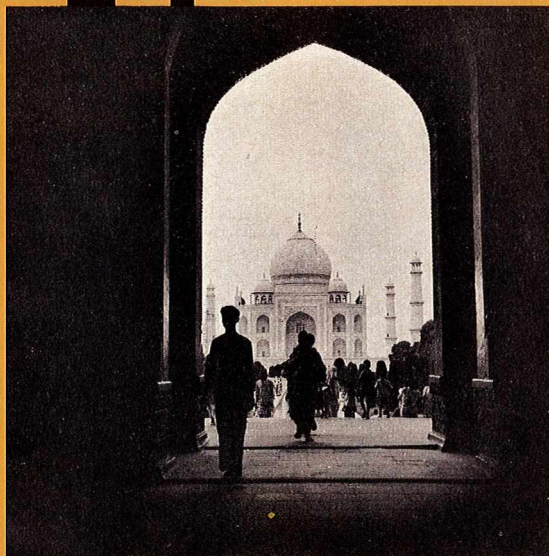


THE Commission

Southern Baptist Foreign Missions Journal • January 1965

india



- The Bible Basis of Missions
- Time for Advance
- Chaplain at Sanyati
- Baptists at Bad Tölz
- Two Months for What?

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Essentials of

BY BAKER J. CAUTHEN

A NEW THRUST in world missions is developing. The New Program of Advance outlined by the Foreign Mission Board and calling for 5,000 missionaries under appointment at the earliest possible moment has met with great response by Southern Baptists.

It is evident that some factors are essential if advance is to be sustained and increasing power is to be experienced.

1. Communication of missionary information and education must be strengthened. Many Southern Baptists are well-informed about missions, but others need additional knowledge. Continued growth in churches requires that new members be given adequate information.

Educational agencies of the Southern Baptist Convention are opening their channels of information to the cause of missions. The Sunday School Board, Woman's Missionary Union, and the Brotherhood Commission have urged that we give them as much information as possible so that they may channel it into materials they produce for church educational programs.

2. Collaboration with all agencies and entities of Baptist life in sharing concern for world missions must be further developed.

All Convention agencies and institutions, as well as state conventions, have opened wide their doors to share the missions message. Seminaries and colleges stress world missions. The SBC Stewardship Commission challenges Southern Baptists to ever increasing dedication of total resources in light of the Great Commission.

3. An unceasing challenge to young people to dedicate their lives to mission service must be presented.

A recent study by the personnel department indicates that of 1,284 candidates, appointees, and furloughing missionaries reporting, 34 percent made their commitments for foreign missions in a regular church service. Thirty-nine percent made their decisions between the ages of 17 and 24, and 34 percent between the ages of 25 and 32. Of those deciding to become missionaries, 73 percent had made a decision for Christian service prior to their commitment for foreign missions.

This underlines how important it is to keep before young people the challenge of dedicating themselves to the service of Jesus Christ in accordance with his will and to keep before them the needs on mission fields.

Note that the regular services of the churches present the best opportunity for calling young people to consider the needs of the whole world and to surrender their lives for missionary service.

The Baptist Student Union greatly serves our world-wide missionary labor by filling young persons' hearts with concern for world needs. Great hours of missionary inspiration and challenge characterize student conventions. Summer assemblies also help to make young people aware of the call of the mission field.

Frequently missionaries testify that their impressions toward missionary service came early in their lives through the work of Girls' Auxilliary, Royal Ambassadors, or Young Woman's Auxilliary. Many tell how Sunday school, Training Union, and Vacation Bible school helped them catch a vision of mission needs.

The response to the new Missionary Journeyman Program has been gratifying. This program calls for sending college graduates not over 26 years of age to serve two years on mission fields; they will go in response to definite recommendations of the Missions. Plans call for sending 50 young persons in 1965. It is anticipated that these young people will render valuable service and will return from the mission fields with a convincing witness to others concerning the task to which we are called.

4. Opportunities for evangelism throughout the world must be cultivated to the maximum. The population explosion obligates us to utilize the most effective means of communicating the gospel to the largest number of people.

The New Program of Advance adopted by the FMB calls for special crusades when requested by mission organizations and conventions on mission fields and approved by the Board. These crusades will be organized through the office of the Board's consultant in evangelism and church development, closely cooperating with area secretaries. Such large-scale evangelistic efforts will be developed as an integral part of our regular mission program and will be financed by the resources made possible through the Cooperative Program and the Lottie Moon Christmas Offering. All Southern Baptists will participate in these endeavors through the regular channels of missionary giving.

In recent months fruitful revivals have been held in Portugal and Lebanon; hundreds have professed faith in

Sustained Advance

Christ and churches have been strengthened. Preparation now is under way for crusades in Thailand and Malaysia. A strong program of simultaneous evangelistic efforts in Mexico annually brings forth much fruit for the gospel.

The major event in 1965 will be the crusade in Brazil. Special meetings throughout the country are planned. Prayers are concentrated upon the objective of winning 100,000 persons to Christ. Even in the preparatory period, a great spirit of revival already is being felt.

5. Mass communications must be further developed. Much is now being done in radio and television. A number of missionaries have received special training in these techniques, and in many parts of the world notable advance is taking place.

We hope to see progress in newspaper possibilities. Press services created in connection with publication agencies on mission fields can major on placing feature articles in the local secular press and in utilizing display advertising and mat services to make known the message of Christ.

6. Every opportunity must be seized for entry into new fields. Advance must be geographical as long as there are countries in the world with little or no Christian witness or where Baptist witness is fragmentary or nonexistent. Africa and the Middle East contain many countries where work is needed. Recent entry in Yemen and Sabah (northern Borneo) have been encouraging. It is hoped the time is drawing near when mission efforts in India can be expanded.

In many mission fields enlargement is necessary. From every country where Southern Baptists have missionaries come calls for reinforcements to aid existing ministries and to develop new work in sections long neglected.

7. The potential of nonmissionary personnel abroad must be cultivated. Large numbers of Americans are now overseas in nonmissionary capacities, such as government work, military service, business, the Peace Corps, and as tourists.

If Baptists can be led to dedicate their overseas experiences to Christ, they can find many opportunities for witness in whatever capacity they serve. Already numerous English-speaking churches have been developed to serve communities of Americans overseas and many more are needed. Rich spiritual potential is found in encourag-

ing individuals to utilize for God their time overseas and to share with their home churches something of the joy found in witnessing for Christ abroad.

8. Great emphasis must be laid upon development of New Testament churches. This calls not only for assisting churches to have equipment, but directs attention to leadership training and the projection of benevolent ministries, such as medical work and social welfare, which can aid churches in their outreach for Christ. Doctors, nurses, teachers, and social workers are urgently needed for the task ahead.

9. Increase in missionary personnel and expansion into new fields of labor create a constantly growing load of administration. Attention must be given to providing facilities for field conferences, area-wide consultations, and interchange of creative thought in order to reveal every possible insight out of which can grow maximum effectiveness in worldwide missions. The channels of missionary administration and outreach must be continually deepened and widened to provide a way to the fields for the enlarging outflow of compassion from an ever expanding home base.

10. We must hold ever before us a quest for deeper spiritual power. However effective our ministry may be today, it could be multiplied through greater power from the Holy Spirit. We must do everything possible to cultivate the prayer potential of Southern Baptists. If the prayers of 10 million Southern Baptists can be marshalled behind the task of foreign missions and if the intercession of emerging Baptist groups throughout the whole world be blended with them, we will have discovered our major resource for a powerful Christian advance in this century's closing decades.

Awesome are the dangers facing this generation—the population explosion, the knowledge of nuclear warfare, and the bid by communism for world power. The Christian answer must be found in a great new thrust of worldwide sharing of the love of Christ. This love alone can change the hearts of men, replacing the driving force of hatred with the reconciling motivation of the cross of Christ. With unmistakable clarity and through every means that love can devise, we must say to the masses of people throughout the world, "Jesus Christ is our only hope for this life and the next."

THE Commission

JANUARY 1965

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COVER: THE TAJ MAHAL IN INDIA. PHOTO BY
MRS. BAKER J. CAUTHEN



Each article to which this symbol is attached is recommended for use in the Foreign Mission Study of the year indicated.

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Hindu cremation rites by Ganges River at Benares.

OUTPOST IN

India

BY WINSTON CRAWLEY

Secretary for the Orient

THEY LIVE a thousand miles from any other Southern Baptist missionaries. They constitute the first and only Southern Baptist missionary outpost in India, a nation of 450,000,000 people. For more than two years, in addition to a period of language study, personal evangelistic work, and heavy medical service responsibilities, they have invested much effort in seeking an opening for formal Southern Baptist work in India.

If plans now being studied can materialize, it will mean that Missionary Doctor Jasper L. McPhail and his wife Dorothy, a nurse, have accomplished one of their main objectives.

The McPhails serve at Vellore, 85 miles west of Madras, in South India. The nearest Southern Baptist missionaries are in neighboring East Pakistan, a thousand miles to the northeast.

When the couple went to India in the early fall of 1962, it was an expression of long-standing hopes of Southern Baptists to have our own missionary opportunity and responsibilities there.

India is in every respect one of the world's major countries. Only China exceeds it in population. India shares with Japan the industrial leadership of Asia and has made some headway in gaining political allegiance of the new countries of Southeast Asia for its doctrine of neutralism. It is probably the most religious country in the world, and Hinduism, the dominant belief, is the world's oldest historic religion.

As a mission field, India holds particular importance. The modern missionary movement began with the work of William Carey in what is now a part of India. India's Christian population—probably more than

2,000,000 communicant evangelical members—is the largest in Asia. Yet this is only about one-half of 1 percent of India's population.

Although India has been a major field for British, American, and Canadian Baptists, as well as several other Baptist groups, the Southern Baptist Convention has never had missionary work there. Vast areas of the country remain where Christianity is very weak and where there has been no Baptist work of any kind. From every standpoint, India would present a special challenge to us.

No serious attempt to enter India was made by the Southern Baptist Foreign Mission Board until after World War II. Plans for the foreign mission advance program presented to the SBC in 1948 included India as a possible future field.

The gradual closing of China added speed and urgency to the expansion



Considered sacred by Hindus, cows may wander unmolested as in this scene in Calcutta.

FORN H. SCOFIELD, JR.



of Southern Baptist efforts in other Asian lands. In 1950 two couples applied for visas, but by that time India was a newly independent country and was restricting immigration. Mission organizations not previously at work there found it difficult to get government recognition and approval. Thus the visas requested for the FMB missionaries were not granted.

In order to follow any promising possibility for an entry to India, the FMB for more than 10 years has maintained periodic contacts with mission and government personnel there. About eight years ago it seemed likely that approval might come for a medical project in Kashmir. However, cabinet changes removed from the health ministry the outstanding Christian woman who had encouraged our plans.

About four years ago, Dr. Paul Brand, serving as director of the Vellore Christian Medical College in South India, visited the Foreign Mission Board in Richmond, Va., and made a suggestion.

He indicated that the medical college would be happy to have on its staff a well-qualified Southern Baptist doctor and felt sure the college could secure a visa for such a missionary. With missionaries in India under that arrangement the FMB would be in a much better position to explore the possibility of government approval for a Southern Baptist medical project. That project, in turn, might open the door for a broader missionary approach including development of churches and other types of Christian witness and service.

In response to the suggestion the Board offered the services of the McPhalls to the Vellore Christian Medical College and Hospital. McPhail is now in charge of the department of thoracic surgery there.



GARLAND HENDRICKS

Para grass is harvested in Bombay state for sale as feed for cattle.

Jasper McPhail is an unusually well-qualified young missionary. A native of Mississippi, he was graduated from Mississippi College and from the Baylor University School of Medicine. He took advanced studies in surgery, with specialization in thoracic surgery, at University Hospital, Jackson, Miss. He studied one year at Southwestern Baptist Theological Seminary and was appointed a missionary late in 1961.

Dorothy McPhail, known as Dottl, also is well-prepared for medical

service. She has received training and experience both as nurse and as anesthetist. Originally from Arkansas, she is a graduate of Baylor University.

The Vellore Christian Medical College and Hospital grew out of the work of Dr. Ida Scudder, a famous American medical missionary. She began in 1900 with one hospital bed in her father's bungalow. The medical school, originally for women only, opened in 1918; men students were admitted beginning in 1947. The medical college now admits 25 women and 25 men each year. In addition, 60 nurses are graduated annually.

The hospital has more than 900 beds and a staff of over 200 full-time doctors in the college and hospital together. The faculty and staff are predominantly Indian. About 50 foreign staff members (missionaries or exchange personnel) come from seven countries and represent a number of Christian denominations.

Vellore is particularly noted for the surgical corrective work Dr. Brand has developed for rehabilitation of leprosy patients. In many other ways also, the medical college is recognized professionally in India and among Christian groups throughout the world as a most remarkable Christian mission undertaking.

Circumstances at Vellore have developed so that the McPhalls have had to assume heavier responsibilities than would have been expected for persons so new on the staff. They have been unusually well-received and Dr. McPhail's qualifications have been recognized by the Ministry of Health of the India government. The couple have found many opportunities for a personal Christian witness.

During the past two years, the McPhalls have explored avenues that might lead to an opening for a South-

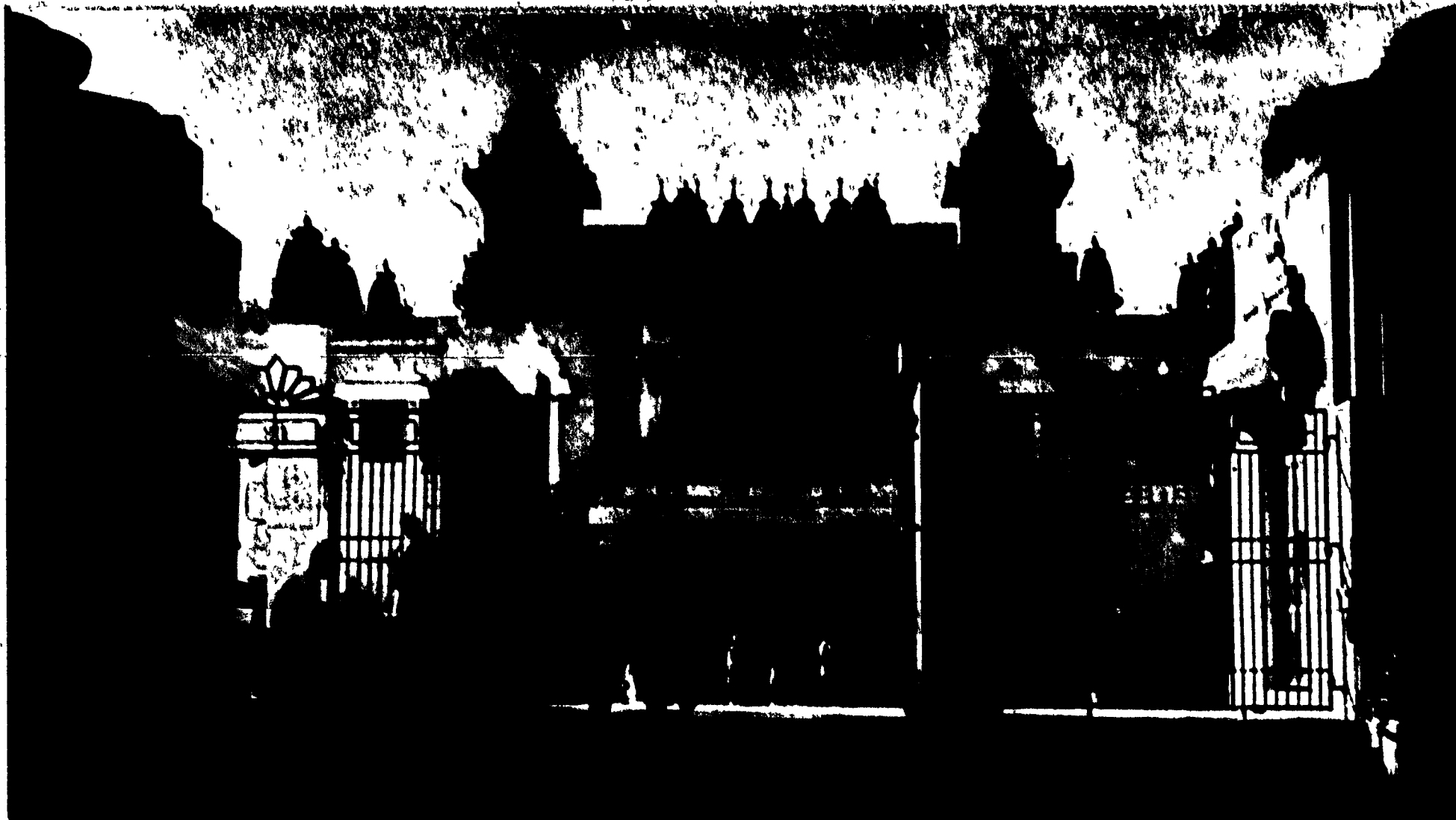
Snake charmer with king cobra in Bombay; a barber in Bihar state; family-size grist mill in Madras state.

FON H. SCOFIELD, JR.

GARLAND HENDRICKS

GARLAND HENDRICKS





GARLAND HENDRICKS
Entrance to a museum at Benares.



GARLAND HENDRICKS



VON H. BOFIELD, JR.
Children in Bombay.

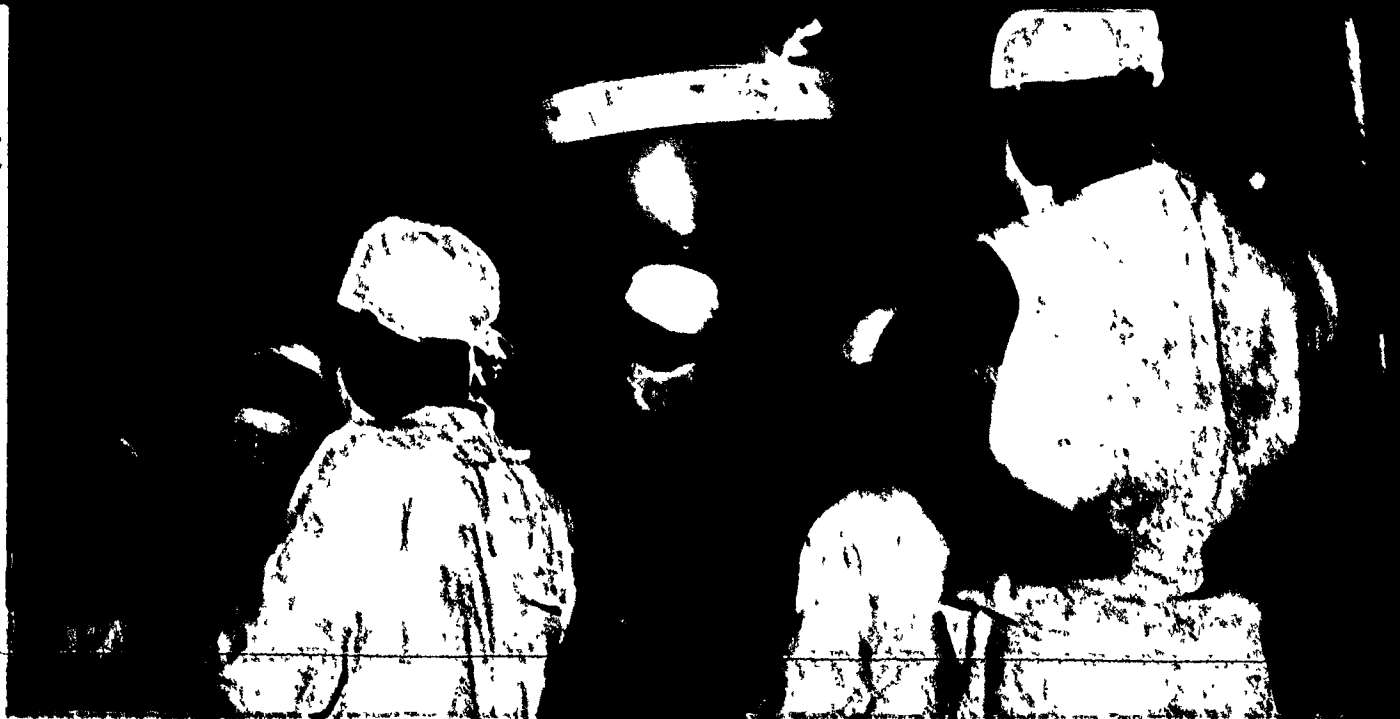
Kadriga, a farm laborer near Bangalore, poses with son and grandchildren, all wearing best clothes.

ern Baptist mission effort in India. They have investigated perhaps a dozen different possibilities, and have used vacation periods to visit places where the FMB might be able to project its own medical work. They have contacted numbers of Indian leaders in Christian work or in medicine as potential sources of information and help.

Their impressions gradually began to focus on the possibility that the Board might purchase in North India the property of a hospital which was closed recently because the sponsoring group did not have funds to continue its maintenance.

In July, 1964, Dr. Franklin T. Fowler, FMB medical consultant, and I met with the McPhalls in India to look into this possibility. Although it is still too early to know whether this approach to beginning Southern Baptist mission work in India will develop, the Board has approved continuing examination. Release of more specific information must wait until investigations and negotiations have progressed.

If plans under study materialize, Southern Baptists may have started on a small scale a medical project in India by the end of 1965. This would fulfil long years of hope and prayer on the part of the Board and many Southern Baptists. We trust also that it might be the beginning of a fruitful ministry in the challenging land of India.



Missionary Doctor Jasper L. McPhail performs heart surgery at Vellore.



Staff and students attend Bible class in missionary home.

Service at Vellore Christian Medical College and Hospital provided entry into India for Southern Baptists.



BY JUNE (Mrs. Harrison H.) PIKE
Missionary in Vitória, Espírito Santo, Brazil

TWO MONTHS FOR WHAT?

A SKEPTIC might ask, "Only two months of service, hardly time to know and be known, and just one devotional thought remembered—of what value is that?"

I have seen a part of the answer.

Frank Raymond "Toupé" Richardson was appointed a missionary in 1953. He finished a year of language study in Brazil in December, 1954, and went to the state of Espírito Santo the next month. About two months later, "Toupé" Richardson was dead at the age of 27. Paralysis had developed after surgery.

The Baptists here were so touched they could never again pray that God would send them another missionary—only that God's will be done. On this condition my husband and I came to Espírito Santo state in September, 1957.

A question has lingered in our minds: Why would God call a man, prepare him, permit him to be sent and study the language, then let him be taken in death apparently before he could accomplish anything? Perhaps we now know in part.

Before the Brazilian Baptist Convention met in Vitória in January, 1963, South Brazil Mission voted to cover Richardson's grave in black marble. This would match the burial place in the same cemetery of Loren Reno, a pioneer Southern Baptist missionary who served 30 years in Brazil. So great was the respect Brazilians held for Reno that at his death during carnival season in 1934 they cancelled the carnival and proclaimed a three-day mourning period.

After the marble covering was placed on Richardson's grave the original marker, which had been given by young people, was put to other use.

For more than 10 years, First Baptist Church of Vitória has held spiritual retreats to provide wholesome activity for young people during carnival time. The retreat has always been on a deacon's farm about 15 miles from the city. About six years ago the state convention, in agreement with the deacon, erected a building there for Girls' Auxilliary, Royal Ambassador, and young people's camps.

Suddenly the deacon needed to sell his property. Because Lottie Moon Offering funds were available, the land could be purchased as permanent encampment site of Capixaba Baptist Convention. It was named Tupi. It would honor "Toupé" Richardson's memory and it carried a pleasing connotation for passersby, since Tupi is the name of a nation of Indians, one of the four principle linguistic families of Brazil.

More than 100 campers met at the camp gate Feb. 26, 1963, to dedicate *Acampamento Batista Tupi* (Tupi Baptist Encampment). It was again carnival season and the young people from First Church and Gloria Church were meeting in a retreat.

"If I had a thousand voices to fill Brazil with praise," they sang. The beautiful plaque that once marked Richardson's grave was placed at the gate. The inscription had been chosen by his wife shortly after his death: "How beautiful upon the mountains are the feet of him that bringeth good tidings" (Is. 52:7).

Three young persons recalled the good times with the new missionary at a retreat on this site during carnival time a few days before he died. One devotional thought he had given had impressed them most. At the 1963 dedication service the story was retold, as "Toupé" had told it in 1955, of the snow-white ermine that would rather be killed or captured than to soil its immaculate coat.

Of what value is one thought? The name of "Toupé" Richardson shall become synonymous with purity as the story of the ermine is retold each year at Tupi encampment. Already at this site young men and women have rededicated themselves to purity. A medical student became convicted of God's purpose for his life. Boys and girls have heard the call to missions. Pastors have been renewed in spirit.

Through the years lives will be made purer and young people will respond to God's call because of those like Raymond Richardson, willing to count the cost and to give all that he had in service.



The Bible

BY L. JACK GRAY

Professor of Missions

Southwestern Baptist Theological Seminary

Introduction

SOUTHERN BAPTISTS need to reexamine the centrality of missions in the Bible, the biblical concept of missions, the missionary nature of redemption, the missionary role of the redeemed, the place of the church in missions (not the place of missions in the church), and the relationship a call to service has to missions.

Many things can result from a thorough study of missions in the Bible. Churches will realize their glorious significance as means to God's ends; God in Christ and his plan of the ages to redeem will be given their biblical places in the hearts of Christians.

New converts will not only be "enlisted in the local church," but will, at the outset, be redeemed unto God in Christ and into his redemptive purpose. These are inherent facets of initial redemption. The autonomy of the church and freedom of the individual will bow humbly unto the sovereignty of God and his eternal world missionary purpose. Biblical missions as the basic purpose of cooperation will redeem, sanctify, and reorient cooperation.

A church without *missions first* is the same heresy as redemption without blood, or Christ without the cross, or death without resurrection. The church that can "lose itself" in the narrow limits of its community is too small to be a church of Christ Jesus.

The scope of redemption is measured by the cross and the world, by the holy God and sinful man, by God and mankind, by the person of God and the purpose of God. Redemption without divine purpose is not redemption. Redemption with only personal purpose is exactly what redemption is not.

Missions and redemption are therefore inherently inseparable. The ceiling is low on every phase of Baptist life until we find the place of missions in the heart of God and the place of Baptists in the heart of missions. For this we must see the missionary perspective shot through the Bible from beginning to end.

With the hope of introducing the reader into some of the biblical foundations of missions, four articles on the general theme of "The Bible Basis of Missions" will be presented. In these brief articles I will only introduce the vast and rich store of biblical materials out of which grow missionary responsibility.

The first article will introduce the evidences of God's missionary nature and purpose in the beginnings—in Genesis. The second will deal with missions in its more advanced development as revealed in Isaiah. The third will treat missionary teachings in the birth and baptism of Jesus. In the fourth will be discussed some of the missionary teachings in the temptation, crucifixion, and resurrection of Jesus.

Basis of Missions

First of Four Parts

The Missions Theme in Genesis

IN GENESIS we find the basic doctrines out of which flow the inherent missionary nature of our faith. The Bible begins with one God, Jehovah; one race, mankind; one malady, sin; one remedy, redemption; one redeemer, God. These revealed truths are the fountainhead of missions.

At the beginning two things happened to cause an emergency appearance of God to Adam and his family: (1) Adam broke with his God, Jehovah; (2) Cain broke with his brother, Abel. Sin, from the beginning, has been twofold—man breaks fellowship with God, and man breaks fellowship with his brother. Both of these breaks are profoundly grievous in God's eyes.

God's Will: Restoration

From the beginning God came to man to judge his sin, and to heal man's break with God and man's break with his brother. From the beginning it is plain that God's will, God's mission, is to restore man to God and man to man.

In these beginnings is laid the twofold foundation and objective of missions, or evangelism. It is made clear that redemption, or salvation, is God's miracle of restoring man to God and man to man. The object of missions is that all men become sons of God and all men become brothers by redemption.

Jesus made these basic elements clear by repeatedly emphasizing the first and second commands as "Thou shalt love the Lord thy God with

all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself" (Matt. 22:37, 39).

I emphasize this for two reasons: (1) it is biblical and thus I would be in error to omit it; (2) much modern Christianity leaves the impression that you can be restored to God without being restored to your fellowman.

To be more specific, some modern preachers, evangelists, missionaries, and teachers attempt to preach reconciliation to God when they themselves are out of fellowship with their brothers. This cannot be! We unwittingly become missionaries and evangelists of dissension and not ministers of reconciliation. Much division in Christendom today is abundant fruit of evangelists out of fellowship with their brethren. History is replete with the strange paradox of ministers of reconciliation to God and of dissension among the brethren.

Man's relationship to God is inseparable from man's relationship

to his brother. Broken fellowship at either point is an emergency and at the beginning called for God's presence to repair both. The mission of every child of God is to be a minister of reconciliation.

Noah Spoke for God

In the Genesis account of Noah it is evident that a man approved of God is a man who shares God's heartache for mankind. Noah's righteousness was a righteousness of speaking for God to men. His faithfulness in speaking was not conditioned upon man's response. It was Godlike in its patient duration. He preached 120 years with no response outside his own family. (Some persons try to use Noah's sin of getting drunk to justify their sins. They might better use his 120 years of faithfulness to goad themselves into obedience. That many years of preaching and just one such incident is a pretty good record.)

In God's dealing with Noah we learn that God's means of reaching others is through one who knows

**'From the beginning it is plain
that God's will, God's mission,
is to restore man to God and man to man.'**

'Redemption accepted by man enters him into a covenant walk with God, not just into a state of the redeemed.'



him. This is missions. God reveals himself to the masses through human spokesmen. Any knowledge of God carries with it a service obligation with evangelistic, missionary, or redemptive objective.

All revelation is given by God to man in the setting of a needy world. They who receive God's revelation become central figures in the world's history. The redemption of Noah and the redemption of Noah's generation were all bound up together. That is, redemption expresses itself and grows to maturity in a redemptive ministry. Eternal life engages in the eternal purpose of God. One who hears from God speaks for God. The redemption of Noah, the redemptive purpose of God, and the redemption of others were inevitably bound together.

To Be Saved Is To Be Sent

From the beginning the gift of salvation was the gift of a saving work; the gift of eternal life was the gift of an eternal purpose. The object of missions became the agent of missions! It has ever been so. To become saved unto God was to be sent unto man. To be reconciled to God was to enter a ministry of reconciliation.

In the record of Abraham it is evident that God's dealing with men is to issue in creating a people of God, a kingdom of God among men. Clearly, Abraham's faith in

God was the basis of his obedience and of God's use of him. Man's relationship to God is an entrance into sacred covenant with God to produce a people of God.

God did not offer to Abraham a kind of salvation he could take to one side and enjoy by himself. God offered Abraham Himself to walk by his side, day by day, committed to establishing a people of God among the nations of the world. This was God's covenant with Abraham and Abraham's covenant with God. When Abraham got that, he got a way of life, for a lifetime. He "got religion," intensely personal, basically missionary, specifically for history yet to unfold, and significant to eternity.

The Concept of Blessing

God promised Abraham the blessing of being a blessing. That is the basic biblical and Christian concept of blessings from God—to be a blessing. Wonder of wonders, Abraham wanted that. He accepted it. To him, to be a blessing to God was good. To be God's agent of blessing all nations was supreme, yea, sublime blessing. The eternal purpose of God was on the march across the face of the earth.

Here, in essence, is biblical missions and biblical stewardship. To receive from God was then, and is now, to be empowered of God to give yourself for others. In Abraham, obedience to God controlled

his use of property, his relationship to his nephew, to his wife, and to his only son. It caused him to hazard his own life. It brought him to his knees in intercession. Such is missions.

To make Abraham and God's fledgling nation a blessing, God placed them in a foreign setting. Revelation to Abraham, and through him, took place as he obeyed God amidst a people without knowledge of God.

Basic Truths for Missions

Thus, in these opening chapters of God's Word we meet those truths out of which flow missionary obligation, the purpose of missions, the content of the message, and the nature of the missionary.

There is one God, Jehovah; one race, mankind; one malady, sin; one remedy, redemption; one redeemer, God.

God makes himself known as the redeemer of sinful man from sin. Redemption is provided by God. Redemption accepted by man enters him into a covenant walk with God, not just into a state of the redeemed.

To enter into eternal life is to enter into God's eternal purpose. God's plan of the ages to give the gospel to the world, and God's gift of salvation to you are all bound together. When God gave you eternal life he gave you a place in his eternal purpose for the world.



At church door, Luther and Mary Frances Morphis, missionary associates, talk to Pastor Robert Belton.

Baptists At Bad Tölz

BY RUTH E. TEMPLE

ITS FIRST real home was a machine and bicycle repair shop. The congregation sat on backless benches borrowed from a baseball field during the off season. Sermons were delivered from a pulpit fashioned from whiskey cases covered with wrapping paper.

On cold days latecomers found the best seats—those nearest the stove—already filled. Members chipped in to buy a used piano for \$75 and friends donated hymnbooks. Raising the monthly rent often proved difficult.

But the determination of a group of Baptists stationed with the U.S. Army at Bad Tölz, Germany, brought results. In March, 1963, one year after the mission began renting the repair shop, the Bavarian Baptist Church was organized with 61 members.

It is another example of English-language work begun around the world by Baptists on duty with the armed forces.

The military population of Bad Tölz in 1961 was 4,000, served by one 190-seat chapel and three chaplains. More than six services were conducted in the chapel each Sunday for various denominational groups.

Of the evangelicals attending, 30 percent were Baptists. They wanted a meeting place where they could have a full Sunday of services and other meetings during the week.

Transferred to the post in December were Sergeant and Mrs. Jim Johnson. They had been attending a small Baptist church in Augsburg and were familiar with procedures in starting a

mission. The sergeant discussed the possibility of a mission with Chaplain (Major) James Ammerman, Captain Jack Schubert, and other Baptists at the post. After watchnight service on New Year's Eve, several Baptists met to plan for a congregation. Among them were Sergeants Jenkins, Massey, and Brewer with their families. The Jenkins family had been active in a Baptist church in Rome, Italy, while he was stationed there.

Services were conducted the first three months in a rented building at a Baptist camp. Capt. Schubert played the organ and Sgt. Brewer led singing. The group consulted James G. Stertz, a Southern Baptist missionary then in Germany, and received recognition as a mission by the Association of Baptists in Continental Europe, which has since become the European Baptist Convention (English-language). Calvary Baptist Church at Augsburg, 90 miles away, encouraged the mission.

The Americans next leased three lower floors of a four-story building; the first floor had been a repair shop and the second and third floors were apartments. Volunteers cleaned the meeting place.

The mission at Bad Tölz organized a Training Union to develop leaders. A Woman's Missionary Society began with four members, but eventually every woman in the mission joined; there were some two dozen members, all military dependents.

Influenced by the mission group and Chaplain Ammerman, Sgt. Hodge,

who arrived at the post late in 1961, was led to confess faith in Christ. Mrs. Hodge rededicated her life and this family became active in the mission. Hodge and another convert were baptized by the chaplain in April, 1962, in Isar River while snow lay two feet deep on the banks.

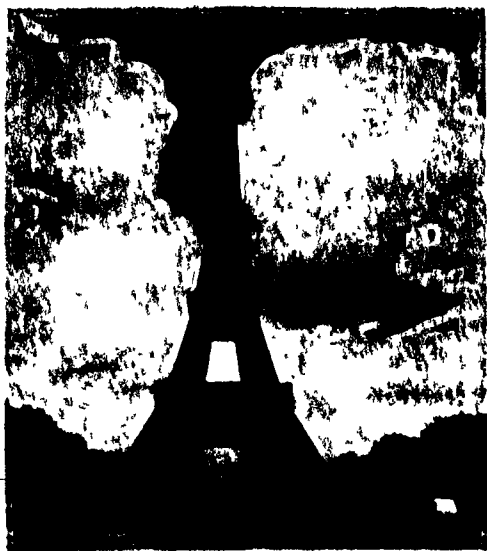
Missionary J. R. Estes, a professor at Baptist Theological Seminary, Rüslikon-Zurich, Switzerland, was interim minister until Wallace Kent became the first pastor. Present pastor is Robert Belton, now studying at the seminary.

Fellowship grew. A covered-dish dinner was scheduled one Sunday each month. Prayer meeting, followed by a fellowship period, was held each Thursday in a member's home. "We all had so much fun together," recalled Mrs. Hodge, now in the U.S.

"From the time the mission started, attendance at the Post Chapel did not diminish and was not affected," stated Chaplain Ammerman. "Actually, religious interest and participation increased in the American community."

Bavarian Church formed a Sunday school last April with 49 attending in the second-floor apartment of the rented building. One month later attendance reached 68.

Chaplain Ammerman and the Johnson, Jenkins, and Hodge families were transferred last June to Ft. Bragg, N.C., where they are active in a local church. But they still recall with fondness the congregation of dedicated Baptists at Bad Tölz, Germany.



FOM H. SCOFIELD, JR.

Time for Advance



VIRGINIA H. HENDRICKS

IN THE BELIEF that the time has come for growth, French Baptist leaders have outlined a Five Year Plan of Expansion and Advance. They have asked a Southern Baptist missionary to assist. They also have opened their first Baptist school.

"The next five years may bring significant developments in France," John D. Hughey, area secretary for Europe and the Middle East, told the Southern Baptist Foreign Mission Board at a recent meeting.

During the next five years, the French Baptist Federation hopes to see established two new churches each year in the Paris region and one each year in some other part of the country.

"The concentration upon the Paris area is due to its great and growing population, the conviction that Baptists must give more attention to metropolitan centers, and the presence of pastors and others in Paris who can give guidance to the work," explained Hughey.

Buildings for these projects will cost about \$100,000 a year, according to estimates. "Several older churches and missions should also be helped to acquire more adequate property," Hughey added. "In the course of five years seven additional pastors and/or evangelists must be employed. French Baptists will make a maximum effort, but they must have additional help from the outside. They have appealed to us. It is expected that help will be given from the Lottie Moon Offering for buildings."

Hancox Asked To Serve

Jack Hancox, who arrived in France in 1960 as the first Southern Baptist missionary representative, has been asked by the French Baptist Federation to serve as secretary of the five-year program. "This is quite an expression of confidence in him, and in Southern Baptists," commented Hughey.

Hancox will work under the direction of the Federation and its elected officers. "In no sense will the program of expansion be a Southern Baptist program," explained Hughey. "Rather, it will be a French program aided by Southern Baptists and others."

Among his duties, Hancox will help decide where work should be started, try to locate property, probably serve

At left: Main building of Baptist assembly grounds at Pierrefonds.

THE COMMISSION.



FORN H. SCOPFIELD, JR.

Missionary Hal B. Lee, Jr., and Andre Thobois, French Baptist Federation president, converse at Avenue du Maine Church in Paris.



FORN H. SCOPFIELD, JR.



FORN H. SCOPFIELD, JR.



JOSEPH B. UNDERWOOD

Top: Pastor Henri Vincent and Lee examine Rue de Lille Church, Paris. Right: An English-speaking and a French church meet here in La Fere. Bottom: French pastors meet in Paris to discuss evangelism with Joseph B. Underwood, FMB consultant in evangelism and church development.

as interim pastor-evangelist in various places, and seek others to serve the churches and missions.

Since Hancox will give up his assignment with English-language churches, Hughey recommended that another couple in addition to Mr. and Mrs. Hal B. Lee, Jr., be appointed for this type of work. French Baptists have requested an additional couple for evangelistic work in the national language. At present, the Hancox and Lee families are the only Southern Baptist missionaries in France.

Pastors' School Opened

A significant step toward advance was made in November when the Federation dedicated its new pastors' school in Massy, near Paris. Until this institution opened France was the only major country of western Europe without a Baptist school. Hancox earlier had indicated this should be one of the first steps toward expansion.

A former Roman Catholic priest, Alfred Poyetton of Saint-Etienne, will be the school's only resident student

at present. Six other students who serve pastorates in various parts of the country will attend school two days each week.

The first regularly organized Baptist church was begun in France in the 1830's, and thus the Baptist movement there is one of the oldest on the European continent. Still, "our denomination has never made much progress there," said Hughey. "The greatest obstacle has been the widespread French indifference to religion.

"The membership of the French Baptist Federation today is nearly 2,700 with over 500 of these in six English-language churches. The English-language churches are fully integrated in the Federation and contribute about \$5,000 a year to the French Home Mission Board—nearly half of the budget of this Board. There are about 1,500 French Baptists who do not belong to the Federation.

"Financial aid to French Baptists from the outside is limited," continued Hughey. "About \$14,000 comes an-

nually from the American Baptist Foreign Mission Society, primarily for students and for expenses in designated places. Our Board contributes small amounts for such things as literature and for several years has assisted with the purchase of property."

Evangelism Discussed

A meeting with promising long-range potential was held in Paris late in November. Joseph B. Underwood, Foreign Mission Board consultant in evangelism and church development, was invited by pastors of the French Baptist Federation to lead in a conference on evangelism. Interest shown by the pastors at the conference was reported to be enthusiastic.

Dr. Henri Vincent, a former president of the Federation and a vice-president of the Baptist World Alliance, has said, "Our churches are missionary churches. Clearly for us, France is a mission field. Evangelism must be our first duty."

French Baptists are preparing to take greater strides in this direction.

editorials

Subject for 1965: Brazil

BRAZIL is the theme subject of foreign mission study this year for Southern Baptists. The Graded Series of teaching books are going to press on schedule and will be released and announced in the late spring. We anticipate a larger-than-ever enlistment of all ages and of both men and women next fall for this period of study.

Although the books for this year have all been written and are ready to be printed, there is much going on in Brazil right now that should be known and shared as further enrichment for the mission study of that country. A spiritual awakening has already begun among our fellow Baptists there, apparently a result of their praying and planning for a nation-wide crusade that will begin in March.

We need not wait until next fall's mission study to become concerned and prayerful about the spiritual needs of Brazil. Let us join our fellow believers there now in intercessory prayer. Much spiritual power is needed in their concerted effort to bring the gospel to every person in their land.

Save for Future Study

CONSISTENTLY THE COMMISSION serves as a primary resource for the annual foreign missions study programs in our churches. In view of this, we inaugurate in this issue the use of a logotype symbol (shown below) designed to help every reader preserve for future utilization the contents of this publication.

Every story or article to which this symbol is attached is recommended for filing. The year of foreign missions study to which the particular article is related will always be indicated.

Subject and area themes for development in the Graded Series of mission study books are selected and approved



several years ahead; they are as follows: 1965—Brazil; 1966—New Mission Fields in Asia; 1967—Africa (south of the Sahara Desert); 1968—Spanish America; 1969—Europe and the Middle East (either or both).

We believe that this system of prompting will be useful to most of our readers, whether they be pastors, mission study teachers, or those who wish to pursue their own foreign mission study.

It is our hope that all church librarians will let us help them in this way to build special resource files for future foreign mission study themes.

Meeting Special Needs

EVERY CHURCH should know about the auxiliary phases of the Foreign Mission Board's missionary personnel programs. For many years the only program was that of sending out career missionaries for lifetime service in other countries. Now there are two additional categories through which special needs on the field are being met.

For almost three years the Board has been sending missionary associates overseas. Thirty-five of these are now employed as schoolteachers, office secretaries, business managers, nurses, or dormitory parents.

The missionary associate is one who is above the age limit for career appointment but who has experience, education, and motivation that uniquely qualify him for meeting a special need on a mission field. Such needs are specified by a Mission (the organization of Southern Baptist missionaries on a field). Employment is always for one term, equal to that of the regular missionary on the specific field. In some cases, however, a second term may be advisable, but only on the recommendation of the Mission and the area secretary.

The Board's most recent auxiliary missionary personnel development is that of the Missionary Journeyman Program, approved in 1964. It is intended that 50 persons shall have been appointed for this type of service by next September 1.

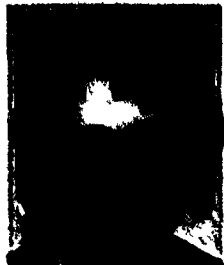
Candidates for Journeyman service are college graduates under 27 years of age who have particular qualifications for meeting special needs overseas. For a two-year term each one will work under the direction of career missionaries. The types of work include teaching, youth work, nursing, office assistants, and technical services.

Lack of space here prevents our giving a full description of these opportunities. Pastors, church youth workers, and missionary education leaders should request additional information by writing to: The Foreign Mission Board, Department of Missionary Personnel, Box 6597, Richmond, Va. 23230.

EPISTLES

Spiritualism Appeals to Brazilians

Marileia Kirksey
Rio de Janeiro, GB, Brazil



"Spiritualism is the fastest-growing religious movement in Brazil today," declared a speaker during an orientation program in the language school in Campinas.

Spiritualism has different groups, many in sharp contrast to others. I have visited meeting places of two branches, the Umbanda and the Kardec. Umbanda adherents seem to be more like "white magic" in their practices; mediums are supposed to help believers with whatever problems may exist. Power is said to come from the spirits received.

Kardec followers go to the other extreme. They seem to be intellectual and show disdain for those who "misuse the spirits." The Kardec group believe that "manifestation of spirits must be controlled by intellect and morals and in this way they continue to serve as revelations of God." At an indoctrination class at the Kardec center I heard a speaker state, "Deep study is necessary to understand spiritualism . . . at least two years." Thus, much is required of adherents.

Rio de Janeiro has a large Spiritualist group that to some degree worships the sea. On a visit there I went to the beach and saw signs of recent visits by Spiritualists. During a half-mile walk I passed three altars. One was more elaborate than the others. A small, white tablecloth had been placed on the sand. In the center was a cake plate with a note: "To the seven phalanx: Take all the bad intuitions of my grandson . . . to the waves of the sacred sea and bring back all that is good and take all the perturbations that are over him." Around the plate were pink roses and lighted candles set in bottles.

The Spiritualists search for security but they have not found the security and assurance the gospel can give.

Glen M. Swicegood
Campinas, São Paulo, Brazil

Brazil is a country seeking a faith. Many in the U.S. think that Catholicism is overwhelmingly strong here and that Evangelicals seek only to make proselytes. This is far from the truth. Most persons here have been "inoculated with just enough religion to keep them from catching the real thing" of any kind.

Great numbers are turning to spiritualism, both the "high" philosophical type and the "low" animistic type. Both are plainly superstition wrapped in the religious shibboleths of local traditions, but the beliefs are becoming socially acceptable so that a person can say, "I'm a Spiritualist," without eyebrows being raised.

As part of the orientation at language school we attended a Spiritualist meeting. We came away stunned that people could turn to such a religion. The worst aspect is the mixture of Christian terminology used. This blurs the heathen nature of the movement in the minds of those who have been taught only to accept authority without ever having learned to be discriminating in their acceptance of what they are told.

Rio de Janeiro, Brazil, at night.

A Lesson in Faith

Doris Penkert
Recife, Pernambuco, Brazil



I have been taught another good lesson. My classroom was a humble, one-room home. My teacher was a woman about 70 years of age.

Dona Louisa had been sick for more than a month. Circumstances had not been easy for her and the two grandsons she is rearing. Her monthly income is less than \$8.00, which the boys' father gives her. Food had been scarce since she had been ill.

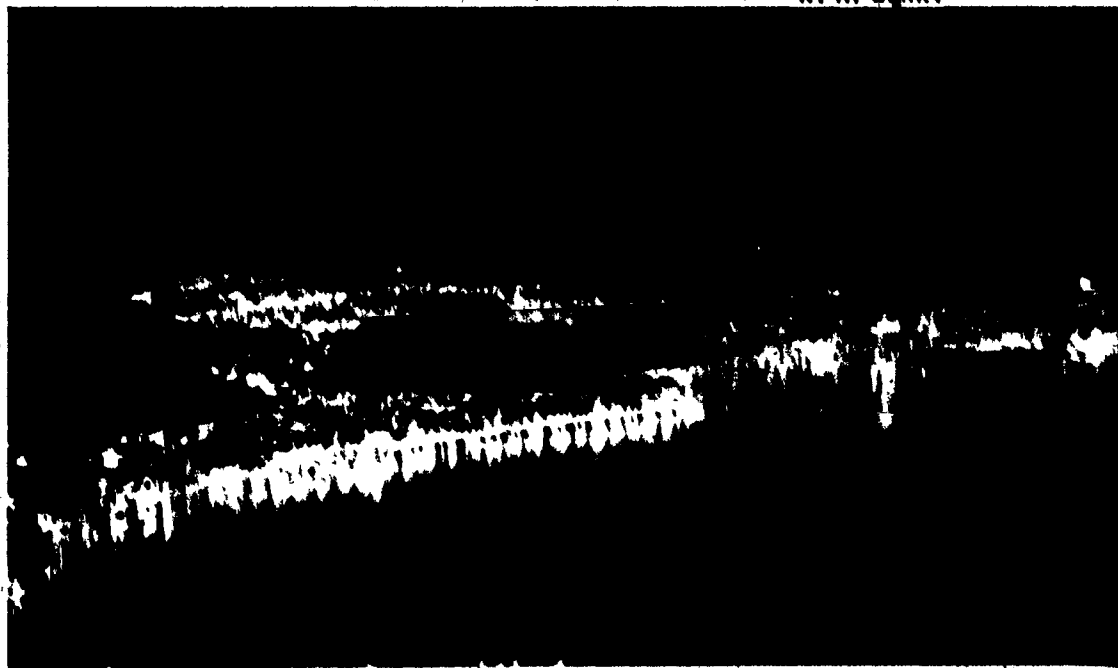
When I visited her to take some food, she greeted me with a broad smile and exclaimed, "Oh, Dona Doris, the Lord has been so good to me today. The boys and I had not eaten for four days until noon today when a neighbor sent some leftover beans." She added that her fever was gone and she was able to sleep better.

Then she called one of the boys to bring her Bible. She opened it, took out 200 cruzeiros (about 15 cents), and gave them to me. She said she had been saving this money for more than a month to give to the church, for it was her tithe.

Every day, she related, when she and the boys read Scriptures together her younger grandson saw the money in the Bible and pleaded, "Let's buy food with this money. We've had nothing to eat today." But Dona Louisa always answered, "Walter, this is not our money; this is the Lord's money and we cannot spend it."

How many times we begrudge the Lord our tithe, even when we have so much. Yet this woman insisted that she give the Lord what is his.

W. H. BERRY





Lumber Camp Visit

William P. Andrews
Osorno, Chile

A burden we have felt for many years was lifted by a recent trip—only to weigh more heavily on our hearts as a result of what we witnessed. For more than 10 years we had been unable to accept invitations to visit a large lumber camp area near the Argentine border. Several attempts had been frustrated because of lack of time, but finally we made arrangements to go.

Four lumber camps, each with an average of 2,500 persons, can be reached by lake steamer. One is accessible by steamer and a two-hour ride in a truck overloaded with people, packages, potatoes, and pigs.

We found living conditions generally to be deplorable. However, not once did the people complain or ask for material assistance. Harsh winters and hard work have molded them into a band of sturdy, weather-resistant people, stoically resigned to their meager lot in life. But they did ask for spiritual food, and how they fed upon the Word! Until 10:30 and 11:00 p.m. they remained.

At breakfast on Sunday we observed something that illustrated their characteristic selflessness. Through cracks in the walls we could see one mattress on the floor in the next room. We concluded that all four members of the host family had slept in one bed on the floor so that a fellow pastor and I might each have a single bed.

Later, a man rowed for two hours to cross the lake to us. He pled with us not to pass up another group of believers who had heard from fellow passengers that we were on the steamer. To accompany him would mean a two-hour boat trip across the lake and a similar trip the next morning to meet the steamer. But he insisted and we went with him.

Upon arrival, we were presented to the camp boss. He asked us to explain our mission and we obliged. "If what you teach will give us more men like this one," he replied, referring to our boatman, "you are welcome."

In our host's small house the air smelled of fresh honey and unwashed children. Three families eat, cook, and sleep in two rooms. The largest and best room was furnished with crude benches and a pulpit, and dedicated to the Lord for worship and Bible study. Thirty-four persons came through the rain to attend. The singing was full-throated and clear. These folk need much teaching but they have an abundance of devotion.

"Too brief" was our unanimous appraisal of the visit as we returned to the steamer. It will be too long before any of us can return. Thus the burden for these camps, now heavier than ever, changed from an unanswered invitation into an observed need somehow to be met.

The human factor looms large as the solution to this kind of problem. When will Christians fully understand: "... how shall they hear without a preacher? And how can they preach, except they be sent? ..." The challenge to send 5,000 missionaries, even when met, will still be inadequate. In the Chilean culture, however, it would mean at least one other couple to help us prove our love to Christ by feeding his sheep.



Houseboats move along river at Bangkok, Thailand.



Coffee Shop Witness

Robert R. Stewart
Chacheungso, Thailand

Almost every day I come into contact with new friends who are interested, in varying degrees, in God's message of salvation. For example, one morning I went by train, jitney bus, and on foot to visit an influential policeman who had invited me to his home after a conversation at the train station two weeks earlier. He was not at home so I made an appointment to visit him later.

On the way back to the train station I stopped in at a little coffee shop. While chatting with several men there, I received an invitation to "lecture" at a mosque. I eagerly accepted.

That afternoon I went to follow up a previous contact at another village. Again the person was not at home, but there was a coffee shop nearby. After receiving gospel tracts, several men in the coffee shop began asking questions, giving me an opportunity to witness to them.

One farmer seemed especially interested. He admitted he had not found spiritual satisfaction in Buddhism. He said he would read the literature I gave him, talk to his neighbors, and write to me soon inviting me to visit and teach in his home.

From Zero to 20

Victoria (Mrs. Harold L.) Price
Tokyo, Japan



A young man who teaches in the Sunday school at the church where my husband Harold is presently working came seeking advice. He had been given a new class for preschool, first grade, and second grade students, but the class had neither pupils nor prospects.

After arranging publicity, a group from the church went one Sunday into the neighborhood to seek prospects. There are 500 apartment units and other houses within walking distance of the church.

On the following Sunday, to the grateful amazement of all, 30 new persons came to Sunday school, 10 of them to the young man's class. Most of them have returned regularly and in less than three months' time the class has grown from zero to more than 20.

Power To Heal, Power To Save

One morning we received word by radio from Missionary Dr. S. R. J. Cannata, Jr., that a young woman had been delivered of a stillborn baby at our Sessami clinic, 60 miles from Sanyati Baptist Hospital. The woman was hemorrhaging severely; no pulse could be felt and her blood pressure was dangerously low. We were instructed to set up for immediate surgery as soon as she arrived. Our faith wavered. Would she survive a 60-mile trip over a long, rough, mountain road?

Dr. Cannata's mobile clinic reached the hospital at 3:30 P.M. Dianah, the patient, was still alive. Before beginning surgery we prayed that God's will would be done. The operation went well and we rejoiced as Dianah made a remarkable recovery. We knew the restoration of her health was God's miracle!

The Holy Spirit burdened our hearts for the salvation of Dianah and her husband. Wadzanzi, a hospital aide, and I went one evening to share with the couple our joy and hope in Christ. The Holy Spirit previously had led others to speak to them about the Lord; thus the spiritual seed was already sown.

Many Africans believe in ancestral spirits and spirit possession. Apparently Dianah and her husband believed



Denna Stiles
Gatooma, Rhodesia
(Formerly Southern Rhodesia)

that she had been possessed at a young age by an ancestral spirit. Every year when she became ill they attributed it to this possession. For fear of angering this spirit, they were afraid to receive Jesus as Saviour. We shared with them the words of Jesus: "All power is given unto me in heaven and in earth." Dianah and her husband then realized that Jesus has power even over spirits. Both knelt in prayer, repented of sin, and asked Jesus to come into their hearts.

Dianah has left our hospital and is back in her village among her people. She will face temptation to return to the old way. Pray that God will keep this couple in his power and grace that they might be witnesses of Christ to their own people. God healed Dianah that his power might be made known.

Empty Field Now Mission Field



Bill Clark Thomas
Singapore, Malaysia

We drove down a street along the edge of the Queenstown area of Singapore where apartment houses for more than 60,000 persons have been constructed during the past few years. Though we often travel on that street we had not been that way for about two weeks.

I looked at a row of half-finished apartment buildings and said to my wife in amazement, "When we last drove by here, that area was still just an empty field!"

Before Ruth could reply, our two-year-old daughter, Dorothy Lorene, echoed a phrase she had often heard: "That's the mission field now!"

She could not realize the meaning of her words, but it could not have been better stated. An empty field in Singapore had suddenly become a mission field in which hundreds of thousands of Chinese, Malay, and Indian people will make their homes. If even one out of every 100 of them is a Christian, it will be about twice the prevailing ratio for this part of the world.

Nurse Sees a Difference

Khun Pii Prom, a nurse at the new Baptist hospital at Bangkla, gave her testimony in our Wednesday evening church service. She said that when she finished nurses' training she wanted to serve her fellowman. She became interested in treatment for patients with Hansen's disease and went to work for the government. However, she began to hate her work and the afflicted persons.

An opportunity came for her to go to the Christian Medical College and Hospital in Vellore, India, for additional training. There she saw the difference Christ makes in the lives of individuals. She observed a difference in the way patients were treated, not so much in medical methods but in the attitude of the Christian doctors and nurses toward their patients. Observing Christian love in action, she accepted Christ.

On her return to Thailand she was required to work for the government for a time as payment for her training.



Betty (Mrs. Orby L., Jr.) Butcher
Bangkla, Thailand

She began attending one of our chapels in Bangkok. We contacted her through the missionary there and she agreed to work with us. In order to leave the government hospital she had to reimburse them for funds spent on her training.

We could not do without her, not only in her work but in her daily witness. Through her direct witness three of the girls from the Bangkla area in nurses' aide training have made public professions of faith. She goes into homes we could never influence; she touches lives we could never touch.

View of Hong Kong, looking toward the Kowloon Peninsula.



AL J. STUART

The Fascination of Contrast

C. Donald Langford
Kowloon, Hong Kong

Hong Kong fulfills everything the travel folders claim for it. The city itself, a British Crown Colony of nearly four million people, is in two parts, one being the mountainous island of Hong Kong and the other facing it across the busy harbor and backed by a semicircle of rocky hills.

Foremost among its fascinations are the contrasts evident in every realm. Modern skyscrapers lift their tenants for a view of the nearby mountains which bear innumerable crowded refugee huts. Silk-clad Oriental beauties with high-fashion hair styles stroll beside burden-bearing *amahs* carrying heavy goods on either end of a pole.

Children wearing the uniform and crest of some private school pass by

others their age whose playground is a dirty sidewalk and whose home may be a balcony or a narrow hallway. Grey-haired grandmothers hobbling along on feet that are tiny because they were once bound



rub shoulders with transistor-toting teen-agers wearing tight trousers and sporting Beatle haircuts. At night, only a few yards away from the walls of a huge cathedral, a crouching figure may be seen lighting many small fires in the street in the hope of scaring away ghosts.

We see these differences and many more, and we are acutely aware that only a small percentage of these milling thousands ever come in contact with any kind of Christian witness.

Life as Usual

Evelyn Schwartz
Djakarta, Indonesia

Our work and life in general goes on as usual, but there is never a dull moment. We have air raid alerts, plane crashes, train wrecks.

Recently I went to Semarang for a committee meeting. A half hour before I was due at the airport, an air force jet fighter crashed and burned beside the runway. It was still smoldering as my plane took off.

I returned from Semarang by train, leaving at midnight. At 7:00 A.M. the train stopped suddenly. I thought nothing of it, for it has stopped before. But then we learned that the engine had come loose from the cars and was going on without us. The crew soon realized they had lost us, came back, made a coupling with wire, and we came home on a "wire and a prayer." I was fortunate; the following evening that same train had a serious accident. The next night another train was wrecked; many persons were killed.



Gospel by Radio

Margie (Mrs. Raymond L.) Shelton
Nakorn Nayoke, Thailand

While Samruay and his two friends ate lunch one day aboard the river dredge boat where they work, they heard the gospel for the first time on our Mission's daily radio broadcast.

After listening regularly for several days, Samruay wrote requesting literature and more information. When we learned of this, the townspeople told Ray, my husband, that he would have to hire a boat to find the address given. But soon Samruay came seeking us. Since then, he has attended every worship service in the chapel. He is eagerly reading the Bible and asking searching questions. We do our best to answer in our new language, Thai.



Besides conducting worship services each Sunday, we also teach English to interested young persons on Saturday nights. More than 60 have enrolled. English conversation and the Gospel of John are taught and occasionally we have a song session. By special request of the chief doctor at the hospital, I teach English to the hospital nursing staff once a week; Ray lectures to the doctors twice monthly. Though we are not using religious materials in this teaching, we feel it will be a means to further witnessing.

Ray also assists the doctors and another missionary in mobile clinic work, involving periodic trips to outlying villages to examine and treat leprosy patients. He regularly dresses the foot of a teen-age leprosy patient here in town.

Ray has been serving as chairman of the Mission committee responsible for providing transportation for each missionary family — buying, selling, and repairing vehicles. He's also on the institutions committee which supervises work of our seminary, student center, hospital, and the publication, radio, and television work. In addition, he is chairman of the committee making all arrangements regarding music for the Thailand Evangelistic Campaign in April. This committee is trying to provide a pianist, song leader, and special music for each church and chapel during the campaign. Outstanding musicians from other countries are being invited.



Bibles At the Fair

Marlon L. Corley
Bucaramanga, Colombia

A Baptist Book Store exhibit was included at the annual fair in the department (state) of Santander, of which Bucaramanga is capital. We were told this was the first time the sale of religious materials had been included in the fair.

During the week we sold approximately 200 Bibles and gave away more than 17,000 gospel portions of Luke. We were saddened to see some of the more fanatical individuals tear up the portion of God's Word and throw it away. Yet most persons seemed to appreciate genuinely the opportunity of having at least a part of the Bible for their own. Carlos López, a young man, assisted and since the fair he has been selling Bibles in homes.



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

Home Mission Study Series

THE THEME of the 1965 Home Mission Study Series, published by the Southern Baptist Home Mission Board, is "New Dimensions in Home Missions." A Teacher's Guide for each book is available at 40 cents.

Winds of Change

By Gerald B. Palmer

87 pages, 75 cents

Appropriately named, this study book for Adults focuses on the changing scene in America today and relates that scene to the increased necessity of witnessing to the changeless Christ. In pointing out the relocations of populations, the enlarging educational opportunities, the increased job possibilities, the improved living conditions enjoyed by many persons, and the evolving political scene, the author brings an awareness that Christians must be alert to present the gospel's challenge by methods that will reach today's mobile and developing population.

A large part of the study is devoted to the witness to language groups. Progressive cooperation between the Home Mission Board and the state conventions is explained and illustrated. This book both informs and inspires. Even the format draws immediate interest.—N.S.

This—My City

By Janice Singleton

91 pages, 75 cents

This study for Young People tells of a city and its growth. The story is primarily about a downtown church, its developing responsibility to the people in the community, and the challenge this presents to the members of that church.

For human interest, the book—including family relationships, a love story, and the normal events of young lives—centers around one girl and her family. However, it is essentially the account of the developing life of a church and of a pastor's courageous effort to help its members recognize and accept the challenge of a downtown church. He helps the young people see the responsibilities, and they in turn are able to help him bring these realizations to the entire church. The author puts clearly into focus the city churches' changing situation and renewed opportunities.—N.S.

Southern Yankee

By Nell T. Bowen

79 pages, 50 cents

When his father leaves a job in Atlanta to take a position in Detroit, Hal, in this

book for Intermediates, must adjust to new surroundings for the first time. On the first day, when his father begins work and his mother goes with a friend to hunt a place to live, Hal goes sight-seeing alone in the strange city. This is fun until he wanders into a neighborhood where people speak a language he does not understand. He thinks of them as foreigners, forgetting that America is composed of persons from many backgrounds.

When Hal enrolls in school he joins a student body composed of various racial groups, and considers himself the only American amidst a group of foreigners. But when he and his family join the local Baptist church, he feels at home in Sunday school, Training Union, and the worship services, although the people at church come from various language backgrounds. He learns of the oneness of peoples who love Christ and understands that being a Christian or being an American is not limited to one particular racial or language group.—N.S.

The Dark's A-Creepin'

By M. Wendell Below

92 pages, 50 cents

In this book for Juniors, Chip and Susan, born on a mountain farm, learn at an early age the pain of death and upheaval in their personal lives. After their mother dies, their father stays on the farm for a short time and the children help with the work. When the father becomes ill the children realize that separation from him may be necessary. This eventually comes when the father is placed in a hospital and the children in a foster home.

Through the years the father has told them of their mother's loyalty to her Christian faith. In their last days together the father tells the children that their mother always turned to Christ when "the dark came a-creepin'" in life, the way one turns toward home when the dark creeps up on the mountainside in the evening. In their foster home Chip and Susan learn to share with others and see how others have shared with them through the Home Mission Board.—N.S.

A Kite for Billy Ching

By Jester Summers

Pages unnumbered, 50 cents

Billy, a Chinese American of Primary age, learns the real meaning of giving when he donates to the Annie Armstrong Offering for Home Missions the money he had saved for a kite. From a missionary who visits his Sunbeam group and in his home, Billy learns for the first time of home missions and about the work to bring the homeland to Christ. At the same time, he learns to treasure even more the traditions of his own family and to be grateful for the contributions Chinese Americans have made to the cause of Christ in America.

A delightful little book, well-written and illustrated, this is a reissue, having been used in earlier mission studies.—N.S.

REVIEWS IN BRIEF

Peleubet's Select Notes, 1965, by Wilbur M. Smith (*Wilde*, 499 pages, \$2.95): a teaching guide on the 1965 International Sunday School Lessons, designed for use by all denominations, listing topics for all age groups.

Five Minutes A Saint, by John Foster (*John Knox Press*, 112 pages, \$1.25): 42 brief studies of outstanding men and women in early Christian history.

Robert T. Handy, in *Members One of Another* (*Judson*, 114 pages, \$1.50), clarifies the mission of the church, emphasizing its evangelistic and educational thrust into the world.

Kenneth L. Cober discusses in *The Church's Teaching Ministry* (*Judson*, 143 pages, \$1.50) the necessity and importance of Christian education in the church's mission.

Jesus, Teacher and Lord, by George Vanderlip (*Judson*, 127 pages, \$1.50, paperback): the principal events in the life of Christ, with emphasis on his mission in the world.

Teach Me to Teach, by Dorothy G. Swain (*Judson*, 127 pages, \$1.50): an excellent guidebook for Sunday school teachers of all age groups, dramatizing the problems all teachers meet and suggesting solutions to those problems.

Viewing speaking in tongues as a neglected aspect of Christianity and drawing material from the New Testament, the church fathers, philosophy, theology, and case studies, Episcopal Clergyman Morton T. Kelsey in *Tongue Speaking* (*Doubleday*, 252 pages, \$4.50) challenges any concept that questions the value of such practice.

Psalms of the Heavens, Earth, and Sea, by Kay Gudnason (*Wilde*, pages unnumbered, \$4.50): psalms of praise on the three aspects of creation, accompanied by about 50 beautiful, full-page photographs.

NEW FOREIGN MISSIONARIES

Appointed October 1964 / File in your Missionary Album



Clark, Mary Louise

b. Franklin, N.C., June 7, 1929. ed. Middle Ga. Hosp. School of Nursing, Macon, Ga., 1951; R.N., 1951; Northwestern State Col. of La., B.S. in Nursing, 1964; SWTS, 1964. Staff nurse, Hall Co. Hosp., Gainesville, Ga., 1951-52, Griffin (Ga.) Hosp., 1952-54, Duke Univ. Hosp., Durham, N.C., 1954-55, Victory Mem. Hosp., Waukegan, Ill., 1955, Lake Forest (Ill.) Hosp., 1955-59, V.A. Hosp., Shreveport, La., 1959-62, & Methodist Evangelical Hosp., Louisville, Ky., 1964 (part-time). Appointed (special) for Rhodesia (formerly So. Rhodesia), Oct., 1964. Perm. address: c/o R. H. Clark, Rt. 7, Gainesville, Ga.

RHODESIA



Diltmore, Louis Steve

b. Lefors, Tex., Mar. 24, 1932. ed. E. Tex. Bap. Col., B.A., 1957; SWBTS, B.D., 1964. Airborne radar mechanic, U.S. Air Force, Japan & Korea, 1949-53; interim pastor, Pine Church, near Pittsburg, Tex., 1954; Invincible (VBS worker), Tex., summer 1955; music dir., First Church, Waskom, Tex., 1955-56, & Southside Church, Carthage, Tex., 1956-57; salesman, Gladewater, Tex., 1957-58 (part-time); pastor, Friendship Church, Gladewater, 1957-61, & First Church, Van, Tex., 1961-64. Appointed for Peru, Oct., 1964. m. Shirley Mae Tibbs, Aug. 26, 1955. Perm. address: c/o W. N. Tibbs, Box 9696, Houston, Tex. 77015.

PERU

Diltmore, Shirley Mae Tibbs (Mrs. Louis Steve)

b. Houston, Tex., Nov. 24, 1933. ed. E. Tex. Bap. Col., B.S., 1955; SWBTS, 1962-63. Invincible (VBS worker), Tex., summers 1952, '53, & '55; MSU summer missionary, Jamaica, 1954; elem. school teacher, Waskom, Tex., 1955-56; substitute teacher, Gladewater, Tex., 1957-61, & Van, Tex., 1961-64. Appointed for Peru, Oct., 1964. m. Louis Steve Diltmore, Aug. 26, 1955. Children: Steve Newton, Oct. 8, 1956; Susan Lea, Nov. 6, 1959; Shellie Kay, Aug. 10, 1964.



Doyle, Charles Donald

b. Abilene, Tex., Oct. 6, 1937. ed. Eastern N.M. Univ., B.A., 1961; SWBTS, B.D., 1964. Road constr. worker, summer 1956, serv. sta. attendant, 1957; shoe salesman, 1957-60, & mission pastor, 1958-60, Portales, N.M.; sem. maintenance worker, 1960-61, & shoe salesman, 1961, Ft. Worth, Tex.; pastor, Bethel Chapel, Quanah, Tex., 1961-64. Appointed for Argentina, Oct., 1964. m. Patricia Anne Slone, Aug. 6, 1957. Perm. address: c/o Lonnie A. Doyle, Sr., 710 N. Blvd., Gunnison, Colo. 81230.

ARGENTINA

Doyle, Patricia Anne Slone (Mrs. Charles Donald)

b. Clovis, N.M., Aug. 6, 1937. ed. Eastern N.M. Univ., B.A., 1958; SWBTS, 1960-61. Univ. PBX operator, 1957-58, & sec., 1958-60, Portales, N.M.; receptionist & PBX operator, Ft. Worth, Tex., 1961; sec., First Church, Quanah, Tex., 1961-64. Appointed for Argentina, Oct., 1964. m. Charles Donald Doyle, Aug. 6, 1957. Child: Karen Lynn, Mar. 18, 1961.



Gateley, Harold Grant

b. Okla. Ark., Mar. 21, 1932. ed. Ark. Polytechnic Col., 1950-51; Univ. of Ark., B.A., 1959; M.V.B.T.S. B.D., 1963. Assistant, Okla. City, Okla., summer 1951; pastor, Mineral Springs Community Church (mission of First Church, West Fork, Ark.), 1953-54 (part-time); Community Church of Ben. Ford, Greenland, Ark., 1953-54, & Green Valley Church, St. Joseph, Mo., 1960-61; camp worker, Fayetteville, Ark., summer, 1953; serviceman, U.S. Air Force, Tex., Calif., & Japan, 1954-58 (Korean language specialist, 1957-58); greeting card co. employee, Kansas City, Mo., 1959-60. Appointed for Korea, Oct., 1964. m. Audrey Viola Temple, Apr. 5, 1953. Perm. address: c/o Paul Gateley, Rt. 1, Okla. Ark.

KOREA

Gateley, Audrey Viola Temple (Mrs. Harold Grant)

b. Phoenix, Ariz., Jan. 8, 1934. ed. St. Joseph (Mo.) Jr. Col., 1961-62 & 1963-64; Sem. Extension Dept. (by corres.), Nashville, Tenn., summer 1964. Billing clerk, Fayetteville, Ark., 1953-54; interview typist, Ft. Ord, Calif., 1955. Appointed for Korea, Oct., 1964. m. Harold Grant Gateley, Apr. 5, 1953. Children: Susan Kaye, Dec. 21, 1955; Wade Hampton, Aug. 21, 1957; David Grant, Mar. 16, 1959; Paul Russell, Oct. 24, 1962.



Hensley, Robert Lee

b. Crowell, Tex., July 6, 1916. ed. Decatur Bap. (Jr.) Col., A.S., 1935; Wayland Bap. Col., B.A., 1960; G.O.B.T.S. B.D., 1961. Farm laborer, Loveland, Tex., summers 1933-37; col. custodian, Decatur, Tex., 1934-35 (part-time), & Plainview, Tex., 1936-60; pastor, Bethel Church, Alford, Tex., 1934-35, Friendship Church, Dickens, Tex., 1935-37, First Church, Keyes, Calif., 1937-60, & Mt. Whitney Church (with HMB assistance), Lone Pine, Calif., 1961-64; sem. public relations asst., 1959 (part-time), & gardener, 1959-60 (part-time), Mill Valley, Calif.; temporary missionary, Eastern Sierra Assn., 1962 (part-time); asst. school teacher, Independence, Calif., 1962-64 (part-time); food market employee, Lone Pine, 1963-64 (part-time). AP. Appointed for S. Brazil, Oct., 1964. m. Farolyn Ann Taylor, July 14, 1957. Perm. address: Rt. 5, Loveland, Tex. 79336.

SOUTH BRAZIL

Hensley, Farolyn Ann Taylor (Mrs. Robert Lee)

b. Port Jefferson, N.Y., Jan. 28, 1937. ed. Wayland Bap. Col., 1955-57; G.O.B.T.S. 1957-60. Col. drama dept. sec., Plainview, Tex., 1955-57; gift shop clerk, Ridgeland (N.C.) Bap. Assn., summer 1956; seamstress & sem. sec., Mill Valley, Calif., 1957-60. Appointed for S. Brazil, Oct., 1964. m. Robert Lee Hensley, July 14, 1957. Child: Sharol Lyn, Apr. 15, 1963.



Hood, Alton Lee

b. Wayne Co., N.C., July 2, 1912. ed. Bob Jones Univ., B.S., 1934; Univ. of Tenn., 1934-35; Univ. of Tenn. Med. Units, Memphis, M.D., 1939. Univ. chem. lab. tech., Greenville, S.C., 1933-34; const. laborer, Knoxville, Tenn., spring 1936; lab. tech., Memphis Eye, Ear, Nose & Throat Hosp., 1937-39; gen. practitioner, Goldsboro, N.C., 1939; intern, Rex Hosp., Raleigh, N.C., 1960; U.S. Pub. Health Serv., Yakima Indian Reservation, Wash., 1961-62; interim pastor, Tieton, Wash., 1961-62; surg. resident, Wake Co. Mem. Hosp., Raleigh, 1963-64. Appointed for Thailand, Oct., 1964. m. Olga Pauline McLean, July 16, 1955. Perm. address: Rt. 1, Box 101, Goldsboro, N.C.

THAILAND

Hood, Olga Pauline McLean (Mrs. Alton Lee)

b. Jacksontown, New Brunswick, Can., Oct. 12, 1932. ed. Teachers' Col., Fredericton, New Brunswick, certif., 1950; Bob Jones Univ., B.A., 1955. Elem. school teacher, New Brunswick, 1950-53 & 1955. Knox Co., Tenn., 1953-56, & Memphis, Tenn., 1956-59. Appointed for Thailand, Oct., 1964. m. Alton Lee Hood, July 16, 1955. Children: Lisa Carol, Dec. 3, 1957; Kent McLean, Aug. 31, 1960; Carmen Lynn, May 1, 1962; Sharon Lee, Oct. 19, 1963.



Mines, Donald Eugene

b. DeLand, Fla., Feb. 8, 1934. ed. Carson-Newman Col., B.A., 1956; SWBTS B.D., 1960. Music dir., N. Side Church, Jefferson City, Tenn., 1952-53, & Gillette Ave. Church, Knoxville, Tenn., 1953-54; pastor, Rocky Point Church, Russellville, Tenn., 1955-56, & Central Church, Dacula, Tex., 1960-63; stock clerk, 1957, salesman, 1958-59, church janitor, 1959, & high school Bible teacher, 1959-60, Ft. Worth, Tex. Appointed for Argentina, Oct., 1964. m. Margie Ann DeLoach, Aug. 11, 1958. Perm. address: c/o J. T. DeLoach, 2580 Wilson St., Beaumont, Tex.

ARGENTINA

Mines, Margie Ann DeLoach (Mrs. Donald Eugene)

b. Ft. Worth, Tex., Apr. 10, 1935. ed. Baylor Univ., B.A., 1957; SWBTS, 1957-58. Invincible (VBS worker), Tex., summers 1954 & 55; univ. library worker, Waco, Tex., 1954-57 (part-time); typist, Beaumont, Tex., summer 1956; HMB summer missionary, Calif., 1957; sem. prof. a sec., 1957-58 (part-time), & elem. school teacher, 1958-60, Ft. Worth; substitute teacher, Hull & Dacula, Tex., 1960-63. Appointed for Argentina, Oct., 1964. m. Donald Eugene Mines, Aug. 11, 1958. Children: Danna Ruth, Nov. 13, 1961; Steven Todd, Dec. 16, 1963.

Chaplain Runganga teaches a class of patients in a ward.



CHAPLAIN AT SA

BY WANA ANN (Mrs. M. Giles, Jr.) FORT
Missionary Doctor in Gatooma, Rhodesia

I WANT my life to be a bridge that will lead men to God," declared the young man at his seminary graduation.

Now he is realizing that desire in a way he did not anticipate during his training. Mufundisi January Runganga had thought he would preach in remote areas of his homeland. But he accepted the invitation to become the first chaplain at Sanyati Hospital, Southern Baptist institution in Rhodesia (formerly Southern Rhodesia). He began serving there in November, 1963.

Every day he finds opportunity to tell the story of Jesus, often to persons who might never go to church but have come to the hospital for medical care. They come from many areas, near and distant.

Runganga is an example of one missionary ministry benefitting another, for he is a product of Baptist schools. He was a herdboys until he entered school. He attended school at Gwelo and then at Sanyati Baptist Central Primary School. After further education at Matopo Secondary School, he enrolled in African Baptist Theological Seminary, Gwelo, for "I felt God leading me to the ministry more than ever before."

Family obligations interrupted his seminary training for a time. The

Shona family unit is a close one. Runganga's older brother had worked for eight years and helped pay school fees so Mufundisi could attend Sub A through Standard VI (first through eighth grades). With no father in the home, the brother had to quit work and return home to care for his mother and to see after family property and cattle.

When the brother decided to get married, he needed help to pay *lobolo* (bride price), now high in Rhodesia. Thus Mufundisi felt he should earn money to assist his brother. Electing to stay in Baptist work, he served as translator at Baptist Publishing House, Bulawayo, in 1961.

Runganga returned to seminary in 1962 and graduated in 1963 with the highest grade average of any student since the seminary began in 1955. When consulted about someone to serve as hospital chaplain, the seminary faculty highly recommended Runganga.

Asked to consider the chaplaincy, Runganga hesitated "because I believed that it was too heavy for a young man like me." He was encouraged to seek God's leadership. "As days went by, I felt that it was not I, but God working through me to his people. Then I agreed to come and work at this hospital. I still be-

lieve God has work here for me to do for him."

The chaplain has organized his schedule to serve both the patients and hospital staff. From 5:30-7:00 A.M. daily he holds devotions with patients in the wards. A half-hour devotional period with the hospital staff begins at 8:00. Following this, he visits wards, teaching simple Baptist beliefs and holding devotions.

Another chapel service for staff and patients is at 10:30 A.M. Outpatients who have come for treatment and families of hospitalized patients also attend. "From that time to sundown I do some soul-winning and personal counseling with the patients and with the persons who come and stay with their sick," he related. He also leads a vesper service over the hospital speaker system.

When a patient dies, the young chaplain conducts a brief funeral service with the bereaved in the Cynthia Siler Morgan Memorial Chapel of the hospital. "My aim is to try and comfort them, and challenge them to look to the Great Comforter, the Holy Spirit," explained Runganga. "Then I try to challenge the lost souls to accept him who has overcome the power of death—Jesus Christ the Lord."

An unexpected joy came to Runganga at the hospital when he met

Tribute to a Missionary

Alberta L. Steward served as a missionary in Brazil from 1935 until 1956, when condition of her health forced her to return to the U.S. Her health did not improve sufficiently to allow her to go back to Brazil, and she resigned in 1960. She began serving as a high school counselor at Carlsbad, N.M., in 1958. Last July 6 she and her mother, Mrs. H. K. Steward, died as a result of injuries sustained in an automobile accident. A young Brazilian woman whom Miss Steward had influenced wrote the following tribute.

By Ycléa Cervino, as told to Edith Vaughn

I CAN'T remember when I first saw her. She was already in my home and in my church when I first began to remember.

At home she was my mother's best friend and like a member of our family. She came by at any hour of the day or night, and all of us loved her.

At church my first feeling for her was that of awe and great respect, akin to fear. She expected and required great things of us all, both in behavior and achievement. I felt sure I could not measure up to her expectations.

She worked hard at everything. Our church, Feltosa Baptist, needed Sunday school rooms and a parsonage. She was in the midst of all the planning and work. She organized the children and had us working like a little army of ants, carrying bricks and other building materials. She made us feel that our contribution was most important, but now I know that she was aware that we needed to work so that the church would become our own.

Her greatest influence on my life came through the Girls' Auxillary — called "Messengers of the King" in Brazil. Our GA was the first in North Brazil. "Dofia Alberta," as we called her, required our very best in this also. We loved to meet in her home, for she had a special gift for homemaking and for serving the best goodies. In the GA meetings I first heard the call of the Lord to do mission work, and there I got my first training for this work.

Five of us became queens in GA. Dofia Alberta felt proud that each of these is doing a special work for the Lord. Hilda Lira, a graduate from the North Brazil Training School, is a missionary-teacher on the Amazon River at Parantins. Her sister Helena is a nurse at a children's hospital in Recife, and works each morning at the clinic of Friendship House, Recife's good

will center. Leny Amorim teaches at the North Brazil Training School. Idea Nogueira, my sister, is a pastor's wife and dedicates herself to church work. I am working at Friendship House, helping to tell our nearly 3,000 members about Jesus.

When I finished high school, Dofia Alberta offered to help me go to the United States to study, but I felt no leading of the Lord to go. After completing additional study and working several years at the good will center, I felt I should go to the U.S. for practical training.

I had a glorious six months in the U.S. visiting 15 good will centers and working in Wesley House, Louisville, Ky. The last three weeks were spent with Dofia Alberta. I enjoyed with her a wonderful friendship based on a deep love and respect. As we traveled we talked, mostly about Brazil. She shared her memories of happy days of working with students at the Baptist Academy in Recife.

She asked many questions about the GA queens, Feltosa Church, and Friendship House. We reviewed important events in Baptist history in North Brazil, and looked to further development and to greater evangelistic undertakings. There was no doubt regarding her great love for Brazil and its people. She made me feel anew the glories of working for the King of kings and inspired me so that my expression will be more fully to dedicate my life in mission service.

Alberta Steward (right) poses with Ycléa Cervino in Missouri two weeks before Miss Steward's death.



Runganga, Missionary Doctors Wana Ann and Giles Fort, Jr., and a hospital nurse confer about patients and their particular needs.

NYATI

Nurse Victoria, a lovely young woman. As these two hospital workers found their love for each other strengthened they began planning for marriage. This involved procedure called for Runganga to make several official visits to her family and take the required gifts. Because she is a well-trained daughter, a high lobolo was expected.

Runganga bears a heavy burden for his family. "I grew up in a home of nonbelievers," he related. "I come from a family of seven, but now there are only three of us children and my mother left. Through my life, my people are now turning to the Lord. My brother received Christ first, followed by his wife. Now my mother and sister are beginning to have interest in the Lord.

"I am still waiting on the Lord to turn their hearts to him. Because I believe that I am what I am because of other people's faith and prayers, I continue to pray for them."

The hospital medical staff recognizes Runganga's compassion and concern. Whenever a patient arrives critically ill, the staff immediately sends for the chaplain. With his zeal for serving the Lord, his thorough training, and his superior ability, he is making a significant contribution in the spiritual ministry of the hospital.



Richardson, William Leonard Carlton (Bill)

b. Tulsa, Okla., Feb. 12, 1934. ed. Okla. Bap. Univ., B.A., 1956; SWBTS, B.D., 1959, Th.D., 1964. Winch co. employee, summer 1953, & elec. co. worker, summer 1956, Tulsa; laundry deliveryman, 1954-55, & univ. janitor's asst., 1955-56, Shawnee, Okla.; salesman, Nashville, Tenn., summer 1953; pastor, Vinson, Okla., 1956-62, & Granite, Okla., 1962-65. Appointed for S. Brazil, Oct., 1964. m. Kathryn Elizabeth Mallory, Aug. 23, 1957. Perm. address: 4545 N. Lewis, Tulsa, Okla.

SOUTH BRAZIL

Richardson, Kathryn Elizabeth Mallory

(Mrs. William Leonard Carlton)

b. Springfield, Mo., July 27, 1934. ed. Southwest Mo. State Col., B.S.Ed., 1956; SWBTS, M.R.E., 1958. Elem. school teacher, 1955-56, & sec., summer 1956, Springfield; sem. library worker, Ft. Worth, Tex., 1956-58; HMB summer missionary, Ariz., 1957. Appointed for S. Brazil, Oct., 1964. m. William Leonard Carlton (Bill) Richardson, Aug. 23, 1957. Children: Timothy William, Aug. 4, 1958; Curtis Gabriel, July 20, 1959; Phillip Bruce, Feb. 8, 1963; Jonathan Walter Dillard, May 6, 1964.



Slack, James Byron (Jim)

b. Minden, La., Aug. 10, 1938. ed. Northwestern State Col. of La., B.A., 1960; Centenary Col. of La., 1961; SWBTS, B.D., 1964, further study, 1964. Agr. worker, Glilliam, La., summer 1956; food catering co. worker, La., summer 1957; BSU summer missionary, Hawaii, 1960; pastor, Belcher, La., 1962-63. Appointed for the Philippines, Oct., 1964. m. Mary Alice Prestridge, June 2, 1961. Perm. address: c/o G. K. Prestridge, 1915 26th St., Kenner, La. 70062.

PHILIPPINES

Slack, Mary Alice Prestridge (Mrs. James Byron)

b. Poplarville, Miss., Oct. 10, 1940. ed. Northwestern State Col. of La., B.S., 1962; R.N., 1962; SWBTS, 1962-63. Staffer Glorieta (N.M.) Bap. Assy., summer 1960; student staff nurse, Confederate Mem. Med. Ctr. & Willis-Knighton Mem. Hosp., 1961-62 (part-time each), & staff nurse, Confederate Mem. Med. Ctr., 1962, & Highland Hosp., 1963, Shreveport, La. Appointed for the Philippines, Oct., 1964. m. James Byron (Jim) Slack, June 2, 1961. Children: James Byron, Jr., Dec. 13, 1962; Joel Stewart, Apr. 3, 1964.



Smith, Betty Marie

b. Diboll, Tex., Sept. 15, 1932. ed. E. Tex. Bap. Col., B.S., 1957; Little Jolly School of Nursing, Houston, Tex., 1960-61; SWBTS, M.R.E., 1964. Sec., Diboll, 1951-53 & 1955-56, Marshall, Tex., 1953-55 & 1956-57, & Corpus Christi, Tex., 1955; col. lab. asst., Marshall, 1956-57; HMB summer missionary, Calif., 1957, & Ore., 1958; high school teacher, Thorndale, Tex., 1957-59, & Palacios, Tex., 1960-62; sem. prof.'s sec., Ft. Worth, Tex., 1962-64; records sec., First Church, S. Houston, Tex., 1964. Appointed for Eq. Brazil, Oct., 1964. Perm. address: Box 374, Diboll, Tex.

EQUATORIAL BRAZIL



Worten, Harry Von

b. Pawhuska, Okla., Oct. 4, 1932. ed. Univ. of Okla., B.A., 1954; SWBTS, B.D., 1959, M.R.E., 1960. Surveyor, summer 1951, feed store employee, summer 1952, & st. dept. worker, summer 1957, Pawhuska; dishwasher, Norman, Okla., 1952-54; R.O.T.C. summer camp, Ga., 1953; lumber mill worker, Eureka, Calif., summer 1954; serviceman, U.S. Army, U.S. & Germany, 1954-56; YMCA coach, Ft. Worth, Tex., 1956-59; pastor, Jolly, Tex., 1959-60, & Calvary Church, Brownfield, Tex., 1960-65; SWBTS summer missionary, Bahama Islands, 1959. Appointed for Indonesia, Oct., 1964. m. Marjorie (Marge) Ann Jones, Nov. 26, 1959. Perm. address: 125 W. 15th, Pawhuska, Okla. 74056.

INDONESIA

Worten, Marjorie (Marge) Ann Jones (Mrs. Harry Von)

b. Lubbock, Tex., May 24, 1935. ed. Hardin-Simmons Univ., 1953-54; Tex. Tech. Col., summer 1956; Grand Canyon Col., B.A., 1957; SWBTS, M.R.E., 1960. Staffer, Glorieta (N.M.) Bap. Assy., summer 1953; col. receptionist & PBX operator, Phoenix, Ariz., 1955-57 (part-time); camp kitchen worker, Mayer, Ariz., summer 1955; camp counselor, Oracle Junction, Ariz., summer 1957; elem. school teacher, Phoenix, Ariz., 1957-58; sem. prof.'s sec., Ft. Worth, Tex., 1958-59; SWBTS summer missionary, Bahama Islands, 1959. Appointed for Indonesia, Oct., 1964. m. Harry Von Worten, Nov. 26, 1959.

APPOINTMENTS (December)

CROMER, Ted Eugene, Okla., & Dorothy Bernice Lewis Cromer, Ind., *Liberia* (252 Tilbrook Rd., Pitcairn, Pa. 15140).

DUNCAN, Marshall Gaines, Tenn., & Margie Juanita Rains Duncan, Tenn., *Kenya* (3917 Deerfield Rd., Knoxville, Tenn. 37921).

GENTRY, Jack Leonard, N.C., & Ruby Elaine Hickman Gentry, N.C., *Taiwan* (Box 544, Ramseur, N.C. 27316).

HARLAN, Ronald Dean, Ind., & Katie Ophelia McMahan Harlan, N.C., *Venezuela* (2412 Nash St., Clearwater, Fla.).

MEDARIS, Edward Gene, Okla., & Martha Jane Hawkins Medaris, Tex., *Trinidad* (605 N. Jordan, Whitesboro, Tex.).

MONTGOMERY, Ira Edward, Jr. (Monty), Tex., & Mary Gail (Windy) Couch Montgomery, Tex., *Indonesia* (1513 Cairn Cr., Ft. Worth, Tex. 76134).

MORGAN, William LeRoy (Billy), Miss., & Noreta Louise Smith Morgan, Tenn., *S. Brazil* (4436 Knight Arnold Rd., Memphis, Tenn. 38118).

OGDEN, Lane Gordon, Sr., Okla., & Louise Ozella Wood Ogden, Tex., *Zambia* (Box 154, Hydro, Okla. 73048).

O'REAGAN, Daniel Wayne, Tex., & Beverly Ann Broussard O'Reagan, La., *Japan* (2920 Ave. K, Ft. Worth, Tex.).

TROTTER, George Richmond, Va., & Martha Pearce Wilson Trotter, Va., *Indonesia* (Box 144, Midlothian, Va. 23113).

VEATCH, Carol Allen, Sr., Ga., & Helen Hubbard Veatch, Ga., *Bahamas* (Morgan, Ga. 31766).

MISSIONARY ASSOCIATES (Employed in December)

BAKER, Frank Jackson, Fla., & Margaret Powell Reaves Baker, Tex., *Korea* (32 Southwood Dr., Pine Bluff, Ark.).

GUESS, William Jackson (Bill), Fla., & Barbara Bernice Cross Guess, Fla., *Germany* (112 Westwood Crt., Sanford, Fla.).

HAMILTON, Todd Condell, Ohio, & Doris Nell Winn Hamilton, Tex., *Philippines* (206 East & West St., Minden, La. 71055).

ADDRESS CHANGES

Arrivals from the Field

CARROLL, Dr. & Mrs. Daniel M., Jr. (*Argentina*), Box 846, Bluefield, W. Va.

CLINTON, Rev. & Mrs. William L. (*S. Brazil*), Box 142, Bremen, Ga. 30110.

CRAWFORD, Frances (*Nigeria*), Rt. 1, Box 43, Farmington, Mo.

DOZIER, Maude B. (Mrs. C. K.), emeritus (*Japan-Hawaii*), Bap. Memorial Geriatrics Hosp., 902 N. Main, San Angelo, Tex.

HARPER, Rev. & Mrs. Leland J. (*Paraguay*), 214 N. Gray, Joplin, Mo. 64801.

HATTON, Rev. & Mrs. W. Alvin (*S. Brazil*), Rt. 1, Box 297, Warren, Ark. 71671.

MALONE, Rev. & Mrs. William P., Jr. (*Argentina*), Box 746, Temple, Tex.

MEIN, Dr. & Mrs. David (*N. Brazil*), 319 W. Ave., Wake Forest, N.C. 27587.

PENKERT, Doris (*N. Brazil*), Box 27, Rosenberg, Tex. 77471.

ROBERTSON, Rev. & Mrs. R. Boyd (*Argentina*), 2815 32nd St., Lubbock, Tex. 79410.

SUTTON, Rev. & Mrs. J. Boyd (*S. Brazil*), 3003 Aubert Ave., Louisville, Ky. 40206.

WARE, Rev. & Mrs. James C. (*Mexico*), c/o Mrs. Tom Goodwin, Rt. 1, Athens, La. 71003.

Departures to the Field

ANDERSON, Rev. & Mrs. Justice C., Calle Ramon L. Falcon 4080, Buenos Aires, *Argentina*.

BROWER, Cornelia, Casilla 50-D, Temuco, *Chile*.

EVENSON, Rev. & Mrs. R. Kenneth, Lucas Obes 1097, Montevideo, *Uruguay*.

GIVENS, Sistle V., Rua Urugual 514, Tijuca, Rio de Janeiro, GB, *Brazil*.

GRAVES, Alma N., 195 2-chome Hondori, Nishijin-machi, Fukuoka, *Japan*.

HERNDON, Rev. & Mrs. John M., Rua Marechal Gomes da Costa 9-A, Carcavelos, *Portugal*.

HOBSON, Sr. & Mrs. Charles M., Apartado Aéreo 20187 (airmail & first-class); Apartado Nacional 764 (all other mail), Bogota, D.E., *Colombia*.

HUDGINS, Frances, Box 832, Bangkok, *Thailand*.

MILLER, Rev. Mrs. Paul H., Bap. Theol. Sem., Ogbomosho, *Nigeria*.

NEELY, Dr. & Mrs. Alan P., Apartado Aéreo 6613 (airmail & first-class); Apartado Nacional 779 (all other mail), Cali, *Colombia*.

RUMMAGE, Rev. & Mrs. Ralph L., P.M.B. 35, Gatooma, *Rhodesia* (formerly So. Rhodesia).

SERIGHT, Rev. & Mrs. Gerald Ben, Caixa Postal 102, Teresina, Piaui, *Brazil*.

STEWART, Rev. & Mrs. Robert R., 10/7 Sothorn Rd., Chacheungsao, *Thailand*.

WHITE, Sr. & Mrs. Wayne, Apartado 898, Culiacán, Sinaloa, *Mexico*.

WINCO, Virginia, Via Antaleo 14, Monte Sacro, *Rome, Italy*.

On the Field

Please make these changes for all missionaries involved:

Nyasaland is now *Malawi*
No. Rhodesia is now *Zambia*
So. Rhodesia is now *Rhodesia*
Tanganyika is now *Tanzania*

BRUCE, Rev. & Mrs. R. Carol, 60 Nakaodal, Naka-ku, Yokohama, *Japan*.

FAW, Rev. & Mrs. Willey B., Box 118, Jos, *Nigeria*.

FRAZIER, Rev. & Mrs. W. Donaldson, Box 194, Zaria, *Nigeria*.

JONES, Rev. & Mrs. William H., Box 765, Chingola, *Zambia* (formerly No. Rhodesia).

KIRKSEY, Marilois, Caixa Postal 950-ZC-00, Rio de Janeiro, GB, *Brazil*.

LITTLETON, Ossie (Mrs. Homer R.), Box 27, Ejura, *Ghana*.

MCDONALD, Sue, 422 MacPherson Rd., Singapore 13, *Malaysia*.

MARTIN, Rev. & Mrs. Garvin C., 161 Maria Cristina St., Cebu City, *Philippines*.

NORMAN, Sr. & Mrs. John Thomas, Apartado Aéreo 564, Manizales, *Colombia*.

PARTAIN, Rev. & Mrs. Jackie G., Box 4628, Nairobi, *Kenya*.

SAUNDERS, Rev. & Mrs. Davis L., Box 799, Arusha, *Tanzania* (formerly Tanganyika).

SEABORN, Rev. & Mrs. Miles L., Jr., So. Bap. Mission, Box 94, Davao City, *Philippines*.

SOLESBEE, Rev. & Mrs. W. A., 41 Polaris, Bel Air, Makati, Rizal, *Philippines*.

SPESSARD, Rosemary, Bangkai Bap. Hosp., Bangkai, Chacheungsao, *Thailand*.

VINEYARD, Onis (Miss), Caixa Postal 913, Recife, Pernambuco, *Brazil*.

United States

ALLEN, Rev. & Mrs. Walter E. (*Tanzania*, formerly Tanganyika), So. Bap. Col., Walnut Ridge, Ark.

BEDDOE, Louella H. (Mrs. R. E.), emeritus (*China*), 830 W. Midland, Shawnee, Okla. 74801.

BROWN, Rev. & Mrs. J. Curtis, Jr. (*Costa Rica*), 2215 Jefferson St., Nederland, Tex.

CANZONERI, Rev. & Mrs. George A. (*N. Brazil*), Rt. 1, McIntyre, Ga. 31054.

GAMMAGE, Rev. & Mrs. Albert W., Jr. (*Korea*), 2008 Broadus, Ft. Worth, Tex. 76115.

JACKSON, Alma (*S. Brazil*), 510 S. Center St., Pasadena, Tex.

JACKSON, Rev. & Mrs. Stephen P. (*S. Brazil*), 4921 Lubbock Ave., Ft. Worth, Tex. 76115.

(Continued on page 26)

A Simple Act of Courage

BY CECILE ALEXANDER
(Mrs. Mark M. Alexander, Jr.)
Missionary in Argentina

Elsa Kramer delivers her speech.



IN MOST WAYS the night was like any other in the Argentine provincial capital of Paraná, Entre Rios.

The weather was hot, though summer had only begun. Cafes had moved their tables and chairs to the streets to catch the cool evening breeze.

But to many young people the night was special for it meant graduation from high school; for them it meant they would soon enter the teaching profession or go to a university for further study toward another career.

Among those receiving degrees were two young Baptists, members of Paraná church and outstanding leaders in the young people's organizations.

One was the pastor's son, Daniel Marconi, a slender and handsome youth. The other was attractive and vivacious Elsa Kramer, his sweetheart.

To Elsa had come the high honor of being chosen to receive the gold medal for having achieved the highest grades of any student in her class from the time she entered kindergarten until finishing the 12th grade. Included in the presentation of the medal was the opportunity to address the student body and the assembled dignitaries.

The school director had told Elsa of the expected presence of certain important persons whom she must mention as she began her talk. In predominantly Roman Catholic Argentina, even in a public school such as this one, the archbishop or his representative would be present and must be greeted.

Since such a greeting was necessary, Elsa insisted that she, an evangelical, had equal right to greet the pastor of her church. The director consented.

Elsa's parents and her pastor and his wife were present as the girl arose to speak.

"Your Excellency the Governor," she began, "Ministers, Representative of the Archbishop, Reverend Pastor of the Evangelical Baptist Church . . ."

So unexpected was Elsa's introduction that many persons exchanged glances and audible whispers rustled from all sides.

What Elsa did was perhaps a small matter, yet it required a great deal of courage. This young girl had seized a God-given opportunity to witness to her faith.

Missionary Family Album

(Continued from page 25)

JONES, Delilah (Nigeria), 4936 W. Pine, St. Louis, Mo. 63108.

MUSGRAVE, Rev. & Mrs. James E., Jr. (S. Brazil), 4618 Frazier, Ft. Worth, Tex. 76115.

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.

GARROTT, Dr. & Mrs. W. Maxfield (Japan), 561 E. Main St., Batesville, Ark. 72501.

JIMMERSON, Rev. & Mrs. Joseph A. (Indonesia), 18 Park Ln., Thomaston, Ga. 30286.

STUART, Rev. & Mrs. Malcolm W. (Hawaii), 4916 Ave. N, Birmingham, Ala.

DEATHS

BUCH, Ivan R., father of Mary (Mrs. H. Cecil) McConnell (Chile), Nov. 27, 1964, Leola, Pa.

WALL, Martin Luther, father of Gena (Mrs. Ralph V.) Calcote (Japan), June 6, 1964, Baton Rouge, La.

WINGO, Rev. Spurgeon, father of Virginia Wingo (Italy), Nov. 19, 1964, Alexandria, La.

MARRIAGE

HOLLAWAY, Ernest Lee, III, son of Mr. & Mrs. Ernest Lee Hollaway, Jr. (Japan), to Elizabeth Ann Paine, July 11, 1964, Lawton, Okla.

Goerner Reports on Congo

Since Southern Baptists have never had work in the Congo, none of their missionaries were involved in the rebellion there, explained H. Cornell Goerner, FMB secretary for Africa, as he expressed concern for persons affected. British Baptists have served in Congo since the 1870's, and at least seven Baptist mission groups now have work there, he said.

Southern Baptists do have missionaries in neighboring countries — Uganda, Kenya, Tanzania, and Zambia. These "now have sound and stable government," reported Goerner, who returned in December from a visit to central Africa. He stated there is no reason to believe the Congo trouble will be extended to these nations, although in some the crisis brought a display of anti-American feeling. Goerner said steps for missionary protection would be taken should any critical situation develop.

FOREIGN MISSION BOARD

Area Secretaries To Teach

The four area secretaries of the Foreign Mission Board will serve as visiting professors of missions at Southern Baptist Theological Seminary Louisville, Ky., February-May, the second semester of the 1964-65 academic year.

Secretaries teaching will be H. Cornell Goerner, Africa; Winston Crawley, Orient; John D. Hughey, Jr., Europe and the Middle East, and Frank K. Means, Latin America. They will succeed each other in one-month teaching assignments.

Each will teach a part of "Introduction to Christian Missions," a required course for all those studying for the B.D. degree. As a second course they will present a study of Christian missions in their areas.

All four have taught in seminaries previously, two of them at Southern. Goerner taught at Southern 1935-57

(as professor of comparative religion and missions 1948-57) and Crawley was visiting professor of missions there 1951-52 while on furlough from missionary service in the Philippines. Hughey taught at Baptist Theological Seminary, Rüschlikon-Zurich, Switzerland, for more than 10 years and was president three years. These three are graduates of Southern Seminary. Means, an alumnus of Southwestern Baptist Theological Seminary, Ft. Worth, Tex., was professor of missions at that school 1939-47. He also has studied at Southern.

INDONESIA

Student Nurses Approved

Every member of the first class of students in the school of nursing at Kediri Baptist Hospital, Kediri, Indonesia, passed their government examinations. This achievement, say missionaries, "seems to be unusual in educational circles" in that country. The students graduated Dec. 5, the

same day a new dormitory for nurses was dedicated. Ten students made up the original class, which began study in October, 1961. Four dropped out the first year. The remaining six completed the required three-year course.

Passing of government examinations was labeled "good news" by Missionary Nurse Everley Hayes, who teaches in the nursing school. "We felt we were on trial as well as the students," she said. "We have had to have nearly all our lesson materials translated, for very little is available in book form."

Head of the examining board was the chief health officer in the Kediri area. He told students and staff of his deep appreciation for the hospital and school of nursing and for the dedication of the missionary staff and the service they have rendered.

ISRAEL

Officials Praise Board Film

The Israeli government's foreign office in Jerusalem was so favorably impressed by the motion picture, "Mission to Israel," produced by the Foreign Mission Board's visual education division, that it has purchased a dozen prints of the film, Secretary for Missionary Education and Promotion Eugene L. Hill reported to the Board in November.

In its initial inquiry concerning the film, the Israeli Embassy in Washington, D.C., contacted Robert Denny, associate secretary of the Baptist World Alliance. Denny got in touch with Fon H. Scofield, Jr., FMB associate secretary for visual education, who arranged a private screening at the BWA offices in Washington.

An Israeli official wrote Scofield after viewing the film, "Though I know this film was taken with a view toward highlighting Baptist work in Israel, you also did much to bring forth the development of the country."

LEBANON

Concerts Spotlight Crusade

"I have come," said Metropolitan Opera singer Irene Jordan, "not simply to give you this concert, but to honor my Lord, Jesus Christ."

With two concerts of classical and sacred music in the auditorium of the



W. ROBERT HART

Jesse C. Fletcher, secretary for missionary personnel, leads a discussion at a Conversation on Mission Appointment, the first meeting of its kind. Fletcher and R. Keith Parks, associate secretary who is candidate secretary for the western U.S., led the day-long conference Nov. 30 on the campus of Southwestern Baptist Theological Seminary, Ft. Worth, Tex. Attending were 215 persons—invited by the personnel department—who are interested in the prospect of missionary appointment. Parks said he felt the program clarified appointment process, increased interest by those already candidates, and caused others to explore whether the Lord is leading them into missions. Cal Guy, professor of missions at the seminary, spoke in the evening. W. Robert Hart of the Board's visual education division assisted. Similar meetings are being planned for other areas.

IN MEMORIAM



James Toy Williams

Born Clanton, Alabama
January 11, 1882

Died Tuscaloosa, Alabama
November 14, 1964

JAMES TOY WILLIAMS, emeritus Southern Baptist missionary to China, died Nov. 14 in Tuscaloosa, Ala. He was 82. Funeral service was held in Tuscaloosa and burial was in Lakeland, Fla., where Dr. Williams lived before moving to Tuscaloosa in 1963.

Appointed by the Foreign Mission Board in 1913, Dr. Williams carried out educational, evangelistic, publication, and administrative work in China. He retired in 1952, having left China four years earlier.

A native of Clanton, Ala., he graduated from Howard College, Birmingham, Ala., in 1909 with the Bachelor of Arts degree. From Southern Baptist Theological Seminary, Louisville, Ky., he received the Master of Theology degree in 1913 and the Doctor of Theology degree in 1921 while on furlough from China. Before going overseas he was a school-teacher in Chilton County, Ala., pastor of rural Alabama churches, and assistant pastor of First Church, Jacksonville, Fla.

Dr. Williams was stationed in Canton during his first 13 years in China. A professor in Graves Baptist Theological Seminary for nine years, he became Sunday school secretary for the China Baptist Publication Society in 1923. This job took him to Shanghai, where the publication society was relocated in 1926. In 1930 he became general secretary for the society, a position he filled for seven years.

In Shanghai he became increasingly involved in administrative work. He was treasurer for all Southern Baptist mission work in China 1929-48 and field secretary 1945-48. He also served as the Foreign Mission Board's interim secretary for the Orient in 1945. Throughout his missionary career he engaged in evangelistic work, often as a pastor.

At his post in Shanghai when World War II began, he was interned by the Japanese in 1942 but was repatriated to the U.S. the following year.

Dr. Williams is survived by two brothers; a sister; two sons, James Hobson Williams and Daniel Smith Williams; and a daughter, Mrs. Dorothy Williams Allan. His wife, the former Laurie Smith, died in 1960.

American University of Beirut in Lebanon she captivated audiences of Lebanese from all walks of life and persuasions.

The November concerts initiated a highly successful Baptist simultaneous evangelistic campaign that resulted in at least 362 decisions for Christ throughout the country. Eleven Baptist churches and missions took part in this first simultaneous evangelistic crusade sponsored by Baptists in the predominantly Arab country of Lebanon.

Publicity resulting from Miss Jordan's appearances and from advertising and other items in local news-

papers and on radio and television led to daily increases in attendance during the crusade.

Most of the decisions were professions of faith. Some persons requested prayer; some asked for guidance and counseling. Pupils in the Beirut Baptist School made 73 of the decisions. Membership reported last year in eight Lebanese Baptist churches totaled 388.

The American Ambassador cordially received campaign leaders and sent the Embassy car to pick up Miss Jordan. Interest in the campaign also was shown by a member of the Egyptian Embassy, several doctors,



JOSEPH B. UNDERWOOD
Irene Jordan presents one of two concerts to assist crusade in Lebanon. Accompanist is Max Walmer.

a noted journalist, and two Egyptian nurses and two Ethiopian nurses working at the American University Hospital in Beirut.

Some Lebanese pastors earlier had shown reservations about the concerts because they could not understand that someone in show business could be such a dedicated Christian, reported Joseph B. Underwood, Foreign Mission Board consultant in evangelism and church development.

In her concerts, Miss Jordan probed the defenses of doubters with "Alleluia" and selections from "The Messiah," softened them up with several semi-classical sacred numbers and operatic arias, and won them completely with the spiritual, "He's Got the Whole World in His Hands." Miss Jordan, accompanied on the trip by her husband and by her accompanist, Max Walmer, is a sister of Missionary Doctor Martha Gilliland, who has served in Nigeria.

Evangelists for the crusade included Underwood, C. Carman Sharp, pastor of Deer Park Church, Louis-

Crusades around the World

Missionary J. W. Trimble talks to Theodore Baz, student at the Arab Baptist Theological Seminary, by mission at Jal Id Deeb. Banners like one shown aided in promotion.

JOSEPH B. UNDERWOOD



ville, Ky.; Maurice Jerjes, Lebanese minister and evangelist currently studying at New Orleans (La.) Baptist Theological Seminary; Anis Shorosh, who recently completed resident studies at New Orleans Seminary and returned to Jordan to be pastor of a newly organized Baptist church in Jerusalem; and other ministers from Jordan and Egypt.

MEXICO

Fair Booth Given Recognition

Governor of the State of Coahuila in Mexico gave special recognition to a booth in which Baptists in Saltillo featured Bibles and religious books during the Coahuila State Fair in November.

Never, in more than 50 years, had Coahuila Baptist Association been able to penetrate the state fair with a witness for Christ. But this year Baptists decided to try again. Missionary William H. Gray, Jr., and a committee of pastors called on the fair director, who immediately agreed to rent them a booth.

The Baptists made the booth as attractive as possible and stocked it with Bibles and books. A special display featured a picture and the location of each church in the association.

The booth was thronged by hundreds of visitors from the first day of the fair. A large number of Bibles were sold. An audience of several hundred stood each night to view a religious film. Pastors in charge of the booth witnessed to many inquirers.

In a public ceremony on the last day, the governor awarded a plaque to the Baptist association for its outstanding contribution to the fair.

NIGERIA

First Dramatic Film Shown

The first dramatic film produced by Nigerian Baptists was presented on a television station in Ibadan in western Nigeria in November and in eastern Nigeria over a station at Enugu in December. A third showing is slated on another eastern station at Aba, Nigeria, in January.

Titled "A More Excellent Way," the filmed story is the first of a planned series under the title, "The Way." The cast was composed of nonprofessional actors. Script was by Missionary Jane

(Mrs. Patrick H.) Hill. Steve Rhodes of station WNTV in Ibadan was producer.

The broadcasting committee of the Nigerian Baptist Convention was in charge of the project. Scenes were filmed at Nigerian Baptist Theological Seminary and at Baptist Hospital, Ogbomosho.

PORTUGAL

Results Exceed Expectations

A businessman read advertisements about an evangelistic crusade at Matozinhos, Portugal, 15 miles from his home, and made a special effort to attend. At the first service he accepted Christ as Saviour. The next night he was back, bringing a friend who was also converted. On other evenings the businessman brought another friend and he, too, made a profession of faith.

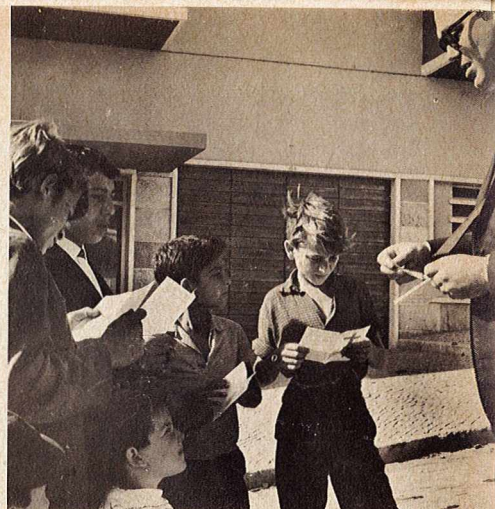
Two men in another village saw a newspaper announcement about the crusade in Matozinhos. They rode their bicycles about 10 miles to attend their first evangelical service. Both made professions of faith.

At a thriving tourist hotel a few miles north of Pôrto, the owner read of the crusade being held in Pôrto. He rode the train to attend, was converted, and testified how he had long searched for what he had now found in the gospel.

Throughout Portugal a total of nearly 700 persons accepted Christ during the Baptist evangelistic crusade. Revival campaigns were held in 27 churches and missions of the Portuguese Baptist Convention. Meetings were conducted in the southern portion of the country the week beginning Oct. 18 and in the northern area the following week.

"There was far more interest in the meetings and response on the part of those who came than we dared expect," said one campaign worker. Another added, "Members visited among neighbors and friends, inviting them to services. They discovered that people did not resent this but rather showed appreciation, with many of them coming to the meetings."

All the reported professions of faith were made by those who responded to an invitation in the services. Since such public indication had not been customary in the Portuguese



JOSEPH B. UNDERWOOD

Boys read evangelistic crusade materials handed them by Missionary Grayson C. Tennison in front of a mission near Lisbon, Portugal.

churches, some had felt this would be an obstacle.

"These campaigns have ushered in a new day in our work," declared one Portuguese pastor. "Our churches will never be the same again. We have discovered that people will come if invited and respond to the gospel if given an opportunity to do so." Other pastors expressed the same feeling.

Since Baptists cannot buy radio and television time in Portugal, special radio broadcasts in Spanish were prepared for use on Trans World Radio in Monte Carlo. Pamphlets and invitations were distributed to thousands of homes. Baptists bought newspaper advertising space and made wide use of posters.

Results were described as "tremendous" by Joseph B. Underwood, Foreign Mission Board consultant in evangelism and church development, who took part in the meetings. "Never before has any church in Portugal had more than 15 to 18 decisions during a week of evangelistic services, and last year the several churches around Lisbon which engaged in a campaign had a combined total of only 59 decisions.

"To see 76 persons make decisions in Third Baptist Church, Lisbon, and 74 in Grace Baptist Church of the same city, which has only 40 members, is not only extremely gratifying, it is marvelous because of the new spirit of victory it brings to those churches and their pastors."

At the Portuguese Baptist Convention's 30th annual assembly last fall, prior to the crusade, 130 baptisms

**Crusades
around
the
World**

Prospects for New Law in Spain Reappraised

High hopes for early passage of a proposed law guaranteeing some rights to Protestants in Spain have been somewhat dimmed by recent developments.

In Cartagena, two evangelical pastors, one a Baptist, were arrested and fined \$83 each for distributing gospels in booklet form on the city streets. Authorities said this was "an act of proselytism and . . . a threat to the spiritual unity of Spain." The two pastors have appealed to the Ministry of the Interior on the grounds they were distributing portions of the Bible only, which could not be considered sectarian.

In Madrid, the English-language Immanuel Baptist Church was refused permission to hold a church supper at a local restaurant in November. The previous year the church had received official permission without difficulty. This time, however, the written refusal from police held that religious themes would be discussed at such a meeting, constituting an "external manifestation of their faith" forbidden by Article VI of the Spanish Bill of Rights.

The pending law increasing liberty was proposed and endorsed at a September meeting of the full cabinet of ministers of the Spanish government, but was referred to a special committee for study.

Though text of the law is not yet known, Missionary Nella Dean (Mrs. Charles W.) Whitten, Spanish Baptist Mission press representative, said reports in the Spanish press have declared, "The new law will guarantee that non-Catholics will receive everything they need for the normal development of their religious life. . . . Spanish Protestants will not be restrained in their conscience."

Also bearing upon the proposed law was the delay by Vatican Council II in taking a final vote on religious liberty. Action on the religious liberty document was deferred by the council until its fourth session, slated to be held in 1965 or, more probably, in 1966. This came despite a last-minute petition to the pope by more than 1,000

bishops favoring an immediate vote.

Upon his return from Rome, Archbishop Vicente Enrique y Tarancon of Oviedo, in an interview for *Ya*, Madrid Catholic daily, indicated that the proposed bill defining rights of Protestants will not become law until after a final vote on religious liberty by the Vatican council. He expressed regret for the delay.

Mrs. Whitten reported that José Cardona, executive secretary of the Evangelical Defense Committee of Spain, released this statement in November:

"Strong opposition persists against the promulgation of laws defining the rights of the Protestant minority in Spain. A marked decline has been noted recently in effort and intent to solve the problems of non-Catholics.

"Once again permissions for civil marriage have been denied to evangelicals in Madrid and Barcelona, and permissions given may delay for 10 to 12 months. The Ministry of the Interior has suspended authorizations to newly organized evangelical churches and even moving from one building to another is not permitted in some cases."

Cardinal Bueno Monreal, president of the Spanish Commission of the Ecumenical Council, declared in a recent television interview in Spain that the Catholic Church, "recognizing the personal human dignity and the respect of the conscience of all men, wishes . . . that all men be free in their profession, in their exercise, and in the announcement of their respective religion." The quotation was printed in *ABC*, one of Spain's leading daily newspapers, reported Missionary Daniel R. White.

However, continued White, in an earlier interview in *ABC*, Cardinal Monreal was quoted as saying religious liberty was dangerous for Spain because the country is a confessional state that has had very little experience with plurality of religious sects.

Mrs. Whitten said that despite opposition that has existed for many

years from the Spanish episcopacy and the Falange (Spain's only political party), the Spanish minister of foreign affairs led in negotiating the law.

Such a law would represent the first legal provision in favor of Spanish Protestants, said Mrs. Whitten. At present, she added, strong opposition to it is being expressed in the Catholic-controlled press.

Ya has said, "Our nation cannot open itself to the dangerous activity of a baseless proselytism which goes against the gospel and which could upset the internal order of the country."

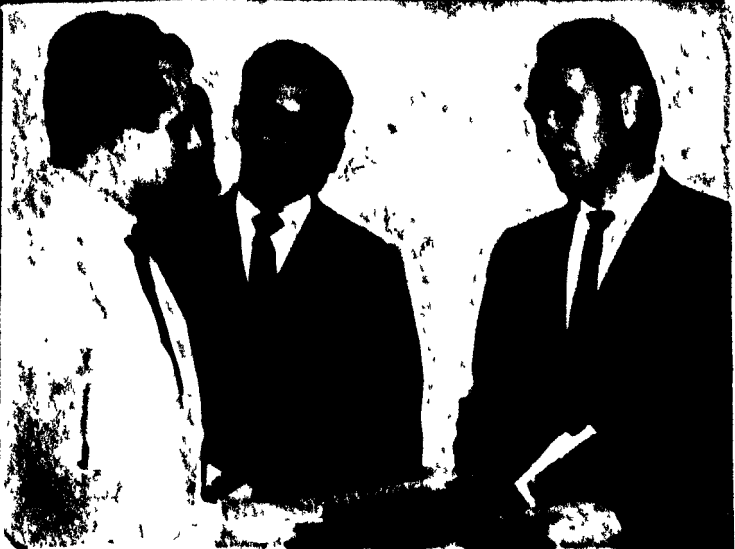
Arriba, another Madrid newspaper, stated, "The question of Protestants in Spain constitutes a problem of obstinate and wilful groups which do not want to obey the founded laws."

Some bishops, continued Mrs. Whitten, have asked that prayer be made in order that the proposed law never be published because such a ruling would break Catholic unity and bring about a spiritual civil war in Spain.

The Falange reportedly objects on political grounds, afraid that slackness in the religious life might lead to political unrest.

"Indeed," said Mrs. Whitten, "the question is delicate and difficult as long as an attempt is made to harmonize 'the Catholic unity policy' and the 'inherent rights of non-Catholics.' Not once has the Catholic hierarchy acknowledged that Protestants in Spain have suffered a real discrimination and refusal of the most basic human rights. In a good many circles, even the existence of the problem has been consistently denied."

It is not surprising, she went on, that conscientious evangelical people of good will should observe that it seems the motive of the new law is not the acknowledgement of a just principle toward the Protestant minority, but rather one of convenience when faced with demands imposed on Spain by international opinion and pressures in business dealings.



JOSEPH B. UNDERWOOD

Nilson do Amaral Fanini, Brazilian helping in Portugal crusade, gives José Gonçalves, Portuguese Baptist Convention president, and Missionary Tennison materials on 1965 campaign slated in Brazil.

were reported for the year, bringing church membership to 1,104.

Assisting Portuguese evangelists were two Baptist pastors from Brazil and four Southern Baptist preachers from the U.S. The Southern Baptists were Malcolm O. Tolbert, professor at New Orleans (La.) Baptist Theological Seminary, formerly a missionary to Brazil; John R. Maddox, pastor of First Church, Camden, Ark., who grew up in Brazil where his parents were missionaries; Clifton R. Tennison, pastor of First Church, West Monroe, La., a brother of Missionary Tennison, and Underwood, who is a former missionary to Brazil.

Brazilian pastors helping were Valdivio de Oliveria Coelho of Salvador, and Nilson do Amaral Fanini of Niteroi. (Baptist work in Portugal has grown out of foreign mission work of Brazilian Baptists.)

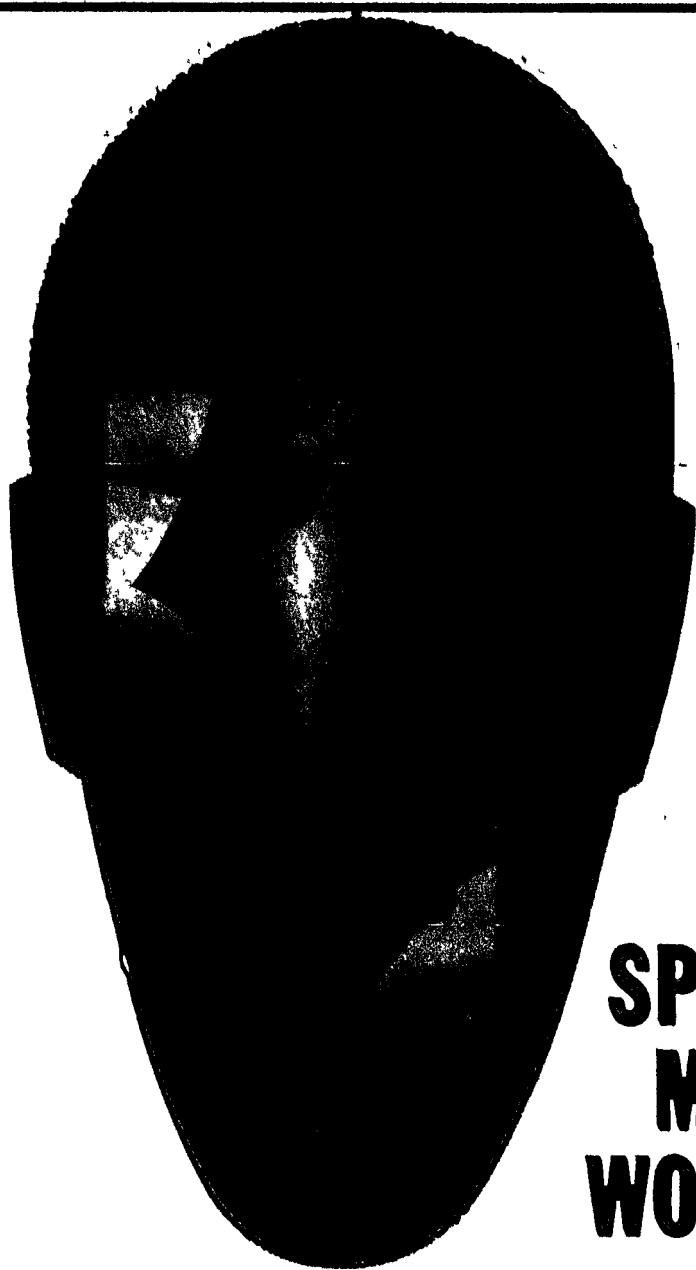
In Brazil, Fanini had baptized a young man who had come from Portugal. The convert told of his experience in a letter to his parents, a well-to-do couple. Arriving in Portugal, Fanini visited the parents and they were converted. The father then offered one of his buildings to be used for a mission where Baptists had been unable to secure facilities.

Missionary Grayson C. Tennison, who served as campaign steering committee cochairman with Antonio do Santos, Portuguese pastor, expressed gratitude for the prayer support of Baptists in the U.S., Brazil, and Portugal.

YUGOSLAVIA

Self-Support Plans Voted

Determined to work toward self-support, the Home Mission Confer-



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ence of the Yugoslav Baptist Union passed a resolution calling for Baptist ministers in Yugoslavia to be supported by their churches. In the past, the Southern Baptist Foreign Mission Board has provided a large part of the finances necessary.

The conference, in session at Novi Sad in October, was attended by 49 delegates from 37 Baptist churches throughout Yugoslavia. It named a committee of three pastors and four laymen to lead in gathering funds to supplement pastors' salaries and to help in church extension.

The action came despite government easing of a tax proposal which would have eaten into funds from abroad. Several months ago Yugoslav government officials told Baptist leaders that a tax of up to 70 percent would be collected on funds from abroad for pastors' salaries. This plan had been altered to allow exemption for churches, but Baptist leaders proceeded to seek to be self-supporting anyway.

"For decades our brothers and sisters in the U.S.A. have supported our work financially, including the payment of a large proportion of pastors' salaries," said A. Lehotsky, long-time minister who is director of the Baptist theological school in Novi Sad.

"But now the Lord has clearly shown us that the time has come when we should stand on our own feet. God is placing in our hands the home mission task in our land. May this conference be a turning point in the history of our work."

The conference specifically requested exceptions so that aid from abroad would be continued for two widows of former ministers and for four older ministers until they are eligible for state pensions. Continued aid is also desired for the theological school and for church construction.

It was agreed by the conference that a day in November annually be designated Home Missions Day when all churches would be asked to make a sacrificial offering for pastoral support and new work. According to plans this would be supplemented by other offerings throughout the year.

Until funds can be built up it is expected that some pastors will need secular jobs while giving as much time as possible to church activities. Of the 20 Baptist pastors in Yugoslavia, only two or three have been supported entirely by their churches.



Publication committee of the Board of Founders of the University of Shanghai, left to right: Eugene L. Hill, J. H. Wiley, E. L. Deane, Chairman Annie Root, J. Levering Evans, Author and Mrs. J. B. Hipps.

University History off the Press

WHEN CHINA FELL to the Communist forces in 1949, the 40-year-old University of Shanghai was probably that country's leading institution of Christian education. Southern Baptist missionaries and funds made possible the school's founding and its continuation, until the new government forced it to close.

Only recently have the many elements of this missionary school's colorful and inspiring story been assembled in a published volume. The brief review presented here was provided by a seminary president for readers of *THE COMMISSION*. No doubt among the readers are many students of missionary history — some with a special interest in the Orient — who will find this book a valuable library addition.

tion, the plan of reorganization, a list of teachers and administrative officers, and a bibliography.

Christian scholars in many lands will be grateful for this permanent record of the high purpose, excellent work, and durable achievements of the University of Shanghai.—Olin T. Binkley, president, Southeastern Baptist Theological Seminary, Wake Forest, N.C.

THE UNIVERSITY OF SHANGHAI BORN: 1900 - DIED: 1952



A History of the University of Shanghai
By John Burder Hipps
Board of Founders of the University of Shanghai, 1964, 240 pages, \$2.50

This history is an exceptionally valuable document for an understanding of the role of Baptists in Christian education in China during the first half of the twentieth century.

Although the author, Dr. J. B. Hipps, was a participant observer of the inward life and outward influence of the university for 36 years, he read the primary sources with utmost care. The data have been selected, organized, and interpreted with fine discrimination and every page reveals the faithful work of a lucid mind.

Throughout this volume attention is drawn to the fundamental purpose, the curriculum, the excellent faculty, and the wise administrative leadership of the university. It was the intention of the founders and friends of the school to maintain a Christian faculty, to develop Christian character in the students, and to prepare Christian leaders amidst the tensions of powerful social forces.

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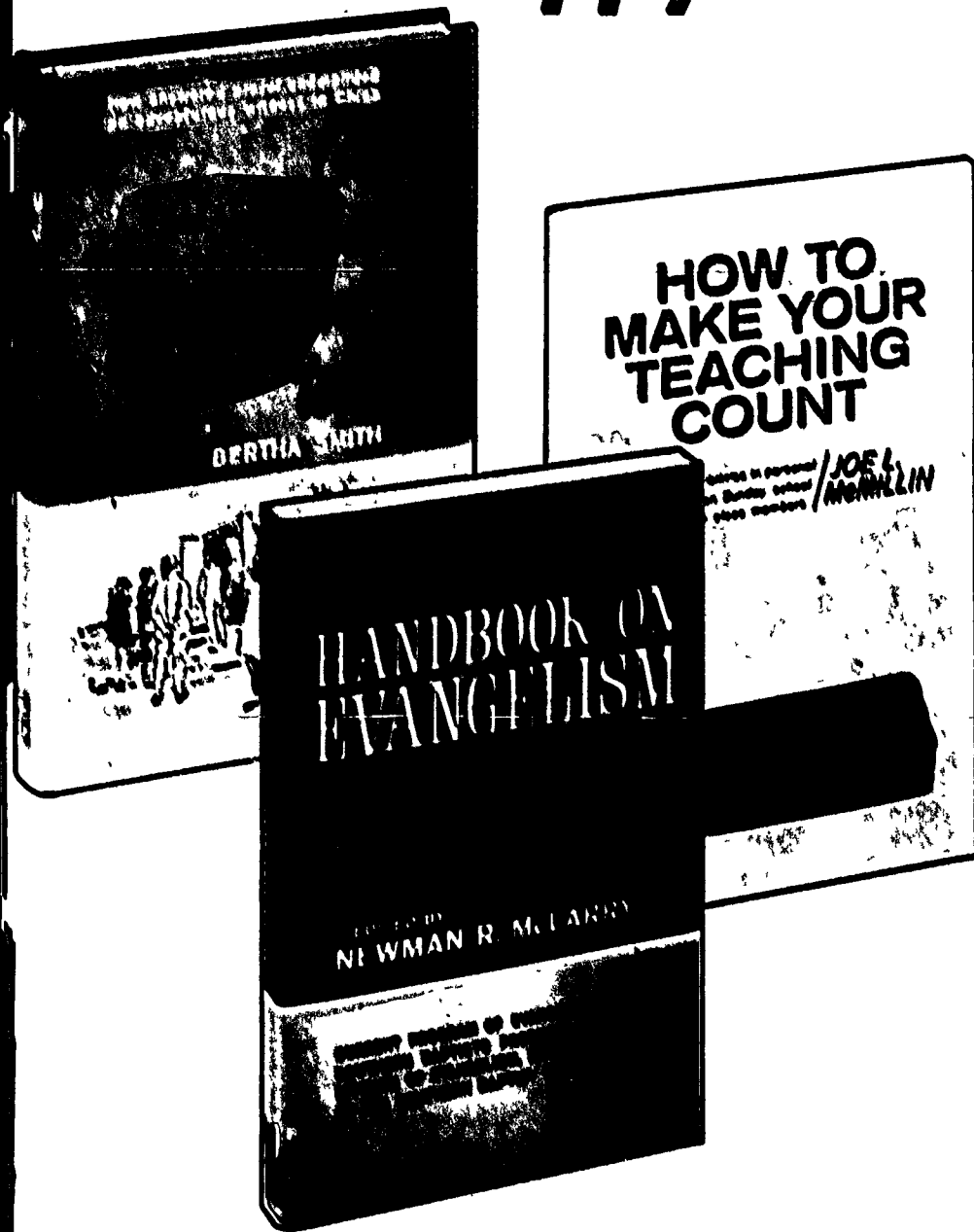
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