

THE

Commission

Southern Baptist World Journal October 1964



MALAWI

ALSO IN THIS ISSUE:

● **Who Will Go?**

Urgent Personnel Needs Abroad

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I stood amid the ruins of a building in Bagamoyo, Tanganyika. Bagamoyo's reputation once was infamous as one of Africa's slave centers. Slaves were confined in this fortress-like rock building. Slave merchants crowded their human merchandise into the structure's single room, then dragged them out one by one for auction.

Now the door hangs by one hinge. Lizards play among the rocks on the floor. Near the entrance is an unidentified grave, clearly outlined by a concrete curb. Perhaps, I thought, this lonely grave is a symbol of the death of a plague. I offered a prayer of thanksgiving that the prison's door sags, that only lizards crawl where men and women were enslaved, and even for this grave, if indeed it marks the burial place of some slave merchant.

I stepped from the building and saw crowds of men, women, and children still in spiritual slavery, needing the freedom only Christ can give. The prison door swings open now, but the door of freedom in Jesus remains closed to so many who have not received the gospel. Pray that this door may also be opened.

—James G. Tildenburg
*Missionary in Dar es Salaam,
Tanganyika*

THE *Commission*

OCTOBER 1964

**Volume XXVII
Number 9**

FLOYD H. NORTH, *Editor*

LELAND F. WEBB, *Production Editor*

COVER DESIGN BY BOB HARPER



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—Some tested ideas for encouraging giving
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Southern Baptist World Journal, published 1849-1851, 1856-1861, and since 1938 by the Foreign Mission Board of the Southern Baptist Convention, United States of America. Published monthly except August by the Department of Missionary Education and Promotion, Foreign Mission Board of the Southern Baptist Convention. Editorial offices: 3806 Monument Avenue, Richmond, Virginia 23230, U.S.A. Office of publication, 1821 North Boulevard, Raleigh, North Carolina. Second-class postage paid at Raleigh, North Carolina.

Opinions expressed in articles carrying the author's by-line are his own and do not necessarily reflect the policies of the Foreign Mission Board. Products advertised in the magazine are not officially endorsed by the Foreign Mission Board and should not be so construed.

Pictures: Except for portraits of missionaries, appointees, and staff members photography credit is given for all pictures, unless such information is unavailable.

SUBSCRIPTIONS: Individual Subscription Plan—\$1.50 a year, \$3.50 for three years, and \$2.00 a year for foreign subscriptions; Church Club Plan—\$1.10 a year per subscription for 10 or more subscriptions from one church; Church Budget Plan—88 cents a year per subscription provided by the church for each member-family; and Elected Workers Plan—\$1.10 a year per subscription provided by the church for each elected worker. Individual subscriptions are payable annually, other plans annually, quarterly, or monthly. Single copies: 15 cents, prepaid. Make checks and money orders payable to THE COMMISSION. Address subscription orders and correspondence to Circulation Manager, THE COMMISSION, Box 6597, Richmond, Va. 23230.

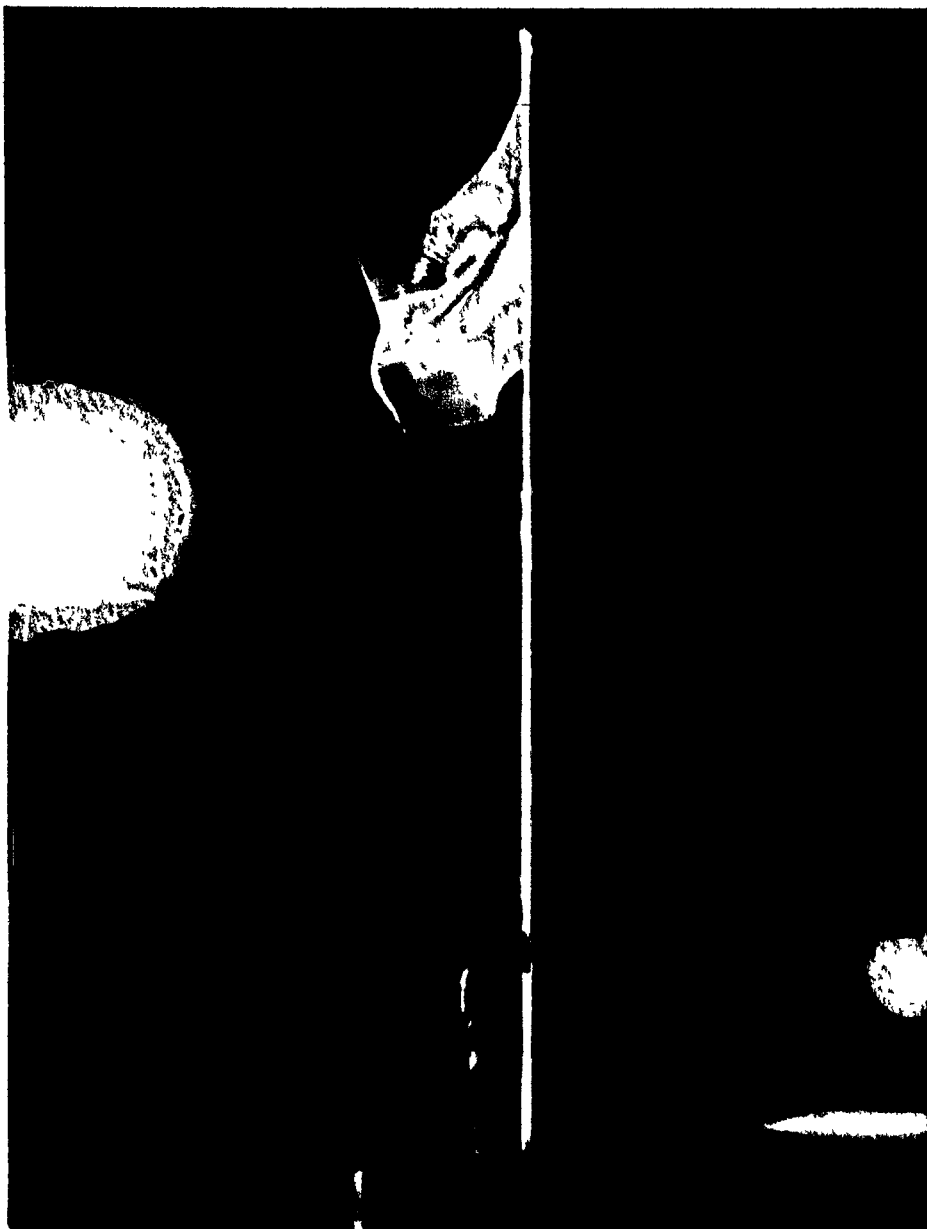
Change of address on Form 3579 must be given to Box 6597, Richmond, Va. 23230, five weeks in advance of the next month of issue, showing both old and new addresses.

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Birth of a Nation

BY BETTY (Mrs. C. Eugene) THOMAS
Missionary in Malawi



U.S. INFORMATION SERVICE
Malawi's flag is raised for the first time at midnight, July 5, over Central Stadium at Blantyre.

Prime Minister Hastings Banda, entering Central Stadium for flag-raising ceremony signifying independence, waves fly whisk, a symbol of authority.

U.S. INFORMATION SERVICE



THE red, green, and black flag was unfurled at midnight over Central Stadium at Blantyre, replacing the familiar British banner. Nyasaland had become Malawi, Africa's 37th independent nation and the 114th free country in the world's family of nations.

The date was Monday, July 6. Forty thousand persons packed the stadium and others stood outside. Guests from 80 countries attended. A spectacular fireworks display, greeted by spontaneous shouting and applause, provided the evening's climax.

In the mixture of emotions displayed on independence night, one feeling was notably absent—bitterness. Malawi was born with but little pain. Few persons begrudge the country its right to self-rule.

"Africa for the Africans" was first heard in Nyasaland in 1892 after the arrival of Joseph Booth, a Baptist, who wrote a book by that title. As early as 1907, Great Britain, under revised terms for the protectorate, agreed that it would rule only until the Africans were ready to govern themselves. The majority of the citizens are pleased that the long days of political unrest and strife are past.

One local newspaper, the *Times*, observed: "And so Independence came with scarcely a flutter. Journalists who came to jeer went away to cheer. They were astonished at the country's painless birth, and at the general air of peace and happiness with which Independence was surrounded."

Some had expected an increase in drunkenness, theft, and settling of personal quarrels, but we noticed no difference in the African localities.

On the morning of independence day thousands assembled for a united church service at the new Independence Monument. This monument, an arch over the main highway between Blantyre and Limbe, will serve as a permanent reminder of Malawi's freedom.

The African minister leading the worship service emphasized that the new nation must walk in the way of God. Ministers representing various denominations led in prayers of praise and dedication. Prime Minister Hastings Banda then unveiled the plaque on the monument.

The prevailing attitude of good will and optimism is revealed in the prime minister's independence message: "To you all—men, women, and children, Africans, Europeans, and Asians—I extend a welcoming hand. Join with

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us in the exciting task of building a new and independent nation. . . .

"We are where we are now because we believe that freedom is the birthright of man. It belongs to him by right of his humanity, and for this we fought. But we are also a peace-loving people. I am a man of peace. . . .

"Let us discipline ourselves to work hard and play hard . . . and dedicate anew our energies in the service of our country. You, my people, are privileged people. To you has fallen the opportunity of assisting in the birth and development of our nation. . . ."

As missionaries, we are grateful that God has allowed us to be present in Malawi during these eventful days. Some persons here will devote themselves to the task of eradicating the darkness of ignorance. Others will hold high the torches of health and economic assistance. Called by God and sent by Southern Baptists, we seek to present Christ, the only answer for the world's problems, for we know that a nation that does not submit to the lordship of Christ cannot stand.

Banda, Governor-General Sir Glyn Jones (at left), and Prince Philip, the Duke of Edinburgh, return to the stands after a ceremony when the Instruments of Government were handed to Banda.



U.S. INFORMATION SERVICE

'LAND OF FLAMES'

BY B. TERRY THORPE, *Missionary in Malawi*

THOUGH MALAWI is a new nation, its name has a long history. The country first appeared on Portuguese maps as early as 1546. A Portuguese priest wrote in 1667 about a vast Malawi empire extending across large areas of Central Africa from the Zambezi River in the south, to Mombasa (Kenya) in the northeast, and to the Luangwa valley in the west.

A long, slim nation, Malawi is 520 miles in length and varies from 50 to 100 miles wide. About the size of Indiana, Malawi has 37,374 square miles of land area. Its most prominent feature, however, is Lake Nyasa, third largest body of fresh water in Africa and 10th largest in the world. Ranging from 10 to 50 miles wide, the Lake is 360 miles long and at one point is almost a half mile deep. Most of its area of 11,600 square miles is within Malawi's borders.

Malawi means "flames" or "land of flames." Its people were called Amalawi, "people of the flames." Some believe the name resulted

from the heat waves and red glow of the sun on Lake Nyasa. Another theory is that the name was derived from the flames of the primitive iron-smelting furnaces glowing at night on the hillsides.

Early explorers noted the prominence of iron smelting in the Shire River area, the southern outlet of Lake Nyasa. The word meaning "iron" also means "wealth." Hoes and spear blades of iron were used to pay travel expenses of caravans traveling from Lake Nyasa to the seacoast. Bridegrooms used iron products to pay their dowry. Inhabitants both east and west of the area obtained equipment from Malawi's iron-working specialists.

The original Malawi empire took the form of a commonwealth of loosely knit groups paying allegiance to a single ruler. This empire began to break up at the end of the 18th century. The groups continued to drift apart until the Malawi empire ceased to exist.

As Nyasaland, the country became a British protectorate in 1891.

The new state now rises upon the crumbled foundations of the once vast Malawi empire. It dreams of past greatness and hopes in the future to fill an important place among the emerging nations of Africa and the world. But dreams and hopes alone are not enough to build a great country—hard work is imperative.

Southern Baptist missionaries will work shoulder to shoulder with Malawi citizens in building the new nation. Through a literacy program missionaries are helping to bring understanding to minds darkened by ignorance and superstition. They produce and distribute Christian literature, seeking to fill hands and hearts of individuals with wholesome material. Through a Bible school Baptists seek to train Christian leaders, and through preaching and witnessing the missionaries seek to lead these people to Christ.

The problems are many, the laborers few. Our prayer is that the Lord will use the missionaries to help build a righteous nation.

Hastings Banda—'Lion of Malawi'

BY B. TERRY THORPE

AFFECTIONATELY known as the "Lion of Malawi," Dr. Hastings Kamuzu Banda, Malawi's first prime minister, is a national hero and a very popular leader. Citizens of the new nation know of his struggle and suffering—including imprisonment—on behalf of their freedom.

Banda, born in 1906 in the Kasungu District of Nyasaland, received his basic education in the Church of Scotland mission school there. By the time he was 13 he had completed the educational course available in Nyasaland, but he was not satisfied.

He made his way toward South Africa, stopping to work as a medical orderly in an African hospital in Hartley, Southern Rhodesia, in order to finance his trip. Moving into South Africa, he worked as an interpreter in a compound at the Rand gold fields. He attended night school and read extensively in his

spare time. Living frugally, he saved enough to travel to America.

In the United States, Banda studied at Wilberforce Academy in Ohio and earned a degree in philosophy at the University of Chicago. He recalled the needs he observed while working in the Southern Rhodesian hospital and decided to study medicine. He received the M.D. degree from Meharry Medical College in Nashville, Tenn., in 1937.

Great Britain was next on his itinerary. There he earned additional degrees from the University of Edinburgh. He practiced medicine in Liverpool and North Shields during World War II, 1939-45, and in London after the war until 1953.

While in London he came in contact with Kwame Nkrumah (now president of Ghana), Jomo Kenyatta (now prime minister of Kenya), and other African political



Prime Minister Banda

BLACK STAR

leaders concerned with the struggle for self-determination in Africa. His interest aroused, Banda corresponded with African leaders in Nyasaland and was instrumental in founding the Nyasaland African Congress. He then moved to Ghana where he practiced medicine.

Banda returned to his native land in 1958 and took over the leadership of the Nyasaland African Congress. He toured the entire country demanding self-government and the end of the African Federation of Rhodesia and Nyasaland. (Both Northern and Southern Rhodesia were included in the Federation. Northern Rhodesia is now slated to become the independent nation of Zambia Oct. 24.)

Political unrest spread throughout Nyasaland. Banda and 1,500 of his followers were arrested in March, 1959. He was not released from prison in Gwelo, Southern Rhodesia, until April, 1960. In July of that year he attended the Nyasaland Constitutional Conference in London as leader of the newly formed Malawi Congress Party. In the Nyasaland elections following the conference the Malawi party was swept into power.

In 1961, Banda took his seat as a member of the Legislative Council, minister of natural resources and local government, the leader of the majority party. He became Nyasaland's first prime minister on Feb. 1 of last year, the first African prime minister in Central and Southern Africa. Complete independence for the country became effective July 6.

WILLIAM FARNWORTH—BLACK STAR



Police patrols in Nyasaland were a familiar sight in 1959 during political unrest while Banda and others sought to obtain independence for their native land.



GERALD HARVEY

Missionary Gene E. Kingsley talks with an elderly woman who claims to have seen David Livingstone.

MALAWI'S recorded history is almost a record of mission work. Missionary-explorer David Livingstone discovered Lake Nyasa in September, 1859. He had learned of its existence three years earlier but had turned back from his previous attempt to reach it.

Arriving at the southern tip of the lake, Livingstone asked, "What is it?" He was told, "Nyasa (broad water)." Thus he named the lake "Nyasa" and the country "Nyasaland." He had reached the lake scarcely two months ahead of a German expedition.

Though Livingstone's discovery pinpointed the lake for mapmakers, earlier maps had indicated a large body of water in the general section called Maravi. In this area "r" and "l" are interchangeable and "v" is easier pronounced "w"; thus the new name, Malawi, is really an old name.

Livingstone immediately envisioned opening the area to commerce in or-

der to stop the slave trade. The first group of missionaries he encouraged to come from England, the Universities' Mission to Central Africa in 1861, died of malaria. The next two groups came from his native Scotland. They settled in 1873 at Livingstonia and in 1876 at Blantyre, named for Livingstone's birthplace.

A jibe by an atheist lecturer helped launch Baptist work in Nyasaland in 1892. Joseph Booth, an Australian Baptist, was engaged in debate with Joseph Symes, an atheist lecturer. Before a crowd of more than a thousand persons Symes challenged, "Of course, you never heard or read of Christ's final orders to go to the uttermost parts of the earth . . . Are there no savages in Central Africa, and if so, why do you not go to them?"

Taunt Brings Action

Six months later Booth was on his way. He began the Zambesi Industrial Mission which still operates independently, having 10,000 members. When trouble developed with the board he had established, Booth left the mission. He launched in turn the Baptist Industrial Mission which eventually disbanded, the Nyasa Industrial Mission which now has 4,000 members, the Seventh Day Baptist Mission, the Ethiopian Movement, and others.

Booth was accompanied by John Chilembwe, his houseboy, on a fund-raising tour to America. Chilembwe stayed two years and in 1900 was sent back to Nyasaland by a Negro Baptist

Convention in America to found the Providence Industrial Mission.

An unfortunate combination of circumstances led this Baptist group to revolt against white residents of Nyasaland in 1915, the first revolt of its kind in Africa. Persons from many tribes joined the effort, seeking advance rather than a return to a former pattern of life. Chilembwe was shot and mission facilities were dynamited. This mission was allowed to reopen in 1928 with another leader and now has about 10,000 members.

Five Couples Serve

Southern Baptist missionaries entered Nyasaland in 1959, exactly 100 years after Livingstone. There are now five couples serving as evangelists.

The church in Blantyre has a building erected by Southern Baptist gifts. There is also a church in one of the large traditional housing areas surrounding the township. This section has a population of about 30,000 but only one church building of any kind. The Southern Baptist congregation meets in a home. Most of the Southern Baptist work is in the several village churches outside of Blantyre.

In Limbe a multiracial congregation meets in rented quarters; the response has been good. The church in Lilongwe fully supports its pastor. A laymen's training center is located there and a building for it is under construction. A good will center program is functioning. A book stall in the marketplace provides for the sale

Dugout canoe floats by on Lake Nyasa. Discovered by David Livingstone in 1859, the lake is 360 miles long.

GERALD HARVEY





During an observance of the Lord's Supper held outdoors at a church in Blantyre-Limbe area, Missionary William S. Wester serves to deacons.

GERALD HARVEY

of Bibles and Scripture portions and for distribution of tracts. Outside the township are several village churches.

Medical needs are overwhelming. There is but one doctor for more than 100,000 persons. In remote villages residents have little hope of medical care for any physician would be too busy to assist even if the villagers could travel the many miles to ask him for help.

Before independence the colonial government estimated Nyasaland's population to be about three million, and the country was considered one of the most densely populated areas in Africa. However, before the election 1,800,000 qualified voters were registered. The population estimate was then revised to 4,100,000, and even this is considered conservative.

Half Are Under 21

With the organization of Malawi Young Pioneers it was learned that one half of the nation's population is under 21 years of age. Though 20,000 students will pass the seventh grade this year, only 2,000 of them will be able to continue their education, yet this is 10 times as many as a few years ago. The U.S. Peace Corps supplies most of the teachers. Prime Minister Banda has encouraged churches to provide organizations for youth.

When the membership figures of all Christian groups, including Roman

Catholics, are combined and the total is doubled to account for persons even influenced by their ministry, 75 percent of the population remains untouched by the gospel. Lake Nyasa has been opened to commercial shipping but dreams of using water transport for evangelism of unreached areas are not yet realized. Many other types of gospel outreach are still untried.

Most of the people of Malawi live in villages, supporting themselves by the few crops they can raise. In the mission efforts here one approach is to plan for people to walk many miles to a central preaching point; another is to seek a way to reach the people where they are. Baptists choose to go to the people. This means there will be many small congregations and a need for many leaders, so training classes for laymen are provided.

Training Provided

A Bible school in Lilongwe provides extensive training for church leaders over several weeks' time. This type of program must also be carried to the villages. Classes there are usually limited to one or two persons from each congregation. These in turn teach others from their congregation.

With such training laymen can be more effective than a missionary in transmitting the message to the people. One lay preacher, having been

taught the story from Mark 5:25-34 about the woman whom physicians could not heal, retold the story in his own words:

'She'd Poured the Cornmeal'

"Here was a woman who had been sick for 12 years and couldn't get any better. She had tried everything she knew to do. She had gone to the witch doctor until there were no more chickens to pay him with. She had poured the cornmeal at the crossroads to make the evil spirits happy until her family was hungry for lack of cornmeal.

"She had torn strips of cloth and tied it in trees to confuse the sick spirit within her until the family did not have any clothes. She had clipped her hair, turned rocks, spit in water—she had done everything she knew to do but nothing worked.

"One day she heard that a man named Jesus was going through the country calling people to follow him, and that he had power to heal. Well, she would like to be healed but she wasn't going to get mixed up into following anybody, so she just slipped up behind him and touched the hem of his garment. In that initial contact she found healing. As Jesus turned and spoke to her she found him sufficient for all of her life's needs and she chose to follow him."

The lay preacher then declared that he had tried Jesus and called for those who listened to try Jesus also. Some did.

One incident helps illustrate both the frustration and responsibility of missions in Malawi.

The ground was hardened by the dry season and it was late afternoon before the grave could be dug, the cave hollowed out in the side of the

Wester and Donald Kaduya, a lay pastor, consider Scripture verse.

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grave, and the stakes driven over the opening to secure the body.

Nene Must Leave

It grew late while enough rocks were located to half fill the grave. The villagers had to be sure wild animals could not dig in and drag the body away. They wanted neither the dead nor the living to leave the village.

The sun was setting when I checked on the seven-day-old daughter left by the young mother just buried. Since the infant was hungry and crying, I asked the village women to find someone to nurse the child. In great detail they explained their custom. When a baby's mother dies, they must locate a mother with a child old enough to wean to care for the infant. I insisted the child needed immediate help, but they told me no one was available.

"The child will go home with me," I said. "My wife will care for it and we will come back soon and decide what can be done." But the women could not be persuaded to let the baby leave.

I traveled the 35 miles down bush roads to my home. My wife Jean prepared a bottle and milk and we returned to the village the next morning. We found the women sitting near the child but making no effort to help. Jean fed the baby, then taught the women how to boil water and fix a formula. The baby girl did well.

Responsible But Unaware

Seven months later the child became ill and three women walked from the village to town to tell us. They did not find us at home so they waited at the market. Three days later another villager came to inform the three women that the child had died. Upon our return home after another two days we found one woman still waiting with the message.

We asked her why they had not brought the child to town and to the hospital which we could see while we talked. She explained that since we had saved the baby's life the child was our responsibility; the villagers could not bring her without our permission. We had been unaware of our responsibility.

Are Southern Baptists aware that when they sent missionaries into Malawi they assumed responsibility for about three million lost persons? Many of these will die without hearing of Christ while Baptists are learning of their responsibility.

October 1964

Right: Girl joins singing during Sunday school class at community center in a Malawi township.

Below: Missionary LeRoy Albright teaches evangelists and lay leaders in an outdoor class session.

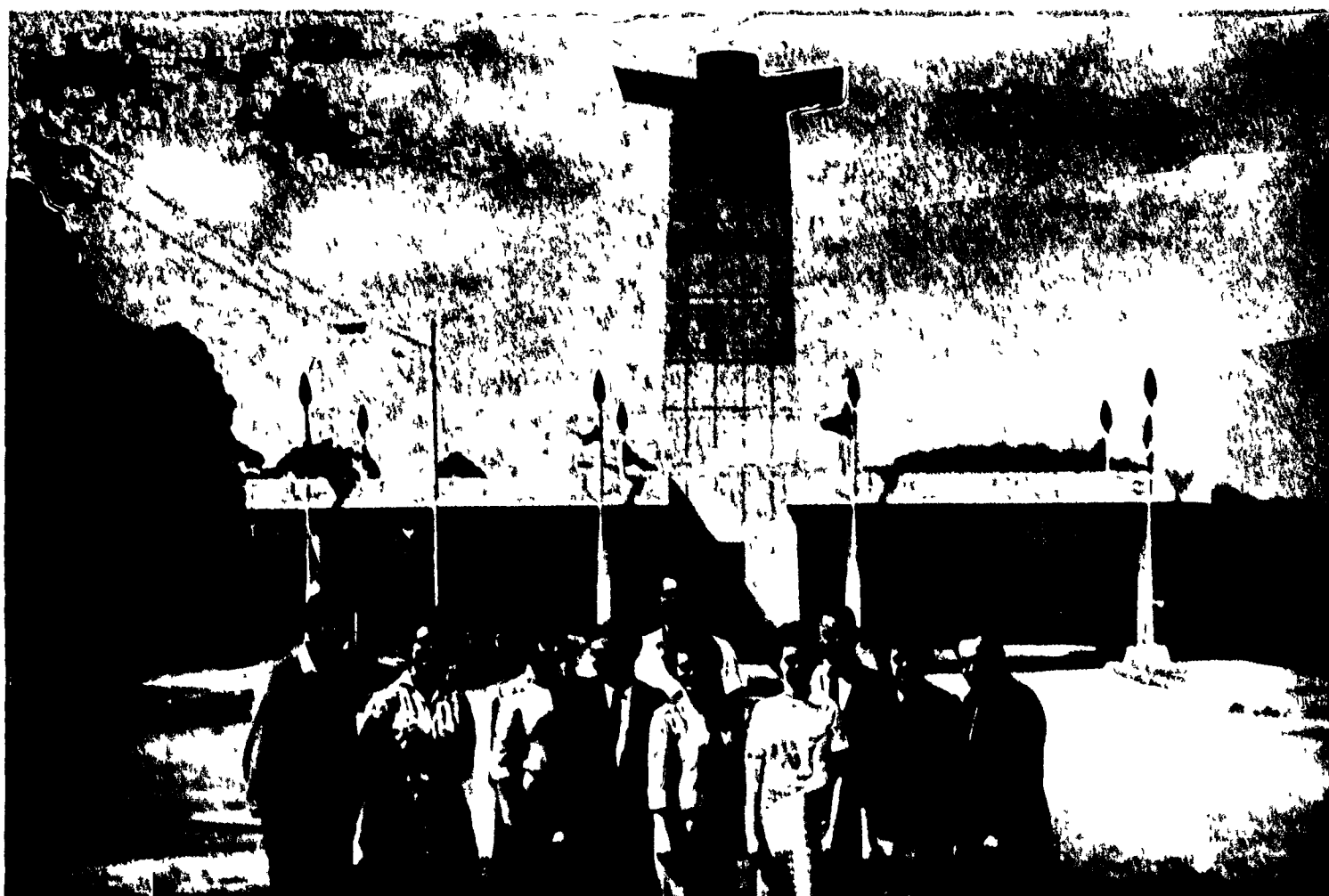
Bottom: Southern Baptists' five missionary couples in Malawi pose by the nation's Independence Arch. Left to right are LeRoy and Jean Albright, Beverly Kingsley, William S. Wester, Gene E. Kingsley, Blanche Wester, Wilma and B. Terry Thorpe, Betty and Eugene Thomas.



GERALD HARVEY



PHOTOS BY B. TERRY THORPE





B. TERRY THORPE

Impressive Government House is located at Zomba, capital of Malawi.

ZOMBA

Old Capital
In a New Nation

BY WILLIAM S. WESTER, *Missionary in Malawi*

ZOMBA, capital of Malawi, is a small but beautiful city nestled on the lower slopes of Mt. Zomba.

Its recognition as a seat of government reaches back to a time shortly after it was established in 1885. The town has maintained this position despite its limited communication facilities and slow economic development.

To assist in protecting the populace from slave traders, British consuls entered Nyasaland (Malawi's former name) in 1883. Zomba was founded two years later and soon became the location for government headquarters. This came about possibly because of Mt. Zomba's strategic position. One of the highest mountains in Malawi, it overlooks the Zomba valley stretching north and south between the mountain and the Mozambique border to the east.

In the early days the principal slave route from Lake Nyasa to the coast of Mozambique passed through this valley. The Old Residency in 1887 was designed for fortification against attacks by slave traders.

Great Britain sent H. H. Johnston — later to become Sir Harry Johnston — to Nyasaland in 1889. His mission was to thwart a Portuguese

expedition planning to link Mozambique on Africa's east coast with Angola on the west coast.

British influence was consolidated during the next two years and in 1891 Nyasaland was proclaimed a British protectorate. Johnston became the first commissioner, the title for the chief official which was later changed to governor. He designated Zomba the capital.

Made a township in 1900, Zomba found its classification reduced to a sanitary area in 1932, but township status was restored in 1934. The community has preserved its position in government in spite of its size. The township covers only 2.5 square miles and population is small.

Nearest railway is at Limbe, 37 miles to the southwest. The Zomba airport, about 10 miles from town, provides regular service for smaller aircraft. The International Airport is at Chileka, approximately 50 miles away on hard-surfaced roads.

There is much farming in the valleys of Zomba district, but most of the economic activity within the township is related to the government.

Situated some 3,000 feet above sea level, Zomba can boast a pleasant climate. Rainfall usually is concen-

trated during the hot season, November to March. Coldest months come during the dry season, May to July. Temperatures normally range from 40° to 97° during the year.

Tourists and visitors can find good fishing and beautiful scenery on Zomba plateau and there are hotel accommodations. Another tourist attraction is Lake Chilwa, 17 miles east of Zomba.

African and European hospitals are available in the capital. (European is the term applied to all white persons.) There is a European school for students in the lower grades. White students in the upper grades usually go away to boarding schools; many go to Blantyre, 42 miles to the southwest. Schools in the Zomba area can provide for many of the African students.

Blantyre and Limbe form one municipality that serves as the main industrial and commercial center of Malawi. Zomba residents find it a convenient shopping center, since they can reach it over hard-surfaced roads.

Mission possibilities in Zomba are great. Though the township's residents are few in number, the district is thickly populated. Southern Baptists already have some work in villages of the valley. A mission couple stationed in Zomba could intensify efforts both in the township and in the valley. The concentration in Zomba of African leaders with a knowledge of English even offers possibility for English-language services.

Southern Baptists and their missionaries must be sensitive to the needs of Malawi's people and to God's leadership in mission efforts. Pray that this may be so.

War memorial to King's African Rifles is a prominent feature of Zomba on the approach to town by the road from Blantyre and Limbe.

B. TERRY THORPE



Impressions From India

BY M. GEORGE WALTERS

A FASCINATING YEAR of study and adventure," is Dr. E. Luther Copeland's description of his visit to India.

Professor of missions at Southeastern Baptist Theological Seminary, Wake Forest, N.C., Copeland received a Fulbright Research Scholarship for a year's study at Benares University in India. He also delivered a series of lectures at the university on "Comparative Religions."

He holds degrees from Mars Hill College, Furman University, Southern Baptist Theological Seminary, and Yale University. Appointed a missionary to Japan by the Foreign Mission Board, he taught at Seinan Gakuin University 1949-52 and served as its president 1952-55.

He is the author of *Frontiers of Advance*, the Adult book in this year's Foreign Mission Graded Series.

Hinduism's Resurgence Studied

While in India, Copeland studied contemporary religious developments, particularly the resurgence of Hinduism. This renewal, he reported, is not the revival of a declining or dying religion. It is more nearly the reorientation of an ancient religion in the face of radical cultural change and advance in education, science, and industry resulting from the impact of Western culture.

Some Indians have become ashamed of the old Hindu cults, said Copeland, and are trying to reform Hinduism by rediscovering the old riches of their faith and reinterpreting its ancient philosophy. Hinduism ranges from sophisticated "revivalists" espousing monotheism to primitive, crude, and superstitious cults to which nearly 80 percent of the people belong.

"For example," related Copeland, "in the university at Benares one can find the most learned and elevated Hindu philosophy, while on the other side of the city, by the banks of the Ganges River, one can observe a Hindu cult, the members of which eat the flesh of corpses."

The professor was surprised to find the caste system still very strong. West-

ern books, he commented, leave the impression that the system is almost extinct. A small circle of Indians influenced by Western culture pay little attention to the system and believe it cannot continue legitimately in the modern world. The majority of the people, however, cling to it so tenaciously that rarely will a person marry outside his caste.

Large masses of people object to the caste system because they are excluded. These "untouchables" are "outcastes," considered below the lowest caste. The government has abolished untouchability as far as civil rights and some religious rights are concerned, but an "orthodox caste Hindu" would consider himself defiled should he come in contact with an untouchable.

The socially idealistic government has championed the cause of the untouchables, giving them special consideration in education, government representation, and in other ways. However, caste discrimination in personal relations is still quite evident.

Buddhism Grows

Hinduism's oppressive caste system has caused millions of untouchables to defect to Buddhism, largely under the leadership of Dr. B. R. Ambedkar. He was one of the few to emerge from the untouchables and to receive the Ph.D. degree from a Western university.

When Ambedkar left Hinduism, many thought he would turn to Christianity. Instead he chose Buddhism, an ancient Indian religion that had rejected the caste system centuries ago but had almost disappeared in India. Ambedkar led millions of untouchables from Hinduism to Buddhism, which grew from 150,000 adherents in 1951 to more than 3,500,000 today and is still growing rapidly.

Christian Growth Noted

Growth of Christianity has also been greatest among the untouchables, but Christian missions in India are

handicapped by restrictions placed upon missionaries entering the country. With a strong feeling against proselyting, the Hindus resist every effort of Christians to convert them.

Even so, Christians are found throughout India and number 10 million, over 2 percent of the total population. The strong Christian advance among the untouchables results from the Christian gospel's offer of new dignity, personal worth, and hope to the oppressed.

Families Show Solidarity

"I noticed several unique aspects of Indian life," Copeland commented. "One is the practice of meditation. The Hindu places great value upon periods of quietude . . .

"The religious devotion of the masses is impressive. The solidarity of family life is almost unbelievable. The members of the family for three and four generations live together in one house or compound. There is a deep sense of mutual responsibility by all the family for all the family.

"I also noticed that tradition is very strong in this culture which has unbroken continuity from the dim past for thousands of years."

On their way to India, Dr. and Mrs. Copeland and their five children stopped in England, Germany, Italy, Greece, and Israel. After arriving in India, Copeland made a trip to Africa where he observed Southern Baptist mission work in Kenya, Tanganyika, Malawi (formerly Nyasaland), Southern Rhodesia, and Northern Rhodesia. The Foreign Mission Board sponsored his journey to Africa.

On their way back to the U.S., the Copelands traveled through Nepal, Thailand, South Vietnam, Hong Kong, Taiwan, and to Japan. There he lectured at Seinan University. Before returning home, he visited Korea and led daily worship services at the annual meeting of the Korean Baptist Mission.

Back from a year of study in India, E. Luther Copeland traces some of his travels. He is author of Frontiers of Advance, Adult book in the Foreign Mission Graded Series.



Who Will Go?

BY JESSE C. FLETCHER, *Secretary for Missionary Personnel*

SOUTHERN BAPTISTS are seeking to put 5,000 missionaries in the world's overripened harvest fields of spiritual need at the earliest possible date. This figure is not just an arbitrary numerical goal. It represents a conscientious effort to effect a more realistic stewardship of resources and potential in light of our Lord's commands and the cry of people without Christ.

We now have nearly 1,900 missionaries.* They are pressing forward on 56 beachheads and are calling urgently for reinforcements. Out of recent Mission meetings have come pleas for hundreds of new missionaries to meet pressing needs.

Southern Baptists must be con-

* as of Sept. 1, 1964

fronted with their responsibility to provide these reinforcements. The representative group of most urgent needs presented on these pages is only a portion of the number and variety of new missionaries needed for 1965.

Each request calls for a person willing to commit himself to God's progressive leadership regarding personal participation in the world mission task. Each request requires an individual willing to discipline himself toward becoming his best for the sake of Christ and for those who desperately need him as Saviour and Lord. There is an unfilled place in God's great vineyard awaiting the qualified individual who will love persons for Christ's sake and will care enough to do his best.

I believe that God has honored us by allowing us to serve this confused but expectant generation. He has made the supreme investment of creativity and redemption. Only the total response of one's being to seek to know and do his will is acceptable.

We hope that Southern Baptists will be confronted with the needs of people who do not know Christ's redemptive love. If such confrontation is answered by commitment, God's purpose will become increasingly clear in every life.

After studying these needs, if you would like to explore the possibility of meeting any of them, write: Secretary, Department of Missionary Personnel, P. O. Box 6597, Richmond, Va. 23230.

If you desire additional information about missionary service overseas or requirements for missionary appointment, the missionary associate program, or the Missionary Journeyman Program, also write to the address given.

EUROPE and MIDDLE EAST

MIDDLE EAST

GAZA

Population: 370,000

Present Missionary Staff: 8

Urgent Needs:

Nurses—2 women

Doctor—1 couple

Hospital administrator—1 couple

Technician—1 woman

JORDAN

Population: 1,730,000

Present Missionary Staff: 15

Urgent Needs:

Field evangelism—2 couples

English-language work—1 couple*

Doctors—2 couples

Secondary education—1 couple; 1 woman

Hospital administrator—1 couple

WMU work—1 woman

School for missionary children—1 woman*

All population statistics as of Jan. 1, 1964. All personnel needs statistics as of Sept. 1, 1964.

*Could possibly be filled by missionary associate.

ISRAEL

Population: 2,300,000

Present Missionary Staff: 22

Urgent Need:

Religious education—1 couple

LEBANON

Population: 1,785,000

Present Missionary Staff: 22

Urgent Needs:

Field evangelism—2 couples

Theological education—1 couple

YEMEN

Population: 4,500,000

Present Missionary Staff: 2

Urgent Needs:

Doctor—1 couple

Nurses—3 single women

EUROPE

AUSTRIA

Population: 7,074,000

Present Missionary Staff: 0

Urgent Need:

Field evangelism—1 couple

FRANCE

Population: 46,950,000

Present Missionary Staff: 4

Urgent Needs:

Field evangelism—1 couple

English-language work—1 couple*

WEST GERMANY

Population: 54,765,000

Present Missionary Staff: 8

Urgent Need:

English-language work—2 couples*

ITALY

Population: 50,500,000

Present Missionary Staff: 26

Urgent Needs:

Field evangelism—2 couples

Student work—1 couple

SPAIN

Population: 30,950,000

Present Missionary Staff: 14

Urgent Needs:

Field evangelism—9 couples

Publication work—1 couple

SWITZERLAND

Population: 5,600,000

Present Missionary Staff: 11

Urgent Needs:

Press Service—1 couple*

Recording program director—1 couple*

Conference director—1 couple

Theological education—2 couples*

THE COMMISSION

NIGERIA**Population: 36,500,000****Present Missionary Staff: 237****Urgent Needs:**

Field evangelism—10 couples
 Secondary education—7 couples
 English-language pastor—1 couple*
 Doctors—3 couples
 Nurses—3 women*
 Dentist—1 couple
 Technician—2 women*
 Public health work—1 couple
 Hospital administrator—1 couple

SOUTHERN RHODESIA**Population: 3,900,000****Present Missionary Staff: 47****Urgent Needs:**

Field evangelism—2 couples
 WMU work—1 woman
 Nurse—1 woman
 Lab technician—1 woman

TOGO**Population: 1,520,000****Present Missionary Staff: 0****Urgent Need:**

Field evangelism—1 couple

LIBERIA**Population: 2,500,000****Present Missionary Staff: 15****Urgent Needs:**

Field evangelism—3 couples
 Secondary education—2 couples

ZAMBIA (Now Northern Rhodesia)**(To become independent nation Oct. 24)****Population: 2,550,000****Present Missionary Staff: 16****Urgent Need:**

Field evangelism—3 couples

MALAWI**Population: 2,950,000****Present Missionary Staff: 10****Urgent Need:**

Field evangelism—3 couples

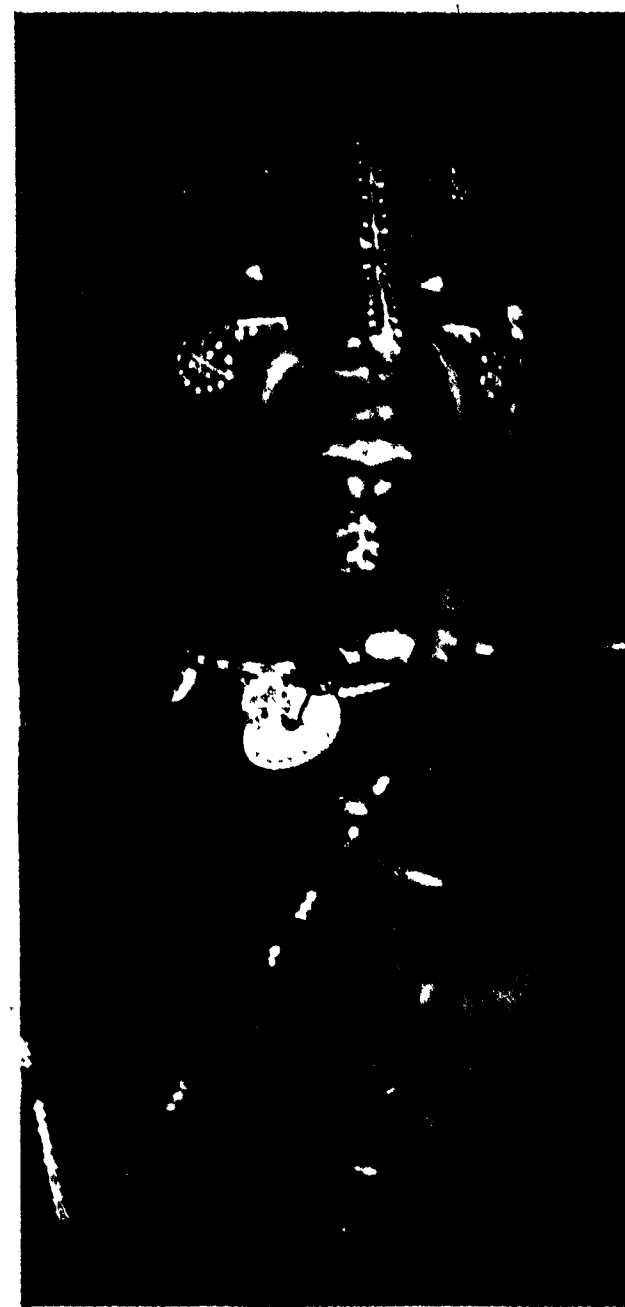
AFRICA

EAST AFRICA**Population: 25,235,000****Present Missionary Staff: 83****Urgent Needs:**

Field evangelism—5 couples
 Student work—1 couple
 English-language pastor—1 couple*
 Doctors—2 couples
 Nurse—1 woman



FON H. SCOFIELD, JR.



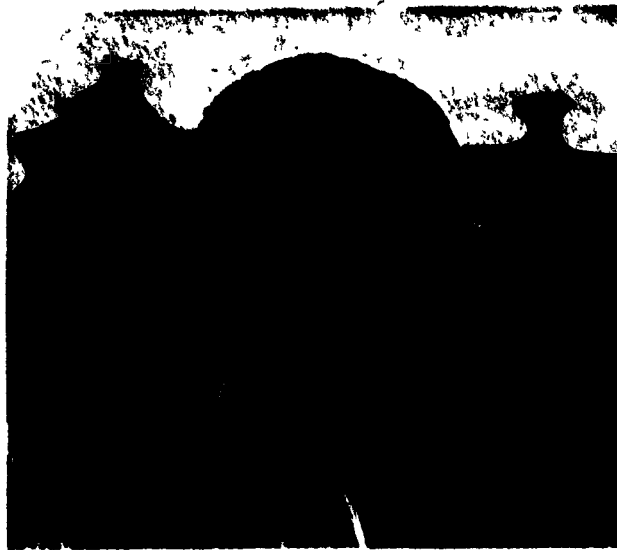
GERALD HARVEY



B. TERRY THORPE

GHANA**Population: 7,400,000****Present Missionary Staff: 32****Urgent Needs:**

Field evangelism—6 couples
 Publication work—1 couple
 English-language pastor—1 couple*
 Doctors—2 couples
 Nurses—2 women
 Pharmacist—1 man or woman



GERALD HARVEY

COLOMBIA*Population: 14,770,000*

Present Missionary Staff: 41

Urgent Needs:

- Field evangelism—2 couples
- Theological education—1 couple
- Doctor—1 couple
- Nurse—2 women

GUATEMALA*Population: 4,000,000*

Present Missionary Staff: 18

Urgent Needs:

- Field evangelism—5 couples

COSTA RICA*Population: 1,275,000*

Present Missionary Staff: 10

Urgent Needs:

- Field evangelism—2 couples



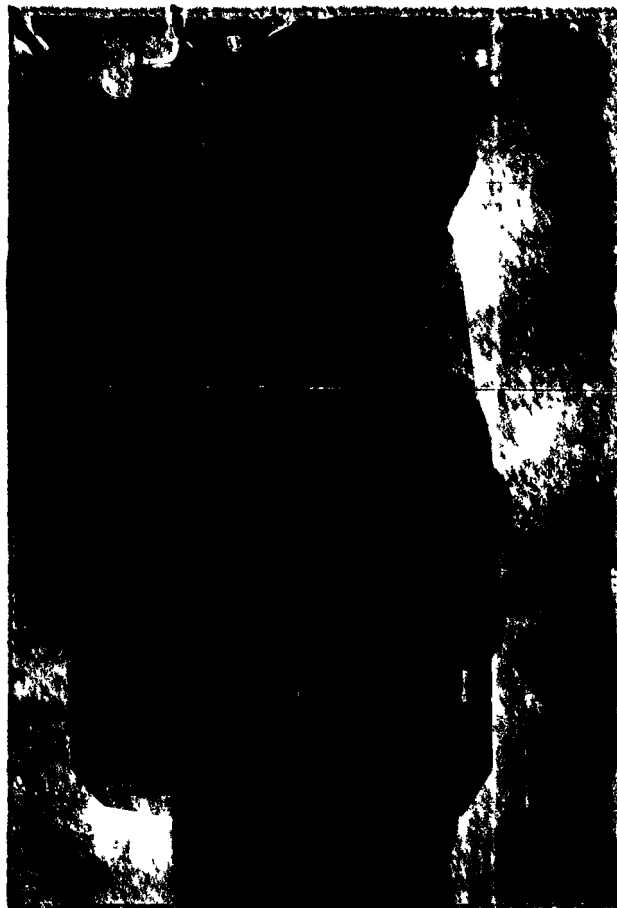
RACHEL COLVIN

PARAGUAY*Population: 1,860,000*

Present Missionary Staff: 22

Urgent Needs:

- Field evangelism—2 couples
- Medical technologist—1 woman



EVERETT GILL, JR.



RACHEL COLVIN

LATIN AMERICA

ARGENTINA*Population: 21,500,000*

Present Missionary Staff: 76

Urgent Needs:

- Field evangelism—5 couples

ECUADOR*Population: 4,650,000*

Present Missionary Staff: 19

Urgent Needs:

- Field evangelism—5 couples
- Theological institute—1 couple

HONDURAS*Population: 1,950,000*

Present Missionary Staff: 10

Urgent Needs:

- Field evangelism—3 couples

PERU*Population: 11,300,000*

Present Missionary Staff: 22

Urgent Needs:

- Field evangelism—3 couples
- Social work—1 woman

CARIBBEAN

(Bahama Islands, British Guiana, French West Indies, Dominican Republic, Jamaica, Trinidad)

Population: 7,000,000

Present Missionary Staff: 22

Urgent Needs:

- Field evangelism—9 couples
- Theological institute—1 couple
- Youth activities, women's work—1 woman or 1 couple

NORTH BRAZIL*Population: 20,270,000*

Present Missionary Staff: 73

Urgent Needs:

- Field evangelism—5 couples
- Theological education—2 couples
- Encampment program—1 couple
- Office secretary—1 woman*

SOUTH BRAZIL*Population: 43,000,000*

Present Missionary Staff: 139

Urgent Needs:

- Field evangelism—5 couples
- Religious education promotion—3 couples
- Church music promotion—1 couple
- Student work—1 couple
- Theological institute—1 woman

EQUATORIAL BRAZIL*Population: 12,000,000*

Present Missionary Staff: 46

Urgent Needs:

- Field evangelism—5 couples
- Pilot-mechanic—1 couple
- Elementary education—1 woman
- Secondary education—1 woman
- Religious education—1 woman
- Student work—1 couple

CHILE*Population: 8,000,000*

Present Missionary Staff: 53

Urgent Needs:

- Field evangelism—5 couples
- Religious education promotion—2 couples
- English-language work—1 couple
- Youth work—1 couple
- School administration—1 couple
- Secondary education—2 women
- Good Will Center work—1 woman
- Construction specialist—1 couple

URUGUAY*Population: 3,080,000*

Present Missionary Staff: 22

Urgent Needs:

- Field evangelism—5 couples
- Theological education—3 couples
- Mass communications—1 couple
- Student work—1 couple

VENEZUELA*Population: 7,875,000*

Present Missionary Staff: 18

Urgent Needs:

- Field evangelism—2 couples
- Treasurer, manager of book store, camp director—1 couple

MEXICO*Population: 37,235,000*

Present Missionary Staff: 64

Urgent Needs:

- Field evangelism—4 couples
- Doctor—1 couple

KOREA**Population: 26,480,000****Present Missionary Staff: 44****Urgent Needs:**

Field evangelism—3 couples
 Agricultural evangelism—1 couple
 Theological education—1 couple
 Dentist—1 couple
 Nurse—1 woman

HONG KONG AND MACAO**Population: 3,580,000****Present Missionary Staff: 53****Urgent Needs:**

Student work—1 couple
 Secondary education—2 couples, 1 woman
 School chaplain—1 couple
 Social work—1 woman
 Office secretary—1 woman*
 Publication work—1 couple

OKINAWA**Population: 760,000****Present Missionary Staff: 4****Urgent Need:**

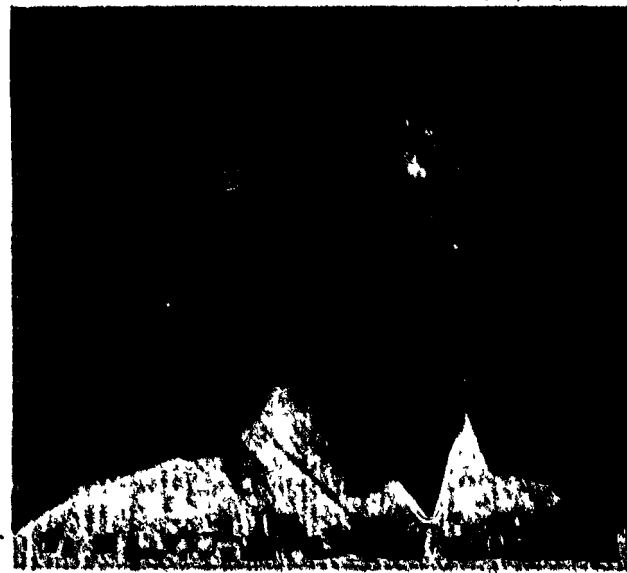
English-language pastor—1 couple

INDIA**Population: 448,500,000****Present Missionary Staff: 2****Urgent Needs:**

Doctors—2 couples
 Nurse—1 woman
 Hospital administrator—1 couple



THE ORIENT



PHOTOS BY MARY LUCILE SAUNDERS

THAILAND**Population: 28,600,000****Present Missionary Staff: 56****Urgent Needs:**

Field evangelism—3 couples
 Religious education—1 couple
 Music—1 couple
 Publications—1 couple

MALAYSIA**Population: 10,100,000****Present Missionary Staff: 40****Urgent Needs:**

Field evangelism—2 couples
 Religious Education—1 couple
 English-language pastor—1 couple*
 Student work—1 couple

JAPAN**Population: 94,930,000****Present Missionary Staff: 133****Urgent Needs:**

Field evangelism—4 couples, 1 woman
 College English teacher—1 couple*
 Bible teacher—1 couple
 Music teacher—1 couple
 Religious education (music) (English-language)—1 couple*
 Dormitory assistant—1 woman*

PAKISTAN**Population: 96,560,000****Present Missionary Staff: 22****Urgent Needs:**

Field evangelism—3 couples
 Industrial education—1 couple
 Hospital administrator—1 couple
 Doctors—2 couples
 Nurse—1 woman

INDONESIA**Population: 98,500,000****Present Missionary Staff: 79****Urgent Needs:**

Field evangelism—4 couples
 Student work—1 couple
 Music—1 couple
 Nurse—2 women
 Dental surgeon—1 couple

PHILIPPINES**Population: 29,700,000****Present Missionary Staff: 75****Urgent Needs:**

Field evangelism—3 couples
 Theological education—1 couple
 Publication work—1 couple
 WMU work—1 woman
 Dormitory parents—1 couple*

GUAM**Population: 68,000****Present Missionary Staff: 2****Urgent Need:**

English-language pastor—1 couple*

VIETNAM**Population: 14,950,000****Present Missionary Staff: 20****Urgent Needs:**

Field evangelism—3 couples, 1 woman
 Student work—1 couple
 Publication work—1 couple

TAIWAN**Population: 11,330,000****Present Missionary Staff: 52****Urgent Needs:**

Field evangelism—3 couples, 2 women
 Theological education—1 couple
 Music—1 couple
 Elementary education—1 woman*
 Student work—1 woman
 Business manager—1 couple

Editor

The Potential of Total Participation

THE KEY to what is yet a virtually untapped reservoir of support for world missions is the Cooperative Program. Both they who use it as a channel for their stewardship and they whose ministries it underwrites around the world do well occasionally to renew their awareness of its boundless potential. Thus the reason for designating October as Cooperative Program Month. Every Southern Baptist needs to be reminded, or brought to his first awareness, that this plan is basic for our program of missionary outreach and is beautifully simple as a means for every church to carry its part of that outreach.

Last year Southern Baptists gave \$556,042,694 to all causes in and through their churches. Of that amount \$55,488,992 reached the state conventions through the Cooperative Program.

The states retained approximately 65 percent of these funds for their budget and capital needs, forwarding the remaining 35 percent (\$19,448,028) to the Executive Committee of the Southern Baptist Convention. That committee then distributed these receipts to the mission boards and other Convention agencies according to the approved annual budget. By this process \$9,019,303 in Cooperative Program funds reached the Foreign Mission Board last year.

According to the 1964 *Southern Baptist Handbook*, 32,253 churches participated in the financial support of missions during 1963. By simple arithmetic we divide this number into the amount of Cooperative Program money that reached the state conventions and find that the average amount given through this channel was \$1,720 per church. Assuming that this represents 10 percent of each church budget, we conclude that the average church budget was approximately \$17,200. Of course, many exceeded this by far and others were considerably lower, but the figure is realistic enough for our present purpose.

In light of last year's record and in view of the staggering needs for missionary advance all over the world, what should Southern Baptist response be this year through the Cooperative Program? And what should it be for 1965?

If every church member can be led to increase even slightly his giving in proportion to his income, and if every church will commit an additional 2 percent of its budget to missions through the Cooperative Program, there would be financial liberation for almost every ministry of the state conventions and of the SBC. And both mission boards would be enabled to project long overdue programs of gospel witness.

With a continuation of the economic prosperity that most of our country enjoys, the total giving of Southern Baptists in 1964 should surpass by at least 3 percent the amount given last year. Thus church budget incomes should increase so that the average will rise from \$17,200 to \$17,716. The growth should be even greater than this, because of effective stewardship development programs in many churches.

If to this gain of 3 percent-plus each church will have increased by at least 2 percent the amount of its 1964 budget for the Cooperative Program, an additional \$13 million will have reached the state convention treasurers by the end of this year. They will be able to distribute to their budget and capital needs \$8,500,000 more than was made available to them last year. Furthermore, they will forward to the SBC approximately \$4,500,000 more than in 1963. If this actually occurs, the Foreign Mission Board can apply an additional \$2 million to unmet needs on mission fields. Each year these needs call for approximately \$3 million, but must be deferred for want of funds.

Recent reports indicate an encouraging increase in Cooperative Program receipts, but much greater response is needed if what we have suggested comes to pass. Our calculations are plausible and imply attainable goals if every church takes positive action for missions advance through the Cooperative Program. It is our hope that no less than this has been done for this year and that Southern Baptist churches everywhere have already planned to channel a 2 percent larger share of their budgets through the Cooperative Program in 1965.

The Foreign Mission Board has already begun implementation of what is now called the New Program of Advance, anticipating the most compassionate and liberal response of all time from the churches. Southern Baptists have been challenged to place 5,000 foreign missionaries across the world at the earliest possible moment. As we direct our energies and resources toward this objective we need to know that such an advance in personnel calls for a matching advance in financial support. For every additional 100 missionaries (net increase) the budget of the Foreign Mission Board must be enlarged approximately \$1 million.

Adequate response by the churches means not only financial support but dedication of lives for missionary service and for compassionate, prevailing prayer.

The Cooperative Program and Foreign Missions

BY ROGERS M. SMITH

Administrative Associate to the Executive Secretary

THE Cooperative Program has often been called the "lifeline" of foreign missions. This is true in every sense of the word. Without this efficient plan of financial support for our work at home and abroad, our total program would suffer immeasurably and be much less effective.

The late Austin Crouch defined the Cooperative Program as "a unified appeal for all denominational causes, state- and Convention-wide, a program of cooperation, not among state conventions nor among churches, but between the Southern Baptist Convention as an organization and each separate state convention as an organization. This cooperation involves three things, all related to the question of money: the soliciting, the securing, and the dividing of funds."

Dr. Crouch pointed out in his article in the *Encyclopedia of Southern Baptists* that, following the 75 Million Campaign, a Conservation Commission was set up to conserve campaign results. This Commission was succeeded by the Future Program Commission, which in 1925 recommended to the Southern Baptist Convention that it adopt a cooperative work to be known as the "Cooperative Program of Southern Baptists."

The Cooperative Program Commission was discontinued in 1927. Its work was assumed by the Executive Committee which remained responsible for this phase for about 30 years. The Stewardship Commission was created in May, 1960, and became fully operative Jan. 1, 1961. Since that time, this Commission has handled the denomination's stewardship emphasis.

While the Southern Baptist Convention Executive Committee directed the stewardship emphasis, it was under the general leadership of Austin Crouch, Duke McCall, and Porter Routh. J. E. Dillard and Merrill D. Moore had specific responsibility for stewardship promotion.

Since the Stewardship Commission was begun, this work has been under

general direction of Moore, ably assisted by William Grindstaff, James Lackey, and James Austin. Austin recently resigned to become Foundation secretary for Kentucky Baptists.

Although general promotion of the Cooperative Program has been led by these men on a Convention-wide level, it is recognized that it would be impossible for them to carry the full burden and responsibility. Therefore, we see the executive secretaries of the state conventions as the key men in the states in promoting this vital phase. In most cases these men are capably aided by an assistant or a promotional secretary, primarily charged with stewardship promotion.

In order that the Cooperative Program be successful, it must reach each individual church and member. This responsibility rests largely with the pastor, deacons, and church leadership in Sunday school, Training Union, Brotherhood, and WMU programs.

Only as individual Christians, churches, state conventions, and the Southern Baptist Convention recognize their stewardship opportunity and responsibility will there be sufficient funds for our cooperative work at home and around the world.

Since 1948 the Foreign Mission Board has been in a program of advance, characterized by geographical expansion, personnel growth, and financial support. The number of mission fields has grown from about 20 to 56. The missionary staff has expanded from about 600 to over 1,800. Financial support has kept pace with this growth.

The following figures illustrate the enlarging support of the Cooperative Program for our foreign mission program. In 1948, the Board received from the Cooperative Program \$2,107,984. By 1953, this figure had grown to \$4,098,520. Five years later, in 1958, this figure had increased to \$7,608,182. By 1963, the amount totaled \$9,019,303. This final figure is 46.4 percent of all Cooperative Pro-



gram funds received by the SBC Executive Committee. These figures graphically demonstrate why the Cooperative Program is called the "lifeline" of foreign missions.

The Foreign Mission Board is not only indebted to the Cooperative Program for the money it provides but also for stewardship teachings and techniques that are utilized on the mission fields. In recent years the Board has added to its staff a Consultant in Evangelism and Church Development, Joseph P. Underwood. Much of his time is spent in assisting missionaries and nationals in stewardship promotion. In another recent development, some of our leaders in the U.S. have traveled overseas to assist in stewardship conferences and campaigns. These men have been well-received and have contributed greatly to the work of Christ in other lands.

The Board is launching a new program of advance, calling for growth in every area of our work. If this program achieves entry into new areas, appointment of more missionaries, and utilization of mass media and other techniques, there must be growing financial support. The Board looks to individual Christians, the churches, state convention and SBC leaders to help provide this enlarged support.

The Cooperative Program is not only the lifeline for foreign missions, it is the lifeline for the total cooperative ministry of Southern Baptists.



PREACHING

"Go ye into all the world, and preach the gospel to every creature." MARK 16:15

"And he sent them to preach the kingdom of God, and to heal the sick." LUKE 9:2

HEALING



The COOPERATIVE PROGRAM AT WORK In 56 Countries As The FOUNDATION of FOREIGN MISSIONS



TEACHING

"Go ye therefore, and teach all nations." MATT. 28:19

"Teaching them to observe all things whatsoever I have commanded you." MATT. 23:31

TRAINING

PHOTO BY GERALD HARVEY



NEW FOREIGN MISSIONARIES

Appointed July 1964 / File in your Missionary Album



Annis, James Blanton (Jim)

b. Linden, Fla., July 24, 1932. ed. Stetson Univ., 1953-54; Wake Forest Col., B.S., 1956; S.B.T.S., B.D., 1959; School of Pastoral Care, N.C. Bap. Hosp., Winston-Salem, certifi., 1961. Microfilm processor, 1951-52, apprentice carpenter, summers 1953 & '54, & cabinet co. asst. mgr., summer 1956, Miami, Fla.; waiter, Wake Forest, N.C., 1952-53; credit co. clerk, 1954-56 & 1958, & bank transit clerk, 1958-59, Raleigh, N.C.; asst. pastor & educ. dir., Franklinton, N.C., 1956-57; pastor, West End & Riverview churches, Washington, N.C., 1959-64. Appointed for Ghana, July, 1964. m. Dorothy Ann (Dottie) Williams, June 12, 1954. Perm. address: 3122 NW. 51st St., Miami, Fla.

GHANA

Annis, Dorothy Ann (Dottie) Williams (Mrs. James Blanton)

b. Westmoreland, Tenn., Mar. 12, 1935. ed. E. Carolina Col., B.S., 1964. Clerk-typist & food sales clerk (part-time), Miami, Fla., 1952-54; clerk-typist, N.C. Board of Health, 1954-55, & sec., student dept., 1955, & evangelism dept., 1958, N.C. State Conv. of N.C., Raleigh; sec., Washington, N.C., 1961. Appointed for Ghana, July, 1964. m. James Blanton (Jim) Annis, June 12, 1954. Children: James Blanton, Jr., Apr. 6, 1956; Ray John, Sept. 8, 1957; Lisa Gayle, Oct. 16, 1958; David Paul, May 25, 1962; Timothy Alan, Nov. 30, 1963.



Ford, Marvin Ross

b. Jamestown, N.Y., Apr. 29, 1929. ed. Bob Jones Col. (now Univ.), B.A., 1950; S.W.B.T.S., B.D., 1955. Funeral home employee, 1951-53 (part-time), & dept. store employee, 1953-55 (part-time), Ft. Worth, Tex.; pastor, Fairview Church, Valley Mills, Tex., 1954-55 (half-time), Britt David Church, Columbus, Ga., 1955-57, First Church, Princess Anne, Md., 1957-60, & Oglethorpe Church, Newark, Del., 1960-64. Appointed (special) for Ecuador, July, 1964. m. Anna Marie Newton, Aug. 7, 1952. Perm. address: c/o Walter Newton, Jr., Rt. 2, New Albany, Pa. 18833.

ECUADOR

Ford, Anna Marie Newton (Mrs. Marvin Ross)

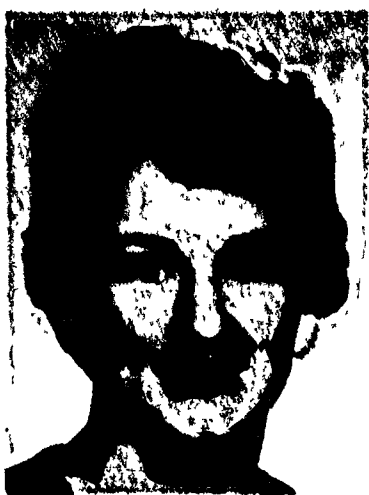
b. Wyalusing, Pa., May 26, 1931. ed. Bob Jones Univ., 1948-52; Univ. of N.D. (by correspondence), 1951-52. Univ. librarian's asst., 1949-51, & high school study hall supv., 1951-52, Greenville, S.C.; adjuster, mail order house, Ft. Worth, Tex., 1952-55. Appointed (special) for Ecuador, July, 1964. m. Marvin Ross Ford, Aug. 7, 1952. Children: Sharon Lee (adopted), Dec. 5, 1958; David Edward (adopted), Aug. 28, 1962.



Fox, Mary Pauline

b. Marysville, Tex., Apr. 2, 1938. ed. Gainesville Col. (now Cooke Co. Jr. Col.), A.A., 1956; N. Tex. State Col. (now Univ.), B.S., 1958, further study, 1959; E. Tex. State Col., 1959; S.W.B.T.S., M.R.E., 1962, Jr. high & high school teacher, Pascagoula, Miss., 1958, Bridgeport, Tex., 1958-60, & Vancouver, Wash., 1962-64; HMB summer missionary, Wash., 1961; sem. prof's sec., Ft. Worth, Tex., 1960-62; educ. dir., Trinity Church, Vancouver, 1962-64. Appointed for Nigeria, July, 1964. Perm. address: Rt. 3, Gainesville, Tex.

NIGERIA



Gann, Marvin Dale

b. Sparta, Mo., Apr. 3, 1937. ed. Southwest Bap. Col., A.A., 1957; Southwest Mo. State Col., B.A., 1959; MWBTS, B.D., 1962. Pastor, Oakwood Church, Chadwick, Mo., 1953-56 (half-time), Shady Grove Church, Sparta, Mo., 1953-57 (half-time) 1953-56, then full-time), Pleasant View Church, Highlandville, Mo., 1958-59, Pleasant Valley Church, Deepwater, Mo., 1959-62, & Liberty Church, Warrensburg, Mo., 1962-64; constr. laborer, Ozark, Mo., summers 1956, '58, '59, & '62, Springfield, Mo., summer 1957, & Kan. City, Mo., summer 1960. Appointed for E. Africa, July, 1964. m. Nelda Maxine Plank, June 3, 1956. Perm. address: Ozark, Mo. 65721.

EAST AFRICA

Gann, Nelda Maxine Plank (Mrs. Marvin Dale)

b. Ozark, Mo., July 18, 1939. ed. Southwest Bap. Col., 1956-57; Southwest Mo. State Col., 1958-59, & summer 1961. Printing co. sec., 1957, & mfg. co. machine operator, 1957 & '58, Ozark; elem. school teacher, N. Kan. City, Mo., 1959-62. Appointed for E. Africa, July, 1964. m. Marvin Dale Gann, June 3, 1956. Child: Monte Dale, May 10, 1962.



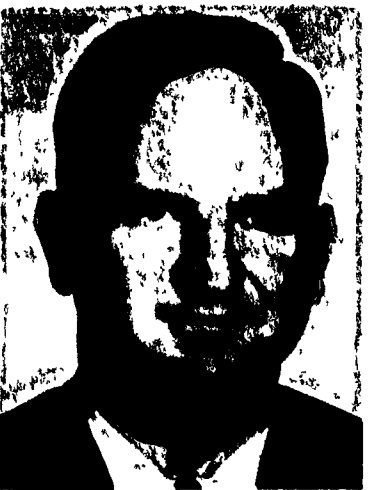
Jones, William Herschel, Jr. (BIM)

b. Nobob, Ky., Nov. 7, 1931. ed. Georgetown Col., B.A., 1957; SBTS, B.D., 1960. Serviceman, U.S. Army, U.S. & Newfoundland, 1951-54; pastor, Gum Lick Church, near Williamstown, Ky., 1954-57, Zion Church, near Owensboro, Ky., 1957-60, Powers Dr. Church (mission became church in 1963), 1961-64; asst. pastor & youth dir., Col. Park Church, Orlando, Fla., 1960-61. Appointed for No. Rhodesia, July, 1964. m. Dorothy Jean (Dottie) Aly, Jan. 13, 1954. Perm. address: c/o Fred Aly, 1200 Warwick Pl., Orlando, Fla.

NORTHERN RHODESIA

Jones, Dorothy Jean (Dottie) Aly (Mrs. William Herschel, Jr.)

b. Ballground, Ga., June 8, 1933. ed. Georgetown Col., B.A., 1957. Ins. agcy. typist, Orlando, Fla., 1953; jr. high & high school teacher, Fordaville, Ky., 1957-59, & Orlando, 1962 & 1963-64. Appointed for No. Rhodesia, July, 1964. m. William Herschel (Bill) Jones, Jr., Jan. 13, 1954. Children: Lynnette Sue, Sept. 21, 1959; Christie Lee, Nov. 13, 1961; Bradley William, June 3, 1963.



Levrets, Fred Leon

b. View, Tex., Mar. 3, 1929. ed. Hardin-Simmons Univ., B.S., 1953; SWBTS, B.D., 1964. Oil co. employee, San Angelo, Tex., 1948-49; dept. store displayman, Abilene, Tex., 1949-50 & 1953-54; hosp. wardmaster, U.S. Army, Camp Carson, Colo., 1950-52; pastor, Johnson Chapel Church, Aspermont, Tex., 1953-54; Noodle Church, Merkel, Tex., 1954-55, Chicota, Tex., 1956-58, Antioch Church, Cooper, Tex., 1958-59, First Church, Morris, Okla., 1959-62, & Grandview Church, Muskogee, Okla., 1962-64; serv. sta. attendant, 1956, & aircraft co. employee, 1956-57, Ft. Worth, Tex. Appointed for Nigeria, July, 1964. m. Mary Lou Knight, June 7, 1951. Perm. address: Rt. 3, Box 81-B, Abilene, Tex.

NIGERIA

Levrets, Mary Lou Knight (Mrs. Fred Leon)

b. Okla. City, Okla., July 12, 1933. ed. Hardin-Simmons Univ., 1953-54; Connors State Agr. Col., A.A., 1964. Millinery shop employee, Abilene, Tex., 1949-51 (part-time); sec., real estate co., 1951, & telephone co., 1951-52, Colo. Springs, Colo. Appointed for Nigeria, July, 1964. m. Fred Leon Levrets, June 7, 1951. Children: Susan Kay, Dec. 7, 1952; Sheryl Jan, June 23, 1954; Stanley Fred, Sept. 12, 1956; Robert Scott, Dec. 31, 1959.



McQueen, Bettye Ann

b. Jasper, Tex., Nov. 22, 1933. ed. E. Tex. Bap. Col., 1957-58; Centenary Col. of La., B.S., 1960; SWBTS, M.R.E., 1962. Ins. agcy. sec. & bookkeeper, Shreveport, La., 1951-60; sem. prof.'s sec., Ft. Worth, Tex., 1960-62; HMB summer missionary, Ore., 1961; music & youth dir., Shiloh Church, Roanoke, Tex., 1961-62 (part-time); educ. dir., First Church (part-time), & high school teacher, Klamath Falls, Ore., 1962-64. Appointed for Nigeria, July, 1964. Perm. address: 2944 Quinton St., Shreveport, La.

NIGERIA

BAPTIST VISITORS to Rome usually ask, "Where is the Rome Baptist Church?"

The English-language church meets at Number 35 Piazza San Lorenzo in Lucina. This church is a wide fellowship.

Until recently, people walking in were greeted by Fortunato Grossi, but only by listening carefully did they discover he is Italian. A lay preacher, he was a tailor in Australia for 11 years. He has returned to that country to become Australian Baptists' home missionary to Italians.

Gabriel Adeosun from Oyo, Nigeria, has been a part of the fellowship since Easter Sunday. He is studying political science at the University of Rome and plans to study in England and the U.S. Nigeria's future is



enhanced by his growing ability as a Christian leader.

Many sections of the U.S. are represented. Bill Emmons, a project engineer for an oil company, teaches Adults in Sunday school. He and his wife Eva and their children come from Kentucky and New Jersey, where he was chairman of New Jersey Baptists' religious education committee.

George Whittinghill, U.S. consul general, and his family have provided the church many avenues of contact with Americans living in Rome. Gladys Chilson of Oregon, a secretary at the American Embassy, is one of the first two persons who helped form the church. She intuitively thinks of the important extras that make for a real Christian fellowship.

The Jack McRaes, part of the U.S. naval attache's staff, are from Texas. Mrs. McRae led in getting the nursery equipped and operating and their daughter, Jana Kay, was its first occupant.

Through the McRaes, the Oscar Jungbauer family from Kentucky and Virginia became related to the church. Their faithful, gentle assistance in wor-

ship and Bible school shows the depth of their dedication.

When the Veterans Administration sent the Robert Heathmans from California to Rome last year, they sent hard-working Baptists. Mrs. Heathman teaches Beginners. Bob and their son Mark are ushers.

The J. H. Hutchesons represent Georgia. He is a machinery company sales manager for Europe, Africa, and the Middle East.

Bill, Ladine, and Charles Evelyn have family ties in Oklahoma and Wyoming. Bill, operations director for an engineering company, commutes to



Algeria. Charles, a 1964 high school graduate, often accompanies his father to serve as French interpreter.

In musical talent the church has been greatly blessed. Bill and Sylvia Ingle strolled into church one Sunday. "We've been trying to find this church," they said. "We're Baptists and want to be a part of a church while here. Is there anything we can do? We know a little music." Both are Westminster Choir College graduates. Sylvia, a church organist from North Carolina, plans the music program.

Also assisting with the music are Annette Meriweather of Indiana and Bob Battle of Virginia. Annette, a Negro, and Bill Ingle are studying at the opera house in Rome on Fulbright Scholarships. (When Adeosun, the Nigerian student, was asked how he found out about the church, he replied, "Annette.") Battle was part of the original *Porgy and Bess* cast in Moscow.

Earlier this year Annette, the Ingles, Fulbright Scholar Judith Coen of Pennsylvania, Barbara Dike of California, who served as secretary in

The Church at Rome

BY WILLIAM C. RUCHTI, JR., *Missionary in Italy*

Italy for a year, and I formed a chorale. This six-member group toured Switzerland and Italy, giving three concerts of sacred music in each country.

Worship service precedes Sunday school. Just about time for the prelude, a Volkswagen bus rolls into the piazza, filled with mothers and children clutching Bibles, quarterlies, and gloves. It is Colleen Bellmard's parade. She has picked up neighbors and, with her three children, has brought 10 or 13 people breezing into church. Everyone seems caught up in their happy anticipation.

Missionaries Roy and Lillie Mae Starmer had the idea for an English-speaking church in Rome. They begged, prayed, and worked for years until it came into existence. Lillie Mae has helped with the music almost from the beginning. She often slips out of the service to play the organ for a neighboring Italian church.

There are others in the fellowship: Janet Wessel, faithful nursery supervisor and her four children; Ann Chaplain, our "Church of England" member, with her warm evangelical spirit; the Albert Johnsons and their children; June McKee, oil company secretary; the Jim Hesters, who come from Perugia when possible. Each adds to the life of the church.

The property where the church meets is owned by the Foreign Mission Board. On one floor the Italian Baptist Union has national headquarters. On the floor above are offices of the Italian Baptist Mission, base for missionaries in Italy.

The ground floor opens on what was an 18th century courtyard, but is now covered by a roof constructed by English Baptists when they owned the building and supported a church in it.

Southern Baptists bought the building in 1920, when Baptist work was redivided among world Baptist groups. Before World War II an Italian church met here, but during the war it consolidated with a neighboring church, and the worship room became available. Two years ago in August, 12 persons started English-language services. The fellowship continues to expand.

Ruchti is pastor of the Rome Baptist Church.

The Osundas Return a Favor: They Love the Unwanted

A WOMAN of the Ekpeye tribe died in our hospital, leaving her six-week-old baby. This tribe is very superstitious about motherless babies and frequently kills such infants. None of the relatives wanted the child, but the father was willing for us to find a foster home.

A plea concerning the infant was made at the Ekpeye-Obogolo Baptist Association meeting. A layman, Renner Osundu, volunteered to take the child. Osundu's wife was happily surprised when he returned from the meeting with a baby girl; they already had two sons.

Thirty-three years ago Osundu was born to pagan parents in a small village along the Orashi River. Because Osundu's mother died in childbirth, villagers supposed the infant to be possessed by an evil spirit. Since they believed the child was the cause of his mother's death, they thought it necessary to destroy him. The father, after burying his wife, abandoned his newborn son at the lonely graveside.

In that village some of the Christians had become convinced that the tradition of killing motherless infants and twin babies was wrong. They knew that such an infant had once been rescued by a Christian family in the village of Egboama. Although not sufficiently free of the superstition to protect the child themselves, these



Frances Greenway
Joinkrama, Nigeria

villagers practically forced the father to retrieve the baby and take him to Egboama.

The child was two days old when he and his father arrived at Egboama in their dugout canoe. The Christians assembled to decide what to do. Sunday Osundu, an outstanding layman in the Baptist church there, volunteered to take the baby. Thus Renner Osundu became the second motherless baby permitted to live.

Since that time the Christians of Egboama have reared many such unwanted babies from the villages in the area. Among those they saved was the girl who became Mrs. Osundu. A motherless baby, she was rescued by Egboama Christians from being thrown into the river.

As recipients of this practical expression of Christian love, the Osundus are eager to share with others. Their newly acquired daughter is the second motherless infant to find refuge in their home.

Magnificent—But Empty!



James A. Treadway
Taipei, Taiwan

A VISIT to one of the thousands of temples on this island causes me to cry unto God to send forth more laborers. I visited a new temple which cost over three million Taiwan dollars. A three-in-one temple, it provides an altar each for Confucianist, Buddhist, and Taoist worshippers. The building's splendor and magnificence were awesome. But how empty it was!

I watched a barefoot old woman spend her last bit of money on incense. She went through the ritual of throwing *bai-bai* blocks at least 25 times before they fell in the prescribed pattern to answer her request and allay her fears. In this same temple a woman burned stacks of paper prayer money and wept bitterly as she tossed each sheet into the blazing furnace.

We live in the capital city where the level of living among the Chinese is very high. However, at times we are jolted by awareness of Satan's grasp on multitudes who seek an answer to their needs through witchcraft, fortune telling, superstition, or similar means.

On a busy downtown street recently I came upon a mountain woman with wide tattooed tribal marks branch-

ing from her mouth to her ears. At her makeshift stall on the sidewalk she was attempting to forecast the future for any who might stop. I was stunned by the number of well-dressed men and women waiting in line to pay her for whatever enlightenment she might convey. How they need the peace and joy that only Christ can give!

Later that same day at a bus stop, I saw a man squatting in typical Chinese fashion with his fortune board before him. My skin crawled as I heard him chanting a futile cry to some god for help in his assumed role of prophet.

On another day, near the U.S. military compound, we saw a large sign proclaiming: "Have Your Fortune Told. (Name) Ph.D. Enter This Gate." Millions here seek the answer to their problems in these ways.

Yet we see many signs of God's blessings upon Southern Baptist witness here. The Taiwan Woman's Missionary Union Convention in Taipei was attended by about 275 women from all over the island. The closing session, comparable to any state WMU session in America, included an impressive installation service for new officers. Then seminary students presented a pageant on the lives and early ministry of Adoniram and Ann Haseltine Judson.

We noted that Taiwan also has its "Judsons" as we heard reports of Taiwan Baptist foreign mission work in Thailand and Korea. As the people hear and believe the gospel they are also being called of God.

Needs Outnumber Personnel



David N. Mayhall
Ogbomoshoh, Nigeria

OUR MISSION MEETING brought together some 160 missionaries. With their children there were more than 300 persons here for over a week. The fellowship was wonderful.

One of the outstanding blessings was the testimony of Dr. Martha Gilliland who returned during Mission meeting, only about two weeks after the death of her husband, W. McKinley Gilliland. None of us will forget her testimony concerning the sufficiency of God's grace.

With every Mission meeting comes a renewed consciousness of the great needs about us. The feeling came more forcibly for me this year since I was on the locations committee. This committee has the responsibility of surveying all personnel needs and recommending how these can be met by the location of new missionaries or the transfer of personnel already on the field. Requests for personnel to fill needs exceeded the number of persons available by more than 10 to one.

When every place offers opportunity and all needs are pressing, one becomes very conscious of his own inability to decide and realizes that only by the Holy Spirit's guidance can the right recommendations be made.

This particular responsibility was a long and tedious task. Needs, abilities, and personalities had to be weighed in the light of much prayer and supplication. Many places were not filled.

New Country, New People

WHEN WE LANDED at Saigon we were met by Missionaries Sam Longbottom and Sam and Rachel James. With them were a number of Vietnamese Christians whose faces were wreathed in smiles signifying without a spoken word their joy at our coming.

Our hearts were pounding. "This is it," we thought, "the culmination of all the preparation of months past. Here is our new country; here are our people."

Now in its fourth year, Baptist work here is growing as steadily as a small missionary staff can direct. Five of the 10 couples are in language school; two couples are in the U.S. on furlough. The remaining three couples include those who met us at Saigon and the Bob Davises at Nhatrang.

In spite of the limited number, Saigon's Grace Baptist Church has three missions in which Vietnamese preach. Members of the American chapel are actually co-missionaries. Many of the Vietnamese converts come from English classes taught by Americans stationed here.

Nhatrang now has two preaching stations. Seven persons, the first Baptist Christians to be baptized in Dalat,



Rondal D. Merrell, Sr.
Dalat, Vietnam

were immersed in a reservoir in our front yard on a recent Sunday.

Christians moving from these three cities write or come back to tell of other converts they have won. A recent convert came from a Southern town telling how he had won a friend to Christ and asking if he could begin preaching should he win others. Missionaries are setting high goals for growth and entrance into other cities. Doors are open to the gospel.

A Vietnamese Christian said to us, "Those missionaries whom we miss so much have gone home to tell your people about Vietnam. We expect many missionaries to be coming very soon because of this."

Encouraging Signs



David B. Howle
Seoul, Korea

IT WAS MY PRIVILEGE to preach recently in the clean and comfortable little Baptist church at a leprosy colony. I was thrilled to see the church in the midst of the community as the center of social and religious life. I was moved when I observed faces and hands marred by this disease lifted in praise to our loving Saviour. Several persons trusted in Christ that day. We thank God that Hansen's disease is no longer the scourge that it once was here and that treatment is available for many.

That same day I spoke at a mission point in services

held in a widow's one-room home. Almost 70 persons, mostly children, gathered in that small room to hear preaching. Pray that some dedicated national pastor might be called to develop this into a strong church. This could be done in hundreds of other places in Korea.

Many of our missionaries are encouraged by some signs of advance after many years of heartache and discouragement. Seminary enrolment has increased. Many pastors are more interested in developing the churches spiritually than in what financial assistance they can get from our Mission.

The newly established church development department already has implemented several successful leadership conferences. More national pastors are giving public invitations to accept Christ, something they have been reluctant to do in the past. Our radio ministry is being expanded and Korean mission offerings have increased.

Derogatory Description

Jo (Mrs. Lewis E.) Lee
Lima, Peru



THE GIRL who worked for the family next door asked to come along to work for us after she learned we were to move from Chiclayo to Lima. When the family found out she was in Lima, however, they tried to make her return. We left the decision to her.

One day she informed me she couldn't go back. The family had told her many things about us but they had not indoctrinated her as well as they thought. She soon saw that we did not fit the description of evangelicals she had been given.

She began to attend services with us and soon made a profession of faith. After attending the 10 baptismal classes the pastor teaches for those who want to be church members, she was baptized. Now she is a member of the choir and takes an active part in Training Union.



Viewing Results

William R. Norman
Eku, Nigeria

WE TRANSPORTED the William J. Williams family to Benin City recently so they could catch a plane and begin their furlough. On our way we stopped in a village and asked directions to the Baptist church.

A villager led us past several juju shrines and rows of low, thatched-roof, mud houses. I am continually amazed at how many people are here. We are rarely out of sight of people as we travel or during a day of ordinary activities. We passed many persons on our way to the little schoolroom where a young, enthusiastic teacher was leading the worship service.

The congregation sang hymns from *The Broadman Hymnal* and listened attentively as the teacher preached. Though I understood not a word of the Edo dialect used, I felt uplifted and prayerful as he urged the people to accept Christ.

The teacher is a native of this village but teaches school some 15 miles away. He told us how this little group of Christians had banded together. Each person or a member of his family had been directly aided and influenced by the Eku Baptist Hospital. Because of their experiences there and the gospel they had heard, they wanted a preaching station in their village and someone to teach them more about Christ. Most of them were young adults.

It isn't every day that we see the results of our work and can observe the joy reflected in the faces of individuals who have accepted Christ. Many weeks pass when hundreds of patients are treated and sent back to their villages and towns, but we never know what happens to most of them. From time to time, however, stories come to us of churches starting and of persons turning from lives of paganism to Christ. On that memorable day we could see fruits of our medical witness.

Three Reasons for Missions

By Pat H. Carter, Mérida, Yucatán, México

Lindoro: Testimony in Baptism

Our Caravan of Evangelism truck bounced along the rutted road that wound through the hills of southern Tabasco. In the back of the truck, 15 members of the Baptist Church of Villahermosa sang hymns. This was a day they had awaited for months. We were accompanying Señor Lindoro to his home town on a visit with a special purpose.

Lindoro, a man in his 40's, accepted Christ about a year ago. But he insisted that his baptism be postponed until the pastor could accompany him to his home town and baptize him in the presence of his unconverted friends.

After arriving, we visited from door to door, passing out tracts and inviting people to a service in the home of a friend of Lindoro. I asked Lindoro to give his testimony before the 65 or 70 people who gathered. I had planned to preach afterward, but the testimony was a sermon in itself. An invitation was given, and several persons responded. Then Lindoro was baptized in the beautiful river that flows through the town.

Lazaro: Determined Witness

People began moving down the aisle of the First Baptist Church of Mérida, Yucatán, as Lazaro Uribe extended the invitation. Lazaro, an intelligent, energetic young man, is not a licensed preacher but a layman. He has been a Christian for only 16 months. Not long ago he was a champion boxer in the state of Yucatán. He used his earnings to buy a taxi; he taught himself to read and write, and then to speak English.

Lazaro has an insatiable desire to learn, but his most ardent ambition is to lead others to Christ. He has led his wife, his mother-in-law, and his wife's two brothers and their wives to accept Christ. No one enters his taxi without hearing about the Saviour. He is becoming one of our best preachers and has agreed to direct Caravan of Evangelism.

José: Faith in the Lord

José had come to tell us "*hasta la vista*." The Bible Institute's spring term had ended, and he and his wife with their two small children were returning to their village in the neighboring state of Campeche. He planned to do mission work during the summer in a dozen new towns along the banks of the Candelaria River. These communities are composed of migrants from the north.

I inquired how José intended to support his family since there was no financial aid available.

"I'll raise corn," he answered. "I don't know how we'll get by, but the Lord will provide. Anyway, I'm used to being hungry. Many days I've worked all day with only one meal of tortillas and water."

Then he frowned, perhaps remembering that his wife was due to give birth within two months, and that the nearest doctor would be 12 hours away by horseback. He added, "Of course, it may be a little hard on my wife. . . ."



Merritt, John Wesley

b. Hattiesburg, Miss., Oct. 24, 1930, ed. Clarke Mem. Col., dip., 1950; Miss. Col., B.A., 1952; NORTS. B.D., 1953; Miss. So. Col., 1953-56, music dir., Second Church, Kosciusko, Miss., 1950-51; youth & educ. dir., Highland Church, Meridian, Miss., 1952; pastor, Chicora, Miss., 1954-57 (half-time), Big Creek Church, Waynesboro, Miss., 1955-57 (half-time), & First Church, Sneads, Fla., 1957-64. Appointed for Italy, July, 1964. m. Margaret Elizabeth Pope, July 12, 1957. Perm. address: Rt. 3, Hattiesburg, Miss.

ITALY

Merritt, Margaret Elizabeth Pope (Mrs. John Wesley)

b. Mobile, Ala., June 8, 1937, ed. Jones Co. Jr. Col., summer 1953; William Carey Col., 1953-57; Fla. State Univ., 1959-60. Appointed for Italy, July, 1964. m. John Wesley Merritt, July 12, 1957. Children: Michael Paul, Mar. 24, 1958; John Mark, May 23, 1961; James Philip, July 31, 1963.



Miller, Paul Henderson

b. Charlotte, N.C., Nov. 17, 1928, ed. Emory Univ., B.A., 1950; SBTs, B.D., 1952, M.R.E., 1959, G.S.R.E., 1961, & further study, 1961-64. Stockroom clerk, Atlanta, Ga., summers 1943, 46, & '51; conference grounds groc. store mgr., Cedar Lake, Ind., summers 1947 & '48; cafeteria employee, Louisville, Ky., 1949-50 & 1951-52; IIMB summer missionary, Calif., 1952; assoc. pastor, Central Church, 1952-53, & ins. salesman, 1953, Atlanta; assoc. pastor, educ. & music dir., Second Church, Augusta, Ga., 1953-56, First Church, Americus, Ga., 1956-58, & Immanuel Church, Louisville, 1962-64; assoc. pastor & educ. dir., Farmdale Church, 1958-63, & sem. teaching fellow, 1959-62, Louisville. Appointed (special) for Nigeria, July, 1964. m. Evelyn Ruth Farmer, Oct. 19, 1954. Perm. address: c/o George Miller, Rt. 3, Altamont Rd., Greenville, S.C.

NIGERIA

Miller, Evelyn Ruth Farmer (Mrs. Paul Henderson)

b. Toronto, Ont., Can., Dec. 10, 1933, ed. Univ. of Ga., Atlanta Div., 1953-54; Ga. Southwestern Col., A.A., 1958; Carver School of Missions & Social Work (now merged with SBTs), 1959-61; SBTs, 1960-61 & 1962-63. Waitress, Salvation Army resort, Belmar, N.J., summers 1948 & '51, & Sharon, Mass., summer 1949; sec., Atlanta, Ga., 1951-54, & Augusta, Ga., 1954-56 (part-time). Appointed (special) for Nigeria, July 1964. m. Paul Henderson Miller, Oct. 19, 1954. Children: Catherine Elizabeth, May 11, 1956; Philip Edward, Sept. 2, 1958; Steven Paul, Dec. 31, 1959; Judith Karol, June 22, 1961.



Park, James Kenneth

b. Paducah, Ky., Aug. 2, 1930, ed. Murray State Col., B.A., 1957; SWBTS, M.R.E., 1960; SBTs, G.S.R.E., expected 1965. Factory worker, Paducah, 1948-51; serviceman, U.S. Army, Ga. & Alas., 1951-53; Post Office letter carrier, Paducah, 1953-54, & mail sorting clerk, Ft. Worth, Tex., 1957-60; serv. sta. operator, Murray, Ky., 1955-57; office clerk, Ft. Worth, summer 1957; educ. dir., W. End Church, Paducah, 1960-62, & Bap. Tabernacle, Louisville, Ky., 1962-64. Appointed for Chile, July, 1964. m. Divina Doris Key, June 5, 1955. Perm. address: 756 N. 22nd, Paducah, Ky.

CHILE

Park, Divina Doris Key (Mrs. James Kenneth)

b. Nortonville, Ky., Oct. 17, 1930, ed. Paducah Jr. Col., A.A., 1951; Union Univ., 1952-53; Murray State Col., B.A., 1954; SWBTS, 1957-59. Asst., public library, 1949-51, sec., L. Church, 1951-52, & high school teacher, 1954-55, Paducah, Ky.; state summer missionary, Ky., 1953; high school teacher Benton, Ky., 1956. Appointed for Chile, July, 1964. m. James Kenneth Park, June 5, 1955. Children: Karen Kathleen, July 4, 1956; Rebecca Ruth, Apr. 4, 1960; Laura Lee, Aug. 13, 1962; Kenneth Key, July 13, 1963.



Pate, Mavis Orisca

b. Ringgold, La., Dec. 23, 1925, ed. N. La. School of Nursing, Shreveport, dip., 1945; R.N., 1945; Polyclinic Med. School & Hosp., New York, N.Y., 1948; Northwestern State Col. of La., B.S., 1952; Centenary Col., summer 1951; SWBTS, 1963-64. Opr. room nurse, N. La. Sanatorium, Shreveport, 1945-46 & 1947-48, & Southwestern Gen. Hosp., El Paso, Tex., 1946; private duty nurse, 1946, opr. room asst. supv., 1949-50, & opr. room supv., 1952-56, Shreveport Charity Hosp. (now Confederate Mem. Med. Ctr.), & dr.'s office nurse & surg. asst., 1950-51, Shreveport; opr. room supv., Med. Ctr. Hosp., Tyler, Tex., 1956-60 & 1961-63, & People-to-People Health Foundation, Wash., D.C., (S.S. Hope to S. Pacific), 1960-61. Appointed (special) for Pakistan, July, 1964. Perm. address: c/o Mrs. J. H. Oden, Box 83, Ansley, La. 71217.

PAKISTAN

ADDRESS CHANGES

Arrivals from the Field

ATNIP, Rev. & Mrs. Logan C. (So. Rhodesia), 2297 Sheryl Dr., Decatur, Ga. 30303.
BOWLIN, Dr. & Mrs. Ralph T. (So. Rhodesia), 4626 Frazier, Ft. Worth, Tex. 76115.
CLEMMONS, Rev. & Mrs. William P. (appointed to Italy), SBTS, M-10 Sem. Village, Louisville, Ky.
FERGESSON, Dr. & Mrs. W. Joel (Nigeria), 2204 Dartmore St., Brownwood, Tex. 76801.
FRANKS, Rev. Robert S. (Mexico), 3101 NW. 30th, Okla. City, Okla. 73112.
GARDNER, Hattie Mae (Nigeria), Rt. 1, McBee, S.C. 29101.
GARROTT, Dr. & Mrs. W. Maxfield (Japan), 504 E. Andrew Johnson Hwy., Jefferson City, Tenn. 37760.
GILLILAND, Dr. Martha (Mrs. W. McKinley) (Nigeria), 618 Wataga Dr., Louisville, Ky.
HARRISON, Dr. & Mrs. William C., emeritus (Brazil), Box 1585, Waco, Tex.
JIMMERSON, Rev. & Mrs. Joseph A. (Indonesia), 1803 Dell Dr., Columbus, Ga.
MARCIHMAN, Margaret (Peggy) (Nigeria), Rabun Gap, Ga. 30568.
NORMAN, Dr. & Mrs. William R., Jr. (Nigeria), 2237 St. Charles, Montgomery, Ala.
OWENS, Nannie B. (Nigeria), Rt. 2, Box 121, Junction City, Ark. 71749.
PHILLIPS, Rev. & Mrs. Marshall E. (Kenya), Shelbyville, Ky. 40065.
SULLIVAN, Rev. & Mrs. J. Hartmon (Nigeria), c/o Mrs. G. M. Pollard, Box 43, Georgetown, La. 71432.
WIGGS, Rev. & Mrs. Charles W. (Korea), 509 Johnston St., Smithfield, N.C. 27577.

Departures to the Field

ABELL, Dr. & Mrs. John C., Jr., Bap. Hosp., Eku, via Sapele, Nigeria.

ANDERTON, Rev. & Mrs. Frederick H., Via Vivaldi 11, Interno 3, Perugia, Italy.

CANZONERI, Antonina, Bap. Hosp., Eku, via Sapele, Nigeria.

CRAIG, Betty Jo, Newton Mem. School, Box 65, Oshogbo, Nigeria.

DAWDY, Lucille (missionary assoc.), c/o Morrison Academy, 100 Morrison Rd., Taichung, Taiwan, Rep. of China.

FOX, Mary Pauline, Bap. Training Col., Box 28, Minna, Nigeria.

FULLER, Aletha B., Bap. Hosp., Joinkrama, via Ahoada, Nigeria.

GILLESPIE, Rev. & Mrs. A. L. (Peto), 21-59 9-chome, Ueno, Toyonaka City, Osaka-ku, Japan.

HARRIS, Josephine, 1409 Kapiolani Ext., Hilo, Hawaii 96720.

HART, Lois, Casilla 1235, Antofagasta, Chile.

HURST, Rev. & Mrs. Harold E., Apartado 279, Tegucigalpa, D.C., Honduras.

JONES, Rev. & Mrs. William H., Jr., Bap. Mis., Box 1945, Lusaka, No. Rhodesia.

LEVRETS, Rev. & Mrs. Fred L., Bap. Col., Iwo, Nigeria.

MCQUEEN, Bettye Ann, Newton Mem. School, Box 65, Oshogbo, Nigeria.

MILLER, Glenda (Mrs. David L.), Caixa Postal 81, Garanhuns, Pernambuco, Brazil.

MOORE, Dr. & Mrs. Walter M., Bap. Hosp., Box 1, Kontagora, Nigeria.

OLIVER, Virginia (Mrs. John S.), Caixa Postal 826, Belém, Para, Brazil.

PITMAN, Dr. & Mrs. G. Gene, Bap. Hosp., Ogbomoso, Nigeria.

SHORT, Sr. & Mrs. James M., Jr., Apartado 855, Suc. "A," Chihuahua, Chihuahua, México.

SMITH, Rev. & Mrs. Donald E., Bap. Mission, Box 71, Kafanchan, Nigeria.

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

WATSON, Rev. & Mrs. Harold R., 1154 M. H. del Pilar, Manila, Philippines.

WOOD, Rev. & Mrs. Rudolph M., c/o Bailey Mundy, 20, Rue Josy Haendel, Alzingen, Luxembourg.

WURTE, Kathryn, 169 Boundary St., Kowloon, Hong Kong.

WILLIAMS, Rev. & Mrs. C. Benton, Box 832, Bangkok, Thailand.

On the Field

BARKER, Rev. & Mrs. Herbert W., Box 427, Taipei, Taiwan, Rep. of China.

BEATY, Rev. & Mrs. Robert E., Box 3238, Bulawayo, So. Rhodesia.

COBB, Rev. & Mrs. Daniel R., 387 Saiburi Rd., Songkhla, Thailand.

COLEMAN, Anita, 11-798 Nishijin-machi, Fukuoka City, Japan.

CUNNINGHAM, Dr. & Mrs. Milton E., Jr., Box 1945, Lusaka, No. Rhodesia.

DAVIS, Mr. & Mrs. W. Ralph, Box 197, Pt. Harcourt, Nigeria.

FONTNOTE, Dr. Audrey V., 20 Kami-Ikeda-cho, Kita Shirakawa, Sakyo-ku, Kyoto, Japan.

FULLER, Rev. & Mrs. J. Wayne, Box 5232, Beirut, Lebanon.

GRAVES, Dr. & Mrs. William W., Sarmiento 2172, Piso 3, Dto. 18, Buenos Aires, Argentina.

HAGOOD, Dr. Martha, 1 Kami-Ikeda-cho, Kita Shirakawa, Sakyo-ku, Kyoto, Japan.

HANCOX, Rev. & Mrs. Jack D., Villa de Moringue, Blvd. Ferrato-Gemarra, Luynes (Bouches du Rhone), France.

HENSON, Rev. & Mrs. L. Gene, Caixa Postal 163, São Luis, Maranhao, Brazil.

JONES, Dr. Kathleen, Kotak Pos 46, Bukittinggi, Indonesia.

LEDBETTER, Rev. & Mrs. Michael J, Panajachel, Solola, Guatemala.

LINDWALL, Rev. & Mrs. Hubert N. (Ted), 6a Calle Oriente #24, Coban, Alta Verapaz, Guatemala.

MOORHEAD, Rev. & Mrs. Marion F., 19-2 2-chome, Uehara, Shibuya-ku, Tokyo, Japan.

MORGAN, Mary Neal, 179 Minami Saku-

(Continued on next page)



Walker, Richard Edward

b. Texas City, Tex., Mar. 10, 1932. ed. Ouachita Bap. Col., B.A., 1956; SWBTS, B.D., 1959. Dairy asst., Point Lookout, Mo., 1947-49 (part-time); cafe employee, Berryville, Ark., summer 1950; serviceman, U.S. Army, Hawaii & S.C., 1951-53; oil refinery employee, Texas City, summer 1954; pastor, First Church, Amity, Ark., 1955-56, Calvary Church, near Kennard, Tex., 1958-59, First Church, Hammon, Okla., 1959-62, & Northwest Church, Atlanta, Ga., 1962-64; short-order cook, Ft. Worth, Tex., 1957-58; speaker, Tex. Alcohol Narcotic Education, 1959. Appointed for Eq. Brazil, July, 1964, m. Beatrice LueEtta Rodgers, July 1, 1955. Perm address: 2443 S. Kickapoo, Springfield, Mo. 65804.

EQUATORIAL BRAZIL

Walker, Beatrice LueEtta Rodgers (Mrs. Richard Edward)

b. Bauxite, Ark., July 29, 1933. ed. St. Vincent's Infirmary School of Nursing, Little Rock, Ark., certifi., 1954; R.N., 1954; Ouachita Bap. Col., 1954-56. Col. infirmary nurse, Arkadelphia, Ark., 1954-55; head nurse, St. Joseph's Hosp., 1956-57, & sem. infirmary, 1957-59, Ft. Worth, Tex.; staff nurse, Ga. Bap. Hosp., Atlanta, 1963-64 (part-time). Appointed for Eq. Brazil, July, 1964, m. Richard Edward Walker, July 1, 1955. Children: Otis Winston, Aug. 27, 1956; William Boyd, Oct. 18, 1959.

Mei-Mei Finds a Friend

BY JUNE (Mrs. Hobson L.) SINCLAIR, *Missionary in Hong Kong*

MEI-MEI had not eaten for three days when Ruth Pettigrew found her. Mei-Mei had been taught by her father to steal, but she was caught. After three days she escaped. The girl did not know where to find her father and knew no one else to help—her mother had died three years earlier—so she hid.

Miss Pettigrew found her wandering aimlessly in November, 1962. Miss Pettigrew is an emeritus missionary who makes her home in New Territories, Hong Kong. She served in China, 1920-1951, and in Hong Kong until retirement in 1959. After finding Mei-Mei, she took the girl into her own home, for she is accustomed to sheltering youngsters in need.

Tsin Chiang, Mei-Mei's father, finally returned. But instead of claiming his daughter, he sold their makeshift shack and their few belongings. With the small profit he bought opium. When he had only a little cash left he purchased heroin.

Again and again he would disappear for a period of weeks. Each time he returned starving and sick and Miss Pettigrew would care for him. She never gave him money, fearing he would spend it for narcotics rather than for food and medicine. With each meal she witnessed to him about Christ.

Under Miss Pettigrew's care Mei-Mei did well. The girl possessed a talent for music and loved to sing the hymns her friend taught. Though she never before had attended school, she ranked third in her first grade class after one semester and first at the

year's end. Allowed to skip second grade she did splendid work in third grade. She accepted Christ and was baptized in the summer of 1963.

On his visits her father carried the smell of the hogpen where he slept. His clothes were ragged for the swine had chewed them.

"Father, you must learn about Jesus," pleaded Mei-Mei, stroking his haggard face. "Only he can save you from this terrible habit."

At last Tsin Chiang said he was willing to attend church with Miss Pettigrew, but he would not enter the government hospital for persons addicted to drugs. When Baptist Hospital opened in Hong Kong he agreed to go there for treatment.

Dr. Luke Chow, a physician who has become a minister, is hospital chaplain. He counseled Tsin Chiang, prayed with him, and taught him to pray. The Great Physician healed Tsin Chiang. Under the attention of the staff doctors, Mei-Mei's father, a model patient, gained weight day by day.

He remained in the hospital several weeks, for he had no other place to go. Had he returned to his former haunts, he would have fallen in with his old cronies for lack of anything better to do.

Concerned for his rehabilitation, those at the hospital sought employment for him. Work was found at Pui Ching Middle School, a Baptist grade school. There he was given his own room. We pray that he shall not be enticed to return to his former ways but will grow as a Christian.

Mei-Mei and her father, Tsin Chiang, stand outside Hong Kong Baptist Hospital with Missionary Doctors Lewis R. Smith and Samuel G. Rankin and Emeritus Missionary Ruth Pettigrew who took Mei-Mei into her home.



Missionary Family Album

(Continued from page 25)

raganoka, Onza Nishi Yosumi, Takatuki City, Osaka Fu, Japan.

PALMER, Rev. & Mrs. H. Jerold, Jr., No. Bap. Language School, Box 194, Zaria, Nigeria.

PARKER, Rev. & Mrs. F. Calvin, 7/18 Kamiyama-cho, Shibuya-ku, Tokyo, Japan.

ROBERTS, Rev. & Mrs. Hoyt M., Apartado 305, Tegucigalpa, D.C., Honduras.

SANDERSON, Rennie, 11-798 Nishijin-machi, Fukuoka City, Japan.

SCOTT, Mr. & Mrs. F. Rao, So. Bap. Col., M'lang, Cotobato, Philippines.

SHELTON, Rev. & Mrs. Raymond L., Nakorn Nayoke, Thailand.

SMITH, Rev. & Mrs. William L., Caixa Postal 338, Londrina, Paraná, Brazil.

SOUTHERLAND, Rev. & Mrs. Lawrence M., Jr., 7-34 1-chome, Torikai, Fukuoka, Japan.

SYDOW, Rev. & Mrs. Vernon E., Jr., Caixa Postal 262, Natal, Rio Grande do Norte, Brazil.

TOPE, Rev. & Mrs. Charles A., Box 7834, Nairobi, Kenya.

VALERIUS, Rev. & Mrs. Erling C., Caixa Postal 163, São Luis, Maranhão, Brazil.

WELCH, Mr. & Mrs. Norvel W., Caixa Postal 282, Niterói, Estado do Rio de Janeiro, Brazil.

YOUNG, Dr. & Mrs. James M., Bap. Clinic, Box 404, Taiz, Yemen.

United States

BROWN, Rev. & Mrs. Homer A., Jr. (Nigeria), 3409 Club Dr., Apt. 10, Los Angeles, Calif. 90064.

CLARK, Rev. & Mrs. Charles B. (Venezuela), 3117 Dawkins St., Alexandria, La. 71303.

COLLINS, Joan (Tanganyika), 4420 Pine St., Philadelphia, Pa.

CONLEY, Rev. & Mrs. Jack C. (appointed to E. Africa), 1700 Bundy Dr., Los Angeles, Calif. 90025.

DAVIS, Rev. & Mrs. H. Victor (S. Brazil), Box 726, Wake Forest, N.C. 27587.

GANN, Rev. & Mrs. M. Dale (appointed to E. Africa), 1700 Bundy Dr., Apt. 3, Los Angeles, Calif. 90025.

GARRETT, Dr. & Mrs. Robert H. (appointed to So. Rhodesia), 4804 Stanley, Ft. Worth, Tex.

GILLILAND, Dr. & Mrs. Oliver E., Jr. (appointed to Indonesia), 4325 Seminary Pl., New Orleans, La. 70126.

GLADEN, Rev. & Mrs. Van (Mexico), 4808 Hildring Dr., E., Ft. Worth, Tex. 76109.

GLAZE, Dr. & Mrs. A. Jackson, Jr. (Argentina), 705 Highland Park, Greenwood, S.C. 29646.

HALTOM, Rev. & Mrs. William E. (Bahamas), 1000 N. Jackson St., Altus, Okla.

THE COMMISSION

HARRIS, Josephine, 1409 Kapiohale Ext.,
Hilo, Hawaii 96720.

HARVEY, Rev. & Mrs. C. Ernest (Eq.
Brazil), 1073 Lake Forest Blvd., Jack-
sonville, Fla. 32208.

HENDERSON, Rev. & Mrs. W. Guy (Ko-
rea), 1625 Easy St., Yazoo City, Miss.
39194.

HENSLEY, Rev. & Mrs. Robert C. (Vene-
zuela), c/o Mrs. J. J. Carroll, Rt. 2,
Box 474, Greenville, N.C.

HILL, Dr. & Mrs. Patrick H. (Nigeria),
4824 N. Gladstone, Kan. City, Mo.
64119.

HILL, Dr. & Mrs. Thomas W. (Bap.
Spanish Pub. House), Box 4255, El
Paso, Tex. 79914.

HOUSER, Mr. & Mrs. James L. (appointed
to E. Africa), 1700 Bundy Dr., Apt. 9,
Los Angeles, Calif. 90025.

KIRK, Rev. & Mrs. James P. (N. Brazil),
Box 588, Wake Forest, N.C. 27587.

LEBTWICH, Rev. & Mrs. Eugene L. (ap-
pointed to E. Africa), 1700 Bundy Dr.,
Los Angeles, Calif. 90025.

MOORE, Dr. & Mrs. R. Cecil, emeritus
(Chile), 4506 Branch Ave., Apt. A,
Tampa, Fla. 33603.

NORMAN, Dr. & Mrs. William R., Jr.
(Nigeria), 134 E. Woodland Dr.,
Montgomery, Ala.

OWENS, Rev. & Mrs. Carlos R. (Tan-
ganyika), 304 Sandra St., Paris, Tenn.
38242.

PARSONS, Victoria (Philippines), 3320
Maryland Ave., Richmond, Va. 22222.

REGISTER, Rev. & Mrs. Ray G., Jr. (ap-
pointed to Israel), Apt. B202, 160 New-
ington Rd., Elmwood, Conn.

ROBINSON, Rev. & Mrs. Oren C., Jr.
(Nigeria), 25529 President Ave., Har-
bor City, Calif.

SLEDD, Rev. & Mrs. Maxwell D. (Ni-
geria), Rt. 1, Gilbertsville, Ky. 42044.

SPANN, Rev. & Mrs. Jimmie D. (Uru-
guay), 4616 Frazier Ave., Ft. Worth,
Tex. 76115.

SPEAR, Rev. & Mrs. Bobby L. (Thal-
land), 4126 Eileen, Riverside, Calif.

STURTZ, Rev. & Mrs. James G. (Ger-
many), 215 Bowling Rd., NE., At-
lanta, Ga.

STEWART, Rev. & Mrs. R. Jay (appointed
to E. Africa), 1700 Bundy Dr., Apt. 6,
Los Angeles, Calif. 90025.

STURGEON, Rev. & Mrs. H. Eldon (Mexi-
co), 319 S. Bayly Ave., Louisville,
Ky. 40206.

TORSTRICK, Rev. & Mrs. Melvin E.
(Chile), 4075-9 Dement St., New
Orleans, La. 70126.

WILLIAMS, Dr. James T., emeritus
(China), LaRocca Nursing Home, 403
34th Ave., E., Tuscaloosa, Ala.

WILLIS, Rev. & Mrs. Avery T., Jr. (ap-
pointed to Indonesia), c/o Rev. A. T.
Willis, 1310 N. Cheyenne, Tulsa, Okla.

YOUNG, Rev. & Mrs. Chester R. (Hu-
(Continued on page 32)

Our 'School' at Home

BY PAULINE (Mrs. Walter A., Jr.) ROUTH, Missionary in Vietnam

HOW EARLY can I begin the edu-
cation of my child?" a woman once
asked the late Francis Parker, Chicago
educator.

"When will your child be born?"
he inquired. "Why he is already five
years old!" exclaimed the mother.

Advised Parker: "Don't stand there
talking to me; hurry home. Already
you have lost the best five years."

Parents so often are advised to en-
courage their children's creativity and
character building activity. Allow me
to share a training method we have
found to utilize these "best five years."

It seemed that I was often around
my children without really being with
them. Thus I injected into my sched-
ule a special time just for them. At
our house we call this time "school."
The disciplined sound of the word
helps emphasize its importance. For
my children it is a time of play and of
being with mother each morning; any
teaching comes indirectly. Here is an
average week's schedule:

Monday: As "school" began, five-
year-old Deanna entered with her idea
of making place mats by gluing to-
gether two pieces of construction pa-
per. Decorated with nursery rhyme
themes in crayon, the mats were a
pleasant accessory at our noon meal.
For the second half-hour the children
and I played "mail man," also their
suggestion. They came on their tri-
cycles to our make-believe post office
where I sold them handmade stamps
for handmade money and distributed
their "mail."

Tuesday: We often begin by singing
and marching. We choose our songs
from a variety of children's books with
lyrics for worship and play. Today,
after our songfest, I played a march on
the piano while the girls paraded to
the playroom. There we arranged one
corner to resemble a house. Deanna
and I made paper decorations for the
walls, drawing overlapping circles and
coloring each section a different hue.
Donna, who is four, chose instead to
pretend to attend real school.

Wednesday: Before "school" the
girls were busy in the playroom. When
9:00 o'clock came, I found they had
provided a new imaginary house in
another corner. We followed the tra-
ditional routine of "playing house,"

complete with a snack served by one
of my would-be cooks.

Thursday: Sometimes meetings or
unexpected events will interfere. This
morning school was held only 15 min-
utes, just long enough to start the girls
on a project. I helped them fashion a
storybook from construction paper. I
planned for them to paste in children's
articles saved from the *Florida Bap-
tist Witness*, which presents two such
items each issue. Their other project
was to work in a special coloring book
I keep on hand.

Friday: A line in a book I was read-
ing triggered today's project. I sug-
gested that we present a play. The
children eagerly offered ideas. The
result was a three-part production:
Donna's funny-face parade, Deanna's
puppet conversation, and a comical
cowboy stunt by both. I provided mu-
sic. The girls staged the program for
their father and enjoyed it so much
they gave a repeat performance for
our guests that evening.

This daily sharing period has helped
Deanna and Donna express creative
ideas and to grow toward maturity. It
has helped me gain respect and appre-
ciation for my children. The hour's di-
version also has made me easier to
live with.

There is no secret to this plan. You
need no special education, but only a
conviction of its value, some common
sense, and imagination. I suggest:

1. Set and maintain a regular time.
2. Guide, don't boss. The school is
for the children, not the children for
the school.
3. Remember the child's ability;
what seems simple to you might appear
too difficult to the child. Results
should be their handiwork, not yours.
4. Maintain discipline tempered by
love.
5. Include the children's visitors
warmly, but demand respect.
6. Keep construction paper, crayons,
scissors, and paste on hand, along with
teaching games and toys.
7. Practice saving. Many things you
would usually discard may prompt
your child's imagination.
8. Occasionally reevaluate your
school by these pointers. Don't be dis-
couraged by a few bad days; everyone
has them, including your children.

FOREIGN MISSION BOARD

Decisions Made at Conference

Seventy persons dedicating themselves for mission service were among the 144 individuals making decisions during the Foreign Missions Conference at Glorieta (N.M.) Baptist Assembly in August. There were two professions of faith.

Of the total, 92 decisions were made following Sunday morning worship service at which Dr. Homer G. Lindsay, of Jacksonville, Fla., was speaker. He is Foreign Mission Board president.

A total of 2,071 persons registered for the Conference which was sponsored by the Foreign Mission Board.

Leaders Promise Prayers

Board Executive Secretary Baker J. Cauthen had received by the second week in September approximately 5,000 cards from pastors and other denominational leaders indicating that they are praying for evangelistic crusades scheduled for this fall and next spring on foreign mission fields.

The cards being received daily are the returnable portions of double post-cards sent to 32,000 pastors and denominational leaders by Joseph B. Underwood, Board consultant in evangelism and church development.

Senders may mark two commitments. One says, "Be assured of my personal, definite, and continuous

Invitation to Prayer

Join the thousands who have covenanted to pray for special evangelistic services around the world. The next one scheduled: Portugal, Oct. 19-Nov. 1.

prayer for the special evangelistic crusades." The other says, "I shall endeavor to involve others in persistent intercession for these campaigns." Most of those returning cards have marked both statements.

The portion of the cards retained by individuals lists on one side the countries having evangelistic crusades and the scheduled dates. On the other side are two Bible quotations: Wil-

liams translation of John 14:13-14 and Ephesians 3:20.

Baptists of Ecuador in September engaged in a crusade to launch a year-long program of preparation for a major evangelistic effort in September, 1965. Other crusades are scheduled as follows: Portugal, Oct. 18-Nov. 1; Lebanon, Nov. 8-15; Mexico, South Zone, Nov. 8-15, North Zone, Apr. 4-11, 1965; Malaysia and Thailand, April and May, 1965; Brazil (10 regional simultaneous crusades), 1965.

Southern Baptists desiring commitment cards should request them from Underwood, P. O. Box 6597, Richmond, Va. 23230.

GENERAL

Marjorie Jones Heads GAs

Miss Marjorie Jones has become director of the Girls' Auxillary Department for Woman's Missionary Union, auxillary to the Southern Baptist Convention. The GA Department serves missionary interests of 330,000 girls.

Appointed a missionary by the Foreign Mission Board in 1955, Miss Jones spent nine years in Nigeria and Ghana, serving until last June. In Nigeria, she taught in Reagan Memorial Girls' School. In Ghana, she directed WMU work, including GAs.

A native of Alexandria, La., Miss Jones is a graduate of Louisiana College, Baptist school at Pineville. She attended the WMU Training School (later known as Carver School of Missions and Social Work and now merged with Southern Baptist Theological Seminary) in Louisville. Before appointment as a missionary she was WMU youth secretary in Kentucky and Louisiana.

She succeeds Miss Betty Brewer who resigned early in the summer to be married.

World Congress Plans Viewed

Baptist World Alliance Executive Committee members have been assured no racial discrimination will be practiced when the 11th Baptist World Congress meets in Miami Beach next June 25-30.

Conrad Willard, of Miami, told

the committee in its annual meeting in Hamburg, Germany, there would be no discrimination in accommodations. Miami Beach Convention Bureau Director Thomas Smith said many integrated conventions have met there. Willard said 7,000 hotel rooms had been set aside for the Congress and that more than half of them are at a rate of \$5 or less per person for double occupancy.

C. Ronald Goulding, a London pastor and former president of the European Baptist Federation, was elected to succeed Erik Ruden as the Alliance's associate secretary for the European area. Ruden will become Swedish Baptist Union general secretary next July.

In his report, Ruden said Baptist work in Europe is characterized by "some growth, some decline." He told of evangelistic work among migrant workers and of new theological education opportunities, with Baptist seminaries to open in Spain and France. He said European Baptists are exploring the possibility of starting a theological journal.

The committee passed a resolution gratefully recognizing the improved situation for Baptists in Spain. It expressed hope that the new tolerance accorded Protestants would be confirmed by legislation guaranteeing full religious liberty.

Two new Baptist bodies were approved for Alliance membership — the Progressive Baptist Convention, Inc. of the U.S.A. (Negro), and the Ghana Baptist Convention.

BRAZIL

President Given Testament

Brazil's president, General Humberto Castelo Branco, has been given a New Testament by Brazilian Baptist leaders. The Baptists told him of plans for the nation-wide Baptist evangelistic campaign in Brazil next year.

According to *Jornal do Brasil*, a daily newspaper, the interview brought tears to the president's eyes as he recalled his boyhood days when he knew Baptists as *crentes* (believers) in his hometown of Macejara, Ceará.

At the meeting in Brasilia, Dr. Rubens Lopes told the president that Baptists will give unrestricted support to his program of reforming Brazil. "We believe the most important revolution is that which takes place in

one's heart when he receives Christ as Lord and Saviour," Dr. Lopes, Brazilian Baptist Convention president told the Brazilian leader.

With Dr. Lopes were Missionary H. Earl Peacock, campaign executive secretary-treasurer, three Baptist pastors, and a Woman's Missionary Union leader. The group also visited the presidents of the Supreme Court, the Senate, and the Chamber of Deputies, and the mayor of Brasília.

Dr. Lopes plans to witness to the governor of every state in Brazil before the evangelistic campaign closes next year. He has already visited five.

Convention Crowds Facilities

First Baptist Church of Niterói, Brazil, has facilities among the most extensive for evangelical churches in Latin America. Yet even these accommodations were taxed by the crowds attending the 1964 annual session of the Fluminense Baptist Convention, co-operative organization of Baptist churches in the state of Rio de Janeiro, Brazil.

Missionary Harold E. Renfrow, pastor of the church and Convention executive secretary, reported registration showed 1,237 messengers from the 404 churches. Attendance at evening sessions, however, averaged 2,500.

On the first evening 74 young persons dedicated their lives to Christian service. Main speaker for that session was Dr. Rubens Lopes, president of the Brazilian Baptist Convention and steering committee chairman for the 1965 nation-wide Baptist evangelistic crusade.

The Convention elected Missionary Norvel W. Welch, who recently began his work in Rio state, to a newly created Sunday school department.

Diário de Notícias, one of the largest morning newspapers in the states of Rio de Janeiro and Guanabara, Brazil, sent reporters to cover the Con-

Seventy-four young persons dedicated their lives to Christian service during an evening service at Fluminense Baptist Convention annual session in the state of Rio de Janeiro, Brazil. Part of the group is shown here with leaders, including speaker, Dr. Rubens Lopes (with glasses, right).



President Castelo Branco of Brazil (left) hears plans for evangelistic campaign from Dr. Rubens Lopes (right), Brazilian Baptist Convention president, Missionary H. Earl Peacock (second from left), and others.

vention. Each day's issue carried a picture and front-page story on the meeting.

Editor Calmon was so impressed with Baptists' activities when he visited the Convention that he opened his paper to them. At the end of three weeks a report showed that an article on Baptists had appeared in each issue.

The paper gave Renfrow opportunity for a daily column. It will be used primarily to advertise the 1965 campaign. The column was begun in August with a summary of Baptist beliefs.

Six other newspapers also gave some coverage to the Convention.

EUROPE

Baptists Gather at Amsterdam

European Baptists held their fifth conference Aug. 12-16 in Amsterdam, the Netherlands, with 1,500 registered participants. Attendance at four evening sessions averaged 2,500, and about 4,700 persons attended each of two services on Sunday.

One conference feature was the dedication of the John Smyth Memorial Baptist Church in West Amsterdam. The building was erected with

the help of Baptists in many lands. The church is named for an English refugee who led in establishing a Baptist congregation in Amsterdam in 1609.

Speakers included Dr. João F. Soren, of Rio de Janeiro, Brazil, Baptist World Alliance president; Dr. Josef Nordenhaug, of Washington, D.C., Alliance general secretary, and Dr. Martin Luther King, of Atlanta, Ga., Baptist minister and Negro leader.

Baungaard Thomsen, of Denmark, European Baptist Federation president for the past two years, presided at most sessions. Vice-president J. Broertjes, of the Netherlands, was elected president for the next two years. Elected vice-president was Michael Zhidkov, one of the pastors of the Moscow Baptist Church, U.S.S.R.

The opening conference service and the one on Sunday morning were televised. Several others were broadcast on radio.

European Workers Meet

To report on work and discuss common problems, 56 of the 73 Southern Baptist missionary representatives to Europe met in Rüschlikon, Switzerland, in August. They attended from France, Germany, Iceland, Italy, Portugal, Spain, and Switzerland. (Missionaries have been appointed for work in an eighth European country, Luxembourg, but they had not yet reached the field.)

Morning sessions included reports and panel discussions on relationships to national groups, theological education, mission life, and lay leadership training. Evening services featured presentations from various countries. Vacation Bible school and recreational activities occupied the missionaries' 76 children.

This was the third such conference.

The first was in Rüsclikon, in 1956, and the second was in Santa Severa, Italy, in 1962. The missionaries decided to meet again in 1966. A permanent committee was established for continuing consultation and for planning later conferences.

"I am more optimistic for Europe than I have ever been," Dr. John D. Hughey, Foreign Mission Board area secretary, told the group.

GUATEMALA

Study of Dialects Planned

Southern Baptist missionaries in Guatemala decided at their annual meeting that missionaries living and working in Indian areas of the country will begin studying the dialects of their areas as soon as possible.

Opening of new work in pioneer, unevangelized areas was another topic receiving emphasis at the meeting, held in Antigua. Attention also was given to the missionaries' role in the Guatemalan Baptist Convention's program of evangelistic endeavor. Called "Go Ye Therefore," the program will climax in 1966 with observance of the 20th anniversary of organized Baptist work in Guatemala.

Third Youth Congress Held

The third national Baptist youth congress in Guatemala was attended by about 65 young persons and counselors. Special consideration was given to their part in the Guatemalan Baptists' evangelistic endeavor program. The group met on the campus of Baptist Theological Institute, Guatemala City.

Planning and directing the congress were Joe M. Tullis and Joe C. Ballejo, summer missionaries sponsored by the Baptist Student Union of Texas; Miss Sonia Bendfeldt, a Guatemalan student attending Howard Payne College, Brownwood, Tex.; and officers of the Guatemalan Baptist Youth Federation. Missionaries Clark and Sarah Scanlon are Federation counselors.

Tourists Find Salvation

Four tourists from Nicaragua accepted Christ as Saviour while visiting in Guatemala.

Their tour group and a Nicaraguan lay preacher on a business trip stayed in the same boarding house. Luis Sepulveda, the lay preacher, con-

STRIFE IN GUIANA

By Harvey J. Kneisel, Jr.
Missionary in British Guiana

Two shattering explosions interrupted Missionary Martha (Mrs. Otis W.) Brady as she was playing the piano in a radio recording studio in Georgetown, British Guiana, one day in July.

Judging by past events, she surmised that another bombing had taken place. Her conclusion was correct. Two political headquarters had been bombed. Two men were decapitated and many other persons were injured.

There were more than 100 merciless killings in this small country of about a half-million population during a two-week period in July. Among the victims were a large number of women and several children who were beaten or chopped to death with cutlasses.

Late in July two student summer missionaries, Lecil R. (Lee) Hamilton and John I. Hart, and I traveled along the coastal area of British Guiana. We were distributing pamphlets to promote a listening audience for a newly scheduled Baptist radio program.

We gave a ride to a Guianese who told us his father-in-law and two brothers-in-law had been killed the day before. They were ambushed near one of the numerous creeks of this tropical country. Only a few days earlier his wife had witnessed a machine-gun raid on her village. She was afraid even to attend her father's funeral.

In village after village we came upon burned houses and business establishments, some still smoldering. As we stood before one pile of smoking debris, we saw behind it the stately edifice of a church.

The Prince of peace has been presented in British Guiana, but in too limited and too feeble a manner. It is estimated that only 5 percent of the population are Christians.

We must pray that the Author of peace may be adequately presented now and that an immediate and lasting peace may stop the ravages brought by racial and political war.

tacted the pastor of Bethany Baptist Church in Guatemala City and agreed to preach on Sunday evening. At his invitation, some of the tourists, who had nothing particular to do that evening, attended the service with him.

After his message, four of them — two men and two women — made professions of faith.

JAPAN

Membership Growth Noted

Membership in churches related to the Japan Baptist Convention showed an increase of 1,424 over the previous year, it was reported at the 18th post-war meeting of the Convention.

Sessions were held in the new auditorium at Amagi Sanso, the Convention's assembly grounds. Attending were 300 messengers and visitors representing 102 churches and 114 missions.

Eight new churches, including two English-speaking congregations, were recognized by the Convention, bringing to 102 the number of fully organized and self-supporting churches related to the body. Total membership was reported at 16,858, an increase of 1,424 during the year.

One of the new churches, the Nishi Setagaya Baptist Church, was begun as a mission during the Japan Baptist New Life Movement in the spring of 1963. The Convention adopted a goal of 150 churches by 1970.

The sessions were devoted to the Convention's first evangelistic conference. Newman McLarry, associate in the Home Mission Board's evangelism division, directed. He reminded his listeners that the message of Christ can never be carried to all the people by preachers alone, and challenged every man and woman to seek to lead at least one person to faith in Christ during the coming year.

At a special dedication service led by Rev. Yoshikazu Nakajima, Convention executive secretary, scores responded to the invitation to be more faithful in witnessing.

More than 108,000,000 yen (about \$300,000 U.S.) was contributed through the churches during the year, an increase of about 10 percent over the previous year. Of the total, about 11,000,000 yen was designated for the Convention's cooperative program and its program of home and foreign missions.

JORDAN

Church Formed; Lot Bought

The Jordanian Baptist Church of Jerusalem, Jordan, was organized in August, the first church resulting from Southern Baptist mission work in the Arab sector of the city. There were 18 charter members.

Principal speaker was Rev. Fowaz Ameish, president of the Baptist Community (Convention) of Jordan and pastor of the Baptist Church of Irbid, which sponsored the work in Jerusalem. Called as pastor was Rev. Anis Shorroush, a graduate of Mississippi College and of New Orleans Baptist Theological Seminary.

Southern Baptist missionaries established a book store in Jerusalem in 1961 and followed with an evangelistic program. Twelve of the 18 charter members of the church were baptized as a result of this endeavor.

A seven-year effort to buy property for Baptists in the area has culminated with purchase of a large lot in an excellent location. The site is between the American colony and the National Palace Hotel. It has a house which will be remodeled and used as a home for the pastor of the new church. The church now meets in a basement chapel below the book store.

Missionary William O. Hern, leader of the Baptist effort in Arab Jerusalem, called the purchase a "prayer victory."

MEXICO

Earthquake Affects Baptists

The earthquake which hit the states of Guerrero and Michoacán, Mexico, early in July heavily damaged many homes of Baptists, according to a report received by the FMB. Mild tremors were still being felt in late August.

Though none of the church members in Guerrero were harmed physically, their houses are unsafe and must be rebuilt, said R. Henry Wolf, Southern Baptist representative serving in that state.

Wolf and his associates visited the area several weeks after the quake to deliver relief goods sent by the Baptist church in Iguala, where the Wolf family lives.

The Baptist church building in Los Placeres del Oro, Guerrero, was destroyed and the pastor's home was so severely damaged it will have to be

rebuilt. In Guayameo, Guerrero, the one remaining room of the pastor's home is used for church services. A new church auditorium under construction was not damaged.

MIDDLE EAST

Mission Considers New Fields

Plans for expansion into new fields of the Middle East were considered by the Arab Baptist General Mission at its annual meeting in Beirut, Lebanon in August.

Southern Baptist missionaries making up the Mission gathered from Jordan, Gaza, and Lebanon. They voted to recommend a Bible school in Egypt for training Baptist leaders and to supply a teacher for the school. They also agreed to pray for two missionary couples for Egypt.

The Jordan group requested and received permission from the Mission to send a missionary and/or a national Baptist on a visit to Kuwait to encourage Christians there and to explore possibilities of forming a church. Many young people now in Kuwait studied nursing in the Baptist hospital of Ajloun, Jordan, and have become Christians or expressed an interest in Christianity.

The missionaries voted prayerful support of Dr. and Mrs. James M. Young, Jr., in their transfer from Gaza to Yemen to become the only Christian missionaries in that Muslim country. Although they will be 1,500 miles away, the Youngs will remain a part of the Arab Mission, at least until they are joined by other missionaries.

The Mission sent to the Foreign Mission Board a request for 20 additional personnel, including teachers, hospital administrators, technicians, doctors, nurses, evangelistic couples, and a Woman's Missionary Union worker.

SOUTHERN RHODESIA

Training for Radio Received

Several months of on-the-job training in radio program production at the Southern Baptist Radio and Television Commission in Ft. Worth, Tex., has helped prepare Missionary Samuel L. Jones for a radio and television approach to evangelism in Africa.

Jones previously had been helping to produce a 30-minute worship program and 10-minute radio devotionals



The Baptist missionary couple and Baptist nurse who have now gone to Yemen to begin medical work enjoy a relaxed moment at Arab Baptist General Mission meeting in Beirut, Lebanon. Dr. and Mrs. James M. Young, Jr. (left) and Nurse Maria Luisa Hidalgo chat with Board Secretary for Europe and the Middle East John D. Hughey. The medical workers moved to Yemen in August.

in the Shona language for use in Southern Rhodesia. When he returns to the mission field after furlough he plans to produce these and other programs in three languages — Shona, Sindabelle, and English.

Jones is chairman of the radio-TV committee for the Baptist Mission of Central Africa, now comprised of missionaries in Southern Rhodesia. The Mission requested him to take the special training, which lasted from April through September.

He also intends to set up a studio where people can learn to translate the programs into the languages used. Jones believes radio is a great asset to mission work there. "A family may live in a mud and pole hut, but almost always they will have a transistor radio," he said.

SWITZERLAND

Seminary President Installed

Formal inauguration of Missionary John D. W. Watts as president of Baptist Theological Seminary, Rüschlikon-Zurich, Switzerland, was held Aug. 31. Dr. Watts has held the post since January when Dr. John D. Hughey, the former president, became Foreign Mission Board secretary for Europe and the Middle East.

In the official installation Dr. Gaines S. Dobbins of Golden Gate Baptist Theological Seminary, Mill Valley, Calif., represented the FMB,

sponsoring agency of the seminary. Dr. Johannes Norgaard, president of the Danish Baptist seminary, represented the Rüschiikon seminary's Board of Trustees, and Dr. Claus Meister, Rüschiikon seminary professor, represented the faculty at the inauguration.

Also represented were 15 other theological seminaries. There were 42 letters and telegrams of greeting and congratulations from theological seminaries, colleges, and universities in various parts of the world.

Studio Assists Broadcasters

The new Baptist recording studio in Rüschiikon, Switzerland, is offering assistance to ministers who broadcast the gospel in Europe.

Completed in April, the studio now produces radio programs in three languages. That is only a part of the work, however. Ministers with other programs now may use the facilities for recording. This often saves the time and expense of traveling across several countries to another available studio.

Those who want help in planning their programs may get it from Missionary Associate E. Wesley Miller, chairman of the studio committee. Often he may be seen with his transistorized recorder strapped over his shoulder as he heads to Norway, Italy, or Spain to record sermons and choir music for another series of programs.

At the recent European Baptist Congress in Amsterdam, many persons voiced their need for additional training in religious broadcasting. They were told of short-term courses and special conferences offered jointly by the studio and Baptist Theological Seminary in Rüschiikon-Zurich, for students, ministers, and laymen.

A Baptist pastor in Germany (left) receives help for his weekly radio program from Wesley Miller, director of Baptist recording studio.



Missionary Family Album

(Continued from page 27)

will), 1812 E. Belmont Cr., Nashville, Tenn. 37212.

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.

CROWDER, Rev. & Mrs. C. Ray (Nigeria), c/o Mrs. C. B. Crowder, 3374 LeBron, Montgomery, Ala.

EMANUEL, Rev. & Mrs. Wayne E. (Japan), 715 Elgin, Muskogee, Okla.

GREENWAY, Dr. Frances, c/o Mrs. Jeryl Monasco, 3616 Pecos, Ft. Worth, Tex. 75119.

GROER, Rev. & Mrs. Glendon D. (Eq. Brazil), 2 Holly Hill Rd., Little Rock, Ark.

HARRIS, Josephine (Hawaii), 118 College Blvd., Pineville, La.

JONES, Rev. & Mrs. Archie V. (Ecuador), Rt. 5, Mocksville, N.C. 27028.

KIRK, Rev. & Mrs. James P. (N. Brazil), Rt. 2, Box 144, New London, N.C. 28127.

PATTEN, Rev. & Mrs. John E. (Thailand), Box 84, Lakeland, Ga. 31635.

SMITH, Rev. & Mrs. Donald E. (Nigeria), c/o E. W. Baker, 1005 N. Warson Rd., St. Louis, Mo. 63132.

STEWART, Rev. & Mrs. Robert R. (Thailand), Brown's Pharmacy, Onconta, Ala. 35121.

TRIMBLE, Rev. & Mrs. C. Lamar (Chile), Rt. 2, Box 234, Wadesboro, N.C. 28170.

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

BIRTH

HILLIARD, Rebecca Anne, daughter of Sr. & Mrs. Russell B. Hilliard (Spain), Aug. 25.

RALEY, Florence Elizabeth, daughter of Rev. & Mrs. Harry L. Raley (Taiwan), Aug. 23.

DEATHS

ELLIOTT, Mrs. Jeannette L., mother of Darline Elliott (Colombia), Sept. 1, Dallas, Tex.

KIRK, Mrs. J. E., mother of Rev. James P. Kirk (N. Brazil), Aug. 24, New London, N.C.

MARRIAGES

CALLAWAY, Sara Nell, daughter of Dr. & Mrs. Tucker N. Callaway (Japan), to Joel Hitt, Aug.

CAUTHEN, Ralph B., son of Dr. Baker J. Cauthen (FMB exec. sec., Richmond, Va.) & Mrs. Cauthen, to Jane Campbell, Sept. 5, Greenwood, S.C.

HAGOOD, James Henry, Jr., son of Julia

(Mrs. Finlay M.) Graham (Lebanon), to Nancy Jean Martin, Aug. 23, Brownwood, Tex.

HOLLAWAY, Ralph William, son of Mr. & Mrs. Ernest Lee Hollaway, Jr. (Japan), to Linda Lawton, Aug. 14.

TRANSFERS

HENSLEY, Rev. & Mrs. Robert C., Venezuela to Bahamas, Oct. 1.

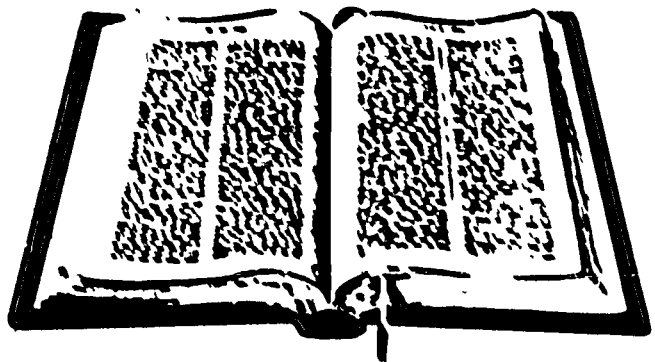
PLUNK, Rev. & Mrs. Mell R., Jamaica to Argentina, Oct. 1.

Stertz Serves Church

James G. Stertz, Foreign Mission Board fraternal representative to German Baptists and director of English-language work in Germany, is serving temporarily as assistant pastor of Second-Ponce de Leon Church, Atlanta, Ga.

The Stertz family returned to the U.S. earlier this year on emergency furlough because of illness of one of the children. They expect to return to Germany in about a year to resume the work for which they were appointed in 1961.

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Nests Above the Abyss

By Isobel Kuhn

Moody Press, 254 pages, \$3.75

Canadian-born Isobel Kuhn and her husband served for many years under the China Inland Mission in Yunnan, southwest China. They worked with the Lisu people whose homes were like nests built on the sides of the steep canyon made by the Salween River. In her book Mrs. Kuhn contrasts the beauty of the surrounding country with the degradation and poverty of the people. She also tells of spiritual blessings in the lives of the Christians.—R.D.

Observer in Rome

By Robert McAfee Brown

Doubleday, 251 pages, \$4.95

This is a helpful commentary in the aftermath of news reports from Vatican Council II. Dr. Brown shares the feeling that stereotypes about Roman Catholics, if ever justified, are obsolete since Pope John. He sees the problems and talks about them frankly.

Present for the full period of the council, Dr. Brown was from the beginning an observer and became increasingly a participant in its deliberations, which involved far more than the formal sessions in St. Peter's Cathedral. Fortunately for non-Catholic readers, Dr. Brown is a student of theology and ecclesiology; he is a Protestant well-versed in Catholic affairs. Furthermore, his sense of humor enlivens his writing even as it must have encouraged the 2,200 other participants in the council. His commentary takes the form of impressions and observations written almost daily. He chides, congratulates, and prods the council itself. In it all he opens a window on the Vatican for his fellow churchmen in America.—J.J.

Children's Festivals from Many Lands

By Nina Millen

Friendship Press, 191 pages, \$2.75 paper, \$3.95 cloth

In this companion book to her previous *Children's Games from Many Lands*, Nina Millen has compiled descriptions of festivals from Africa, Asia, Europe, North America, South America, and Pacific Islands. Each chapter includes a section of folk festivals, a section of Christian festivals, and some greetings used in each area. A closing chapter presents suggestions for using the festivals in home,

community, public school, and church school to encourage friendliness among nations and to promote understanding of the cultural heritage of other people.

The descriptions of these 165 festivals were supplied by missionaries, nationals, and residents from the various countries.—G.G.

John Sung

By Leslie T. Lyall

Moody Press, 159 pages, 90 cents

Now in its fifth edition and in paperback, this book has remained popular through the years because of its engrossing story about a life committed to Christ. The biography of a Chinese evangelist, it is written by a man who knew his subject's background and how to present it in proper perspective.

Born into a middle class minister's family, John Sung was blessed with an intellect that secured for him the highest scholastic honors American universities offer. But he turned his back on fame and fortune to preach the cross of Christ throughout Asia. He lived through a time when he, along with other young ministers, was tempted to follow the course of liberal theology, but through personal experience with Christ was brought back forcibly to the sacrifice of a loving Saviour for each man's sin. Thus convinced, he preached of saving grace through the blood of God's Son and God blessed with revival—a revival that is still bearing results.

The book should be included in every home and church library.—N.S.

Christians Can Conquer

By Robert Edward Humphreys

Exposition Press, 112 pages, \$3.00

"... this is a propitious time for Christianity to make a convincing and world impression," Dr. Humphreys says in a sermon on "Christian Seers." Although no one of the 12 sermons has a specifically missionary theme, the idea of missions shows through most of them, just as it is evident through all the Bible. Several illustrative stories are mission-centered, particularly in two sermons on "Gospel Power."

In each sermon, preceded by brief Scripture passages, the author speaks clearly on what the Bible says about some of the problems people face today: finding God's will, facing frustration and despondency, getting along with other

persons, overcoming obstacles. As its title suggests, the book has as its theme how Christians can overcome evil in the world.—G.G.

A Christian's Handbook on Communism

By the Committee on World Literacy and Christian Literature

John Knox Press, 86 pages, \$1.00

The six chapters in this book contain information well-summarized and organized to provide a basis for study and serious discussion.

Baptist groups looking for source material on communism will appreciate the concise presentation for Christian action in the face of such strong opposition. For youth and adult study groups or as supplementary material for Training Union, the book is a good dollar's worth. However, most users will probably regret the lack of study questions and bibliography.—J.J.

REVIEWS IN BRIEF

In Christ (209 pages) and *The Ministry of the Spirit* (225 pages), two volumes by A. J. Gordon which are considered religious classics, have been reprinted by Baker Book House at \$2.95 each.

Elmer A. Kettner gives valuable and practical advice to church workers in *Training For Leadership in the Church* (Morse, 78 pages, \$1.50).

Julius Guttman covers the history of Judaism from biblical times to Franz Rosenzweig in *Philosophies of Judaism* (Holt, Rinehart, & Winston, 464 pages, \$7.50).

Adventures in Christian Living, by Lawrence P. Fitzgerald (Judson, 79 pages, \$1.00): helpful discussions on 30 topics that will interest young people, written by one who combines pastoral insight with a rich background of magazine writing.

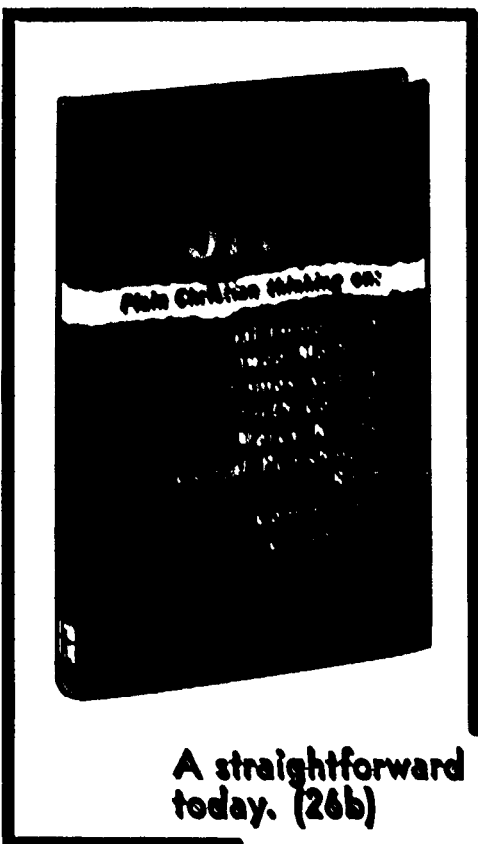
Minister's Service Manual, by Samuel Ward Hutton (Baker, 224 pages, \$2.95): a pocket-sized handbook containing helpful material and vital suggestions concerning the minister's preparation, procedure, and performance.

Personalities of the Old Testament, by Ralph G. Turnbull (Baker, 151 pages, \$2.50), contains expository messages on 13 Old Testament characters; a companion to the author's *Personalities of the New Testament*.

Leander E. Keck's *Mandate to Witness* (Judson, 173 pages, \$3.75): studies based on the book of Acts; looks seriously at the church facing the world today.

Theology in the New Testament, by Ralph E. Knudsen (Judson, 442 pages, \$6.95): a basic book on theology, thoroughly indexed and written by a professor at Berkeley (Calif.) Baptist Divinity School.

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