined.

In Korea there are 317,000 lost persons per Baptist preacher; in Malaysia, 342,000; in the Philippines, 400,000; in Japan, 525,000.

There are eight Southern Baptist missionary couples in Vietnam. Because this is a pioneer field, there

are no Vietnamese Baptist preachers yet. Besides these factors, the other major evangelical denominations are not at work in Vietnam. The ratio there is now 1,400,000 lost persons per Baptist preacher.

In Indonesia, though other denominations have done considerable work, we are still far from carrying what should be the proper Baptist share of responsibility. For each Baptist preacher—American or Indonesian—there are more than 2,000,000 lost persons. This is almost equivalent to having one Baptist preacher for the entire state of North Carolina.

East Pakistan is still our most needy and most neglected field. There we

would need to double our number of missionary preachers in order to have a ratio equal even to that for Indonesia.

Let the extent of spiritual need around our world so burn into our hearts that God may be able to use Southern Baptists beyond our remotest imagination as instruments for giving the gospel to every man on earth.

The real question is not: Why should individuals go to the mission field, with so much to be done here at home? The question is rather: Why have so many remained at home while such vast numbers of persons in other lands have never had the slightest chance to hear the message of salvation?



# Stage Two On Guam

**BAPTISTS ON GUAM** are entering what could well be called their "second stage."

One mark of their progress was the baptism last November of the first Guamanians into membership of Calvary Baptist Church in Agaña, Guam's capital. A second indication is construction of a permanent church building.

Plans call for the church to put into use and dedicate the structure this summer. Ground-breaking was held in January. The new building will provide an auditorium to seat 275 and educational space for about 250.

Military personnel and civilians from the U.S. mainland began the work on Guam, largest and southernmost island in the Marianas group. In 1959 they launched a monthly Southern Baptist military fellowship. This developed into a mission. When the first Foreign Mission Board missionaries to Guam, Harry and Doris Anne Goble, arrived there in April, 1961, mission membership exceeded 60. The mission became Calvary Baptist Church in the fall of 1961.

At Marianas Mission, which was opened near the naval base in January, 1963, baptisms totaled 21 the first year. Attendance now averages about 65 in Sunday school and 75 in morning worship service. Harvey Pensol, technical sergeant in the U.S. Air Force, led much of the mission effort until he was reassigned to Texas in May, this year.

"Many Southern Baptists come to Guam to serve their country; some of these serve the Lord while here," commented Goble.

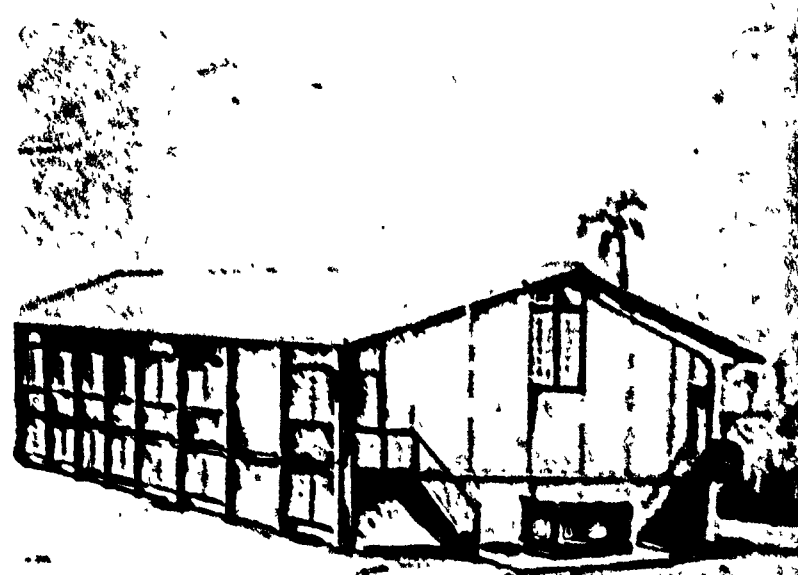
Represented in the membership of Calvary Church are three Guamanian families. Two other Guamanian families attend regularly. A Filipino family, Christians but not Baptists, also are attending while on Guam.

Some Sunday school members are from surrounding South Pacific islands. These are chiefly students from U.S. Trust territory, coming to Guam for high school and college education.



*Following baptism in the Philippine Sea, the first two Guamanians baptized into Calvary Church on Guam pose with Missionary Harry Goble.*

*New building for Calvary Church (right, sketch by James Logan) is to open this summer. Prestressed concrete is used to withstand typhoons. Present building (below) was wrecked by Typhoons Karen and Olive, and sustained some damage from Typhoon Susan.*



# Pioneers—at Home and Abroad

BY PAULINE (Mrs. Walter A., Jr.) ROUTH

*Missionary in Vietnam*

**A**REAS of pioneer Baptist work in the United States share many similarities with pioneer missions overseas. Several laymen from U.S. pioneer areas are now part of the American congregation of the Baptist chapel in Saigon, Vietnam. Some people might call this a coincidence. These men call it an evidence of the hand of God.

Al Di Pietro, for example, is in Saigon as an adviser for Southern Illinois University. He is chapel Sunday school superintendent. His wife, Mary, is choir director. "Everyone thought we were crazy for coming," Di Pietro related, but he and other chapel members share the belief that God has led them to Vietnam for a purpose.

He has experience in pioneer church construction. He was a member of Northbrook Baptist Church, Mendota, Ill., when members constructed its building after meeting in a school and a house. Di Pietro told how a sudden storm blew down the rafters after they had been raised and anchored. This setback, he testified, made the finished building an even greater testimony to God's leadership.

Two other workers at the Saigon chapel met in pioneer areas before coming to Vietnam. Technical Sergeant John Lassiter teaches an Eng-

lish Bible class in a Vietnamese community each week. Back in Del Paso Heights, Calif., he was Training Union director for First Baptist Church. This church grew from 80 members when Lassiter went there in 1954 to 250 members when he left in 1956.

A mission of this church became First Baptist Church of North Highlands, Calif. For two and a half years Harry Broad was a deacon and Sunday school superintendent at the North Highlands church. In one eight-month period 108 persons presented themselves for baptism there. Now at Saigon chapel, Broad is a member of the committee which guides the chapel's work.

Lassiter and Broad met for the first time when Lassiter visited North Highlands in 1960. A former pastor introduced them by saying, "I'd like to start a mission and have Harry as my Sunday school superintendent and John as my Training Union director."

They couldn't know it then, but the two men were destined to serve together in pioneer Baptist effort—not in California but in Vietnam.

Captain A. E. Sanderlin teaches an English Bible class at one of the four chapels sponsored by Grace Vietnamese Baptist Church. His previous pioneer experience was with First Southern Baptist Church, Omaha,



*These laymen once served in pioneer Baptist work in the U.S. but now aid mission outreach in Vietnam. Left to right they are John Lassiter, James Kidd, and Harry Broad.*

Neb. The Omaha congregation nurtured a mission that now has become a church larger than the mother church.

Sanderlin taught a Sunday school class of young men during his six-month tour of duty in Nebraska. He and other members led in establishing a mission in a predominantly Negro and Indian district of Omaha.

Hailing from the pioneer Baptist state of Montana is Air Force Staff Sergeant James A. Kidd. Soon after his arrival in Saigon, Kidd telephoned the Baptist missionaries "just to let them know that a lot of people in the States were praying for the missionaries over here," reported Missionary Marian (Mrs. Samuel F., Jr.) Longbottom.

Kidd had directed Training Union at Calvary Church in Glasgow, Mont., and was T.U. director for Highline Association. Mrs. Kidd sponsored Sunbeam Band in their home and drove 20 miles from the Air Force base to Glasgow for the children.

My husband and I, now in language study, left ripe mission fields of Ohio to come to Vietnam. He is interim pastor of the Saigon chapel.

We know the needs of our pioneer Southern Baptist states that could be benefitted by more men like these who can "pull up stakes" for Christ. But just as the pioneer states have multiple evangelistic opportunities, so do our English-speaking churches overseas, both among Americans and nationals.

*Americans stationed overseas often aid in mission work. This Air Force sergeant is shown teaching an English Bible class in Nhatrang, Vietnam.*

GERALD HARVEY



THE COMMISSION





# **ON THE MISSION TRAIL**



**R. HENRY WOLF**  
*Southern Baptist  
Representative  
Iguala, Guerrero,  
Mexico*

PHOTOS BY  
ANSELMO RENDON



*After dark on first day, Wolf (right), Argil (with rifle), Carlos Vences (left), and Ramón Nuñez ford stream near village.*

*Two kerosene lamps—one made from an oil can, and the other from a milk can—give light for open-air night service at Santa Lucia. Argil provides accordion accompaniment. Student Victor Castillo (center), leads singing. Argil later read sermon text by flashlight.*



*In daylight, Wolf shows how to prepare a chalk talk at home of woman at left. On workers' first visit here earlier, seven baptized Christians asked to be recognized as a mission. Argil baptized 15 persons on his next visit and the mission was organized.*



**M**ISSION travel is often inconvenient and sometimes dangerous but frequently rewarding. Natural terrain presents barriers; travel time grows late; mealtimes are widely separated. But at villages along the way, the interest of the spiritually hungry and the fellowship of believers give the preacher evidence his effort is well-spent.

Illustrated on these pages is one such journey on the mission trail. R. Henry Wolf, Southern Baptist representative in Mexico, in six days visited three villages in rugged mountains near the Pacific Coast of Mexico. He was accompanied by Señor Miguel Argil, pastor of Acapulco Baptist Church. Assisting along the way were young men planning to enter the ministry.

The men began their journey in a station wagon, following the coastal highway northward from Acapulco. Leaving the highway at San Luis, they negotiated with difficulty part of the mountain dirt road built by a logging company. After finding that a river had made the road impassable for their vehicle, the group completed the trip by horseback and on foot.





**Argil and Wolf cross stream next day on their way to Las Cajas. After six-hour climb, they ate lunch at 3:30 P.M. in home of Christians.**



**Bible is read by light of pine torch and flashlight in night worship service at Las Cajas Mission. Congregation meets in kitchen, only room with a fire, on the chill mountain evening.**



**Wolf preaches to congregation assembled on porch the following morning. Mission helped provide food for associational meeting at Santa Lucia.**



**Near end of a strenuous day, Wolf reads Scriptures at Las Cajas.**



*Argil, Wolf, Inez Islas, and a mission member, Ephraim Harrizón, join singing at Las Cajas. Islas now directs Sunday school at Santa Lucia. Harrizón's son, Raul, led services here four times weekly.*



*Women bow reverently in prayer during evening service at the next village, Los Zapotes. Mission also agreed to aid associational meeting.*



*Girl grinds corn for tortillas at breakfast in home between villages. Lady at right works at clay stove. On another trip, Wolf's breakfast on the trail included iguana, a lizard said to taste like chicken.*





*During Santa Lucia Mission business session member presents his view on how to construct building. After rainy season, members made adobe bricks. Men hauled timber for beams. Building was near enough to completion to provide for associational meeting.*



*At trip's conclusion, Castillo and Wolf unload the station wagon in Acapulco. Plans for associational meeting went well. More than 250 persons attended the five-day meeting. Castillo hopes to attend Baptist seminary in Torreón after basic education.*

*Argil conducts baptismal service in river at Santa Lucia. Growing rapidly, the mission became a church only six months after calling half-time pastor. Organized during Guerrero Association's meeting there,*

*church set example for work. It erected building with associational aid only for roof tile. Full-time pastor is Andres Betancourt. Since nearest church is 35 miles away, members witness in nearby villages.*





Crowded schedules are customary for missionaries. The personal account presented here covers only some of the events in a few busy weeks. This report is condensed from a letter home by Mary Lucile Saunders, relating her activities and those of her friend and co-worker, Virginia B. Mathis. Both are in publication work in the Philippines.

## *On the Go in the Philippines*

**MARCH 6**—I flew to Baguio to work with Bible teachers and study course leaders on themes and materials for the youth conference there in April. Missionary Mamie Lou [Mrs. J. Earl, Jr.] Posey is conference chairman.

**March 8, 15**—Virginia [Missionary Virginia B. Mathis] taught Woman's Missionary Union study course at First Baptist Church, Cavite, in afternoons, while I worked on youth conference materials with study course and music leader. On the evening of the 15th we demonstrated materials for Sunday school and other organizations to church in Putol, Cavite.

**March 18-20**—I flew to Mati to photograph the 10th anniversary celebration of Mati Baptist Hospital. Every Mati physician who spoke praised the hospital's professional standards, its contribution to Philippine medicine, and its many public relations services to the community. The president of Davao Medical Association told how grateful for the hospital are the Mati Filipino community and the Philippine medical profession.

What a powerful influence this hospital's program of medical evangelism has had on area evangelistic work! There are 28 churches and chapels; this year five new churches have been organized or are to be formed soon; Mati Baptist Association has been organized. All this has come about through the open doors of medical evangelism in the 10 years since the hospital was opened and the nine-year history of Mati Baptist Church.

**March 23-24**—Virginia met me in Davao for the first Vacation Bible school clinic on our schedule, this one in the first Cebuano dialect area. Clinics usually include morning, afternoon, and evening sessions. Both of us are on our feet most of the time.

We divide between us the materials to be covered so that we work simultaneously with workers in different areas of responsibility.

This year VBS materials have been translated into the three most-used dialects, Tagalog, Ilonggo, and Cebuano, as well as English. This monumental task included not only translation but printing four pupils' book editions in English and seven in dialects, four song translations, and handwork materials for 15,000. For the first time, pupils this year may take home VBS books in their mother tongues.

**March 25**—Assisting in Mindanao Sunday school crusade rally, I led discussion in the morning and in the afternoon moderated an open forum in three languages.

**March 26-27**—At Davao associational WMU meeting I showed slides of Asian woman's meeting of Baptist World Alliance and presented WMU materials at age group workshop.

**April 2-4**—As a newly elected trustee, I attended trustee meeting and graduation exercises at Philippine Baptist Theological Seminary and Bible School in Baguio. Missionary E. H. Walker was elected president.

**April 6-7**—Virginia and I held our second VBS clinic, this time for Ilocano area, their first in five years.

**April 10-11**—Third VBS clinic was held at Paco Baptist Church, Manila. Representatives from Baptist groups other than Southern Baptist attended since they have purchased our materials.

**April 12-17**—Virginia and other staff members attended the first bookshop institute held by Philippine Evangelical Literature Fellowship. In an evaluating survey of Manila's book stores, both secular and religious, our book store won first place.

**April 21**—Literature and promotion committee met to prepare budget

and capital grant requests for 1965.

**April 22**—Fourth VBS clinic was held at English-speaking International Baptist Church. It was quite tiring to cover so much in one day, but the women were appreciative.

**April 23-25**—We led our fifth VBS clinic in Tarlac for the Pompano and Pangasinan areas. This was the first we had held there in five years.

**April 27-May 1**—We assisted in Luzon Filipino youth conference at Baguio. I played piano accordion for morning watch and the morning singspiration period. Virginia led daily fellowship sessions. We were in charge of the book store. I awoke early Friday with a sore throat.

**May 2-3**—Virginia drove us back to Manila. She caught up on office duties. My throat difficulty and cough required me to rest. On Saturday night, Virginia packed while I read printer's galleys. Early on Sunday we flew to Davao. A five-hour drive over dusty roads complicated my throat problem and put me to bed.

**May 4-5**—For our sixth VBS clinic in M'lang, Virginia bore the heaviest load. Leo Salazar, a graduate of the seminary and a pastor, served as my voice in teaching VBS songs and workbooks. We drove back to M'lang late Tuesday.

**May 6**—We flew by four-passenger Piper Cub to Mati where I was treated at the hospital.

**May 7-8**—Advance preparations made our seventh VBS clinic most successful. It was held in Mati. The doctor ordered me to cancel my trip to the youth conference in Davao.

**May 9-10**—In Manila again, Virginia checked art work for some of next quarter's literature.

**May 11-16**—Virginia returned to Mindanao to lead daily feature periods at the youth conference. I have been confined to my home to recuperate from cold and cough.





*Missionary Virginia Mathis, with the aid of interpreter, teaches a Women's Missionary Society study course at Daveo.*

PHOTOS BY MARY LUCILE SAUNDERS

*Missionary Mary Lucile Saunders shows VBS workers how to skip so they may participate with children.*



*During a Vacation Bible school clinic, Miss Mathis helps workers become familiar with handwork material.*

*Learning an action song, faculty trainees follow the direction of Miss Saunders in a VBS clinic session.*



## Needed Now: Expanded Vision

**T**HE New Program of Advance in foreign missions calls for 5,000 missionaries. A target year for this goal has not been mentioned, but Southern Baptists have been challenged to bring this about "at the earliest possible moment."

Beginning now there is much to be done by all of us—in prayer, giving, and recruitment. As we reach toward this high objective the world becomes more crowded with people and the spiritual plight of the unreached millions continues hardly touched.

The size of our needed effort is staggering and calls for our best in prayer and dedication, both of which become more urgently needed with every passing day. As our Lord looked at the multitudes and saw their complexities he laid the basis for his program by saying to those he had chosen, "Pray ye the Lord of the harvest that he will send forth laborers into his harvest."

Facing this new challenge for worldwide witness, every Southern Baptist surely will take a new look at the missionary meaning of financial stewardship. His church and state convention will soon look anew at the Co-operative Program as they plan their budgets for 1965.

Will we go on as usual, or will we commit ourselves to a stewardship that more nearly matches the needs of the world as it unfolds before us? Appointing and maintaining 5,000 missionaries overseas, even if many of them serve only the two-year short term, means channeling additional millions of dollars to the Foreign Mission Board. This is no time to think in terms of the past, for by comparison the present proportions of spiritual needs make all those to which we once gave our attention seem small indeed. A few decades ago our dollar support of foreign missions was in multiples of a thousand; now it is in multiples of a million. Before long we must see it as requiring many more millions a year.

If every church were to increase by 2 percent the proportion of its budget channeled through the Co-operative Program, and if each state convention were to expand by 2 percent the part of its budget for the Southern Baptist Convention, there would be a much more adequate provision for the expansion of our work overseas and for entering new countries where doors are open for our missionary witness.

Where are the young people we plan to send in ever greater numbers to the uttermost parts? Some are ready, others almost, but many are yet to become aware of God's calling to them. Much depends upon the preaching they will hear in the months just ahead. Their vision of the world's spiritual needs is yet to be. They are all around us—in congregations, Sunday school classes, Training Unions, RA, GA, and YWA groups, and in graded choirs. This puts all of us on the alert, for what they see of missionary compassion and commitment is to

be seen in those who seek to lead them in the direction of God's will.

There are thousands of potential missionaries across the SBC. They will be moved out into the deep current of God's will as we pray. They will go where he leads and we will underwrite them with our material stewardship, praying with them and for them. They and we must be always ready to go or give in order to maintain a continuing testimony of God's grace all over the world.

The opportunity is big! May our love for Jesus and for every human being match it.

## Production Editor Joins Staff

We welcome Leland F. Webb to the staff of **THE COMMISSION**. This is the third issue of the magazine to which he has applied his skills and experience as production editor.

Mr. Webb came to the Foreign Mission Board from a responsible staff position with the *Baptist Messenger*, state news magazine of the Baptist General Convention of Oklahoma. Prior to his nearly seven years with that publication he served for three years on the staff of All-Church Press, Ft. Worth, Tex.

Born in McAlester, Okla., Mr. Webb received his pre-college education in the public schools of that city. He then attended Oklahoma Baptist University, where he was graduated *magna cum laude* in 1954, receiving the Bachelor of Arts degree. From there he went to Southwestern Baptist Theological Seminary, Ft. Worth, graduating in 1957 with the Bachelor of Divinity (language) degree.



HAL OWEN

From numerous sources we have received written and verbal commendation for having secured Mr. Webb for our editorial staff. Dr. Jack Gritz, editor of the *Baptist Messenger*, wrote us a letter giving high appraisal of this man for his skills in journalism and for personal qualities that are desirable for the assignment he now has. We feel that his coming to **THE COMMISSION** has been the result of a prayerful search for God's will. Not only the staff of **THE COMMISSION** but the total effort of the Foreign Mission Board has been strengthened.

Mr. and Mrs. Webb (the former Geneva Worthington) have two children: Kathryn Ann, 6, and Charles Franklin, 4. As a family they have now completed their move from Oklahoma City and reside in Richmond, Va.



# Resources in Review

BY BAKER J. CAUTHEN

**WE** ARE indebted to our treasurer, E. L. Deano, and his staff for a study of financial support of foreign missions through the entire period of advance beginning in 1948 until the present.

This study indicates that there has been steady reinforcement of the work of foreign missions through the Cooperative Program. Of all Cooperative Program funds received in 1948 by the Southern Baptist Convention, 35.1 percent came to the Foreign Mission Board. In 1963 the Board was recipient of 46.4 percent of all Cooperative Program funds received by the SBC. In some of the intervening years the percentage was even higher, due to the fact that gifts through the Cooperative Program were sufficient not only to reach the Convention budget but to provide additional funds for advance. The highest peak was reached in 1957 when 49 percent of all Cooperative Program funds received by the SBC came to the Foreign Mission Board.

The encouraging growth of the Cooperative Program in the first five months of 1964 indicates that we may close this year with enough advance funds to realize more than 50 percent for the Foreign Mission Board.

It is significant that through these years of advance the percentage of Cooperative Program funds received by the SBC and paid to the Foreign Mission Board exceeded the percentage as provided for in the Convention budget. In 1951, for instance, the Foreign Mission Board was due to receive 35.42 percent of the Cooperative Program funds according to the SBC budget. The Board actually received 42.6 percent, due to advance funds.

Since 1961 there have been no advance funds because the Convention budget has been expanded.

More money has been provided for the Foreign Mission Board through the Convention budget, but the amount received by the Convention has not gone beyond the budget so that advance funds were available to the Board.

We look, therefore, with great anticipation to the close of 1964, expecting a considerable amount of advance funds.

Another interesting part of this study indicates that the growth of the Cooperative Program and Lottie Moon Christmas Offering has been on parallel lines, and that this growth is of great significance in our worldwide task.

During the entire period of advance beginning in 1948 and continuing through 1963, total gifts to the Foreign Mission Board received from the churches have amounted to \$194,670,115. Of this amount, 46.5 percent came through the Cooperative Program. The Lottie Moon Christmas Offering brought 40.63 percent of this sum. Other gifts brought a total of 12.87 percent.

Significant is the fact that the growth of the Lottie Moon Christmas Offering has absorbed a large percentage of the designated gifts to the Foreign Mission Board.

In 1948 the Lottie Moon Christmas Offering brought 30.07 percent of all gifts received by the Foreign Mission Board, and other designated gifts brought 27.52 percent. In 1963 the Lottie Moon Christmas Offering brought 48.23 percent of the total gifts and the designated gifts brought 9.68 percent. It is significant also that this drop in the percentage of other designated gifts from 27.52 in 1948 to 9.69 in 1963 is almost the same percentage of growth of the Lottie Moon Christmas Offering from 30.07 in 1948 to 48.23 in 1963.



This means that a larger percentage of the Board's income has been made available for needs recommended by the Missions, instead of large amounts received as designated gifts that must be utilized for specific purposes indicated by the donors. It also means that while all the gifts are helpful and valuable, the larger percentage of the Board's income available for appropriation to meet the recommendations from the fields gives increasing strength to the enterprise.

In no way has the growth of the Lottie Moon Christmas Offering reduced the reliance of the foreign mission enterprise upon the Cooperative Program. The Cooperative Program in 1948 brought to the Foreign Mission Board 42.41 percent of all the gifts received from the churches. In 1963 the percentage was 42.09. Gifts from the churches in 1948 amounted to \$4,969,990, and in 1963, \$21,431,202. This indicates that the Board, with a much larger income in 1963, relied just as fully upon the Cooperative Program as it did in 1948, when the income was much smaller.

This recent study indicates that a new thrust in world missions calls for sustained growth of giving through the Cooperative Program and the Lottie Moon Christmas Offering.

# NEW FOREIGN MISSIONARIES

Appointed May 1964

File in your Missionary Album



## Anderson, Phillip Marlon

b. Sheffield, Ala., Aug. 7, 1934, ed. Florence State Col., B.S., 1956; NOBTS, M.S.M., 1958, further study, 1964. Landscaper, Florence, Ala., 1952-54, & music dept. asst., Florence State Col., 1954-56; music dir., Valdosta Church, Tuscumbia, Ala., 1954-56, Moffett Rd. Church, Mobile, Ala., 1956, Chalmette Church, La., 1957-58, First Church, Cullman, Ala., 1963, & Edgewater Church, New Orleans, La., 1963-64; painter, NOBTS, New Orleans, 1957-58; music & music dir., First Church, Leland, Miss., 1958-60. Appointed for the Philippines, May, 1964. m. Martha Ann Brandon, Aug. 19, 1954. Perm. address: c/o J. Phil Anderson, Rt. 1, Grant, Ala. 35747.

## PHILIPPINES

## Anderson, Martha Ann Brandon (Mrs. Phillip Marlon)

b. Reform, Ala., Oct. 7, 1932, ed. Florence State Col., B.S., 1954; NOBTS, 1963-64. High school typing & shorthand teacher, Cherokee, Ala., 1954-55; sec., Listerhill, Ala., 1955-56; high school English teacher, Hahoyville, La., 1956-57. Appointed for the Philippines, May, 1964. m. Phillip Marlon Anderson, Aug. 19, 1954. Children: Rachel Ellen, May 20, 1957; Phillip Marlon, Jr., Aug. 27, 1959; James Leland, Sept. 7, 1960; William Donald, Feb. 26, 1964.



## Garrett, Robert Henry

b. Pocasset, Okla., Apr. 2, 1928, ed. Eastern N.M. Univ., B.S., 1957; Baylor Univ. Col. of Med., Houston, Tex., M.D., 1961. Self-employed, Muleshoe, Tex., 1946-51; hosp. corpsman, U.S. Navy, U.S. Japan, & Korea, 1951-54; orderly, Roosevelt Co. Hosp., Portales, N.M., 1954-55 (part-time); doorkeeper, 1958-59, & research fellow, physiology & med. dept., summers 1959 & 60, Baylor Univ. Col. of Med., Houston; intern, Bernalillo Co. Indian Hosp., 1961-62, & resident, Vet. Admin. Hosp., 1962-64, Albuquerque, N.M. Appointed (special) for So. Rhodesia, May, 1964. m. Eloise Marie Sharp, July 14, 1953. Perm. address: c/o Mrs. Edward Garrett, 2005 Palomas, N.E., Albuquerque, N.M.

## SOUTHERN RHODESIA

## Garrett, Eloise Marie Sharp (Mrs. Robert Henry)

b. Aztec, N.M., June 3, 1930, ed. Eastern N.M. Univ., B.A., 1955, further study, 1959; Tex. Tech. Col., 1956; Univ. of Houston, 1958; Univ. of N.M., 1962-63. Church janitor, 1946-49, sec. & private piano teacher, 1947-49, & clerk & librarian, co. supt.'s office, 1950-51, Aztec; matron & music teacher, 1950, 1951-52, piano & choir instructor, 1953-54, Bap. Children's Home, & private piano teacher, 1955-57, Portales, N.M.; elem. school teacher, Lexington Park, Md., 1954, Houston, Tex., 1957-61, & Albuquerque, N.M., 1961-64. Appointed (special) for So. Rhodesia, May, 1964. m. Robert Henry Garrett, July 14, 1953. Children: Alita Beth, Feb. 13, 1955; Bryce Allen, July 7, 1956; Cayla Clydene, Aug. 3, 1957; Dustin Dean, Sept. 13, 1960.



## Hashman, William Lewis (Bill)

b. Los Angeles, Calif., Aug. 2, 1931, ed. Olympic Jr. Col., A.A., 1951; Central Wash. State Col., B.A., 1954; Univ. of Md., Far East Div., Itazuke Air Base, Japan, 1959-61; GGBTS, 1962-63; San Francisco State Col., M.A., 1964. Laundryman, col. athletic dept., 1951-52, snack bar attendant, 1953, & school bus driver, 1953-54, Ellensburg, Wash.; elem. school teacher, Cle Elum, Wash., 1954-55; pilot & supply officer, U.S. Air Force, U.S. & Japan, 1955-62; janitor, GGBTS, Mill Valley, Calif., 1962-63; music dir., 19th Ave. Church, San Francisco, Calif., 1962-64; elem. school teacher & recreation dept. worker, San Rafael, Calif., 1963-64. Appointed for Japan, May, 1964. m. Jeani Margaret Jackson, Dec. 22, 1951. Perm. address: 1907 W. 97th St., Seattle, Wash. 98107.

## JAPAN

## Hashman, Jeani Margaret Jackson (Mrs. William Lewis)

b. Everett, Wash., June 15, 1939, ed. Ore. Col. of Edu., 1951; Central Wash. State Col., 1953-54; Univ. of Md., Far East Div., Itazuke Air Base, Japan, 1959-61; GGBTS, 1963. Machines operator, col. printing office, 1952-53, & sec., col. graduate studies office, Ellensburg, Wash., 1953-54. Appointed for Japan, May, 1964. m. William Lewis (Bill) Hashman, Dec. 22, 1951. Children: Marion Christine, Dec. 7, 1954; Victoria Lee, Oct. 4, 1956; William Lewis, IV, Feb. 13, 1958; James Otis, Aug. 22, 1961.





### Hickey, Glenn Elliot

b. Oden, Ark., Sept. 14, 1931, ed. Ouachita Bap. Col., B.A., 1953; SWBTS, B.D., 1956, Th.D., 1963. Pastor, Reservoir Church, Oark, Ark., 1951-52 (half-time); assoc. pastor-music dir., First Church, Ashdown, Ark., 1952-53; interim pastor, 1953-54; high school instructor, Mt. Ida, Ark., 1953; pastor, Corinth Church, Decatur, Tex., 1954-57; manual arts therapist, U.S. Public Health Hosp., Ft. Worth, Tex., 1957-59 (part-time); pastor, Eagle Mountain Church, Ft. Worth, 1957-59, & First Church, Wellington, Tex., 1959-64. Appointed for N. Brazil, May, 1964. m. Dorothy Elizabeth Thomerson, Sept. 3, 1952. Perm. address: c/o Glenn N. Hickey, Mt. Ida, Ark. 71957.

## NORTH BRAZIL

### Hickey, Dorothy Elizabeth Thomerson (Mrs. Glenn Elliot)

b. Malvern, Ark., July 2, 1936, ed. Ouachita Bap. Col., B.A., 1953; SWBTS, 1954-56. Sec. & music dir., Third Church, Malvern, 1948-50, & W. Batesville Church, Batesville, Ark., summer 1950. Appointed for N. Brazil, May, 1964. m. Glenn Elliot Hickey, Sept. 3, 1952. Child: Daniel Glenn, Feb. 26, 1957.



### Matheny, William Edward (B.M.)

b. Sterling, Ill., Dec. 23, 1932, ed. Va. Polytechnic Institute, 1952-53; Richmond Professional Institute, 1953-54; Univ. of Ill., B.S., 1956; SWBTS, B.D., 1961. Serviceman, U.S. Marine Corps, U.S. & Korea, 1950-52; high school English & Journalism teacher, Norfolk, Va., 1956-57; mission school teacher, Peru, 1957-58; snack counter employee, SWBTS, Ft. Worth, Tex., 1958-61; HMB summer missionary to Indians, Okla., summer 1959; boy's camp dir., Lake Whitney, Tex., summer 1960; chaplain, U.S. Navy, R.I., N.Y., & S.C., 1961-64. Appointed for Peru, May, 1964. m. Edith Mirle Mathews, July 29, 1960. Perm. address: c/o G. E. Matheny, 3518 Mudlick Rd., S.W., Roanoke, Va.

## PERU

### Matheny, Edith Mirle Mathews (Mrs. William Edward)

b. Vicksburg, Miss., Dec. 2, 1933, ed. Blue Mountain Col., 1951-53; Delta State Teachers Col., B.S.Ed., 1955; SWBTS, M.R.E., 1960. Public school home ec. teacher, Chaffee, Mo., 1953-56, Ft. Worth, Tex., 1960-61, & Norfolk, Va., 1962; assoc. home dem. agt., Holmes Co., Miss., 1956-57, & asst. in Dallas Co., Tex., 1957-58; good will center worker, Ft. Worth, 1958-59; youth dir., Proctor St. Church, Ft. Arthur, Tex., summer 1959. Appointed for Peru, May, 1964. m. William Edward (B.M.) Matheny, July 29, 1960. Children: John Mark, Aug. 14, 1961; Joanna Magdalene, Apr. 14, 1963; James Michael, Feb. 17, 1964.



### Redding, James Claiborne

b. Nashville, Tenn., Feb. 4, 1933, ed. Belmont Col., B.A., 1955; SWBTS, 1955-57 & summer '59; NOBTS, B.D., 1963. Gen. mdse. salesman, Nashville, 1951-52, & mission pastor, 1952-53; assoc. pastor, RA counselor, & youth worker, First Church, & mission pastor, Columbia, Tenn., 1953-55; pastor, Oakwood Church, Ft. Worth, Tex., 1956-57, & Fairview Church, Indianola, Miss., 1961-64; assoc. missions supt., Hernando, Miss., 1957-61. Appointed to Peru, May, 1964. m. Lura Marilyn Moore, Jan. 1, 1954. Perm. address: c/o H. L. Redding, Rt. 3, Goodlettsville, Tenn.

## PERU

### Redding, Lura Marilyn Moore (Mrs. James Claiborne)

b. Eastman, Ga., June 13, 1934, ed. Belmont Col., B.A., 1955; SWBTS, 1956-57 & summer '59. HMB summer missionary, Shelby Co., Tenn., 1952; copywriter & layout artist, Ft. Worth, Tex., 1955-56; public school music teacher, 1958-59 (part-time) & Jr. high school English teacher, Hernando, Miss., 1959-60. Appointed for Peru, May, 1964. m. James Claiborne Redding, Jan. 1, 1954. Children: James Claiborne, II, Sept. 23, 1960; Janice Marie, Aug. 21, 1962; John Steven, Jan. 21, 1964.



### Register, Ray Gustava, Jr.

b. Columbia, S.C., Apr. 26, 1935, ed. Univ. of Va., B.S., 1957; SEBTS, B.D., 1962. Automotive service worker, Charlotte, N.C., 1950-53, school bus driver, 1952-53, & power co. office employee, 1954-55; student pastor, Freddy's Creek & Liberty Churches, Charlottesville, Va., 1955-57; asst. engr. officer, U.S. Navy, U.S., Chile, & N. Atlantic, 1957-59; supply pastor, Hoskins Ave. Church, Charlotte, 1959-60; interim pastor, Brooklyn Ave. Church, Seattle, Wash., summer 1960; pastor, Whitakers, N.C., 1960-64; encyclopedia salesman, Rocky Mt., N.C., 1963-64. Appointed for Israel, May, 1964. m. Rose Mary Rich, June 10, 1957. Perm. address: c/o Ray Register, Sr., 6548 Pleasant Grove Rd., Charlotte, N.C.

## ISRAEL

### Register, Rose Mary Rich (Mrs. Ray Gustava, Jr.)

b. Peru, Ind., Nov. 11, 1938, ed. Univ. of Va. Hosp. School of Nursing, Charlottesville, Va., diploma, 1957; Newport (R.I.) Hosp. Nursing School, certifi. 1959, R.N., 1960; SEBTS, 1960; N.C. Wesleyan Col., 1962-63. YWCA camp counselor, Waukegan, Ill., summers 1953 & '54, & florist's clerk, 1953-59 (part-time); charge nurse, Children's Orthopedic Hosp., Seattle, Wash., summer 1960, & Edgemoor Gen. Hosp., Tarboro, N.C., 1960-62. Appointed for Israel, May, 1964. m. Ray Gustava Register, Jr., June 10, 1957. Children: Charles Gilbert, Aug. 16, 1959; James Adams, Jan. 31, 1961; Cheryl Marie, Aug. 19, 1963.

## APPOINTMENTS (June)

ANDERTON, Frederick Hurst, Ala., & Mollie Ellen Stephens Anderton, Ala., *Italy* (409 Eatman Ave., Eutaw, Ala. 35462).

CONLEY, Jackie G., Tex., & Sally Lucas Conley, Tex., *E. Africa* (307 S. Ave., Lake Wales, Fla.).

CRAIG, Betty Jo, Tex., *Nigeria* (1201 Ave. F, El Campo, Tex. 77437).

FLEET, Ray Thomas, Tenn., & Ruby Erle Edson Fleet, Ark., *N. Brazil* (103 Graves, Box 393, Mansfield, Tex. 76063).

GENTRY, Melvin Gene, Fla., & Mary Lou Godwin Gentry, Fla., *Indonesia* (Box 337, Pilot Hill, Calif. 95664).

HERNDON, John Melvin, Ala., & Norma Leo Headrick Herndon, Ala., *Portugal* (Box 12, Vernon, Ala. 35592).

JOHNSON, Glen Lavern, Mo., & Rayella Bounds Johnson, Mo., *Argentina* (14010 S. Hoxie Ave., Chicago, Ill. 60633).

LEFTWICH, Eugene Leon, Kan., & Marian Louise Kammler Leftwich, Ill., *Nigeria* (Elliston, Ky. 41038).

LINEBERGER, Marion Thomas, Sr., N.C., & Polly Wood Lineberger, S.C., *Argentina* (Rt. 9, Box 377-M, Charlotte, N.C.).

LOTT, Dorothea Del, Miss., *S. Brazil* (c/o E. A. Lott, 412 W. 64th St., Savannah, Ga. 31405).

MOORE, Merrill Dennis, Jr., Ala., & Patricia (Patty) Pitchford Moore, Okla., *Gaza* (999 Monroe, #312, Memphis, Tenn. 38104).

STELLA, Anthony, Jr. (Tony), Fla., & Mary Virginia (Micki) Sommerkamp Stella, Fla., *Korea* (457 Dickens Ave., Kirkwood, Mo. 63122).

TARRY, Joe Ellis, N.M., & Leona Mae Isbell Tarry, N.M., *S. Brazil* (c/o Joe Tarry, 306 Leggett Dr., Porterville, Calif.).

THURMAN, Thomas Edward (Tom), Miss., & Gloria Ann Philpot Thurman, Ala., *E. Pakistan* (Frisco City, Ala. 36445).

TRAVIS, Robert Felts (Bob), N.C., & Ruth JoAnn McFarland Travis, N.C., *E. Africa* (Box 57, Bremen, Ky.).

## MISSIONARY ASSOCIATE (Employed in June)

HOLCOMB, Sari Etta Powell (Mrs. Omar), Okla., *Tanganyika* (2508 N. Laird St., Apt. 611, Okla. City, Okla.).

## ADDRESS CHANGES

### Arrivals from the Field

CLARK, Rev. & Mrs. Charles B. (*Venezuela*), 24 Bertie St., Alexandria, La.

CLARK, Dr. & Mrs. C. F., Jr. (*Japan*), 665 Irving St., Winston-Salem, N.C. 27103.

COLEMAN, Rev. & Mrs. Adrian W. (*Liberia*), 1013 Elm, Box 22, Olney, Tex. ENETE, Rev. & Mrs. William W., Sr., emeritus (*S. Brazil*), NOBTS, Box 824, 3939 Gentilly Blvd., New Orleans, La. 70126.

FRANK, Rev. & Mrs. Victor L. (*Hong Kong*), Bunker Hill, Ill. 62014.

GLAZE, Dr. & Mrs. A. Jackson, Jr. (*Argentina*), Pelahatchie, Miss.

HARVEY, Rev. & Mrs. C. Ernest (*E. Brazil*), Starke, Fla.

HICKS, Dr. & Mrs. W. Bryant (*Philippines*), c/o J. O. Greene, 3515 Stuart Ave., Richmond, Va. 23221.

KOLLMAR, Rosemary (Mrs. George H.) (*Colombia*), 2209 W. 7th St., Amarillo, Tex.

MEDLING, Rev. & Mrs. William R. (*Japan*), 220 Blue Hills Dr., Nashville, Tenn. 37214.

NORTHCUTT, Rev. & Mrs. Irvin L. (*Peru*), 5113 Thomason Ave., Columbus, Ga.

SMITH, Dr. & Mrs. Ebbie C. (*Indonesia*), 1017 N. 2nd St., Conroe, Tex.

SMITH, Rev. & Mrs. Howard L. (*Ghana*), 2001 Alguno Rd., Austin, Tex. 78705.

SPEAR, Rev. & Mrs. Bobby L. (*Thailand*), 3830 Wayne Crt., Riverside, Calif.

SPRINKLE, Rev. & Mrs. S. D., Jr., (*Argentina*), 1735 Conner Dr., Dallas, Tex. 75217.

STAPP, Rev. & Mrs. John B., Jr. (*S. Brazil*), 13 Central Ave., Greenville, S.C.

WILLIS, Dr. & Mrs. Harlan L. (*Thailand*), 1429 Godwin St., Houston, Tex. 77023.

YOUNG, Rev. & Mrs. Chester R. (*Hawaii*), 406 McGhee St., Jellico, Tenn. 37762.

## Departures to the Field

ANDERSON, Theresa K., 1114-A Cortada St., Ermita, Manila, *Philippines*.

BRYANT, Dr. & Mrs. Thurmon E., Caixa Postal 572, São Paulo, São Paulo, *Brazil*.

BUMPUS, Rev. & Mrs. Claud R., Caixa Postal 950-ZC-00, Rio de Janeiro, GB, *Brazil*.

CLARKE, Dr. & Mrs. Coleman D., 11 Kamiyama-cho, Shibuya-ku, Tokyo, *Japan*.

CORB, Rev. & Mrs. Daniel R., Box 832, Bangkok, *Thailand*.

COX, Rev. & Mrs. Theodore O., 350 2-chome, Nishi Okubo, Shinjuku-ku, Tokyo, *Japan*.

CULPEPPER, Dr. & Mrs. Charles L., Jr., Box 427, Taipei, Taiwan, Rep. of China.

DOUTHITT, Dr. & Mrs. T. E., Jr., Bap. Mission, APO 301, San Francisco, Calif. (first-class mail); 55-5 Ka, Choong Moo Ro, Seoul, Korea (all other mail).

DOWELL, Rev. & Mrs. Theodore H., Bap. Mission, APO 31, San Francisco, Calif. (first-class mail); Bap. Mission, O Jong Ni, San 5, Taejon, Korea (all other mail).

DUKE, Rev. & Mrs. J. Carlton, Box 2026, Beirut, Lebanon.

DUNAWAY, Rev. & Mrs. Archie G., Jr., Bap. Mission, Okuta, via Shaki, *Nigeria*.

DUVALL, Rev. & Mrs. Wallace L., Newton Mem. School, Box 65, Oshogbo, *Nigeria*.

ERNEST, Mary Lee, 11 Barbary Walk, Singapore 3, *Malaysia*.

FINE, Rev. & Mrs. Earl M., Bap. Boys' School, Abeokuta, *Nigeria*.

GREEN, Rev. & Mrs. T. S., Casilla 1194, Asunción, *Paraguay*.

HORTON, Frances, 352 2-chome, Nishi Okubo, Shinjuku-ku, Tokyo, *Japan*.

HUMPHREY, Rev. & Mrs. J. Edward, Nigerian Bap. Theol. Sem., Ogbomosho, *Nigeria*.

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MOORE, Rev. & Mrs. Peyton M., Box 46, Dalat, *Vietnam*.

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 WOLF, Sr. & Mrs. R. Henry, Josefa Ortiz de Dominguez #10, Iguala, Guerrero, *Mexico*.

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 LAKE, Virginia (Mrs. John), 92-539 Ualehei St., Ewa Beach, *Hawaii*.  
 NORMAN, Sr. & Mrs. John Thomas, La Lista Avianca, Manizales, *Colombia*.  
 SCHWEINSBERG, Dr. & Mrs. Henry W., Apartado Aéreo 1223, Santa Marta, Magdalena, *Colombia*.  
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 WAKEFIELD, Rev. & Mrs. R. E., 5 Lichi Ave., Singapore 13, *Malaysia*.  
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### United States

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 EVENSON, Rev. & Mrs. R. Kenneth (*Uruguay*), 817 E. Sheridan, Phoenix, Ariz. 85006.  
 FARRIS, Dr. & Mrs. Theron V. (Corky) (*Japan*), Box 707, Wrightstown, N.J. 08562.  
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 GILLILAND, Dr. & Mrs. Oliver E., Jr. (appointed for *Indonesia*), c/o S. J. Workman, Rt. 1, Woodruff, S.C. 29388.  
 HICKS, Dorothy (Mrs. Marlin R.) (*Bap. Spanish Pub. House*), Box 4255, El Paso, Tex. 79914.  
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 KEY, Rev. & Mrs. Jerry S. (*S. Brazil*), Box 862, Perryton, Tex. 79070.  
 (Please turn to page 32)

## IN MEMORIAM



### William McKinley Gilliland

Born Attalla, Alabama  
 May 21, 1915

Died Birmingham, Alabama  
 June 25, 1964

William McKinley Gilliland, missionary to Nigeria, died of a brain tumor June 25, in a Birmingham, Ala., hospital just across the street from Ruhama Baptist Church, where he and Mrs. Gilliland, the former Martha Jordan, met and later married. His death came the day following their 25th wedding anniversary.

They arrived in the United States on medical leave April 17 and he underwent surgery on May 15.

Mr. Gilliland's formal positions for most of his missionary career were professor of preaching and church history in the Nigerian Baptist Theological Seminary, Ogbomosho, and adviser to Baptist churches in the Ogbomosho area. He joined the seminary faculty in 1947, soon after his arrival in Nigeria. During his last eight months in Nigeria he was temporarily assigned to Shaki as adviser for churches in two Baptist associations.

In addition to his responsibilities as professor and adviser, he served in many capacities. During his early days in Nigeria he conducted worship services for patients in a Baptist leprosy settlement just outside Ogbomosho and took papers and magazines to those who could read.

He usually had charge of arrangements for meetings of Baptist missionaries and others in Nigeria, for his skill as an electrician and mechanic was almost unsurpassed. After his wiring of new missionary residences and institutional buildings at Ogbomosho, the government inspector said he had never seen anything like it. Because of his talent and industry the seminary and the Baptist Hospital, also at Ogbomosho, had many conveniences that were not yet known elsewhere in Nigeria. He also looked after the homes of the single women missionaries and often went to see if the wives of the missionary doctors working long hours in the hospital needed anything fixed about the houses.

Reports from the hospital where Gilliland lived out his final weeks tell of the people who were inspired by his Christian faith. Men of Ruhama Church volunteered to take shifts of three hours each throughout the nights so that his family might get necessary rest. Many told of blessings received from having been in the room of the sick missionary. One wrote Mrs. Gilliland, "I have, because of Mack's influence here tonight, rededicated myself anew to serve our Lord in a richer, fuller way. I'll always be thankful for this experience."

Mr. Gilliland received the Bachelor of Arts degree from Howard College Birmingham, Master of Theology degrees from Southern Baptist Theological Seminary, Louisville, Ky., and Central Baptist Theological Seminary, Kansas City, Kan., and the Master of Arts degree, in anthropology, from Kennedy School of Missions of the Hartford (Conn.) Seminary Foundation.

Before going to Nigeria he was pastor of Alabama and Kentucky churches, professor at Judson College, Marion, Ala., and, during World War II, chaplain with U.S. armed forces in China and India. Appointed by the Foreign Mission Board in 1942, he began mission service after the war.

In addition to his wife, Martha, a medical doctor, he is survived by a daughter, Mrs. William A. Connelly, and a son, Peter, 15.





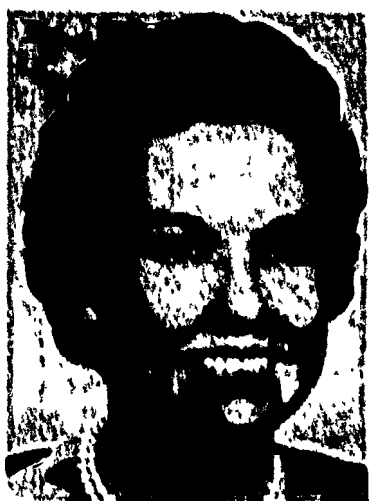
## Stewart, Riley Jay Elliott

b. Evergreen, Va., Feb. 11, 1933, ed. Va. Polytechnic Institute, B.S., 1954; SEBTS, B.D., 1958; U.S. Army Chaplain's School, Ft. Slocum, N.Y., diploma, 1956. Worker, col. dining hall, Blacksburg, Va., 1951-54; V.P.I. cadet corps, 1952-54; HMB summer missionary, Harlan, Ky., 1953; pastor, Midway Church, Ironto, Va., 1953-57 (half-time); & Pine Grove Church, Elliston, Va., 1954-57 (quarter-time); book shop salesman, Wake Forest, N.C., 1953-58; chaplain, U.S. Army Reserve, Salem, Va., 1959-64; pastor, East End Church, Roanoke, Va., 1957-64. Appointed (special) for E. Africa, May, 1964. m. Laura Lee Gray, July 11, 1958. Perm. address: c/o Mrs. Clara K. Gray, 2826 Luray St., NE., Roanoke, Va.

## EAST AFRICA

## Stewart, Laura Lee Gray (Mrs. Riley Jay Elliott)

b. Bluefield, W. Va., Jan. 13, 1930, ed. Lewis-Gale Hosp., School of Nursing, Roanoke, Va., certifi., 1950, R.N., 1950; Univ. of Richmond (Roanoke Extension & Tele-College), 1958-62; Roanoke Coll., 1962-64. Student nurse, N.C. State Mental Hosp., Raleigh, N.C., 1948; operating room staff nurse, Lewis-Gale Hosp., Roanoke, 1950-51, dr.'s office nurse & surgical asst., 1951-59, music dir., East End Church, 1962-63, & pianist, 1963-64. Appointed (special) for E. Africa, May, 1964. m. Riley Jay Elliott Stewart, July 11, 1958. Children: Sheila Ann, Nov. 18, 1959; Martha Denise, Dec. 14, 1961.



## Watson, Harold Ray

b. Brooklyn, Miss., Apr. 17, 1934, ed. Hinds Jr. Col., 1956-57; Miss. State Univ., B.S., 1959, M.S., 1960; SWBTS, 1960-61. Clerical worker, U.S. Air Force, U.S., Okinawa, & Japan, 1952-56; pastor, Mayhew, Miss., & Pleasant Hill Church, Ashland, Miss., 1958-60 (half-time each); high school agr. teacher, Hattiesburg, Miss., 1961-64. Appointed for the Philippines, May, 1964. m. Elizabeth Joyce Daniel, Aug. 25, 1956. Perm. address: c/o Mrs. Sam Shoemaker, Box 22, Collins, Miss. 39428.

## PHILIPPINES

## Watson, Elizabeth Joyce Daniel (Mrs. Harold Ray)

b. Dallas, Tex., Jan. 6, 1934, ed. E. Tex. Bap. Col., B.S., 1956. Clerk-steno., Texarkana, Tex., 1951-53, & Marshall, Tex., 1953-56 (part-time); typist, Jackson, Miss., 1956-57; sec., Columbus, Miss., 1957-60, Ft. Worth, Tex., 1960-61, & Hattiesburg, Miss., 1963-64. Appointed for the Philippines, May, 1964. m. Harold Ray Watson, Aug. 25, 1956. Children: James Allen, July 2, 1957; Daniel Gene, July 12, 1959; Mark Bradley, Feb. 17, 1962.



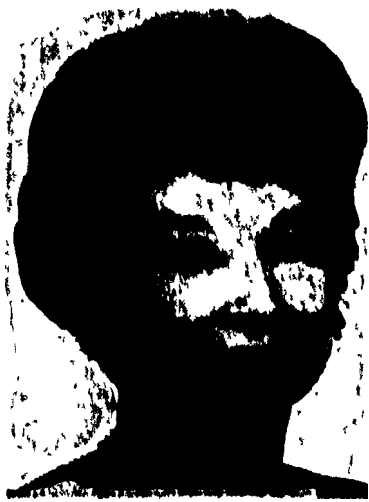
## Williams, Robert Dee

b. Portland, Tex., May 13, 1926, ed. Univ. of Corpus Christi, B.S., 1956; SWBTS, M.R.E., 1961; N. Tex. State Univ., M.Ed., 1964. Serviceman, U.S. Marine Corps, Pacific theatre, 1944-46; oil field worker, Tex., 1946-48; constr. worker, Alice, Tex., 1949-51; postmaster, Portland, 1952-53; elem. school teacher, Corpus Christi, Tex., 1956-57; psychiatric aide, U.S. Public Health Service Hosp., Ft. Worth, Tex., 1957-61; public school math teacher, Ft. Worth, 1961-64. Appointed (special) for Nigeria, May, 1964. m. Ruby Louise Williamson, Aug. 3, 1951. Perm. address: Rt. 2, Box 26, Columbia, Miss. 39429.

## NIGERIA

## Williams, Ruby Louise Williamson (Mrs. Robert Dee)

b. Columbia, Miss., July 21, 1927, ed. Clarke Mem. Jr. Col. (now Clarke Mem. Col.), 1945-47; Miss. So. Col. (now Univ. of So. Miss.), B.S., 1950; SWBTS, 1957-63. HMB summer missionary, S. Tex., 1947-49; elem. school teacher, Portland, Tex., 1948-53, Corpus Christi, Tex., fall 1953, & remedial reading teacher, 1957; substitute school teacher, Ft. Worth, Tex., 1960-64. Appointed (special) for Nigeria, May, 1964. m. Robert Dee Williams, Aug. 3, 1951. Children: Mark Travis, May 18, 1952; Miriam Jean, July 3, 1953; Elizabeth Dell, Aug. 9, 1954; Martha Sue, June 18, 1959.



## Wood, Rudolph Malcolm

b. Richmond, Va., Jan. 4, 1935, ed. Univ. of Va., B.S.Ed., 1956; SEBTS, B.D., 1960, Th.M., 1964. Supply pastor, Freddy's Creek Church, Albemarle Co., Va., 1953-56 (half-time); BSU summer missionary, Jamaica, 1954; supply pastor, Oak Chapel Church, Orange Co., Va., 1955-56 (quarter-time); staffer, Ridgecrest (N.C.) Bap. Assy., summer 1955 & Camp Ridgecrest (N.C.) for Boys, summer 1956; high school math teacher, Skipwith, Va., 1956-57; pastor, Cut Bank Church, McKenney, Va., 1957-59, Rustburg & Winfall Churches, Rustburg, Va., 1960-64 (half-time each until 1961 then Rustburg full-time). Appointed for Luxembourg, May, 1964. m. Helen Elizabeth Siner, Aug. 23, 1958. Perm. address: c/o M. L. Wood, One Norwood Dr., Chase City, Va. 23924.

## LUXEMBOURG

## Wood, Helen Elizabeth Siner (Mrs. Rudolph Malcolm)

b. Vinton, Va., Nov. 3, 1933, ed. Bluefield (Jr.) Col., A.A., 1954; Westhampton Col., Univ. of Richmond, B.A., 1956; SEBTS, 1957-58, & summer 1962. BSU summer missionary, Jamaica, 1954; youth dir., Schoolfield Church, Danville, Va., summer 1955; caseworker, Roanoke (Va.) Family Service Assn., 1956-57; educ. dir., First Church, South Boston, Va., summer 1958; dean's sec., SEBTS, Wake Forest, N.C., 1958-60; elem. school teacher, Gladys, Va., 1960-61; substitute school teacher, Rustburg, Va., 1961-62. Appointed for Luxembourg, May, 1964. m. Rudolph Malcolm Wood, Aug. 23, 1958. Children: Laura Ann, Sept. 28, 1962; David Malcolm, Feb. 27, 1964.



**Imogene (Mrs. C. Ray) Crowder**  
*Ogbomoshio, Nigeria*

## **Son's Threats Fail To Keep New Convert from Church**

WE HAVE FOUND such joy in doing follow-up visitation with persons who have gone home from the hospital. While in the hospital, they hear the gospel preached in the chapel and in the wards. The chaplain, nurses, and ward aides do some bedside visitation. We visit those who have made professions of faith in Christ or who have shown an interest in becoming Christians.

One elderly man accepted Christ in a moving experience. When he went home he told his sons about Christ. He informed them that he wanted to go to church when he was physically able. The sons, who are Muslims, warned their father that if he attended church they would stop giving him money for food. The new Christian was unhappy, for he knew he could not work to provide for his food.

While visiting him one day, we told him that Jesus asked his followers to leave all in order to follow him. We assured him that even if his own family forsook him, Jesus would take care of him.

When we visited him again about a month later, we found him happy and delighted to see us. "I am going to church every Sunday," he reported. "I told my sons, 'I will go to church because this is what God wants me to do.'" Despite their earlier threat, they had continued to care for his needs. He is witnessing to them about the joy he has found in Christ. His very life is an evidence of God's power.



**Frank S. Wells**  
*Jogjakarta, Indonesia*

## **Guest Lecture in Mosque Offers Contact for Gospel**

SOON AFTER moving here from Bandung, my wife, Jo Ann, was invited to participate in a women's group that meets weekly to practice English conversation. Among the members were the mayor's wife and wives of leading doctors, lawyers, and other prominent men of the city.

One day, when I took Jo Ann to a judge's home where the club was to assemble, I met the judge. He was interested in my opinions about Indonesia's religious freedom, and stimulated the conversation with many questions and observations.

"Will you come and speak to our Islamic Study Club about religious freedom in America?" he asked. I agreed,

with the thought that since no date had been mentioned perhaps he was not serious. A few weeks later the judge and a friend, also an officer of the club, came to my office in the student center to make definite arrangements for my "lecture" at the largest mosque in the city. They explained that around 400 invitations had been sent out.

Fortunately, one of our national pastors was available to fill my place in our morning worship service, since the club met at the same time. The lecture hall in the basement of the mosque was filled.

Delivering my prepared text dealing with historical background of America's religious tradition and some of its development was simple, compared with the 50 long minutes of trying to answer some very interesting questions. Club officers had agreed beforehand that questions would be confined to my topic. To those who questioned my beliefs I extended an invitation to come to our center where I would be free to deal with that subject.

Fruit from the levels of Jogja society that we have thus encountered will not come as rapidly as it has from other areas. The fact that we could have such opportunities says something about the real freedom that we have to spread the gospel in Indonesia today.



**Virginia Wingo**  
*Rome, Italy*

## **Young Pastor's Energy and Dedication Impress Visitors**

WE HAD A memorable visit to picturesque, rocky San Vito, a town near the southeastern coast. Luigi d'Isanto, the young evangelist, and his delicately pretty wife, Rita, are so joyful in their consecration to Christ that they seem quite unaware of making any sacrifice. When we asked to go visiting with him, he told us, "We're using your visit as an excuse to see some people who haven't been coming. One woman has even been refusing to answer our greeting when she sees Rita and me on the street."

Summing up her impressions of our time at San Vito, Signorina Edda Corai, a teacher at the Armstrong Memorial Training School, wrote the following for our Woman's Missionary Union magazine, *La Lampada*:

"After church we visited the families of two girls who had once come to a summer course at our school. The families had been Baptist 'sympathizers,' but had abandoned the church. Time was not lost in the usual commonplaces of conversation, but we sang and prayed. And with much love and tact Pastor d'Isanto sought to bring the straying sheep back to the fold. The pastor's

manner and words contained the sense of urgency and of God's call for those who did not want to submit themselves to Him. Signor d'Isanto knew how to take every opportunity to help young people needing encouragement in their studies. Above all, he knew how to enter into homes where the message of salvation needed to be preached."

The young pastor himself is studying hard to prepare for difficult state examinations. We had noted his busy schedule and wondered how he found time to study. He explained, "If I study during the day, I'll either neglect the visiting or not be able to help the people who come here to see me. If they come and find me studying, they won't feel free to interrupt me with their problems. It's easier to study at night."

"How late at night?" we persisted, remembering how long the visits in homes had lasted the previous evening. He grinned and replied, "Well, I can't always start very early, but whenever I start, I just keep on till 3 A.M. That way I can get a lot done." "And what time do you usually get up?" was our next question. "At 7 o'clock. It doesn't hurt me; I'm used to it!"



**Harold T. Cummins**  
*Nairobi, Kenya*

### **Asians Carry Their Religion To East African Countries**

**IF YOU** entered a temple and watched a Hindu priest waving a container of burning oil in front of an idol, where would you be?

You might, of course, be in India, Pakistan, or Hong Kong, for Indians have carried Hinduism to many parts of the world. But you could be here in East Africa with us, for all over Uganda, Kenya, and Tanganyika, Indians have come by the thousands since the 1890's. They come to work, to buy, and sell, and many have decided to stay. They are called "Asians" here. Wherever they have settled they have established their caste and religious communities.

Here in Nairobi you could enter, barefoot, into a large Sikh temple. Sikhs are easy to identify because of the turban, beard, and bangle. In this magnificent place of worship you would see an ark-shaped cabinet where their holy book is carefully kept between folds of velvet and silk. An old man, with grey hair and beard, sits crosslegged at the altar reading this book; in front of the altar there are many garlands of flowers and incense placed before a picture of one of their "gods."

Across the street is a Hindu temple. Here are many pictures and idols; drums and brass bells are heard. As one leaves he is sure to be offered fruits and sweets that have been sacrificed to the "gods."

One day as we sat on the floor of a Hindu temple in Nairobi, we watched a new mother and her mother-in-law as they laid a six-week-old baby in front of an idol. They bowed low and circled the altar five times repeating the dedication prayers for the infant.

Of course, there are also many Muslim mosques in this city. Written across the doorway of some we read, "No one is to be worshiped but Allah and Mohammed is his

Prophet." On Friday afternoons Muslims gather by the hundreds to repeat their memorized prayers in the Arabic language as they bow toward Mecca, Arabia.

We came to East Africa to present Christ and the Christian way of life to these people. The Mission has asked us to remain in Nairobi to work with its 100,000 Asians. We know of only two converts from Hinduism to Christ in the last few years. Only one other Protestant couple works among these thousands.

How we need your prayers as we seek God's way to reach these people! Already we have found two sections of Nairobi where we would like to establish a witness point, but we know that direct, individual witness will be the most important work we can do.



**William L. Smith**  
*Campinas, São Paulo, Brazil*

### **Areas of Need for Gospel Witness Revealed by Visits**

**RECENTLY** Carolyn (my wife) and I visited the state of Paraná. In its northern section, with a population of more than five million, there is not one resident Baptist missionary. However, there is a site for a camp where we could work with young people in camp programs.

Between the second and third terms of language study, we visited the states of Goiás and Minas Gerais. We also spent a day in the federal capital, Brasília. It is as beautiful as it has been described, but it is filled with people who must be reached with the gospel.

Everywhere we went we were made more conscious of persons in need of the message of Christ. Many cities of 75,000 to 125,000 population have only a very small Baptist witness or none at all. In every place the people wanted us to come and work in their city. Truly, the field is "white unto harvest." The door is open as never before for the gospel in Brazil.



**Bobby L. Spear**  
*Ayudhya, Thailand*

### **Numerical Growth Naturally Follows Spiritual Progress**

**A FEW MONTHS AGO** a local church member who had been converted in our ministry preached a tremendous sermon from Proverbs stressing the importance of spiritual welfare over the relative unimportance of physical welfare. After the message, our daughter, Linda, (now 10 years old) accepted Christ publicly. Previously she had made a decision at a youth camp, but wanted to make it public at our chapel. After the closing prayer, our cook's son, a Thai boxer, said he wanted to accept Christ, so we stayed to hear his testimony.

Our growth numerically is essential. However, in a sense it is incidental. Wherever there is solid spiritual growth, numerical growth is inevitable. It is an automatic



process as seen in nature. Evidence of depth of faith on the part of a few gives us the greatest joy and hope for the future.

Nai Wan, the lay preacher at the chapel, is constantly speaking to people personally about the gospel, and bringing heartwarming messages from the Bible during adult Sunday school class. His father became a Christian last year, mostly because of his efforts. His father, a rogue most of his life, was derobed as a priest and imprisoned for conspiring with temple thieves selling Buddhist images. Since becoming a Christian he has done some of the first honest work in his life. His testimony on receiving Christ was, "I have had three fathers: Buddha, Buddhist teachings, and the priests. These were only foster fathers. Now I know my true father." He has been a glowing witness in villages along the river.

On Saturday nights I teach a class in Bible survey to help acquaint our young "Timothys" with the Bible and give historical background as aid to interpretation. Usually in attendance are four or five men, each of whom speak regularly at the chapel and in villages. One of them is a Chinese tailor. He doesn't speak much Thai, but studies his Chinese Bible with us and occasionally gives his testimony. We don't understand much more than, "*Tong chya Prajao, jing, jing* (We must believe the true God)," but with his smile and enthusiasm, that goes a long way.

One day four of us drove a circuitous route of 100 kilometers (62 miles) to a village north of here. Sitting on the floor of an open farm house, a man and his wife and several neighbors heard the gospel from two lay preachers in an idiom and approach geared perfectly to their needs. This is preaching in its simplest, and probably most effective, form.



**Frances Greenway**  
*Joinkrama, Nigeria*

### **Witch Doctor Sways Those Who Believe in 'Bewitching'**

(Letter written while stationed in So. Rhodesia)

THE INHABITANTS of the Gokwe African Reserve are steeped in ignorance and superstition. Their religion is a type of ancestor worship. They believe their lives are controlled by spirits of the deceased. Illness is said to be caused by disgruntled ancestral spirits and appeasement by prescribed ritual must be made.

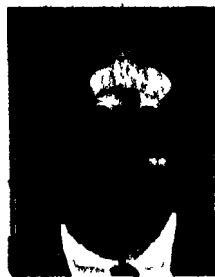
The witch doctor is always consulted about the cause of sickness or death. He makes his diagnosis by throwing "bones" or by dreaming.

Some Africans in this area say, "We have our own god; we don't need yours." Yet they attend our clinics where the gospel is preached. They are by no means ready to cast aside their own system of medicine but they are willing to supplement it with our medical help. They believe that a white man can successfully treat diseases of a general nature but that he is unable to understand "African diseases," those they think are produced by spirits.

Some of our most fascinating—and most difficult—patients are those who believe themselves bewitched.

They suppose that another person has "cast a spell" on them. Symptoms include convulsive movements, paralysis of an extremity, and inability to speak. We contend they are the victims of fear, but they are convinced we are ignorant of "African diseases."

Those who are Christians can be persuaded that God's power is supreme and can conquer the evil spirits, but we are almost helpless in the face of non-Christians who think they are bewitched. They have no confidence in us, but are quite certain the witch doctor can break the spell. Yet, as a whole, the people of Gokwe are receptive to the gospel.



**Jean H. Law**  
*Mombasa, Kenya*

### **Teaching Offers Challenges, Opportunities in Evangelism**

WE HAVE AN intelligent group of students in the present class at Mombasa High School. Two of them have already made professions of faith. We are thrilled with the progress the school is making and with the opportunities it offers.

A recent assignment for my Bible classes was to write a paper on one of these subjects: "My Christian Experience"; "Why I Plan To Become A Christian"; or "Why I Do Not Want To Become A Christian." One boy wrote, "I was born a Christian, but not a full Christian because my father was baptized but my mother was not." Several students indicated that they plan to become Christians.

Quotations from the paper written by one of our Muslim students will indicate the difficulties and the challenge we face. He wrote, "Mohammed was a real prophet of God just as was Jesus and the earlier ones. . . . For this reason I say frankly that I have no feeling whatsoever of needing Christ. Why should I? . . . If I am a true believer of Islam, I will with no doubt, go to the very eternal life of joy in the end."



**W. Guy Henderson**  
*Taegu, Korea*

### **Koreans Experience Hunger, Both Physical and Spiritual**

FOR MOST of the world the spring of the year is a time of rejoicing, but in Korea it is the most difficult part of the year. It is the awkward time when last year's supply of rice has been exhausted and the new crop has not been harvested. Hunger and poverty stalk the land like ravaging beasts.

One widow in Seoul tried to sell her eyes in order to feed her starving children. Social workers tell us that each month 100 babies are abandoned in Taegu and 300 in Seoul. The mothers leave the babies at hospitals, police stations, and mission compounds, hoping they can be

placed in orphanages where they will receive food and education. The United States government and mission relief agencies provide much aid with U.S. surplus farm products but sometimes the food does not reach those who need it most.

Despite this situation, Christians continue to try to bring the Bread of Life to souls that are spiritually hungry. A deacon at the Baptist church in Kyung Jo began going to an unchurched area each Sunday afternoon for worship services in a private home. A local Buddhist priest was introduced to the true High Priest, Jesus Christ, and became a Christian. Persecution began, fostered by Buddhists in the community and the new convert's own family. He was driven out of the temple without any clothes except those he wore. The faded gray garments identified him as a priest and he longed for other clothes. The pastor called me and we were able to prepare a box of clothes for the man. He is now studying the Bible and literature from our publishing house in preparation for baptism and Christian service.

Perhaps the poverty is beginning to turn the nation's thoughts toward God. Missionaries led revivals in ChoChiWon and Kong Ju; 191 decisions for Christ were reported. A pastor invited me to come and baptize 21 persons who were meeting in a private home and wanted to organize into a church. More of our pastors are realizing the need for personal witnessing and are leading the churches into house-to-house visitation. Korea's hope is in a Spirit-led revival.



**Glen D. Herrington**  
*Singapore, Malaysia*

### **Picturesque Night Market Reminder of Lost Millions**

ONE OF THE delights of life in Singapore is shopping, especially at the night market. Night markets are composed of hundreds of little stalls set up along the roadsides and streets in different locations throughout the city each night. Kerosene lamps provide the only light for the market. Thousands of nationals in colorful dress come to do much of their shopping at evening.

These little shops contain practically everything one might find useful in the household. It is a picturesque spectacle as the shoppers haggle, or bargain, with the shopkeepers. When a customer finds an item to purchase which costs \$3.00, the conversation usually goes like this:

"How much?"

"Three-fifty."

"Ayah! Too much! I'll give you \$2.50. Can?"

"Cannot! It cost me more than that."

"O.K., \$3.00. Can?"

(Pause). "O.K. Can." The transaction is made and the shopper goes his way.

As we shop at the night market we see more than just good bargains. We see thousands of people, and know that less than 2 percent of them are Christians. When we consider that there are but 10 Baptist churches and very few other evangelical groups in this city of two million

persons, we are compelled to ask, "Can all these people be won to Christ?" In our own strength we must answer, in the words of the night market seller, "Cannot." But when we think in terms of the One who said, "All power is given unto me in heaven and earth," a ray of confidence and hope replaces our gloom and despair; our answer becomes, "Can."



**Grover F. Tynes, Jr.**  
*Quezon City, Philippines*

### **Four Mission Points Result From One Woman's Concern**

WE NEVER CEASE to be amazed at openings for the gospel. A lady in Manila asked for someone to visit relatives in the sugar cane country. The distance is 110 kilometers (68 miles) and the roads are rough, but now there is a nipa (bamboo) chapel in that cane field and services are conducted each Thursday night.

These folk had relatives in another *barrio* (village) and wanted to share the Christian message. There were 47 professions of faith during the first two services at this place. One man of the same *barrio* wanted us to preach in his daughter's home; a woman gave us an invitation to the large *barrio* where her sister lives. As a result of the interest one woman had in her kinspeople, we now have four mission points we visit regularly.

Our only limitations are time and workers. How tragic that we must limit ourselves to a few places, when there are so many persons anxious to study God's Word.



**Lowell C. Schochler**  
*Natal, Rio Grande do Norte, Brazil*

### **Sidewalk Service at Night Wins City's First Convert**

FOUR BRAZILIANS and I drove to São Paulo de Potengi one Saturday afternoon. One of the young men with me was a resident there until a year and a half ago. He had moved to Natal and was converted. Though not a preacher, he is concerned about his home town—a city of 10,000 population with no professing Christians—not even the members of his family.

We arrived at 9:15 p.m. and ate supper prepared by the young man's mother. Then we began an evangelistic service standing on the sidewalk in front of the house. Most of the people had already gone home, but as we started singing no less than 50 hungry souls gathered.

After Pastor Antonio de Paz preached, an elderly man lifted his hand and said, "*Eu quero aceitar Jesus Cristo como meu Salvador agora* (I want to accept Jesus as my Saviour now)." After the service the new Christian told us about the members of his family and how he now wanted them to be won to the Lord. Pray with us that we will be able to establish regular work there.

## FOREIGN MISSION BOARD

### African Extension Approved

Actions by the Foreign Mission Board at its meeting at Ridgecrest (N.C.) Baptist Assembly in June promise increased effectiveness of established work and the beginning of work in additional countries.

The Board transferred Missionaries Clayton and Helen Bond from Ghana to Togo, effective July 1, and Missionaries John and Virginia Mills from Nigeria to the Ivory Coast, effective Sept. 1.

Mr. and Mrs. Bond, who made occasional visits into Togo while serving in Accra, Ghana, are now completing a period of French-language study in Tours, France, in preparation for their new assignment. Mr. and Mrs. Mills will study French for eight or nine months before taking up residence in the Ivory Coast.

"We should eventually have a network of mission stations throughout the former French West Africa, linking together our witnesses who belatedly come to share the gospel of Christ with the educated elite of the former French colonial empire," said H. Cornell Goerner, secretary for Africa.

Togo became the 56th country to which Southern Baptist missionaries are under appointment. Ivory Coast will be the 57th country when the Mills' transfer becomes effective.

The Board appropriated \$240,000 for use in the Brazil-wide Baptist evangelistic crusade planned for 1965. Earlier it had appropriated \$60,000 for this project. Frank K. Means, secretary for Latin America, said that \$50,000 to \$100,000 more will be needed. In addition, Brazilian Baptists are undertaking to raise between \$100,000 and \$150,000 for the crusade.

Authorized by the Board was the holding of Latin America-wide functional conferences during 1965 for student workers, radio and television workers, and medical personnel.

John D. Hughey, secretary for Europe and the Middle East, itemized for the Board current urgent calls for

evangelistic, educational, and medical missionaries in countries in the area.

"Some Southern Baptist young people should start getting ready to enter countries of the Middle East which are now closed to us," said Hughey. "It is legally impossible to enter some countries. Everywhere the work will be difficult. As soon as possible we should appoint missionaries for North Africa and let them engage in language study while awaiting an open door. Other missionaries should go right away to the posts ready to be occupied."

### Appointment Opens Meeting

Appointment of 28 new missionaries opened a meeting of the Foreign Mission Board and the annual Foreign Missions Conference at Ridgecrest (N.C.) Baptist Assembly, June 18. The Board also employed one nurse as a missionary associate. (See complete list on page 20.)

Among the new missionaries are relatives of two persons widely known in the Southern Baptist Convention. Dr. Merrill D. Moore, Jr., son of the executive director-treasurer of the Southern Baptist Stewardship Commission, was appointed with his wife for Gaza.

Mrs. Anthony Stella, Jr., appointed with her husband for Korea, is the former Mary Virginia (Micki) Sommerkamp, sister of Theo Sommerkamp, assistant director of Baptist Press.

Registration during the Conference June 18-24 totaled 2,774, including 87 registered for the Writers' Conference the same week.

A similar Foreign Missions Conference, but without the Board meeting or appointment service, will be held at Glorieta (N.M.) Baptist Assembly, Aug. 13-19.

### Orientation Conference Held

In preparation for mission service overseas, 99 persons gathered for study at the Foreign Mission Board's orientation conference at Westhampton College of the University of Richmond June 26-July 3. Attending were 65 recently appointed missionaries, 28 candidates approved for early appointment, and six missionary associates

already employed or approved for employment.

The conference was designed to help participants face the realities of living and working overseas. Secretary for Missionary Personnel Jesse C. Fletcher directed the meeting. Helping with the program were 30 furloughing missionaries, a number of Board staff members, and Myron C. Madden, chaplain of Southern Baptist Hospital, New Orleans, La.

The new mission workers studied interpersonal relationships, other personal adjustments to be made, environmental problems to be faced, organizational relationships, and mission methods. There were also devotional periods, worship services, and inspirational messages.

Orientation studies are required of each mission worker before departing for the field. "These are basically of an introductory nature," said Fletcher. "Each new missionary must begin here studies which should last throughout his or her career."

A feature of the week was the Board's first commissioning service for missionary associates. The Board now has 31 in this special category.

### Help 'Pay the Cost' Is Plea

If Christians had gathered around the cross of Jesus Christ long ago and had there experienced God's love for every human being, it would not be necessary to hammer out in the halls of legislation rules and regulations to govern human conduct, Baker J. Cauthen, FMB executive secretary, declared at the Foreign Missions Conference at Ridgecrest (N.C.) Baptist Assembly.

"Our brotherhood, our fellowship, our delight is with all who make the Lord their portion," Cauthen told the more than 2,500 persons present for the Sunday morning service.

"Let there be a heart open to Jesus, and that man becomes my brother. Nearby, in the same city, or across the world, he is my brother—the Japanese, my brother; the Chinese, my brother; the Indonesian, my brother; the Brazilian, my brother; the African, my brother."

The executive secretary appealed to the congregation to do something to better human relations: "Let's do something you don't have to go to Africa to do, nor to Japan, nor inside China. You can do it right where you live. Let's ask the Lord Jesus to so



fill us with his love and with love for every person that somehow we may have the wisdom and the courage to demonstrate that love on every single occasion."

"You don't have to cross the world to communicate the love of Jesus, but it may cost you something where you are," said Cauthen. "Don't think you can put the burden of paying the cost just on the missionaries. Right where we are, in our towns, in our churches, in our jobs, in our communities, in our schools, the Master wants us to pay the cost of communicating the love of God."

### Dentist Serves for Month

Dr. James E. Rayhorn, a Richmond, Va., dentist and currently president of the Virginia Baptist Brotherhood, left June 30 for a month of volunteer service at the Baptist dental clinic in Ibadan, Nigeria, working with Dr. Howard D. McCamey, a missionary dentist.

Dr. Rayhorn's service is under a FMB program aimed at temporarily assisting medical missions. Participants serve from weeks to months with Baptist hospitals and other medical institutions overseas. They relieve the missionaries of some of the total load, give lectures and demonstrations related to their specialties, or help teach and train national personnel.

Those who render such service pay their own expenses to and from the fields, and in some cases a minimum lodging fee while overseas.

## GENERAL

### History of WMU Published

"The organization of Woman's Missionary Union did not mark the beginning of women's interest in missions," begins Alma Hunt in *History of the Woman's Missionary Union*, published in June by Convention Press.

"But the organization did represent the time when forces long at work crystallized, and concepts regarding the proper sphere and activity of women were 'revolutionized,'" she continues. "It marked the time when Southern Baptist women rose above criticism and defied custom and convention to undertake the work they felt constrained to do."

Miss Hunt then traces the beginning of missionary societies during the 75 years preceding the organization of

WMU in 1888. Primarily through "word portraits" of various leaders, she points up the development of WMU aims and work. The history goes through 1963, the 75th anniversary year.

The volume, being studied by women and youth during the summer months, includes an appendix of names of all Convention-wide WMU officers and leaders during the years. Miss Hunt has been WMU executive secretary since 1948. The book is available at Baptist Book Stores.

## AFRICA

### Premier Calls for Expulsion

Soviet Premier Nikita Khrushchev has called on all African nations to expel Christian missionaries, according to the Soviet news agency, TASS.

The news agency reported that Premier Khrushchev, in a speech at Aswan, Egypt, declared that ousting missionaries would guarantee the national progress and national rebirth of all African peoples. He said that missionaries are the agents of formerly imperialistic nations which are using them in an attempt to reconquer their lost colonies.

## ARGENTINA

### Pastors Eager for Advance

A seeking of divine guidance in plans for the future marked the 12th annual Argentine Baptist pastors' conference in June. This year is the first in the Argentine Baptist Convention's "Decade of Advance," aimed at doubling the number of churches and members in the country in 10 years. The conference program was planned by the "Decade of Advance" committee.

"One could feel the harmony of spirit and purpose as plans for the advance were revealed," declared Missionary James O. Teel, Jr. "This new-born program seems to have unified the efforts and spirits of Argentine Baptists more than anything else in the 56-year history of organized Baptist work here."

Taking part were 300 persons, including 107 Argentine pastors and Southern Baptist missionaries, 120 seminary students, and laymen.

## BRAZIL

### Building Attracts Tourists

Second of July Baptist Church in Salvador, Bahia, Brazil, is now listed by the Municipal Tourist Agency as one of the tourist attractions in the city. The church last fall opened a new auditorium and two floors of educational space.

An average of from 20 to 25 visitors each day have come to the church since the building dedication. Doors are open during the day. In addition to tourists, downtown workers stop by the auditorium for moments of quiet meditation.

In the first six months after the building was opened, a Bible deposit in the front hall sold 1,144 Bibles, 448 New Testaments, 10,901 Gospels, 4,182 illustrated stories of Christmas and Easter, and 36 records of the Gospel of John.

The building's facade is finished in ceramic tile. On one side is an illustration and the words of the 23rd Psalm. To the right and left of the main entrance is a mural depicting "a new heaven and a new earth." Over the door is a picture of *Praying Hands*, official symbol of the church, with the invitation, "Come and let us worship."

The pulpit stand, designed by the pastor's son, is of frosted glass in a frame of solid mahogany. Italian marble frames the baptistry. There are crystal chandeliers and indirect lighting. Windows are of frosted glass. Blond wood pews on the main floor and in the balcony will seat 600.

The church, which now has 443 members, marked its 40th anniversary last fall. Dr. Ebenezer Gomes Cavalcante has been pastor for 27 years.

*Dr. Ebenezer Gomes Cavalcante, pastor of Second of July Church, Salvador, Bahia, Brazil, stands at pulpit his son designed, constructed of frosted glass and mahogany.*

JAMES P. KIRK





*Crowd overflows building of Third Baptist Church, São Fidelis, Brazil, at its organizational service.*

## Town Gets Third Church

When Missionary Solomon L. Ginsburg preached the gospel in São Fidelis, Brazil, 70 years ago, he was arrested. After a brief imprisonment in the state capital, Niteroi, he returned to São Fidelis and established the First Baptist Church.

Two years ago this church organized the Second Baptist Church with 78 members. Continuing to grow, First Church began another mission on the other side of town. A few weeks ago this mission was organized as Third Baptist Church with 80 members.

"São Fidelis, with about 8,000 people, is one of the best-evangelized towns in the state of Rio de Janeiro," reported Missionary Harold E. Renfrow, executive secretary of the state Baptist convention.

First Church, led for the past eight years by Pastor Walter Velasco, a native of São Fidelis, has a full program of church activities. It also presents a 15-minute radio program daily and a 30-minute program on Sundays. Members of the three Baptist churches hold an evangelistic service in the town's principal square each Sunday after their evening worship services.

## ECUADOR

### Volunteers Lead Missions

A project aimed at establishing at least 50 preaching points in and near Guayaquil, Ecuador, already has resulted in 23 such mission sites.

Called "Another Baptist Mission," the program depends upon church members to lead services at a preaching point or to offer their home as a location. Only cost to the church is the sign it provides for the residence.

Presence of the signs has prompted many questions from those in the neighborhood thus affording opportunities for personal evangelism and distribution of literature.

The leader for each mission site is responsible for preaching or arranging for a preacher. Services, held on a regular schedule at each place, include music, testimonies, preaching, and personal witnessing. Each leader also maintains a supply of tracts, Gospels, New Testaments, and printed invitations to the sponsoring church.

The program is intended to involve as many church members as possible in the evangelistic program. It is also designed to publicize the simultaneous evangelistic crusade planned for Sept. 5-13 and a major evangelistic campaign in Ecuador slated for Sept., 1965.

## HONG KONG

### Gospel Printing Redesigned

In an effort to present Scriptures more attractively to the people in Hong Kong, the American Bible Society reports many of its publications have been redesigned.

Most important new edition of the program is a printing of 20,000 copies each of the illustrated four Gospels and Acts, using a different color of ink for each book. Pictorial covers in two colors have been prepared for the small Gospel portions. New designs in full color from photographs are being readied.

Total circulation of the Hong Kong office for the past year amounted to 983,305 volumes.

*Missionary Archie Jones talks to boys while two students from the Baptist Theological Institute in Guayaquil, Ecuador, place sign to note "Another Baptist Mission."*

JOSEPH B. UNDERWOOD



## JAPAN

### Earthquake Misses Baptists

The violent earthquake that hit Niigata, Japan, June 16, causing damage estimated at over \$1 billion, left the Baptist church and the residence of Missionaries Robert D. and Mavis Hardy unscathed, according to Missionary Worth C. Grant, Japan Baptist Mission press representative. Only one member of the church had his home damaged.

Because the city had a complete blackout of communications, the Hardys were not aware of the extent of the damage until the F. Calvin Parkers, their nearest missionary neighbors, arrived from Kanazawa. The Hardys said they spent most of the first two days trying to get the things necessary for living without electricity, gas, or water and getting together food and supplies for their week-old baby.

Since the city's water system had been destroyed, people were standing in long lines to get water which had been hauled in by trucks. "We know this would be a problem with a little baby in the house," the Hardys wrote friends, "but the house facing the mission property has a well, the only one in the entire community. Shortly after the quake our neighbor came offering the use of her well."

Pastor Yoshizu and Missionary Hardy hauled water and vegetables—all of which had come from the outside—to Niigata citizens. The city has slowly returned to normal life, but lying ahead is the job of rebuilding, expected to take two years.

### WMU Mission Gifts Increase

Woman's Missionary Union of the Japan Baptist Convention reelected two chief officers at its 17th annual meeting. They were Mrs. Kesako Hikasa, president, and Mrs. Yoshie Kaneko, vice-president. Assembled at Amagi Sanso, the Convention assembly retreat on the Isu Peninsula, were 209 women representing 65 churches and 28 missions.

The World Week of Prayer offering, equivalent to the Little Moon Offering sponsored by the Woman's Missionary Union of the Southern Baptist Convention, set a new high record this year. Total raised was 3,143,233 yen (about \$8,500), an increase of



WORTH G. GRANT

*Standing beside emblem of Japan's WMU are Mrs. Kesako Hikasa (left), the organization's president, and Mrs. Yoshie Kaneko, vice-president.*

more than 25 percent over the previous year.

The Japan Convention's counterpart of the Royal Ambassadors and Girls' Auxillary organizations among Southern Baptists reached a record high in enrolment with more than 2,500 in the organizations last year. There are now 116 Woman's Missionary Societies with 2,900 members. This is an increase of more than 200 over the previous year. The women's department monthly publication has a circulation of over 1,900.

The foreign mission offering for the coming year will be divided one third for the program of the Southern Baptist Foreign Mission Board and two thirds for the foreign mission work now carried on by the Japan Convention. Japanese Baptist missionaries serve in Okinawa and one missionary couple has been assigned to open Japanese Baptist work in Brazil.

Executive secretary of the Japan WMU is Miss Kazue Shimizawa. Working with her as missionary co-operating secretary is Miss Virginia Highfill.

*During Japan WMU meeting women from Tokyo district use living quarters of Amagi Sanso assembly as conference room due to lack of other space.*

WORTH G. GRANT



## KENYA

### High School Hostel Begun

Groundbreaking ceremony was held recently for a hostel to house out-of-town Baptist students attending the Baptist high school in Mombasa, Kenya. Lifting the first spade of dirt was Mrs. Elna Milligan of Slidell, Tex., mother of Missionary A. Ray Milligan, principal of the school. She told the students the new hostel will be important because those who live in it are important.

Her sister, Mrs. Aletha Owens of Shreveport, La., brought greetings from Southern Baptists. Eldard Wangombo, Baptist student from Nyeri, Kenya, responded. "Tell Baptists in America that we are grateful for the opportunities they have given us and are giving us through the Baptist high school," he said.

## MALAYSIA

### Asian Evangelists To Meet

The Asian Evangelists Crusade and Conference is scheduled to meet Aug. 1-12 in Singapore, Malaysia, for study, fellowship, and evangelism. An official letter of invitation to participate was sent to Southern Baptist Missions in Asia.

Designed especially for Asian national leaders, the Conference is believed to be the first of its kind. Morning sessions will include lectures, reports, discussions, and Bible study. Afternoons will be devoted to recreation and fellowship in an effort to bring about a closer bond among Asian evangelists.

Nightly mass evangelistic rallies are slated to be held in the new Singapore National Theater.

Following the 12-day Crusade and Conference, the evangelists and others attending will be divided into teams

for evangelistic crusades in Malaysia and possibly in Indonesia.

A major purpose of the Singapore meeting will be for Asian workers to pray, plan, and propose a strategy of evangelism for Asia by Asians as they work alongside missionaries from other areas of the world.

## PARAGUAY

### Hospital Opens New Ward

Baptist Hospital, Asunción, Paraguay, recently inaugurated its new pediatric ward. Distinguished guests included U.S. Ambassador William P. Snow and Dr. Julio Chenu Bordon, president of the Pediatric Association of Paraguay. Snow recently was a patient in the Baptist Hospital. Dr. Chenu Bordon conducts a well-baby clinic there once a week.

The new ward has 16 beds, four incubators, and a croup tent. Plans call for addition of oxygen and suction equipment. Women from the Baptist churches assisted with preparation of linens. A former patient and his wife, converted as a result of the hospital ministry, helped purchase supplies.

## SPAIN

### RAs Meet in First Conclave

The first Royal Ambassador conclave in the history of Baptist work in Spain was held May 23 in the First Baptist Church of Sabadell. Boys from the various Baptist churches in the Catalonia region attended.

Featured on the program was Orvil W. Reid, Southern Baptist representative to Mexico, who was touring Baptist work in Spain.

Mrs. Noemi Celma de Bonet, president of Spanish Woman's Missionary Union, was concluding speaker. Daniel Simon, national RA leader, directed the conclave.

### Church Allowed To Advertise

Immanuel Baptist Church, Madrid, Spain, has been granted permission to advertise its services in an American weekly magazine published in Spain and in the weekly newspaper of a U.S. air base near Madrid. The English-speaking church is composed primarily of Americans stationed in Spain.

Permission was given after the pastor, Southern Baptist Representative

THE COMMISSION



James M. Watson, had written letters of request to American military and Spanish governmental authorities.

The first advertisement, in the air base paper, announced the church's spring revival in May. Soon afterward, editors of both publications telephoned Watson to ask for advertisements.

### Broadcast Announces Death

The death in June of a retired Spanish Baptist pastor was reported over a local radio station in Spain. It was believed to be the first time such an announcement had been made about a Baptist minister, according to Charles W. Whitten, Southern Baptist representative in Barcelona. The station also reported the time and place for the funeral service.

The pastor was Don Aurelio del Campo, who died at the age of 72 after being in ill health several years. He was living at Sabadell.

## SWITZERLAND

### Parliament Approves Station

A powerful international and interdenominational radio broadcasting station in Switzerland has been approved in principle by the federal parliament of Switzerland in Bern, reported John D. Hughey, FMB secretary for Europe and the Middle East.

The International Protestant Broadcasting Station, called EPI, was organized by interested persons in Bern in 1958. Eventually all but two of the national churches of Switzerland voted approval and promised support, and numerous individual memberships were secured. The formal request was presented to Swiss authorities in March, 1963. Approval came a few weeks ago.

EPI leaders are now optimistic for the full realization of the project, though it may be several months or longer before the station is in operation. To make the agency truly international, formal negotiations will be undertaken with national churches and free churches outside Switzerland for additional support.

"EPI will doubtless serve as an outlet for many programs prepared in the European Baptist radio recording studio," said Hughey. The Baptist studio was opened in Rüschlikon, Switzerland, in April of this year.

### First Study Conference Held

The first Swiss Baptist Bible study conference for Sunday school and youth workers and lay preachers was held at Baptist Theological Seminary, Rüschlikon-Zurich, Switzerland, June 15-20. The entire program was in German.

Day sessions, devoted to Bible lectures, methods study, and workshops, were attended by 17 persons. Evening meetings, with 24 persons participating regularly, featured demonstrations followed by lectures on "The Bible, a Contemporary Book," by Dr. John P. Wheeler, Southern Baptist missionary who is a member of the seminary faculty.

### Watts' Inauguration Slated

Missionary John D. W. Watts will be formally inaugurated as president of the Baptist Theological Seminary, Rüschlikon-Zurich, Switzerland, Monday morning, Aug. 31. He assumed the post in January.

In addition to Watts, Professor Eduard Schweitzer, rector of the University of Zurich, will speak. J. D. Hughey, immediate past president of the seminary and now Foreign Mission Board secretary for Europe and the Middle East, will represent the Board, which supports the seminary.

A worship service in the seminary chapel the evening before inauguration will include greetings from Baptist Unions and representatives of the neighborhood. Preaching will be Principal G. Henton Davies of Regent's Park College, Oxford University, Oxford, England.

Opening convocation for the seminary's fall semester will be Monday evening. Speaker will be C. Penrose St. Amant, dean of the School of Theology, Southern Baptist Theological Seminary, Louisville, Ky.

## UNITED STATES

### Brazilians Receive Degrees

Three Brazilian Baptists, representing both national Baptists and Southern Baptist missionaries, received degrees from Southern Baptist Theological Seminary, Louisville, Ky., during commencement exercises in May.

Mrs. Martha Lingerfelt Baldrige, daughter of Rev. and Mrs. James E. Lingerfelt, Southern Baptist missionaries in Salvador, Bahia, received the Master of Religious Education degree.



*These Brazilian Baptists received degrees from Southern Baptist Theological Seminary, Louisville, Ky., in May. Left to right are Mrs. Martha Baldrige, Miss Anna Campello, and Merval de Sousa Rosa.*

She will remain in Louisville while her husband, Larry, completes study for the Bachelor of Divinity degree.

Receiving the Master of Church Music degree was Miss Anna B. Campello, of São Paulo. She has returned to Rio de Janeiro, where she will be professor of church music at the South Brazil Baptist Theological Seminary.

Merval de Sousa Rosa, professor of New Testament and Greek at the North Brazil Baptist Theological Seminary, Recife, received the Bachelor of Divinity degree. He hopes to receive the Master of Theology degree before returning to the seminary in Recife.

### Former Missionary Dies

Miss Alberta L. Steward, a former Southern Baptist missionary to Brazil, and her mother, Mrs. H. K. Steward, were killed in an automobile accident July 6. Funeral services were held at Carthage, Mo., July 8.

Appointed by the Foreign Mission Board, Miss Steward served in both North and Equatorial Brazil from 1935 to 1960. Ill health caused her to resign.

Plans to establish a memorial fund for Brazilian missions were announced by the Steward family in Carthage.

### Book Written by Appointee

William N. McElrath, appointed in April by the Foreign Mission Board as missionary to Indonesia, presented an article on Jamie Ireland at the annual meeting of the Southern Baptist Historical Commission and Historical Society at Nashville in June.

McElrath is author of a forthcoming Broadman Press book, *Jamie Ireland, Freedom's Champion*. Ireland was one of the Virginia Baptists who led in the fight for religious liberty in that state in the late 1700's. McElrath has been editor of Junior lesson courses in the Baptist Sunday School Board's Sunday school department since 1959.

## VIETNAM

### Scripture To Be Serialized

Arrangements have been made with a Chinese newspaper in Saigon, Vietnam, for a weekly Scripture reading to be included free in the Sunday edition, the American Bible Society reported.

The Gospel of Mark is the first book to be serialized in this fashion. Each reading bears the caption, "God's Word for a New Age." The reader is invited to the American Bible Society office for a free copy of the Gospel being quoted.

The Bible society also reported an agreement has been made with the radio committee of the Evangelical Church of Vietnam to include a regular four-minute Scripture reading on one of their programs.

## YEMEN

### Medical Work Due To Open

Miss Maria Luisa Hidalgo, a Baptist nurse from Spain, will help Southern Baptist missionaries begin medical work in Yemen. She will work with Dr. and Mrs. James M. Young, Jr., on a contract basis. The Youngs plan to move to Yemen from Gaza in August. Miss Hidalgo also is to go to Yemen in August following two months' work in Baptist Hospital in Gaza.

Miss Hidalgo has expressed a desire to be a missionary since her teen years. She received her nurse's training in England. Though she already spoke four languages, she had to learn English well enough to understand, be understood, and pass technical examinations. She also studied in Armstrong Memorial Training School, Rome, Italy, and Baptist Theological Seminary, Rorschlikon-Zurich, Switzerland.

### Missionary Family Album

(Continued from page 21)

- KOLLMAR, Dr. George H. (Colombia), 2209 W. 7th St., Amarillo, Tex.  
 KING, Dr. & Mrs. Ernest L., Jr. (Indonesia), 2927 Bambleton Ave., SE., Roanoke, Va.  
 LAKE, Virginia (Mrs. John), 92-539 Ulehel St., Ewa Beach, Hawaii.  
 LYTLE, Rev. & Mrs. Norman F. (appointed for Israel), c/o E. G. Lytle, 131 Oak Cr., Gadsden, Ala.  
 MOODY, Rev. & Mrs. Paul S. (Thailand),

3091 Jonesboro Rd., Atlanta, Ga. 30315.

O'NEAL, Rev. & Mrs. Boyd A. (N. Brazil), 7119 Bellaire Blvd., Houston, Tex.  
 POE, Rev. & Mrs. Joe T. (Bap. Spanish Pub. House), 8308 Echo Dr., El Paso, Tex. 79914.

RANKIN, Rev. & Mrs. Manly W., emeritus (China-Malaysia-Hawaii), 2403 Lyndhurst St., NW., Roanoke Va.

RAY, Rev. & Mrs. Daniel B. (Korea), c/o Norman Whisenant, Rt. 1, Box 142, San Marcos, Tex. 78666.

RICHARDSON, Rev. & Mrs. J. W. H., Jr. (Nigeria), 2127 Park St., Columbia, S.C.

RYAN, Roberta (Bap. Spanish Pub. House), Box 4255, El Paso, Tex. 79914.

SMITH, Rev. & Mrs. W. L. (Wimpy) (Argentina), 500 Market St., Portland, Tex. 78374.

WATSON, Rev. & Mrs. Harold R. (appointed for Philippines), Box 22, Collins, Miss. 39428.

WELMAKER, Dr. & Mrs. Ben H. (Colombia), 3004 Purdie, Apt. 2, Houston, Tex. 77005.

WILLIAMS, Dr. James T., + emeritus (China), 41 University Cr., Tuscaloosa, Ala.

WOOD, Rev. & Mrs. S. Kenneth (Japan), 103 Dubach, Maplewood, La.

YOUNG, Rev. & Mrs. Chester R. (Hawaii), 406 McGhee St., Jellico, Tenn. 37762.

### U.S. Permanent Address

Please make these changes in your MISSIONARY ALBUM. For current mailing addresses consult DIRECTORY OF MISSIONARY PERSONNEL and other listings on these pages.

CANNON, Mary (Japan), 862 Wildwood Rd., NE., Atlanta, Ga. 30309.

COUCH, Lawanda (Nigeria), 710 Willow Bend, Lufkin, Tex. 75901.

HOUSER, Mr. & Mrs. James L. (appointed to E. Africa), 3322 Pleasant Dr., Dallas, Tex. 75227 (correction of June listing).

WELDON, Katharine (Kay) (appointed for Mexico), Box 51, Loving, N.M. 88256.

### BIRTHS

HARDY, Miriam Joy, daughter of Rev. & Mrs. Robert D. Hardy (Japan), June 9.

TISDALE, Paul Alan, son of Rev. & Mrs. Billy B. Tisdale (Philippines), Feb. 25.

### DEATHS

GILLILAND, Rev. W. McKinley, (Nigeria), June 25, Birmingham, Ala.

GRIGGS, Mrs. Joseph R., mother of Rev. John P. Griggs (So. Rhodesia), June 21, Dallas, Tex.

JACCARD, Benjamin E., father of Damaris (Mrs. A. C.) Muller (Mexico), June 9, Badebel, France.

KOLB, F. R., father of Dr. Raymond L. Kolb (N. Brazil), June 13, Hickory Flat, Miss.

LEDNETTER, W. H., father of Rev. Michael J Ledbetter (Guatemala), July 2, Black Mtn., N.C.

MORGAN, V. C., father of Mary Neal Morgan (Japan), Apr. 24.

RIDENOUR, Agnes W. (Mrs. George L.), mother of Crea Ridenour (Colombia), June 27, Caryville, Tenn.

### MARRIAGES

MIDDLETON, Linda Lee, daughter of Rev. & Mrs. Hubert K. Middleton (Chile), to Myron Williams, June 27.

MIDDLETON, Mary Jeanne, daughter of Rev. & Mrs. Hubert K. Middleton (Chile), to R. Page Shelton, June 20.

### TRANSFERS

BOND, Rev. & Mrs. G. Clayton, Ghana to Togo, July 1.

DONALDSON, Rev. Buck, Jr., & Dr. Barbara, Tanganyika to Nigeria, July 1.

YOUNG, Dr. & Mrs. James M., Gaza to Yemen.

### Degrees Conferred

A. Benjamin Bedford (Argentina) received the Doctor of Theology degree from SWBTS at the 57th Spring Commencement.

Betty Ruth Carlisle, daughter of Rev. & Mrs. Robert L. Carlisle (Uruguay) received the Doctor of Medicine degree June 13, from Baylor University College of Medicine in Houston, Tex.

### Hills' Son Studies Abroad

John L. Hill, son of Eugene L. Hill, Foreign Mission Board secretary for missionary education and promotion, and Mrs. Hill, has received a Fulbright-Hays grant for a year's study abroad. He left the U.S. June 15. He will spend three and half months in England and the rest of the time in India, doing research and writing his dissertation for the Doctor of Philosophy degree. His subject is "Nationalist Organizations in the United Provinces, 1892-1901."

While in England he will do research in the India office library of the British Commonwealth of Nations offices in London. In India he will spend about four months doing research in New Delhi and then go to Allahabad in the United Provinces (now called Uttar Pradesh) for research in Hindi records.

He has already completed residence requirements and examinations for the degree at Duke University. His plans for the future include teaching Asian history in college and studying in a theological seminary (probably on a part-time basis). His ultimate goal is foreign mission service. He began his schooling in China where his parents were missionaries.



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

### Angel at Her Shoulder

By Kenneth L. Wilson

Harper & Row, 256 pages, \$3.95

James and Lillian Dickson went to Taiwan in 1927 as missionaries under the Presbyterian Church in Canada. They both did pioneer work in the mountains and later Dr. Dickson became the founder and president of Taiwan Theological College. For 35 years this husband and wife comprised a partnership of missionary service. After their children left home, Lillian, a diminutive woman with boundless energy, reached out to the needy in Taiwan. She founded 100 churches, helped make more comfortable and cheerful the living quarters of the leprosy patients, worked with prisoners, formed kindergartens, started industrial schools to teach the aborigines a trade, and helped launch clinics, tuberculosis sanatoriums, and other institutions to make more pleasant the life of the underprivileged.

The entire book is interesting and unfolds like an adventure novel. The country's beauty, the typhoons on the coast, and the customs and habits of the people come into view as the reader follows this fearless little woman through Taiwan's mountains and villages. The author, who is executive editor of *The Christian Herald*, lived and traveled with the Dicksons to get firsthand information.—R.D.

### The Baptist Way of Life

By Brooks Hays and John E. Steely  
Prentice-Hall, 205 pages, \$3.95

This easily readable book by two outstanding Baptist laymen is a comprehensive study dealing with the broad scope of Baptist life. It will be helpful for those who are not acquainted with Baptist beliefs, and it will add some light for the average Baptist layman, though much of it will be material with which he is already familiar.

The book gives the history of Baptists along with their organizational structure, theological beliefs, ethical tenets, and relationships to other Christian groups, as well as the distinctive contribution Baptists have made to the Christian community as a whole. It points out the emphasis on lay leadership found in the democratic processes of a local Baptist church and in Convention-wide activities, stresses the contribution Baptists have

made for religious liberty, and discusses the functions of officers in a local Baptist church. Also, a careful statement is made concerning the autonomous nature of the local group with attention given to the co-operative effort that reaches ultimately to the Baptist World Alliance. It is a book worth reading, although the coauthors tend to positionize themselves close to an ecumenical concept.—R.K.P.

### The Martyred

By Richard E. Kim

Braziller, 316 pages, \$4.50

The plot of this best-selling novel centers around 14 Christian ministers arrested by the Communists in North Korea during the early stages of the Korean War. When UN forces capture the area, no one knows what really had befallen these ministers. All that is known is that 12 are dead, one is insane, and one is alive and sane but living in self-torment. It is believed that he betrayed the other 12 to save his own life.

The story focuses on the effect of the Christian gospel on this man, on his fellow clergymen who forgive him his weakness, and on the crowds who first call him a "Judas" and later come to listen to his preaching.

This is more than just another book on Communist occupation and the battle between communism and Christianity. In the soul-searching of the individuals pictured, the reader finds identification. To the Christian reader, the emphasis is not on the multitude of doubters presented but on the triumph of God who supersedes those who doubt and those who oppose his kingdom.—N.S.

### Let Europe Hear

By Robert P. Evans

Moody Press, 528 pages, \$5.95

Dr. Evans, founder and director of the Greater Europe Mission, has written the most comprehensive study thus far of Europe as a mission field. Facing frankly the fact that Europe is not ordinarily considered a mission field for American Christians, the author presents powerful arguments to the contrary. He points out the influence of Roman Catholicism, the threat of communism, the impotence of traditional Protestant state churches, the rise of agnostic philosophies, and

the growth of cults. An earnest plea is made for more interpreters of sound evangelical faith which places the emphasis upon the necessity of a new birth.

After a study of Europe as a whole, separate chapters present 16 countries in Western Europe. Against the backdrop of spiritual needs, a brief account is given of the chief evangelical groups to be found in the several countries. The book should arouse greater interest in the religious situation in Europe, though some readers may feel the picture is overdrawn.—H.C.G.

### Richer by India

By Myra Scovel

Harper & Row, 151 pages, \$3.50

In this book Mrs. Scovel takes up where her previous book, *Chinese Ginger Jars*, left off in the account of her family's adventures on the mission field. In so doing she lets readers in on how missionaries adjust to a second mission country after serving on another field.

Because she sees things in their relation to people, she shows readers India as a living, moving scene. Like most missionaries, she goes more deeply into the byways and portrays the real India that tourists are not likely to see.

In addition to her personal knowledge of missionary life, Mrs. Scovel brings to her writing a keen awareness of the passing scene and the ability to paint word pictures: a city "reaching its fingers into the countryside," dead trees "chest-deep in water . . . raising frantic arms for help as we sped by."

This is a book to be enjoyed as well as to provide information about life and missions in India.—G.G.

## REVIEWS IN BRIEF

The first in a projected series of volumes on the assessment of current theology and related fields, *New Theology No. 1*, edited by Martin E. Marty and Dean G. Peerman (Macmillan, 256 pages, paperback, \$1.95), presents articles from leading theological journals representing all faiths.

*Man on Fire*, by LeGette Blythe (Funk & Wagnalls, 376 pages, \$4.95): a fast-moving novel about the apostle Paul, giving emphasis to his earlier ministry, with highlights of his missionary journeys.

Now in its third edition and in paperback, *The Origins of Sectarian Protestantism*, by Franklin H. Littell (Macmillan, 231 pages, \$1.45), is a valuable guide toward understanding the Anabaptists.

In *A Modern ABCedary for Protestants* (Association, 128 pages, \$3.50), Stephen F. Winward, a London Baptist pastor, explains in logical, clear terms the basic teachings held by most Protestant groups.



# Books for Summer Reading

## My Money Helps



**MY MONEY HELPS**  
Nera Padgett  
pictures by Maggie Dugan  
Shows the child how money given to the church is spent and how he helps by giving. Ages 4-7. (26b)

## Who Are Billy's Friends?



**WHO ARE BILLY'S FRIENDS?**  
Robert A. Watts  
pictures by William Dugan  
This story is told largely in pictures. "Every day Billy looks out his window. Who does Billy see?" The book answers that question. Ages 1-3. (26b)

## CHRISTMAS AT KYLE'S HOUSE

Melva Cook  
pictures by Anthony D'adamo  
Yuletide projects and activities give parents opportunity to impress upon children the real meaning of Christmas. Ages 4-5. (26b)



## MY THANK-YOU BOOK

Polly Hargis Dillard  
pictures by Katherine Evans  
The world of a child—shown by the happy times and blessings for which he is thankful—expressed in a thank-you prayer. Ages 1-5. (26b)

Library Edition, Cloth on Board ..... \$1.00 each  
Regular Edition, Paper on Board ..... 60¢ each

## RELIGIOUS LIBERTY

C. Emanuel Carlson and W. Barry Garrett

This book deals with basic Baptist doctrines and practices and their expressions in our society today. Some subjects are: prayer and Bible reading in public schools, marriage and religion, and pacifism and military service. (6c) 75¢

## A CHURCH ORGANIZED AND FUNCTIONING

W. L. House and W. O. Thomsen

Worship, Proclamation, Education, Ministry—the four basic functions of a church. This is a thorough study of the means for conducting these areas of service. (6c) 75¢

## CHRISTIANITY AND WORLD RELIGIONS

E. Luther Copeland

Christians today must have a powerful message to combat the spread of non-Christian religions. Here is a study of the major religions of the world—Buddhism, Islam, Judaism, and others—and their challenge to Christianity. (6c) 75¢

## CHRISTIANS CONFRONT COMMUNISM

Paul Geren

This timely study gives the background of communism and contrasts communistic and Christian views of God, man, the economic system, etc. (6c) 75¢

## LIVING IN THE FAITH

Howard P. Colson

This book will give readers a better grasp of the great doctrines of the Christian faith and will bring their daily lives more completely in accord with these significant truths. It is based strongly upon solid scriptural foundation. (6c) 75¢

## GOD CALLS ME

J. Winston Pearce

An interpretation of the divine call for young people to church-related vocations and secular work. The author points out that God has a plan for every life and that it is normal for a Christian to know and follow that plan. (6c) 75¢

## MUSIC IN WORSHIP

W. Morris Ford

A guide to proper use of music in worship service—particularly helpful to those who plan services each week. The author defines their responsibilities and proceeds with practical suggestions for fulfilling them. (6c) 75¢

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