

THE Commission

Southern Baptist Foreign Missions Journal • March 1985



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FROM A to Z

**Southern Baptist Missionaries
 Now Serve in 56 Countries**

THE Commission

March 1965

Volume XXVIII
Number 3

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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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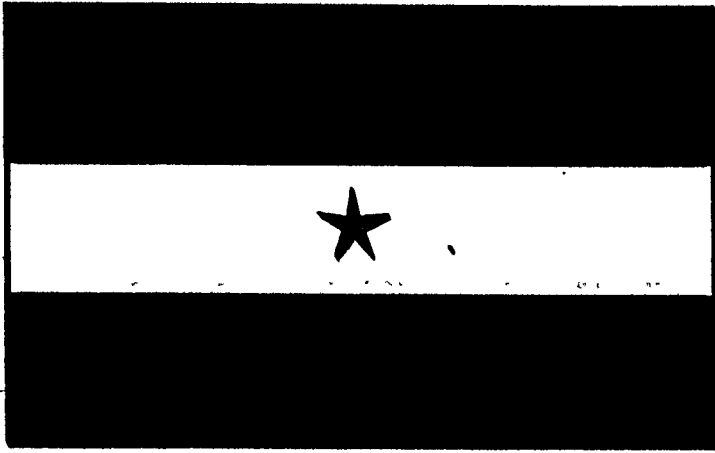
YEMEN

BY JOHN D. HUGHEY
*Secretary for Europe
 And the Middle East*

YEMEN, Muslim nation on the southwest corner of the Arabian peninsula, only a few months ago seemed hermetically sealed against all Christian influence. Now it has become a Baptist mission field.

Most of the Arabian peninsula—the birthplace and center of the Muslim faith—is inhospitable to Christian missions. In the late 1930's Yemen was called "one of the most closed of all parts of Arabia to anything savouring of missionary work."¹ Yet last Au-

Yemen Arab Republic



AREA: An estimated 75,000 square miles.

POPULATION: About 5,000,000.

LANGUAGE: Arabic.

ECONOMY: 90 percent agriculture and grazing.

GOVERNMENT: Republic. President, Abdulla al-Sallal. Capital, Sanaa'.

CLIMATE: Hot and humid along the Red Sea; temperature reaches above 130° Temperature in the highlands averages a high of 71° in June.

LOCATION: Southwest corner of Arabian peninsula. Bordered on the north and east by Saudi Arabia, on the southeast by Aden, and on the west by the Red Sea.

gust Southern Baptists began a medical mission there.

Until revolution in 1962, Yemen was isolated from the rest of the world. Progress was almost zero in education, medical care, transportation, and industry. Now, however, outside influences are rushing in.

Throughout Yemen the fortifying walls and towers bring to mind descriptions of the Middle Ages. Most women are heavily veiled. A Yemeni man generally wears a skirt with leather belt to which is fastened his *jambiyah*, a large, curved dagger. Yet it is not unusual to see a man carrying a radio as he walks down the street.

"You see here in Sanaa' the Yemen

of 1,000 years ago," a government official said to me.

"Yes," I replied, "but with transistor radios."

As Yemen hastens from the Middle Ages to the twentieth century, Christians fortunately have at least a little chance to witness there.

Although close to the equator, Yemen has a bearable climate in most sections because of high altitude. The country also benefits from far more rainfall than most of the peninsula. Of its approximately five million population most live in the high plateaus and mountains rather than in the narrow, coastal plain.

"Yemen," wrote a veteran missionary in 1938, "because of its climate,

large population and varied opportunities, is one of the most likely regions of Arabia for permanent [missionary] residence."²

At one time Christianity was well-known in Yemen. In the sixth century, at about the time of Mohammed's birth, a Christian king built a cathedral in Sanaa'. Pagan forces later defeated this monarch after he had attacked Mecca, even then a sacred city.

Christianity never regained prominence there. Christians were sharply divided theologically and politically and they lacked spiritual power. Mohammed learned much from them but did not find their religion acceptable. The faith and way of life he proclaimed quickly swept over Arabia and spread to other parts of the world.

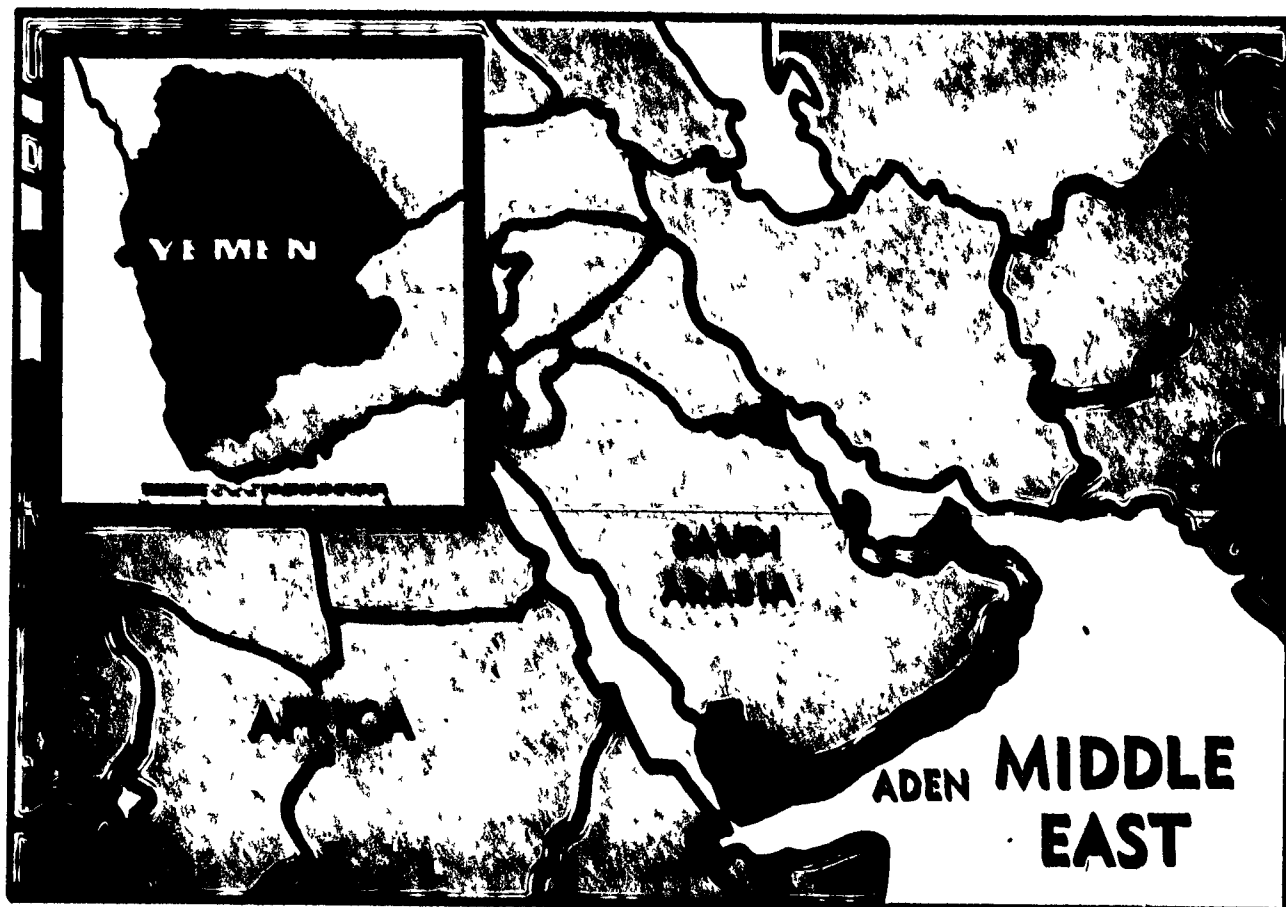
For 12 centuries Christianity disappeared from the Arabian peninsula. In the latter part of the nineteenth century Christians made limited attempts to reintroduce their faith to the region. Missionaries visited Yemen a few times, but no Christian mission established a foothold there.

Within the past decade a yearning for a Baptist witness in Arabia stirred James M. Young, Jr., a Southern Baptist missionary doctor. A surgeon, he began serving at Baptist Hospital in Gaza in 1955.

Despite personal danger, Dr. Young, a U.S. Navy veteran, stayed at his post during the Suez Canal crisis in 1956 even though his family and other Americans were evacuated. After the United Nations took control of the Gaza Strip, President Nasser of Egypt visited Baptist Hospital and personally

Taiz, trade gateway to Aden, is location of Baptist medical work in Yemen. Though Sanaa' is capital, most embassies are found at Taiz.





commended the physician for his courage.

In the fall of 1963 Dr. Young secured a free ride in an UNRWA plane from Gaza to Yemen. He became acquainted with Ahmed Mohanny, then director general of Yemen's Ministry of Health, who had studied in the U.S. The missionary doctor found Mohanny receptive to the possibility that Baptists might open medical work in Yemen.

In a letter dated Nov. 8, 1963, Mohanny wrote the Foreign Mission Board:

For the first time in the history of Yemen the country is emerging from its isolation and facing a new world with new outlook and hope for better life free from fear, poverty, and sickness. The health promotion of the people of Yemen is one of the outstanding aims of the young republican government of Yemen. In order that this aim is realized, the government is relying not only on its potentialities, but also on the help extended to it by governmental and private organizations like yours.

I had the pleasure to meet Dr. James Young, director of the Baptist Hospital in

Bearing rifles, ammunition belts, and daggers, Yemeni soldiers are natural part of the scene at Taiz.



THE COMMISSION



Above: Young examines wound. Top, right: Yemeni man at Taiz. Left: Minor offenders—even children—may be shackled with leg irons and allowed to roam free. Right: Taiz scene. Yemenis count hours starting at sunset, follow Muslim lunar calendar based on flight of Mohammed from Mecca.



Gaza, and discussed with him the health situation in Yemen and explained our needs. I cannot suggest any specific activities to be performed by you in Yemen, but Dr. Young's views and recommendations of what you could help with will be accepted by us.

Such an invitation from a Muslim nation could not go unheeded. When Dr. Young and I made an exploratory visit to Yemen in March, 1964, various individuals encouraged us to open a clinic or hospital.

I reminded Mohanny that whatever Baptists might do in Yemen would be done as Christians. He replied that the Yemenis, though thoroughly Muslim, are hospitable and tolerant. Then he added with a smile, "We are so much

in need of medical care that we cannot be very discriminating."

That is not flattering, but why should we object? The door to Yemen is open.

At that time there was not a Yemeni doctor in the nation; now there is one. Czechs, Russians, Germans, and other foreigners provide what medical care is available. A medical publication estimated not long ago that Yemen had one doctor for every 156,000 persons—the lowest ratio in the world. The same source reported that the U.S. had one doctor for every 790 inhabitants.

The Foreign Mission Board voted in March, 1964, to accept the challenge presented by the physical and

spiritual needs of Yemen. Dr. Young and his family moved to the new field in August.

Since no Southern Baptist missionary nurse was available, Maria Luisa Hidalgo, a Baptist Spanish nurse trained in England, was employed to work with Dr. Young. A Presbyterian Egyptian physician has agreed to join them. A missionary nurse probably will be appointed soon. Two other nurses and another missionary doctor are urgently needed.

The Baptist clinic is located in Taiz, where Dr. Young has established a good relationship with the 715-bed government hospital, one of three hospitals in the country. He has the privilege of operating at this hospital one

day a week, using his own equipment and supplies.

Within a year or two the Baptist clinic or hospital probably will be moved to an area where there is no medical care. The extent of what can be done depends upon the availability of missionary doctors and nurses.

Since about 70 American families and some other English-speaking people live in Taiz, worship services and an English-language Sunday school of three classes have been started. A doctor and his family sent to Yemen by the U.S. Government have provided much encouragement and assistance. This ministry to Americans away from home, though not the primary reason for our interest in Yemen, will prove of considerable value.

As a mission field Yemen will be extremely difficult. No people are less responsive to the gospel than Muslims, especially Arabs. Missionaries in Yemen, and those supporting them, must have faith and patience.

They may experience what Samuel M. Zwemer, a pioneer missionary of the Reformed Church in Arabia, called "the glory of the impossible." It is glorious, he said, to climb a peak regarded as inaccessible or to conquer a disease that has baffled physicians, but it is more glorious to

face what seems impossible in the spiritual realm.

"The most impossible of missionary problems is the evangelization of the world of Islam," he declared. Yet who would say that God cannot act with power among Muslims? "The pent-up energies of unanswered prayer, the faith of those who saw the invisible before they fell asleep; the promises of God's Word; the working of his Spirit today—all these make up the glory of the impossible."³

This opportunity faces Southern Baptists in Yemen. Contrary to all expectations a Christian witness has begun. Doors once barred are open.

The presence of Christians relieving physical distress will serve as an effective testimony of Christian love and concern. It will likely prepare the way for other forms of Christian witnessing later.

Not long after his arrival in Yemen Dr. Young wrote:

Our Yemeni license plate is painted on the car in Arabic and would be translated in English "The Baptist Society, Taiz, No. 1." Many people passing the parked car have looked back and read the words "Baptist Society." Probably most of them have no idea what the word "Baptist" means, but we hope that it will not be long before some of them do. We are thankful for this limited opportunity of

witness in a land with no other Christian mission. Our prayer is that our opportunities will grow as we become known, and that through our lives we can show God's love to those with whom we come in contact.

In countries "where results are spontaneous and difficulties few," independent missionaries without the support of an established denomination may be able to work effectively, wrote Harold Storm. But in a field such as Arabia "the existence and endurance of a spiritual, praying group behind the missionary is more than usually essential."

He added, "Because of its history, the difficulties of the work, and the possibilities of the situation, Arabia confronts the Christian church with the most outstanding challenge in the whole world to demonstrate the reality of its faith and belief in the power of prayer."⁴

Let there never be any doubt that many individuals of faith and prayer stand behind our missionaries and their associates in Yemen.

¹ W. Harold Storm, *Whither Arabia? A Survey of Missionary Opportunity* (New York: World Dominion Press, 1938), p. 79. Used by permission.

² *Ibid.*, p. 81.

³ Samuel M. Zwemer, *How Rich the Harvest* (New York: Fleming H. Revell Co., 1948), pp. 95 f. Used by permission.

⁴ Storm, *op. cit.*, pp. 63, 102.



PHOTO BY ELBERT L. WRIGHT



Top: Open market haggling. Left: Al-Ashrafiyah Mosque with twin minarets is Taiz landmark. Al-Qahira, mountain fortress, looms above. Right: Dr. and Mrs. Young pose at the airport in Taiz.

SPANISH NURSE IN YEMEN

BY EVELYN (Mrs. John D.) HUGHEY

March 1965

WHEN Dr. and Mrs. James Young became the first Christian missionaries in Yemen last August, accompanying them was a young woman representing another first.

Maria Luisa Hidalgo, contract nurse for the Baptist clinic in Yemen, is the first Baptist from Spain ever to serve on a foreign mission field.

Her arrival in the Muslim nation culminated 18 years of single-minded determination. To realize her dream she overcame seemingly insurmountable difficulties and numerous interceptions.

Terrors of the Spanish Civil War marred Maria Luisa's childhood. Her home was in Barceloneta, port section of Barcelona and the part of the city where residents suffered most.

Spain's recovery from the Civil War inched along. Scarcity of food and clothing along with various forms of regimentation were woven into the fabric of Maria Luisa's childhood and growing-up years. Debris from bombed buildings remained piled here and there.

Sunny Beach, Blue Sky

But the girl had access to the sunny Mediterranean beach under a bright, blue sky. The sand was not the world's cleanest, but the beach could be called a paradise when compared with the playgrounds of most of the world's city children.

Her mother, gentle-mannered and intelligent, devoted herself in her own special way to helping Maria Luisa prepare for Christian service. The youngest of four children, Maria Luisa was the only one who had followed her mother into the evangelical faith.

Often sick, Maria Luisa heard doctors always diagnose her basic trouble as malnutrition. Señora Hidalgo worried about her daughter's health, but what could a mother do about malnutrition in Spain during the late 1940's?

She always concluded, "The Lord knows it. He will help us."

Non-Catholic church services were not permitted during the years following the Civil War, so Baptists met in small groups at different homes. When Maria Luisa was eight years old her mother began attending these neighborhood meetings in Barceloneta. After her conversion Sra. Hidalgo began taking Maria Luisa with her.

Year of Spiritual Conflict

"My 12th year was one of conflict in my life, seeking where the truth was," Maria Luisa wrote later.

The contest between truth and error was not simple, because the Catholic church and the school taught by nuns stood out as bright moments in her childhood.

When she finally reached a decision and asked for baptism into the Baptist church it was the result of an overwhelming personal experience she had encountered through the Baptist fellowship. Her experience was at the same time one of redemption in Christ and one of complete commitment to his service.

The Baptist Church of Barcelona required her to wait a year before baptism. She was baptized July 24, 1946, at the age of 15.

"From then on," she related, "I had in my heart the longing to be a missionary." The desire was born in Sunday school where her teachers, lacking the usual materials for instruction, had read to the class a missionary biography.

She clung to this hope despite all obstacles. At one time, even one of the Southern Baptist missionaries (my-

self) tried to convince her that she was being unrealistic to insist on becoming a foreign missionary but that she could serve the tremendous need in Spain. I am relieved that my counsel did not deter her.

In Spain, secondary school is not within the reach of all. The school in actuality is a system of government examinations over prescribed courses of study. The Baptist scholarship program provided the financial resource that allowed Maria Luisa to study. She completed a course each year for four years. The last was a special course in physiology and hygiene prerequisite to attending nursing school.

She then entered a school of nursing

from West Middlesex Hospital in 1963.

To round out her training with a year of theological study, she went to Baptist Seminary at Rorschlikon, Switzerland, in the fall of 1963 as a healthy, poised, young woman.

Near the end of that year she received a letter asking if she would join the Youngs to help initiate medical work in Yemen. She was in the process of seeking foreign mission appointment from the European Baptist Foreign Mission Society and her eyes had been turned toward the Congo.

Within a few hours of receiving the letter, however, she came to feel confidently that she must accept and

leadership, but they have made a distinctive contribution to Christian life in our time. This has resulted from a combination of their enthusiasm, their positive and practical approach, and the dynamic nature of their witness.

Their sensational growth in the face of opposition may be attributed in large measure to their vital missionary spirit. It is significant for them that one of their number now serves on a foreign field. The Spanish Baptist Woman's Missionary Union in 1964 designated their Christmas offering for missions to assist the work in Yemen.

From Yemen, Maria Luisa has written a glowing description of her joy of working with the Youngs in pre-



PHOTO BY ELMER L. WRIGHT

Outside hospital at Ibb are Egyptian doctor (left), Miss Hidalgo, hospital administrator, and the Youngs.

but encountered difficulties when the teachers discovered she was an evangelical.

Baptist women of Spain took an interest in this determined young woman and sent her to Armstrong Memorial Training School, Baptist Institution in Rome, Italy. She completed a two-year course there, but still was not ready for missionary service.

Maria Luisa went to work as an assistant nurse in the Foreign Colonies Hospital in Barcelona. There an English patient offered to help her enter nursing study at a hospital in England. After five years of hard work and study she was graduated with honors

she did so with her typical enthusiasm.

Dr. Young could not attempt to maintain efficiently even a day clinic in Yemen without at least one nurse. Southern Baptists had no one available. For several valid reasons the Foreign Mission Board's policy is to appoint as missionaries only persons who are American citizens and Southern Baptists. Thus, Miss Hidalgo was employed as a contract worker, but she has the same duties and service opportunities as she would if appointed by the Board.

As a religious body, Spanish Baptists would not claim outstanding maturity of Christian experience or

paring to open the clinic. She has told of the progress she feels she is making in her study of Arabic, and of her renewed dedication.

She has comprehended the way her mission in Yemen, a land almost 100 percent Muslim, differs from what it has been before. She stated that her hope is to be a living testimony to the love of God in a ministry of healing.

Maria Luisa serves in that part of the world where the missionary task is hardest and the most discouraging. The love of Christ has brought her triumphantly through many difficulties and disappointments. I pray that it will continue to fill her with hope.

Interlude in

Indonesia

BY FRANK S. WELLS
Missionary in Indonesia

CRUDELY-SCRAWLED, 12-inch letters shouted at us from the recently-whitewashed walls around the Student Center yard.

"*Tutup Jefferson; Ganjang Film Imperialis, A.S.*" read the black letters—"Close Jefferson [U.S. Information Service Jefferson Library]; Do away with imperialistic American films."

These walls were among a dozen so inscribed throughout Jogjakarta, Indonesia, last July. We missionaries wanted to cling to the optimistic estimate that the unrest would soon pass. But on Aug. 15 demonstrators marched on the library and it was surrendered to the local government.

Films from the U.S. had not been shown locally since about the middle of June in spite of central government insistence that a certain percentage of films displayed could come from old, established nations.

(The American image in Indonesia might have fared better if the films had been stopped years ago or if some discretion had been exercised in selection of those sent abroad. Missionaries have spent much time ex-

plaining that not all Americans are typified by these films.)

In the tense atmosphere following the August demonstration, attendance at our church services fell off noticeably. This was especially true of the English worship service that had been drawing a number of students.

Although the Student Center had not been officially opened, recreation and study facilities had already proved attractive. But even at the center a drastic decline in the number of student visitors became evident.

Since completing language study, my wife Jo Ann and I had worked for more than a year to remodel the building housing the center. Plans were ready for the Indonesian Baptist Mission's first full-time student program.

Now we faced a decision about the formal opening planned for October. Should we cancel it and just work quietly while seeking to explain and demonstrate that our purpose is not political?

A national coworker, two fine students who are church members, and I formed the committee to decide. We

chose to meet the situation head-on.

Work was immediately begun on a program in keeping with the elaborate etiquette of this historic location of Javanese culture.

A formal letter went to Mr. Abednego, head of the Protestant section of the Ministry of Religion in Djakarta, the capital, inviting him to bring the dedication address. He had been approached about this matter sometime earlier and now reaffirmed his interest.

Julian Sigar, a national pastor in Bandung, was asked to preach. Since Baptists are still new in Jogjakarta, we wanted to introduce Baptist work from all Indonesia, so the choir of nursing students at Kediri Baptist Hospital was invited.

The invitation list, headed by the Sultan, grew daily. Included were military officials, government leaders, and others who should be invited according to local protocol.

A student worship service was scheduled the day following opening. Concluding activity for the week was to center around a concert by the

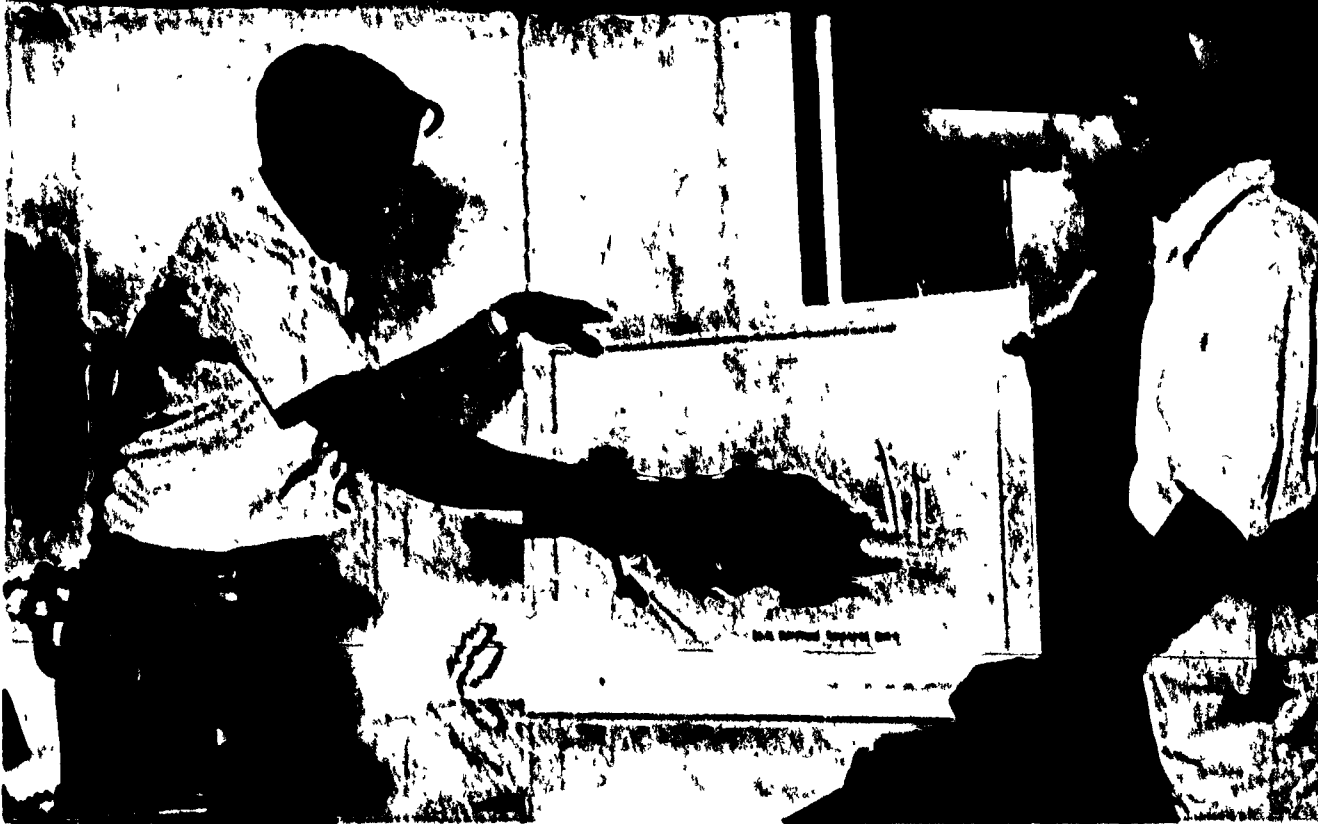
Missionary Joan Wells talks with students at center.

PHOTO THIS PAGE BY EVERLEY HAYES



Library at center provides a quiet place for study.





PHOTOS THIS PAGE BY EVERLEY HAYES

Missionary Wells examines drawing for remodeling (above) and checks construction progress with plans.



choir from the Baptist seminary in Semarang.

The committee worked almost to exhaustion in making arrangements. A few days before the program we delivered invitations to offices of such individuals as the Air Force Academy commandant. We were encouraged by warm receptions and by promises to attend or send a representative.

A significant change in the political situation could wreck our plans, of course. Monsoon rains also posed a threat. Usually regulated to fall in the afternoon, rain at that season was liable to come at any time, day or night. When it rains, Jogjakarta stops.

All factors involved in church attendance cannot be determined, but during the marked political calm in the few weeks before the center's opening, worship service attendance grew larger than ever. New faces appeared

daily; more students came to the center for study and recreation.

Outlook seemed bright two days before the opening. Then word came by telephone from Djakarta that Abednego must cancel his appearance because of an unexpected meeting.

The day before the program some of us met the express train from Bandung, but no preacher arrived. We reread his telegram carefully and concluded he was to come on the slower train, due at 9:00 P.M. At the scheduled arrival time the railroad station's public address system boomed announcement of an hour's delay because of flood damage to tracks. An hour later further delay was reported.

We started home for coffee but were stopped by a practice air raid alert. Waiting in the dark we made poor jokes about what would happen if the remaining speaker failed to come. During the drill the rain began.

About midnight railroad officials said the tracks could not be repaired before morning. Arrival was rescheduled for 9:30 A.M., 30 minutes before the dedication program.

At first I thought we should go home and pray for the rain to continue through the day so no one would attend. But with 10 hours to go, Missionary Wayne Pennell and I set out to drive 80 kilometers (about 50 miles) to find the speaker.

At 3:30 A.M. we shook Pastor Sigar awake and escorted him through a downpour to the car. We reached Jogjakarta two and a half hours later as dawn was breaking. The sky began to clear and the rain had ceased by

the time we collapsed into bed for an hour's rest.

Wednesday was beautiful. At the impressive, though formal, service a letter from Abednego was read, explaining his absence. A cross section of the city's leaders heard Sigar present Baptist beliefs.

Greetings were read from the rector of Gadjah Mada University, Jogjakarta's largest school with a student body of almost 20,000. Representatives of other groups spoke.

An officer of the local *Front Nasional* personally represented the local government. The same man a few weeks earlier had read the proclamation for closing Jefferson Library.

A judge's wife cut the ribbon officially opening the center. During a tour of facilities guests commented graciously about reading rooms, recreation hall, and chapel.

Next evening about 300 young people attended the worship service for students. Friday night the temporary shed built for the programs was nearly filled with 400 persons for the seminary choir concert.

The only rain that fell during any of the three programs pattered down lightly during this concert just as the choir was singing a hymn called "Walaupun Hudjan Turun [Although the Rains Come]."

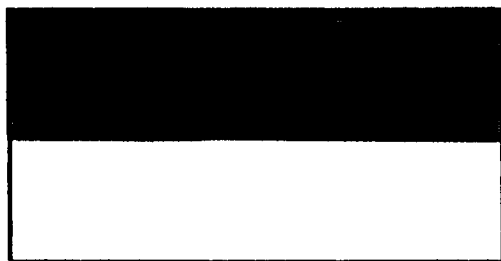
These programs served, we believe, to clear the air concerning the purpose for the Student Center. We pray for further opportunity to demonstrate the Baptist principle of separation of church and state.

The number of students visiting the center has steadily increased. A relaxed atmosphere prevails as they study. The ping pong table seldom remains quiet. Each Wednesday evening 15 or 20 students join a group of church members in worship and Bible study. Other witnessing programs are planned, along with continued use of Christian literature.

Almost every day some young person seeks out one of us to raise questions related to the Christian faith. These students come from throughout Indonesia, from Sabang (off the western tip of Sumatra) to Merauke (at the eastern edge of West Irian). After schooling they will scatter over the nation as teachers, doctors, lawyers, government workers—and as witnesses for Christ if we can reach them while they are here. Their potential for Christ is measureless.



Smith, to direct student program when Wells begins furlough, converses with group of students.



Missionary John Smith and Jusnan, future seminary student, stand beside adaptation of FMB symbol at front of the building.



Remodeled front of Student Center.



Popular "table soccer" game.

Republic of Indonesia

Population: 99,500,000.

Area: 575,450 square miles, composed of about 3,000 islands.

Capital: Djakarta, on island of Java.

President: Dr. Sukarno.

Southern Baptist Missions: Entered in 1951; missionary force now 85. In population, Indonesia is Southern Baptists' largest mission field except for India, where only one couple serves.

Missionary Wayne Pennell conducts an English class at the center.





PHOTO BY JOSEPH B. UNDERWOOD

Travelogue

Cobblestone Road

BY WILLIAM R. HINTZE

Missionary in Guayaquil, Ecuador



A ROUTINE ferry trip across Guayas River from Guayaquil to Durán began our journey.

Before we returned home we were to travel about 1,000 miles through Ecuador, following the cobblestone road from Guayaquil to Babahoyo, up the rugged Andes Mountains, along the high mesa north to the Colombian border and back to the steamy, tropical jungles on the equator.

In the process we enjoyed a rare opportunity to become acquainted with the country where we work.

Our assignment was to scout the cities and villages to determine where Baptist witness might best be established. Accompanying my wife Barbara and me was Missionary James C. Muse of Quito. Two other survey teams visited other sectors.

Durán is rail terminal for the port to Guayaquil. Because 12- to 18-foot tides reach as far as 40 miles inland, only certain ships can anchor in the river, but all rail freight passes through Durán.

On the first afternoon we visited Milagro, population 40,000, known as the pineapple-growing center of Ecuador. We ate supper in Babahoyo with a missionary family of the Gospel Missionary Union. We had never met, but they received us as Christian brothers—an experience often repeated on our trip.

After a brief rest we traveled along the cobblestone road to Guaranda. Arriving at midnight, we located a policeman who is a Christian. He led us to the Berean missionaries who re-

THE COMMISSION



RACHEL COLVIN

Mountain near equator marker; Indian legend says it is earth's center.

ceived us openly. This active mission fills the vacancy left when other mission groups departed.

Prospects in 'Volcano Alley'

Skirting the 20,702-foot Chimborazo, largest volcanic peak in Ecuador, we spent the next day visiting nearby cities. At Riobamba we saw promising possibilities for Baptist work. Excellent opportunities also exist in Ambato, fruit-producing center of the country. This city of 40,000 persons, which was destroyed by earthquake in 1948, has only two small, evangelical centers.

[One hundred or so miles east of Ambato along the Curaray River, one of the many headwaters of the Amazon, lies the area inhabited by the Auca Indian tribe, where five missionaries of three evangelical groups were slain by tribesmen in 1956.]

Mission Projects Viewed

After passing through Latacunga and Quito, the capital, we surveyed the collective farm program of United Andean Mission of Cayambe. Spanish and Quichua languages are used.

As we moved down the slopes opposite 15,000-foot Imbabura, another of the giants in "Volcano Alley," we visited Christian and Missionary Alliance work among the Otavalo Indians. These earnest, honest, and energetic merchant Indians of Ecuador also speak Quichua and Spanish. Evangelistic effort by Southern Baptists seems a possibility.

The cobblestone road meanders up the Imbabura Valley to Ibarra, gateway to desert on the north and to jungles on the west. Evangelical work consists of a Missionary Covenant school and church. In charge is a single woman missionary. She treated us royally and even prepared strawberry shortcake to celebrate Barbara's birthday.

A missionary family could find Ibarra an ideal location with access to the Chota River valley and in the jungles leading to the coastal town of San Lorenzo.

Leaving the plateau, we descended into the Chota River gorge and came upon what appeared to be African villages. In Carpuela the homes are small, thatch-roofed huts made of mud and sticks. Children, skilled in begging, ran to meet us. The only sign of religion we saw was a large cross in the plaza. Nearby are similar villages, Chota and Caldera. Residents apparently are descendants of Africans who were bound for North American slave markets but thrust onto the South American coast by shipwreck.

On the other side of the river our route climbed sharply. On one side of the narrow road rose rugged, almost perpendicular, mountain peaks; on the other side sudden drop-offs revealed the river valley hundreds of feet below.

Inspector at Work

As we carefully negotiated the frequent hairpin curves, a customs inspection truck passed us at full speed. A few moments later we came to a stop where the inspector had blocked the road with his vehicle and was searching a transport truck for contraband from Colombia.

When the official drove away, the transport driver hurried to us. "Hurry and warn my friend," he urged. "He has illegal cloth from Colombia." I didn't want to make an enemy then, so I replied, "Mister, that inspector passed me going uphill. How could I catch him?"

Thirty minutes later at a switchback in the road we saw the inspector searching a bus. He was wrestling a package of cloth from an Indian wom-



RACHEL COLVIN

Quito, a city built on hills.



PAUL J. FORBYTHE

Otavalo Indian mother and daughter.

Colorado Indians paint themselves with black stripes. Men dye hair red, apply glue, cut it visor-like.

ARCHIE V. JONES





PHOTOS THIS PAGE BY JOSEPH B. UNDERWOOD

Bamboo housing area at Guayaquil; Baptist church building at left.

an whose child was tied on her back. A young man had leaped over the side of the road and was hastily disappearing down the steep slope toward the river 2,000 feet below.

At dark we reached Tulcán, coldest and oldest town in Ecuador. Covenant churches have a 40-pupil school and a five-member church. Growth is difficult because the chief customs inspector is a church member. Many persons have been converted but have never been baptized because they can't or won't leave their occupation—peddling contraband goods—and the inspector knows what they do.

Through the Tunnels

We retraced our route to Ibarra, left the automobile, and boarded the one-car train for San Lorenzo. With a full load of passengers the train made its way down the mountains, crossed the desert, winked through 57 tunnels, and entered the jungle. As passengers alighted they disappeared into the tropical undergrowth.

At the hotel in San Lorenzo we were shown the one bathtub. Water had already been drawn and apparently other guests had arrived first because the water was dirtier than we were.

One eight-member evangelical group labors in this town of 2,500 persons. If a Baptist missionary were stationed in Ibarra, he could serve this area. Port facilities allow cargo to be moved directly from ship to railroad.

We retired at 8:00 P.M., but steadily-beating jungle drums disturbed our rest. When we arose at 4:45 A.M. the drums still throbbed to celebrate return of the city's young people from a fiesta in Quito. We dressed by candlelight to catch the train back up the mountain. At one point an overloaded

University Baptist Church, Quito.



flatcar on a freight train had spread the tracks and derailed; we endured a three-hour delay in the oppressive heat while fighting off mosquitoes.

Back on the cobblestone road, we drove to Quito. Final stop before returning to Guayaquil was at the banana plantations. Colorado Indians there wear only skirts and they paint black, horizontal stripes across their red bodies. For hair dressing they apply a liberal amount of glue, dye the hair red, and cut it visor-like. One small Pentecostal church is the only evangelical witness. We hope a national Baptist pastor can locate there.

Congregations Spring Up

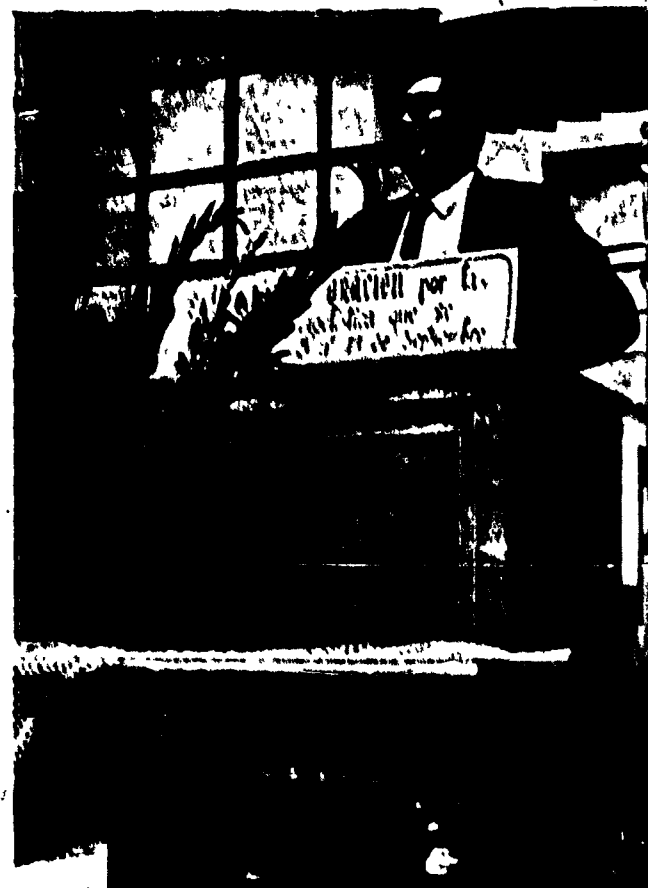
The gospel is bearing fruit in Ecuador. Several months ago a congregation of believers in Esmeraldas, in the banana country of the northwestern coast, completed a three-year waiting period and were accepted as a mission of First Church, Guayaquil.

At Milagro a group donated three lots, a partially-constructed building, and \$250 so Baptists could open work. A young man began leading this work and last December a church with 19 baptized members was organized.

Last spring 23 persons petitioned Calvary Church, where Barbara and I work, to allow them to become a mission. They sent us their offering, a list of the 23 waiting to be baptized, and deeds to house and lot where they meet. A young pastor was named to preach and teach there.

Now is the time for advance in Ecuador. The aim of the survey journeys was to project a 10-year plan. However, reports revealed needs so urgent that the Mission's executive committee voted to request eight new missionary couples immediately.

Missionary James Muse at the pulpit of Bethel church, Quito.





PHOTOS BY W. ROBERT HART

Church building during enlargement.



Wife of pastor teaches young women.



Pastor Antonio Mesquita.



Ensemble plays for hymns at Sunday school.

The Church at IPANEMA



Beginner children line up with teachers.

IPANEMA, for those who pay no attention to popular songs, is the fabled home of a beautiful girl who wouldn't even glance at the young man so much in love with her.

But long before the plaintive musical account of "The Girl from Ipanema" publicized the name of the place, Baptists in the Ipanema area of Rio de Janeiro, Brazil, had established an active church.

Near the beach and not far from resort-famous Copacabana Beach, Ipanema had no Baptist church until the mid-1950's. Now there are three. *Igreja Batista de Ipanema* was the only one until 1956. Then the English-speaking Copacabana church was organized and later Leblon church.

Local missionary spirit is strong. In 1964 laymen

from Ipanema church manned 17 preaching points each week. The church's constant growth prompted a building and enlargement program. Sunday school attendance averages about 900 weekly.

Pastor Antonio Mesquita long has been active in Baptist work in Brazil. He has served as president of the Brazilian Baptist Convention's relief and annuity board more than 25 years. He holds a Doctor of Theology degree earned in the U.S. In addition to pastoral duties, he is a director of a bank in Rio.

His wife, Dona Waldemira, worked in Brazilian Woman's Missionary Union several years. She plays an active role in community life and teaches young women in Sunday school at Ipanema church. Perhaps someday "that girl" will join the class.

editorials

A Missionary Connection

PERHAPS too few Southern Baptists yet know that Iceland is one of their foreign mission fields. We have not yet published extensive information about this island nation in the North Atlantic nor of the work our missionaries do there. However, it is a field that offers opportunity for proclaiming the gospel and serving spiritual needs. These needs are extensive among the Icelandic people as well as among the U.S. military personnel stationed there.

Missionaries R W and Dale Terry, with their two sons, have been at Iceland for more than a year serving an English-speaking church in the town of Keflavik. They report that they have a full and active church program. Public promotion and advertising, however, are so severely restricted that it is difficult to communicate even the basic information about the church and its ministries.

The Terrys have expressed their hope that Southern Baptists will write to relatives and friends stationed in Iceland, telling them of the Keflavik church. This can help many more persons to know of the opportunities for Christian witnessing and fellowship so near at hand.

There are numerous other similar opportunities around the world. Anyone who needs a list of the missionaries in any one of the countries where Southern Baptists have mission work may request it from the Foreign Mission Board's library and information service. He may also wish to request the Board's *Directory of Missionary Personnel*, published quarterly, containing the mailing addresses of all active and emeritus missionaries and missionary associates.

Southern Baptist missionaries are stationed in 56 countries as follows:

Argentina	Lebanon
Bahama Islands	Liberia
Brazil	Luxembourg
British Guiana	Macao
Chile	Malawi
Colombia	Malaysia
Costa Rica	Mexico
Dominican Republic	Nigeria
Ecuador	Okinawa
France	Pakistan
French West Indies	Paraguay
Gaza	Peru
Germany	Philippines
Ghana	Portugal
Guam	Rhodesia
Guatemala	Spain
Honduras	Switzerland
Hong Kong	Taiwan
Iceland	Tanzania
India	Thailand
Indonesia	Togo
Israel	Trinidad
Italy	Uganda
Jamaica	Uruguay
Japan	Venezuela
Jordan	Vietnam
Kenya	Yemen
Korea	Zambia

Policy for Crusades

AN ESTABLISHED policy of the Foreign Mission Board determines its relationship to and involvement in all evangelistic crusades on the foreign mission fields. Founded upon basic principles for relations with Baptist bodies (churches, associations, and conventions) in other countries, this policy has been followed by the Board across the years.

As a major guideline in the New Program of Advance adopted by the Foreign Mission Board April 14, 1964, the policy states that special crusades, when re-

quested by Missions and Conventions on the field, may be approved and sponsored by the Foreign Mission 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.

Financial Soundness Through Funds



BY BAKER J. CAUTHEN

TO RECEIVE letters from Baptists asking for information concerning foreign missions is a pleasure. Such inquiries indicate interest and concern and afford us opportunity to give further information about the worldwide labor our Lord has entrusted to Southern Baptists.

One question sometimes asked is, "If needs are so great across the world, why does the Foreign Mission Board have any funds in hand?"

It is logical that this question should be asked. World needs are repeatedly stated from the platform and in print. Anyone studying the Board's financial reports is aware that some funds are in hand at all times. What are they for and why are they in hand?

Permanent Trust Funds

Three types of funds are maintained and managed by the Board. First are permanent funds. These consist of sums left by Baptists in their wills. They have entrusted their assets to the Board to be held permanently, on the condition that only the interest earned on the fund be used for any purpose. The Board holds these funds in sacred trust, and the earnings become a part of the resources used to spread the gospel.

Studying the lists of these trust funds prompts great joy. Many have been set up as memorials to loved ones who have gone to be with the Lord. Occasionally the counsel of the Board is sought by someone who wishes to set up a suitable memorial for a deceased husband or wife. It is sometimes suggested that a permanent fund be established which can be used across the years to send out missionaries.

In some instances a person builds up such a fund during his lifetime, and he counts it a great joy when the

total becomes adequate for the continuing support of a missionary on the field.

Some trust funds are small and some are much larger, but each indicates something deep and genuine in the life of the person who has made it possible.

Included in the Board's permanent funds are those amounts held in sacred trust for the missionary pension plan. These are held by the Southern Baptist Convention Annuity Board, but they appear each year in the FMB financial statement. They are held exclusively for the purpose of providing pensions for missionaries when they reach emeritus age. This fund can be expected to grow much larger as the number of missionaries increases.

Emergency Reserve

Also in the hands of the FMB is the important emergency reserve fund. It was created following the bitter experience with debt and depreciation which brought the Board nearly into bankruptcy 30 years ago. Thus, this fund was set up to offset those circumstances that otherwise would force the Board to borrow money and thereby create indebtedness.

The emergency reserve fund is not a simple contingent fund to be used in meeting normal operating needs; it is meant entirely as an emergency reserve. We must keep in mind that, amid unstable world conditions, circumstances can arise at any time that may create emergencies calling for large sums of money. Disasters could result from war, bringing widespread devastation. Critical circumstances requiring evacuation of missionaries or an economic crash bringing sudden decline of resources would provide occasions for calling upon this fund. At

present it is adequate for only four months of current operating needs. The fund builds itself as its earnings are added to the principal. It thereby increases the protection given our foreign mission labor as the task increases in scope.

Funds in Process

The third type of FMB resources consists of funds appropriated and in process of being used. This accounts for the largest amount of money in the Board's report at any time.

In many lands across the world much time is required for purchasing land, letting contracts, and constructing buildings. A Mission (organization of missionaries on a given field) does not undertake any of these until word is received from the Board that the required funds have been appropriated and made ready for use. This is a necessary procedure in order to guard against debt. Missionaries have no authority to create debts. Therefore, they must await notice that money is available before they commit funds for purchase of property and the erection of buildings.

It would be unwise to send funds for these projects to another land and convert them into the local currency. Rates of exchange vary so widely that thousands of dollars could be lost annually under such procedure. The FMB holds the funds in the U.S. until the Missions are ready to use them and call for them. This provides maximum protection.

While temporarily in hand, awaiting such calls from the fields, these funds are held in short-term government bonds, sometimes for only 90 days of issue. The small amount of interest earned helps offset the effects

(Continued on page 31)



Third of Four Parts

THE BIBLE BASIS OF MISSIONS

BY L. JACK GRAY

Professor of Missions
Southwestern Baptist Theological Seminary

Missions

In the Birth and Baptism of Jesus

THE ORIGIN of missions is ultimately to be found in the heart of God.* When God began history, that which was "ultimately . . . in the heart of God" began to become actual in the mind of man.

In the study of biblical beginnings we observed some missionary ideas already in evidence in the relationship of God to man, of man to God, and of man to man.

In the second instalment we noted that God's redemptive purpose, dimly seen in Genesis, comes into clearer focus in Isaiah. God's encounter with Isaiah in the temple (Isaiah 6:8) approaches the New Testament concept of the individual redeemed being enlisted into evangelical mission. All this must be seen against the mystical and actual experience of Isaiah's repentance and purging from sin (6:5-7).

In his personal experience of redemption and responsibility Isaiah saw missionary implications for his nation in relationship to all nations: "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth" (Isa. 49:6b ASV).

'The Word Became Flesh'

All that God said in symbols and fragments—yet with remarkable clarity—from Adam to Isaiah, he said in unmistakable, universal, and ageless language when "the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth" (John 1:14 ASV).

* William Owen Carver, *Missions In The Plan Of The Ages*, (Nashville: Broadman Press, 1931), p. 12. Used by permission.

This is the word description of God with us. This is the heart of history, the key to the heart of God and the heart of man, the index to the mind of God and the mind of man, the theological basis of life and living.

The fact that missions in the heart of God took root deep in the biblical beginnings dispels any thought of missions as an afterthought of God. Modern-day Christians must see this. Missions is not a part of our program; we are a part of God's mission purpose. That God became man to redeem is the missionary imperative and theological foundation for the great commission.

Mission Initiative Is God's

The taproot of mission motive and message feeds in the subsoil of biblical historical beginnings. This truth declares to the world's non-Christian worshipers that Hebrew witness before Christ and Christian missions after him were not the initiative of militant religionists. This mission witness of the God of Abraham, Isaac, and Jacob, and of God in Christ is the redemptive activity of the God of the universe.

Mission witness is not the competition of religion with religions or of man with men. We must understand this in order to speak; non-Christians must know this in order to hear. Reconciliation is in Christ, not by man.

(1) *Missions in the Birth of Jesus—Incarnation.* When God came in Christ, he clarified once for all the origin, motive, authority, and objective of all evangelists who confront others in his name to direct them unto God for forgiveness of sin. The "faith . . . once delivered" as revealed in

Christ is the revelation of God, not a philosophy of a searcher or a rebel.

When this is recognized, all must be reconciled to him and obey as ministers of reconciliation. God is here and must be reckoned with; we have met him and must be reconciled with all men everywhere. Our reconciliation is not expressed in peaceful and mutual indifference, but in dynamic covenant with God in world missions. Missions is the determining activity of a worshiping fellowship in Christ.

Message of the Incarnation

The Christian missionary message of the incarnation is that God came in Christ to redeem. A Christian witness always sits under the judgment of the message he bears and the God of whom he testifies. A missionary's experience of being a sinner under sovereign God is a significant part of the message and must ever determine the spirit and perspective of the messenger.

The birth of Jesus gives uniqueness to Christian missions. This act of God gives distinctiveness to mission; it is the reason for witness and response to witness; it calls for the highest of motive and character in the witnesses. That the "Word became flesh" demands flesh consistent with the Word. Out of this flows the logic and depth of repentance, the message and the means used by God to continue revelation through us in our total relationships.

(2) *Missions in the Baptism of Jesus—Commitment.* All the sacrifices God made to become Jesus and to become the Saviour are portrayed in baptism. The agony of Calvary is anticipated

'Missions is not a part of our program; we are a part of God's mission purpose.'

in baptism. In baptism Jesus made covenant with God to live in accord with sacrifices already made in his birth. He who would die on Calvary's Tree, in baptism committed himself to die daily. He was already bearing our sins in his own body.

Jesus' baptism announced him as the "Lamb that hath been slain" (Rev. 13:8b ASV). This portrayed the intensity and the severity of Jesus' self-denial if he would save us. At the threshold of his ministry, he counted the cost and paid it in full. In baptism he, of himself, laid down his life. From the first to the last he gave; no one took his life, or anything, from him.

In baptism was revealed the finality with which Jesus gave himself for us. His entrance upon our redemption was as final as burial. That is what all children of God should pledge in baptism: "The advantages of my previous life will not be resorted to again. There will be no nostalgic looking back. I repent. My sinful self is dead. I buried that old man."

Surrender Dramatized

Baptism is the funeral of the old nature. In baptism we formally, voluntarily dramatized the fact that complete surrender had already taken place. We made covenant with the people of the church we joined that we were dead to the old and alive to the new. Like Jesus, we said that we were taking up our crosses daily—that is, we were giving ourselves to the redemptive work of winning the world to Christ Jesus. Actions must be redemptive to be crossbearing.

In baptism Jesus announced his faith in the way of the cross. Faith

unto salvation is faith in Christ crucified and faith in the way of the cross for ourselves. Baptism is not only a picture of the burial of the old man; it is announcement of the resurrection of the new man in Christ Jesus. In baptism we say the old man is dead, and the new man in Christ is alive.

To Give Is To Receive

Jesus in Jordan proclaimed that to lay down one's life is to take it up again; to give all is to receive all; to die unto self for the redemption of others is to live unto God.

No wonder God came to the scene of Jesus' baptism and in exultant approval announced, "Thou art my beloved Son; in Thee I am well pleased" (Luke 3:22b ASV). God approved life by death and receiving by giving; likewise he approved sacrifice in us as it yields its fruit in the redemption of others. Salvation and redemptive service are as inseparable as death and resurrection.

The joy of God in Jesus' pledge of crossbearing (in baptism) and the joy of heaven over a sinner's salvation unto crossbearing are related.

In baptism Jesus formally entered upon his redemptive ministry. In your baptism and mine we were to have declared that we were formally entering upon our world ministry of reconciliation. In baptism we pictured what Christ Jesus had done for us and what we have done and shall do for him.

Baptism was not Jesus' promise to give all if circumstances might demand. It was declaration that he had already given all to God.

It is not the circumstance of persecution that brings sacrifice; it is the

encounter of a sinner with God. There is Calvary and the cross! Jesus—in birth, baptism, life, and death—was "the Lamb of God, that taketh away the sin of the world" (John 1:29b ASV).

Jesus called for this: "If any man would come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23 ASV). Paul described this experience when he said, "I die daily" (I Cor. 15:31b ASV).

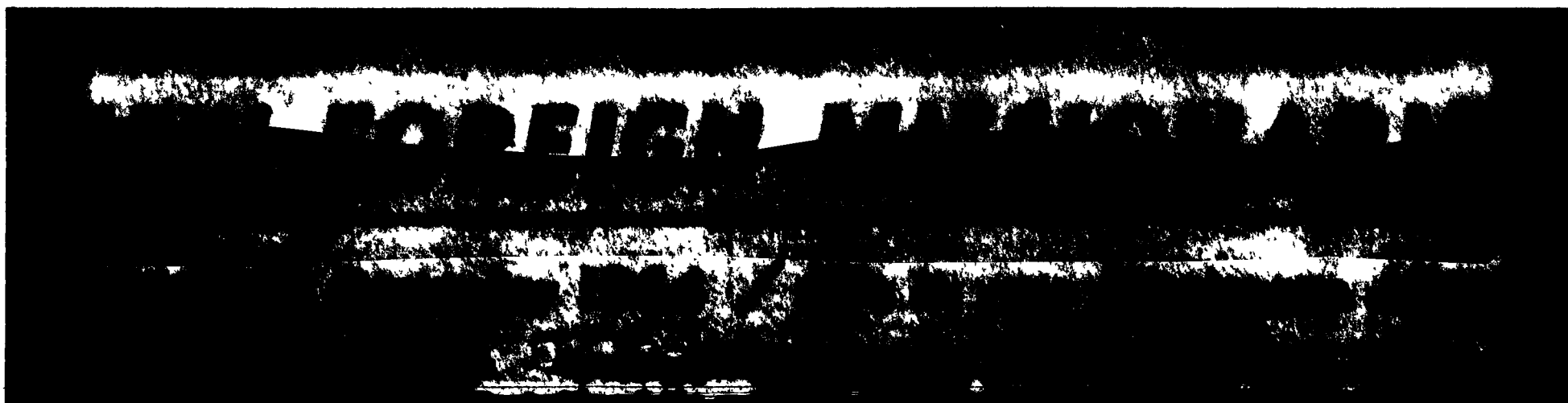
Baptism dramatizes the condition of salvation—discipleship. Only in diseased, modern Christendom are salvation and discipleship separated—never in the Bible.

Biography in Baptism

The biography of Jesus was in his baptism. By the same token, the biography of each Christian is in his own baptism. Our pattern and purpose of life should be written in our obedience in baptism. God's world missionary purpose is crammed into the ordinance of baptism. It is the gospel in snapshot, a memorial beyond decay.

Only a person committed to redemptive service should walk into the graphic, sacred drama of baptism. It is both a symbol of Jesus' response to a sinner and of a sinner's response to Jesus.

Jesus was baptized unto missions by way of crossbearing; we are baptized unto missions by way of crossbearing. He died for us; we die for him. No one has reason to commemorate the death of Jesus in baptism without having experienced death unto self as made possible in Christ.



Cromer, Ted Eugene

b. Hominy, Okla., Jan. 23, 1923, ed. Muskogee Jr. Col., 1949-50; Central Bap. Theol. Sem., 1952-53; Okla. Bap. Univ., B.A., 1961; SWBTS, B.D., 1962. Motor co. parts dept. employee, Muskogee, Okla., 1942 & 1946-48, & Dallas, Tex., 1948; partner in garage, Muskogee, 1948-50; pastor, Little Chief Church, Fairfax, Okla., 1951-52, First Church, Darlington, Mo., 1952-53, View Acres Church, Tulsa, Okla., 1953-58, & First Church, Lone Grove, Okla., 1958-62; HMB pastoral missionary, Monroeville, Pa., 1962-63. Appointed (special) for Liberia, Dec., 1964. m. Dorothy Bernice Lewis, Dec. 24, 1942. Perm. address: c/o Mrs. L. V. Archer, 2825 SW. 83rd, Okla. City, Okla.

LIBERIA

Cromer, Dorothy Bernice Lewis (Mrs. Ted Eugene)

b. Underwood, Ind., Oct. 17, 1926, ed. Central Bap. Theol. Sem., 1952; Okla. Bap. Univ., 1954-55; SWBTS, 1959-62. Photo studio employee, Norman, Okla., 1943-44; univ. cashier, Shawnee, Okla., 1950-52; Bap. Book Store bookkeeper, Tulsa, Okla., 1954-56; asst. sales mgr., Ardmore, Okla., 1959-62. Appointed (special) for Liberia, Dec., 1964. m. Ted Eugene Cromer, Dec. 24, 1942. Children: Teddy Eugene, July 6, 1944; Janis Ilene, Apr. 2, 1946.



Duncan, Marshall Gaines

b. Powell Station, Tenn., Mar. 12, 1923, ed. Univ. of Tenn., 1946-48; Carson-Newman Col., B.A., 1950; SWBTS, B.D., 1954, & Th.M., 1957. Aviation radioman, U.S. Navy, U.S. & Cuba, 1943-46; summer jobs, Alcoa, Tenn., 1946, Detroit, Mich., 1949, Ft. Worth, Tex., 1952; pastor, Brown's Spring Church, Mosheim, Tenn., 1950-51, Lawrence Gillespie Mem. Church, Scurry, Tex., 1952-56, First Church, Mt. Enterprise, Tex., 1957-61, & Ridgedale Church, Knoxville, Tenn., 1961-63. Appointed (special) for Kenya, Dec., 1964. m. Margie Juanita Rains, July 18, 1950. Perm. address: c/o Virgil Rains, Rt. 3, Clinton, Tenn.

KENYA

Duncan, Margie Juanita Rains (Mrs. Marshall Gaines)

b. Anderson Co., Tenn., Jan. 14, 1927, ed. Carson-Newman Col., 1948-50; SWBTS, 1952-53. Clerk, 1945-48, & cashier, summer 1949, Clinton, Tenn.; TV corp. employee, Greeneville, Tenn., 1950-51; bookkeeper, Greeneville, 1951, & Ft. Worth, Tex., 1951-57. Appointed (special) for Kenya, Dec., 1964. m. Marshall Gaines Duncan, July 18, 1950. Children: Marshall Alan, Nov. 13, 1958; Kenneth Lee (Kenny), Aug. 23, 1960.



Gentry, Jack Leonard

b. Boonville, N.C., Sept. 14, 1931, ed. Wake Forest Col., B.A., 1958; SEBTS, B.D., 1962; School of Pastoral Care, N.C. Bap. Hosp., Winston-Salem, 1962. Painter, Boonville, summer 1950; hosp. corpsman, U.S. Navy, U.S. & Far East, 1951-54; pastor, Latin American Mission (under HMB), Barstow, Calif., summer 1956, Union Grove Church, Yadkin Co., N.C., 1956-60 (half-time, becoming full-time), & Ramseur, N.C., 1962-63. Appointed for Taiwan, Dec., 1964. m. Ruby Elaine Hickman, July 11, 1959. Perm. address: c/o T. O. Hickman, Box 338, Enfield, N.C. 27823.

TAIWAN

Gentry, Ruby Elaine Hickman (Mrs. Jack Leonard)

b. Martin Co., N.C., Jan. 30, 1937, ed. Mars Hill Col., A.A., 1957; Wake Forest Col., B.A., 1959; SEBTS, B.D., 1962; School of Pastoral Care, N.C. Bap. Hosp., Winston-Salem, 1962, Sec., Enfield, N.C., summer 1956; HMB summer missionary, La., 1957; substitute teacher, Ramseur, N.C., 1962-63. Appointed for Taiwan, Dec., 1964. m. Jack Leonard Gentry, July 11, 1959. Child: Ruby Jan, Jan. 27, 1963.



Harlan, Ronald Dean

b. Wabash, Ind., Sept. 1, 1932. ed. St. Petersburg Jr. Col., A.A., 1953; Fla. State Univ., B.S., 1955; SBTS, 1959-62. Summer jobs, Fairmont, Ind., 1951, & Clearwater, Fla., 1952, '53, & '55; univ. dorm. floor supvr., Tallahassee, Fla., 1954-55; counter-intelligence analyst, U.S. Army, Korea, 1955-57; management trainee, Ft. Lauderdale, Fla., 1957-59; salesman, St. Matthews, Ky., 1959; music dir., Central Church, Louisville, Ky., 1960; youth dir., Univ. Church, Coral Gables, Fla., summer 1960, & Virginia Ave. Church, Louisville, 1960-61; school bus driver, Lyndon, Ky., 1961-62; watchman, Ridgecrest (N.C.) Bap. Assy., summer 1962; ed. dir., Calvary Church, Clearwater, 1962-63. Appointed for Venezuela, Dec., 1964. m. Katie Ophelia McMahan, June 26, 1962. Perm. address: c/o R. O. Harlan, 1798 Springtime Ave., Clearwater, Fla.

VENEZUELA

Harlan, Katie Ophelia McMahan (Mrs. Ronald Dean)

b. Pensacola, N.C., Mar. 1, 1936. ed. Western Carolina Col., B.S., 1958; Carver School of Missions & Social Work (now merged with SBTS), M.A., 1962. Col. cafeteria worker, 1954-55, & sec. to dean of women, 1956-57 (part-time), Cullowhee, N.C.; asst. co. home economics asst., Taylorsville, N.C., 1958-60; student asst., dining rm. & library, Louisville, Ky., 1960-61; home economics teacher, Burnsville, N.C., 1961-62; substitute teacher, Clearwater, Fla., 1963-65. Appointed for Venezuela, Dec., 1964. m. Ronald Dean Harlan, June 26, 1962.



Medaris, Edward Gene

b. Keneflc, Okla., Sept. 22, 1929. ed. Univ. of Alas., 1948-49; Baylor Univ., B.A., 1953, further study, 1954-55; SBTS, 1953-54; Sul Ross State Col., 1955-56; SWBTS, B.D., 1962. Serviceman, U.S. Army, Alas., 1946-49; cook, Waco, Tex., 1950-53; HMB Tentmaker, Calif., summer 1953; sem. cafeteria worker, Louisville, Ky., 1953-54; univ. dorm. wing dir., Waco, 1954-55; HMB summer missionary, Alas., 1954; elem. school teacher, Sanderson, Tex., 1955-56; pastor, First Church, Sanderson, 1956-57, Garrett's Bluff, Tex., 1957-58 (part-time), Bailey Hgts. Church, 1958-60, & Arcadia Park Church, 1960-63, Dallas, Tex., & First So. Church, Gillette, Wyo., 1963-64; ins. co. employee, Ft. Worth, Tex., 1957-58; sem. summer missionary, Bahama Islands, 1958. Appointed (special) for Trinidad, Dec., 1964. m. Martha Jane Hawkins, Aug. 6, 1960. Perm. address: 605 N. Jordan, Whitesboro, Tex.

TRINIDAD

Medaris, Martha Jane Hawkins (Mrs. Edward Gene)

b. Gainesville, Tex., Apr. 14, 1938. ed. SWBTS, A.R.E., 1962. Sec., First Church, Whitesboro, Tex., 1956-57 & summer 1959, & Amer. Red Cross, 1960-61, & Arcadia Park Church, 1961, Dallas, Tex.; typist, Whitesboro, 1957 (part-time); cashier, 1957, & col. cashier-bookkeeper, 1957-58, Sherman, Tex.; sem. cafeteria employee, Ft. Worth, Tex., 1959-60. Appointed (special) for Trinidad, Dec., 1964. m. Edward Gene Medaris, Aug. 6, 1960. Children: Gina Lian, Dec. 14, 1961; Timothy Edward, May 26, 1964.



Montgomery, Ira Edward, Jr. (Monty)

b. Baytown, Tex., Sept. 22, 1927. ed. Texas A & M Col., B.S., 1951; SWBTS, 1963-65. Serviceman, U.S. Navy, 1946-48; contractor, estimator, and field constr. supt. for builder, 1951-54, self-employed constr. worker, 1954-55, & pres. of contracting corp. & constr. firm, & sec.-treas. of equipment corp., 1955-63, Houston, Tex. Appointed (special) for Indonesia, Dec., 1964. m. Mary Gail (Windy) Couch, June 7, 1951. Perm. address: c/o Mrs. E. R. Couch, 2001 Durain Rd., Baytown, Tex.

INDONESIA

Montgomery, Mary Gail (Windy) Couch (Mrs. Ira Edward, Jr.)

b. Baytown, Tex., Mar. 29, 1933. ed. SWBTS, 1963-65. Kindergarten asst., Broadway Church, Houston, Tex., 1960. Appointed (special) for Indonesia, Dec., 1964. m. Ira Edward (Monty) Montgomery, Jr., June 7, 1951. Children: Ira Edward, III, Feb. 18, 1952; Christy Ann, Sept. 28, 1953.



Morgan, William LeRoy (Billy)

b. Drew, Miss., Sept. 27, 1935. ed. Miss. Col., B.A., 1957; SWBTS, B.D., 1961. Col. book store employee, Clinton, Miss., 1953-55; lifeguard, Linden (Tenn.) Bap. Assy., summer 1954; Post Office employee, Jackson, Miss., 1956-57; pastor, Carson Ridge Church, Ethel, Miss., 1955-57, Big Creek Church, Memphis, Tenn., 1960-61, Hermitage, Tenn., 1961-62, & Southland Church, Memphis, 1962-63; sem. custodial helper, Ft. Worth, Tex., 1959-60; field speaker, Tex. Alcohol-Narcotic Education, Inc., 1959-60. Appointed for S. Brazil, Dec., 1964. m. Noreta Louise Smith, Aug. 17, 1956. Perm. address: c/o W. D. Morgan, 4699 Chancellor Cove, Memphis, Tenn.

SOUTH BRAZIL

Morgan, Noreta Louise Smith (Mrs. William LeRoy)

b. Memphis, Tenn., Apr. 11, 1937. ed. Miss. Col., 1955-56; SWBTS, 1959; Univ. of Tenn., 1963-64; Memphis State Univ., 1964. Steno., Memphis, 1953; clerk-steno., Miss. dept. of agr., Jackson, 1956-57; sem. prof.'s sec., Ft. Worth, Tex., 1959. Appointed for S. Brazil, Dec., 1964. m. William LeRoy (Billy) Morgan, Aug. 17, 1956. Children: Donna Gayle, Oct. 10, 1957; William Andrew, Nov. 30, 1959; Kenneth Paul, Apr. 13, 1961.



THE WORLD IN BOOKS

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

Two Worlds or None

By William J. Danker
Concordia, 311 pages, \$4.50

The author, a professor of missions at Concordia, took a missions tour in 1961 in connection with his attendance as an observer at the New Delhi World Council of Churches Assembly. On the surface this is just the report of a gifted observer and talented storyteller. However, in the process of telling of his visits to various mission centers in Asia he develops a theology of missions and a lively discussion of missionary methods.

The reader is immediately impressed by how much Danker was able to see, evaluate, and understand on the brief journey. The explanation is that, as a former missionary to Japan, he observed with the trained eye of one who has bent his life to the missions task.

Three thoughts are central in Danker's presentation: first, he emphasizes missions to the whole man; second, he stresses greatly the development of an indigenous church; third, he is concerned with the problem of developing for missions an economic base rooted in the culture of the mission.—J.C.F.

Thirty Years with South Sea Cannibals

By John G. Paton
Moody, 317 pages, \$1.29

This is an autobiography of the famous South Sea Island missionary John G. Paton. A revised edition, it includes added chapters covering the latter days of the missionary. The original autobiography was published around 1880 while the missionary was still serving in the New Hebrides Mission he had founded.

In the sense that the language reflects a century gone by, the account sounds archaic and unrelated to this century. However, in the sense that the miraculous workings of the gospel in the hearts of pagan people is the same in any century, it is uniquely contemporary. The faith of John G. Paton, the manifold examples of the power of the gospel, and some basic missionary concepts make this good reading for those who love the missionary cause.—J.C.F.

Islam

By Alfred Guillaume
Barnes & Noble, 210 pages, \$3.75

A readable and scholarly work by the professor of Arabic at the University of London, this book provides in brief compass the essential information about

Islam. Especially good are the first four of the nine chapters—"The Historical Background," "Muhammed," "The Quran," "The Islamic Empire."

The author shows that Jews and Christians were well-known in Arabia and exerted considerable influence on Mohammed. In much of the Middle East the Muslims were accepted as deliverers from Byzantine political and religious oppression. Though expected to pay special taxes and to refrain from evangelizing Muslims, Christians have fared better under Muslim rule than have pagans.

The chapter on "Islam Today" is somewhat disappointing because it deals mainly with the first four decades of the twentieth century. The reader wishes for discussion of the highly significant developments during the past 10 years or at least during the years immediately preceding 1954 when the book first appeared.—J.D.H.

The Gift of the Healer

By Edward M. Dodd
Friendship, 224 pages, \$2.25

With long years of experience and missionary background the author stands as an authority on medical missions. Few people know the subject as well as he.

This work presents a historical account of the development of medical missions from the outset to modern days. The book is divided into several stages—pioneers, expansion and diversification, establishment of medical schools and schools of nursing, and finally the present stage of ecumenism. There are references to many heroes of medical missions.

From the beginning, the author mentions that the book is not intended to be a comprehensive review of Christian medical missions. It does not even undertake to cover all Protestant medical mission work, but is limited to the work of those churches and denominations associated with the World Council of Churches.—F.T.F.

The Call of the Minaret

By Kenneth Cragg
Oxford, 376 pages, \$1.95

Considering the "call of the minaret and the expression of Islam" to be synonymous, Kenneth Cragg uses the call as a motif for this book, which is designed to help Christians understand the Muslim religion. Since he believes

that Christians and Muslims refer to the "same Being" when they speak of the "One supreme sovereign Creator-God," his purpose is to point out the Christian relation to the message in the prayer call of Islam.

Originally published in 1956, this paperback is divided into three parts. The first is a background chapter on Islam since 1945. The second (four chapters) discusses Muslim beliefs regarding God, Mohammed, the religious life, and social service. The third (six chapters) seeks to help Christians understand the importance to them of the call of the minaret. Only this understanding can enable Christians to know "wherewith we must answer—and how—and why."

This book should be read by every missionary in a Muslim country. Mission-study groups interested in the Christian mission to Muslims would profit by a serious study of it. An index and a bibliography add to its value.—G.G.

Church and State in the United States

By Anson Phelps Stokes &
Leo Pfeffer

Harper & Row, 660 pages, \$12.50

In 1950 Anson Phelps Stokes published a three-volume classic on church-state relations. Oft-quoted and cited, this work became not only an account of church-state relationships but actually a force in shaping subsequent relationships.

At the time, the author was canon of Washington Cathedral (Episcopal). Called "a comprehensive pioneer work of reference," his book will remain the prime source on church-state relationships.

After Canon Stokes' death Leo Pfeffer was asked to bring the work up to date. He did a remarkable job of summarizing and condensing as well as adding significant events that have occurred in the decade since the three-volume work was first published. The result is a one-volume source book which is both a handy reference and a readable account of church-state relationships.—J.C.F.

REVIEWS IN BRIEF

Morning and Evening Devotions from the Bible, by Charles H. Spurgeon (*Baker*, 784 pages, \$5.95): twice-daily devotional messages from the pen of one of the world's most noted Baptist preachers.

The Seven Sayings on the Cross, by Leon Macon (*Baker*, 83 pages, \$1.00 paperback): seven messages appropriate for the Easter season, prepared by the editor of *The Alabama Baptist*.

How Jesus Helped People, by Alan Walker (*Ahington*, 158 pages, \$2.75): 13 practical messages showing how Jesus meets the needs of people who are lonely, hungry, desperate, and enslaved in sin.



Ogden, Lane Gordon, Sr.

b. Muskogee, Okla., Aug. 27, 1930, ed. Univ. of Okla., 1948-49; Howard Payne Col., B.A., 1953; SWBTS, B.D., 1960. Bookkeeper, Dallas, Tex., 1949-51; Brownwood, Tex., 1952-56, & Ft. Worth, Tex., 1956-60; bookkeeper-clerk, Dallas, 1951-52; pastor, Concord Church, Bangs, Tex., 1954-56; First Church, Valliant, Okla., 1960-63, & First Church, Hydro, Okla., 1963-65. Appointed (special) for Zambia, Dec., 1964. m. Louise Ozella Wood, Dec. 20, 1952. Perm. address: c/o M. D. Ogden, Box 1011, Clarksville, Tex. 75426.

ZAMBIA

Ogden, Louise Ozella Wood (Mrs. Lane Gordon, Sr.)

b. Cedar Grove, Tex., Aug. 2, 1926, ed. Howard Payne Col., 1949-50 & 1952-53; SWBTS, A.R.E., 1960. Corp. sec.-clerk, 1943-49, & youth dir., Tremont Church, 1950-52, Dallas, Tex.; col. housemother & sec., 1949-50, & bus. mgr.'s sec., 1952-55, Brownwood, Tex. Appointed (special) for Zambia, Dec., 1964. m. Lane Gordon Ogden, Sr., Dec. 20, 1952. Children: Lane Gordon, Jr., May 5, 1954; Robert Van, Jan. 4, 1957; John Glen, May 15, 1962.



O'Reagan, Daniel Wayne

b. Galveston, Tex., Dec. 20, 1930, ed. Univ. of Tex., 1949-50; Wharton Co. Jr. Col., A.A., 1951; Trinity Univ., B.S., 1953; SWBTS, B.D., 1957; Tex. Christian Univ., 1963-64, Summer Jobs, Texas City, Tex., 1951-54, & Ft. Worth, Tex., 1953 & '56; sem. cafeteria worker, 1953-54, Ft. Worth; pastor, First Church, Donie, Tex., 1956-57, Lone Star, Tex., 1957-63, & Burchill Church, Ft. Worth, 1963-65. Appointed for Japan, Dec., 1964. m. Beverly Ann Broussard, Aug. 14, 1954. Perm. address: Box 307, Lake Arthur, La. 70549.

JAPAN

O'Reagan, Beverly Ann Broussard (Mrs. Daniel Wayne)

b. Jennings, La., Feb. 16, 1931, ed. Southwestern La. Institute (now Univ. of Southwestern La.), B.A., 1952; SWBTS, M.R.E., 1954. HMB summer missionary, Dallas, Tex., 1952; sem. receptionist, 1952-53, & PBX opr., 1953-54, Ft. Worth, Tex.; Invincible (VBS worker), Tex., summers 1953 & '54; typist, 1954-55, & sec., 1955-57, Ft. Worth. Appointed for Japan, Dec., 1964. m. Daniel Wayne O'Reagan, Aug. 14, 1954. Children: Paula Elise, Dec. 8, 1958; James Patrick, July 16, 1960.



Trotter, George Richmond

b. Clarksville, Va., Feb. 24, 1931, ed. Univ. of Richmond, B.S. in Bus. Adm., 1952; SEBTS, 1956-57; NOBTS, B.D., 1958; School of Pastoral Care, N.C. Bap. Hosp., Winston-Salem, 1959. Summer Jobs, South Hill, Va., 1949, Chase City, Va., 1951, & Hazelhurst, Ga., 1956; serviceman, U.S. Army, Mass. & Ga., 1952-55; pastor & music dir., Winfree Mem. Church, Midlothian, Va., 1959-65. Appointed for Indonesia, Dec., 1964. m. Martha Pierce Wilson, May 18, 1963. Perm. address: Box 182, Clarksville, Va. 23927.

INDONESIA

Trotter, Martha Pierce Wilson (Mrs. George Richmond)

b. Richmond, Va., Nov. 20, 1934, ed. Va. Intermont Col., A.A., 1956; Richmond Professional Institute, 1961-63, Asst. bookkeeper, 1953-54, Amer. Red Cross clerk-typist, summer 1954, & long distance opr., 1962, office worker, summers 1955 & '56, FMB bookkeeping dept. employee, 1956-57, & library asst., 1960-61, Grove Ave. Church financial sec., 1957-58, Johnston-Willis Hosp. lab. technician, 1958-60, hdw. store employee, 1961-62, & sem. library worker, 1962-63, Richmond. Appointed for Indonesia, Dec., 1964. m. George Richmond Trotter, May 18, 1963. Child: Rosella Elizabeth, July 17, 1964.



Veatch, Carol Allen, Sr.

b. Walker Co., Ga., Sept. 14, 1926, ed. Brewton-Parker (Jr.) Col., 1954-56; Mercer Univ., B.A., 1958; SEBTS, B.D., 1962. Serviceman, U.S. Army, Europe, 1944-46; self-employed farmer near Americus, Ga., 1949-54; pastor, Scotland, Ga., 1954-58 (half-time), Hope Church, Glenwood, Ga., 1955-58 (half-time), Union Hope Church, Zebulon, N.C., 1958-62, & Morgan (Ga.) Church & Enterprise Church, Edison, Ga., 1962-65 (half-time each). Appointed for Bahama Islands, Dec., 1964. m. Helen Hubbard, Aug. 23, 1954. Perm. address: c/o W. R. Veatch, Rt. 4, Americus, Ga.

BAHAMA ISLANDS

Veatch, Helen Hubbard (Mrs. Carol Allen, Sr.)

b. Arlington, Ga., Apr. 30, 1933, ed. Ga. Southwestern Col., A.A., 1952; Brewton-Parker (Jr.) Col., 1954-55; SEBTS, 1960-61, Col. dining hall worker, 1950-51, & hdw. co. clerk, 1951-54 (part-time until 1952), Americus, Ga.; newspaper employee, Mt. Vernon, Ga., 1954-56 (part-time); sec., Macon, Ga., 1957-58, & Raleigh, N.C., 1958-60. Appointed for Bahama Islands, Dec., 1964. m. Carol Allen Veatch, Sr., Aug. 23, 1954. Child: Carol Allen, Jr., Mar. 7, 1961.

EPISTLES

Traders Took Their Witness

Donald E. Smith
Kafanchan, Nigeria

Christianity has taken a strong hold in northern Nigeria, thanks to the faithful work of the Sudan Interior Mission. In some villages almost everyone is affiliated in some way with the local churches.

Baptist work in the area resulted from witness of lay Christians long before missionaries came. The first known Baptists among the indigenous northern people resulted from witness of Yoruba traders migrating from Baptist churches in the south. Wherever they went to trade they did not forget their need for worship. Consequently Baptist churches were started in dozens of towns even though there were usually no pastors.

Because of lack of personnel, the Nigerian Baptist Mission felt it could not extend efforts into the north; it was years later that the first Southern Baptist missionaries were assigned to this vast area.

One early convert, now a pastor, told me how he had taken his bicycle to the repair shop of a Yoruba Baptist layman and there was led to Christ. Of the first three indigenous converts in the Kafanchan area, two have finished pastor's school in Kaduna and now serve as pastors.

About 10 years ago the Nigerian Baptist Convention assigned a national



pastor to this area as a home missionary. Baptist work blossomed and grew and the Convention appealed to our Mission for a resident missionary. The home missionary later was relocated and for several years the work in the north was carried on through occasional visits by missionaries from distant towns.

Local residents had appealed to the Mission for years to send a resident missionary. Their request was high on the priority list, but until we returned from furlough in August, 1964, the need could not be filled. Then it was met only by withdrawing us from Minna and leaving that area without a resident missionary adviser.

Kafanchan, with about 5,000 population, has grown up around the railway and is a melting pot of various tribes. There are only about 35-40 white persons in a 10-mile radius. Most of them live about 10 miles from us and are connected with the Sudan Interior Mission. Roman Catholics have a strong educational work in the area. Our contacts with other missionaries will be meaningful for us.

I am associational adviser to about 66 churches and preaching places scattered over a wide area and including several tribal groups. My wife Betty Ann is Woman's Missionary Union associational adviser. Some of the locations can be reached only by motorcycle or bicycle even in the dry season; in the rainy season some places are almost inaccessible.

Conversions at Concert

Guy S. Williamson
Torreón, Coahuila, México

An estimated 500 persons heard the Mexican Baptist Theological Seminary choir present a Christmas concert at First Baptist Church, Chihuahua, Mexico. At the close, an invitation was given and 22 persons made pub-



lic professions of faith.

Among them was a local newspaperman present to report on the service; in his travels he had been to Spain and Italy and had had an audience with the pope. The following day an article on the front page of the paper gave an excellent account of the concert. The event placed Baptists of Chihuahua favorably in the public eye.

Farthest South

Heke Smith, Jr.
Buenos Aires, Argentina



"There are over 500 lost persons out there tonight," whispered Missionary Evan Holmes. I looked over the sea of faces before me and prayed. As I stood to preach I could see that the tent walls had been rolled up so crowds outside could take part.

If ever there was fulfillment of a missionary's dream, this was it! More than 1,200 Chileans in the earthquake city of Valdivia attentively awaited proclamation of the Word of God. The thrill was indescribable, the responsibility overwhelming. Those responding to the invitation brought to 150 the number who that week had confessed Christ as Lord.

Two weeks later I stood at the bottom of the world to preach to the southernmost Baptist church on the globe—Rio Grande, Tierra del Fuego, Argentina. When the service began at 9:00 P.M. the sun still shone brightly; darkness did not come until after 10:30 P.M. As I spoke about the living Christ I was reminded of the Lord's words, "Ye shall be my witnesses . . . unto the uttermost part of the earth" (Acts 1:8 ASV).

That morning I had stood before the monument erected by the Argentine Navy in Ushuaia to commemorate the seven missionaries, led by Anglican Allen F. Gardiner, who first reached this area. They survived only 10 months after arrival and never saw the results of their mission. Their sacrifice was by no means in vain. Without realizing it, they wrote a glorious page in missionary history.



Young People Lead

John C. Calhoun, Jr.
Singapore, Malaysia

At Alor Star a few months ago I concluded the second revival I have held in far north Malaya. The church is an English-speaking congregation; two thirds of those who attend are Chinese and one third are Indians. Preaching was difficult because of the vast difference between the backgrounds of these groups, but God used our witness.



Some who made decisions had been attending regularly for four years. How sad it is that some Christians must be begged to attend church while these individuals saved during the revival had come to church regularly long before they became Christians. There were 14 decisions; two of the converts were the first Indians to be won in this church's history.

Of the membership, 95 percent are under 25 years of age. Dedicated young people take all the responsibilities of teaching, leadership, finances, and organization.

The Alor Star Church was begun in 1950 by an elderly Chinese lady who came out of Communist China. The church was without a pastor from the time of its organization until late in 1964.


One Man's Witness

William E. Lewis, Jr.
Tukuyu, Tanzania

A 640-mile drive from Tukuyu toward the southeastern corner of Tanzania leads to a small settlement in the middle of hot, dry desolation. This is Masasi where a new church has resulted from one man's witness.

Ernest Barnaba roomed with a young Nyakyusa Baptist as they studied in Tanga. Through the Baptist's witness Ernest was saved. After going home Ernest began to preach. Even as he had felt spiritual hunger in his own heart, so he saw it in the residents of his home village.

He won 18 persons to Christ and taught them before he contacted a missionary. Now they are baptized and a church has been formed. Others are being readied for baptism.

When the missionary visited them they did not ask for a church building, or a Mission-paid preacher, or a seminary-trained pastor, or even a loan. These new Christians asked only for Bibles they could buy. 

Foundation in the Republic

Howard L. Shoemaker
Santo Domingo, D.N.,
Dominican Republic


We believe Southern Baptists, after two years of work, have more than a superficial witness in the Dominican Republic. Seeds have been sown throughout the Republic. Every day we are made more aware that each radio or television program is an opportunity to preach Christ to the masses we would never reach in a church building.



Some persons write letters telling of waiting eagerly from one Sunday to the next to see another televised presentation of Christianity in action. Others relate how the gospel message was presented so clearly on a radio program that they have found eternal life.

The majority of the 160 persons who have requested to be enrolled in our correspondence courses are students 16-22 years of age.

Last summer one young man enrolled in the first course and finished in almost record time. Beginning the second course, he manifested much concern for his salvation and started attending church services. He made a profession of faith and succeeded in enlisting his sister to attend.

At times Satan seemingly has worked overtime to try to convince us that our small chapel is not in the right location, or even that we are not wanted in this area. But it has only proved to us that those who hurl stones to break the windows, toss firecrackers into the Sunday school rooms, or throw vegetables or water-filled balloons at the preacher are instruments in Satan's hands and desperately need the message of salvation. 

Progress and Opposition

F. Gilbert Ross
Durango, Durango, México




A new building was dedicated a few months ago for the church in Fresnillo, where a seminary graduate is serving full time. The structure is adequate for the church's present and anticipated needs.

Immediately following the dedication, a Catholic priest who lives directly in front of the church building organized a procession with banners and chants against Protestants in the area. It was good publicity for the church and several persons have talked with the pastor or visited the services since then.

In two of the church's missions the work is growing under the capable leadership of a layman, a retired gov-

ernment worker. In order to better prepare himself for service he moved to Torreón to attend classes at Mexican Baptist Theological Seminary, but he continues to lead the missions.

Here in Durango, First church is making plans for being host to the Mexican Baptist Convention in April. Because of threats, rock throwing, and even fire, the pastor had to abandon attending one of the missions of this church for a while, but the church has opened a mission in another town.

Recently the pastor and a layman of Bethel church were leaving a village after a service at a mission when two shots were fired at the missionary car in which they were riding. Neither man was hit but the car has two gaping bullet holes in the right side. 



Witch doctor (left) and friend display goods for sale at Lilongwe, Malawi.

H. CORNELL GOERNER

Christian without a Country

C. Eugene Thomas
Limbe, Malawi




Matthew Riak, a young refugee from the Sudan, arrived in Limbe in September. He had fled the Sudan to escape imprisonment and possible death for refusing to give up Christianity and become a Muslim.

The first African Sudanese to train as an army pilot, Matthew had traveled from the Sudan to Ethiopia, Uganda, Kenya, Tanzania, and Zambia without a passport or travel permit. In each country he was declared a prohibitive immigrant; often he was placed in detention camps.

He had come to Malawi hoping to find work and a place of Christian service. We took him to see officials and he was given only a few days to stay in the country. Then he would be escorted to the border of his choice.

Members of Limbe church and many other Christians in the city became burdened for Matthew. We were impressed by his dedication to Christ and his faith and serenity in the midst of almost overwhelming difficulties. We felt that God has work for him. He believes God wants him to be a missionary pilot.

We contacted United Nations officials in Malawi and Zambia and were able to secure a travel permit for Matthew back into Zambia and a scheduled interview with the UN High Commissioner for Refugees.

Matthew's last words as he left were, "Tell the people what a great God we have. He is our refuge and strength, our help in time of trouble." 

For Healing and Witnessing

Jean F. Dickman
Gaza

The number of beds at Baptist Hospital here remains at approximately 90. They do not stay empty long. In reviewing statistics for the annual Mission meeting we saw evidence of growth and we wonder how long the work can increase with negligible increases in personnel and facilities.

In 1963 outpatient visits totaled 31,694, an increase of more than 6,000 over the preceding year. There were 5,227 operations and 609 births.

Construction of a residence for nurses and nursing students began last fall. The old, army surplus autoclave, "Puffing Billy," is now idle for there is a new sterilizer in use adjacent to



the operating room suite. No longer is it necessary to carry bundles of sterile supplies through dust or rain.

Efforts are made to reach hospital staff and students with the message of salvation. Besides personal contacts there are morning chapel services, devotional periods on the wards, Bible study two evenings a week, and nurses' meetings Sunday afternoons. Gospels are distributed to patients and their relatives.

Sunday services include English Sunday school in the morning and worship in the evening, Arabic service in the morning and Sunday school in the afternoon, and a singing program Sunday night. Women meet on Tuesday, English Bible study is Wednesday, and an Arabic service is held Thursday evening. Girls' Auxillary meets each Friday.

Seeking Liberty

Margaret Fairburn
Monrovia, Liberia




Often I think of those Negroes who came to Liberia from America many years ago seeking freedom. Providence Island, where they first landed, is between Ricks Institute and the entrance to Monrovia. Each time I drive to town my eyes turn to that island.

Recently I stayed a few days in the home of a Liberian woman at Robertsport, a small town in the interior. It is the site of one of the first settlements by some who dispersed from Providence Island. My hostess took me to the beach where the Negroes landed and showed me the monument commemorating this settlement. We talked of the hardships of those days and thanked God for the strength and determination of those who came to seek freedom and brought Christianity with them.

Some time ago I was able to spend a week with Missionaries Bradley and Carolyn Brown in their new station at Bassa. Since Bradley had been there only a short time and had not had opportunity to visit the churches and missions, we went together to visit many of the churches.

On our way to Edina we were met by a man who ferried us by canoe across the river to the quiet little town where stand a Baptist and a Methodist church. Residents are predominantly older folks and small children; most of the young people have gone to the city seeking work. As we went from house to house we saw flowers and shrubs growing around each dwelling, evidences of a sense of pride.

Prominent in each of these early settlements are a Baptist church and a Methodist church. I recalled the motto of the settlers: "The love of liberty brought us here." We might add, "Our desire to worship God made us prosper here!" 



NEWS

MARCH 1965

FOREIGN MISSION BOARD

SBC



At orientation conference in Richmond, Board Medical Consultant Franklin T. Fowler talks with Jack and Ruby Gentry (left) of North Carolina, appointees for Taiwan, and Von Worten, former University of Oklahoma football player, and his wife Marge of Texas, appointees for Indonesia.

New Personnel Examine Coming Task

In preparation for service on Southern Baptist mission fields, 65 men and women spent Jan. 19-26 at Richmond, Va., examining challenges and problems to be faced overseas. The group—including 43 recently-appointed missionaries, 12 candidates approved for early appointment, and 10 newly-employed missionary associates—took part in the Foreign Mission Board orientation conference.

Secretary for Missionary Personnel Jesso C. Fletcher directed the conference, assisted by 35 furloughing missionaries, a number of Board staff members, and Psychiatrist Robert J. Lehman of Louisville, Ky., who lectured on interpersonal relationships. (Lehman assists the personnel department in evaluating candidates.)

The conference dealt with personal and environmental factors of missionary service and with organizational relationships and methods of work. Through lectures, panel discussions, and "buzz group" sessions, topics

considered included missionary family life, the role of institutions in missions, and facing communism.

The Board requires each appointee and missionary associate to attend such a conference before going to the field. The conference, however, only introduces the new missionary to studies which should continue throughout his career, said Fletcher.

In connection with the conference, a commissioning service for 10 new missionary associates was held Jan. 22. Three of the couples were employed in December, and two in January, each for a five-year term. Duties will include working in a school for missionaries' children, English-language church work, religious education, music, and seminary teaching.

Presiding at the service was Meredith K. Roberson of Richmond, Board first vice-president. Other local Board members took part. Baker J. Cauthen, executive secretary, presented certificates of commissioning.

Crusades Ahead in Orient

An evangelistic crusade in churches throughout Thailand is set for April 11-25, to be followed by a crusade in Malaysia April 25-May 9.

Several persons from the U.S. will assist. Claude Rhea, professor at Houston Baptist College, and Carlos Gruber, Louisville, Ky., violinist, will give concerts in connection with both crusades. Gregory Walcott, movie actor and producer and second vice-president of the Southern Baptist

Convention, and Raymond Gary, former governor of Oklahoma, will give testimonies at the concerts and at rallies. All four will serve in churches.

H. Leo Eddleman, New Orleans Baptist Theological Seminary president, will preach in Thailand.

Assisting in Malaysia will be Foreign Mission Board Executive Secretary Baker J. Cauthen and Joseph B. Underwood, Board consultant in evangelism and church development.

Missionary Doctor Lewis R. Smith of Hong Kong will serve as accompanist for Rhea and Gruber in both crusades. E. O. Akingbala, pastor of First Baptist Church, Kaduna, Nigeria, also will assist in both campaigns. Other evangelists have been invited from Hong Kong and Taiwan. Thailand and Malaysia will exchange personnel.

Vietnam Situation

Withdrawal of dependents of U.S. Government personnel from South Vietnam began Feb. 8 by order of President Johnson, due to stepped-up military activity. Ten Southern Baptist missionary couples (not affected by the U.S. order) are assigned to Vietnam: four are at Dalet, two at Saigon, two at Nhatrang, and two on furlough. None has reported personal danger. The FMB, constantly alert for safety of personnel, cautions against undue risk, but leaves to Mission and missionaries the decisions about relocation.



Part of crowd at crusade-launching rally in Rio's Maracana Stadium. Attendance was estimated at about 150,000.

Rally in Rio Launches Brazilian Crusade

Brazilian Baptists' nation-wide evangelistic crusade gets under way in the churches in March, but momentum has built up over several months and official launching was in January.

A rally attended by 150,000 persons in Rio de Janeiro's Maracana Stadium Sunday afternoon, Jan. 31, closed the 47th annual meeting of the Brazilian Baptist Convention and opened the crusade.

Even a downpour of rain during the main address by João F. Soren, Rio pastor and Baptist World Alliance president, failed to disrupt the meeting. Other speakers were Baker J. Cauthen, Southern Baptist Foreign Mission Board executive secretary; Missionary H. Earl Peacock, crusade executive secretary, and Brazilian Baptist Convention President Rubens Lopes.

Climax of the afternoon, reported Cauthen, came when Lopes issued a challenge for an evangelistic campaign throughout Latin America in 1970. The vast audience responded enthusiastically, "Sim! Sim! Sim! [Yes! Yes! Yes!]" Lopes two years ago issued the challenge for the nation-wide crusade.

On the preceding afternoon a Baptist parade made its way through Rio's main streets. Crowds applauded the

estimated 30,000 marchers—pastors, deacons, missionaries, and representatives of all phases of Baptist life in Brazil. Banners, floats, flags, and displays were featured.

At the end of the parade route, about 100,000 persons assembled in a large plaza and overflowed into surrounding streets.

"It is evident that God is doing a remarkable work in Brazil," commented Cauthen. "The nation came through a great political crisis in 1964 when it narrowly avoided being taken

Miss Ione Gray, Foreign Mission Board press relations director, became seriously ill and was hospitalized in Rio de Janeiro, Brazil, Jan. 27. She had gone to Brazil to meet with evangelistic campaign leaders and to collect background material for publicity. She returned to the U.S. Feb. 15 to undergo surgery, according to information at press time.

over by Communist forces. An awareness of their remarkable deliverance has caused the people of Brazil to be concerned as never before about spiritual matters."

Crusade theme is "Christ, the Only Hope." One of the slogans is "1 + 1 = 500,000." There are about 250,000 Baptists related to the Brazilian Convention; all have been encouraged—and many trained—to be personal soul-winners.

Brazil has been organized into 10 regions for administrative purposes in enlisting all 2,000 Baptist churches and approximately 4,000 preaching places. All are expected to hold services, beginning in southern Brazil in March and continuing into June in the North.

In a country noted for diversity of races, climate, and terrain, Baptists of Brazil have achieved remarkable unity in the purposes and organization of this effort. Campaign goals are to double the number of baptized believers, organize 300 new churches, and call out many for Christian vocations.

A religious census was planned for each church and mission vicinity. Forty million tracts, setting forth the gospel message in simple terms, have been printed for use in visitation.

Those who show interest in crusade services will receive a copy of the Gospel of John; the Brazilian Convention purchased 10,000,000 copies from the Brazilian Bible Society.

Conservation and follow-up committees have been at work on plans to train and bring to full church membership all who profess Christ during the campaign.

Taiwan Convention Appoints

Pastor Sung Chi-jen has become the fourth foreign missionary appointed by Taiwan Baptist Convention. Dedication service for him was high point of the Convention session.

He will join Pastor and Mrs. Lin Nan-tien, serving with Chinese in Korea. The Convention's first foreign missionary, Pastor Mu Heng-rel, works among Chinese in Thailand; the church he serves in Bangkok now fully supports him.

Contributions for home and foreign missions totaled \$7,111 (U.S.) during the year, an increase of nearly \$750 over the previous high total in 1963. Home missions committee reported four couples now serve in four different locations.

Dr. Cauthen addresses rally.



Needs Exceed Funds

Gratitude and a reminder concerning Foreign Mission Board income were expressed by Executive Secretary Baker J. Cauthen at the Board's January meeting.

During 1964, the FMB received a total of \$10,921,081 through the Co-operative Program, including Advance funds for the first time since 1960.

The Board "wishes to express its appreciation to all Southern Baptists who have shared in strengthening the task of worldwide missionary labor through the Co-operative Program," the executive secretary said.

At the time of the meeting it was too early to report on the 1964 Lottie Moon Christmas Offering, but Cauthen said reports were awaited "with much anticipation."

"We need to keep in mind at all times that the growing funds for foreign missions still leave us far short of the needs with which we are confronted," Cauthen observed. "The operating budget for 1965 had to be increased \$1,548,016 over the 1964 budget. It was impossible to include in this budget many items which had been recommended by the Missions."

"In addition the amount needed for capital funds is far in excess of the amount of funds which can be made available. For many years our resources annually have fallen at least \$3,000,000 short of the recommendations set before us by the mission fields."

"Sustained advance depends upon continued growth both in personnel and in finances. We are grateful that God continues to raise up people who volunteer their lives for missionary service, and we believe that God will continue to lead Southern Baptists to provide the necessary resources."

Residents Again in Macao

A new chapter in Southern Baptist mission work in the Portuguese colony of Macao, near Hong Kong, began in January when Missionaries Richard and Ida Lusk moved there.

Southern Baptists have sponsored mission work in Macao since 1910, but for the past seven years none of their missionaries have resided in the colony, except for an emeritus missionary who makes his home there and a couple who lived there while studying Chinese.



OPENED. Moving time began in February for offices occupying the new two-story wing on the east side of Foreign Mission Board headquarters building in Richmond, Va. Shipping, mailing, and receiving services occupy the ground floor, and publications division the second floor. The space vacated will allow expansion for other Board offices.

Growth Continues in Ecuador

The second Baptist association in Ecuador was formed in January at a meeting of 20 messengers from four churches and two missions in Quito.

The first association was formed in Guayaquil early in 1964. Missionary Stanley D. Stamps reports that a national Baptist convention is planned for the near future, possibly in about a year.

Named the Association of Baptist Churches of Pinchincha, the new group elected Stamps moderator and chose nationals as vice-moderator, secretary, treasurer, and historian.

Total church membership represented is 155. Sunday school attendance total averages 335 and Training Union 230. Plans call for organizing one new church this year and establishing four more missions as soon as possible.

During the organizational program, reports were made on various phases of work formerly promoted by Ecuador Baptist Mission (the organization of Southern Baptist missionaries) but which now will be joint endeavors of the Mission and the association. Missionaries reported on Woman's Missionary Union, radio-television, and student work. Nationals brought reports on Quito Baptist primary school, book stores, evangelism, and United Bible Societies in Latin America.

The 10th and 11th Baptist churches in Ecuador were organized on the last Sunday of 1964 and the first Sunday of 1965. First church of Milagro was organized with 19 charter members and Emanuel church, Guayaquil, with 11.

Youth Work To Get Boost

A conference of Baptist student workers in March is expected to boost youth work in Baptist churches of Quito, Ecuador.

From throughout Latin America, Southern Baptist missionaries who work with university students will gather in Quito for a five-day meeting. The four Baptist churches and two missions in Quito have planned simultaneous youth revivals for March 6-7, the weekend preceding the conference. Visiting missionaries have been asked to assist.

Each church has been requested to sponsor visitation and literature distribution before the revivals. Evangelistic teams will conduct services Saturday night and Sunday. A mass youth rally is to be held in University church Sunday afternoon.

Leaders hope the brief crusade will involve young people in personal evangelism and result in annual observance of youth week in churches.



PHOTOS BY EVERLEY HAYES

Dormitory Dedicated

A new dormitory for nurses at Kediri Baptist Hospital in Indonesia has been dedicated. Left: Mrs. Seemtro, wife of an Indonesian doctor, cuts the ribbon to officially open the new facilities. Right: Two Indonesian physicians who spoke at the service, Dr. Seemtro and Dr. Anwar. Below, left: Missionary Doctor Kathleen Jones chats with Indonesian guests. Right: C. Winfield Applewhite, missionary doctor who is hospital administrator, accepts the keys to the dormitory from the contractor.



Africa's 'Remarkable Progress' Noted

In spite of "new tensions and threats" during 1964, the need now is for "a new recognition of the remarkable progress made by the independent African nations," H. Cornell Goerner, secretary for Africa, told the Board in January.

These countries "have moved rapidly toward the solution of their problems with the help of other friendly nations," he declared. "The centers of conflict have been relatively limited, and with a little more time and less outside interference, the African nations give promise of working out their problems with no more dissension and turmoil than can be found in many other parts of the world."

Any fears that the trouble in the Congo would spread "have thus far proved to be largely groundless," he pointed out.

He reported that the 447 Southern Baptist missionaries and missionary as-

sociates assigned to Africa as of Dec. 31, 1964, are stationed in 83 cities and towns of 10 nations. A missionary couple also has been assigned to Ivory Coast; they have been delayed in entering the country because of illness, but plan to move there in 1965.

Africa's "greatest need," said Goerner, "is a new resolution to step up the process whereby peace, goodwill, brotherhood, and human redemption are spread throughout Africa through the teaching, preaching, and practical application of the gospel of Jesus Christ."

He urged that the missionary staff in Africa be increased to 750 as soon as possible and listed a number of countries to be considered as fields. He called for continued prayer for "open doors" in Africa, for new missionaries, for financial resources, and for the courage and faith needed to take the gospel to Africa.

Students Aided in Rhodesia

The first Baptist student retreat in Rhodesia was held recently at the Baptist camp grounds near Gwelo. Participating were more than 50 persons, including students from 10 schools, several pastors, teachers, and missionaries.

The encampment was part of a developing program of Baptist student work, a result of a request by a group of students last May for the Baptist Convention of Central Africa to consider such a program.

The Convention voted to give all possible assistance to student work. Missionaries James and Charlotte Walker were assigned to help with this and other phases of youth work.

During the retreat, plans were discussed for developing Baptist student groups on local campuses.

A major goal of the program is to conserve, encourage, and strengthen Baptist students who attend schools miles from any Baptist church.

Hopes High for TV Series in Japan

The first television series presented by the Japan Baptist Convention—a 13-week run of "The Answer"—is expected to meet favorable response in its showing over RKB-TV in Fukuoka.

The first series of its kind ever seen on Japanese television, "The Answer" was produced by the Southern Baptist Radio and Television Commission. More than three years of effort in negotiations and in translating and dubbing dialogue for the filmed programs preceded the showing, reported Missionary Worth C. Grant.

Expectation for the series to be well-received in Fukuoka (population 750,000) and vicinity, an area of relative Baptist strength, was voiced by Missionary Coleman D. Clarke. As associate secretary of the Japan Convention's evangelism department he

spent hundreds of hours preparing for the presentation.

Jordan Press, Japanese Baptist publishing agency, has prepared a book, *New Life in God*, to take advantage of interest aroused by the programs. It consists of translations of eight radio messages by Billy Graham.

Grant pointed out that although this will be the first television series for Japanese Baptists, several mass meetings in Tokyo were televised over a nation-wide network during the New Life Movement in 1963.

"Eighty percent of Japanese homes have television sets and at present there are almost no restrictions on the presentation of the gospel via this medium except for the high cost," said Grant. The Fukuoka station will carry the series at "a tremendous reduction in the usual rate," he added.

Colombians Praise Chorale's Concerts

Two performances of Handel's *Messiah*, led by Southern Baptist missionaries, brought acclaim by music critics, musicians, Baptists, and the general public in Cali, Colombia.

Missionaries Donald and Violet Orr last September gathered a group of singers—now known as the Community Chorale of Cali—to begin preparation. Members represent various professions, nationalities, and religious affiliations.

The Friday before Christmas, the 50-voice chorale directed by Orr pre-

sented a concert in Cali municipal auditorium, which was packed to the fourth balcony. The U.S. Consul introduced the program. At the conclusion, applause demanded two curtain calls; the president of a committee to organize a local symphony orchestra presented a bouquet of orchids. (Proceeds from admission fees were given to a fund for establishing the orchestra.) The following Sunday afternoon a repeat concert, free of charge, was given in First Baptist Church, Cali.

Financial Soundness Through Funds

(Continued from page 17)

of the creeping inflation to which the American economy has been subjected in recent years. Funds held in permanent trust are invested in securities according to the best counsel of financial advisers and the Board's Investment Committee. The good record made possible by this type of management gives particular delight to those who have and study this responsibility.

When one studies the Board's financial statement he is impressed by the carefulness with which funds are handled. He is also impressed by the fact that the needs we confront are far in excess of available resources. We rejoice in all the support given to the

labor of worldwide mission work. Yet as we face the remaining months of 1965, we remember there are recommendations on the desks of Board secretaries that call for more than \$4,000,000 in excess of all available resources.

Our worldwide labor has grown into large dimensions. As we thank God and praise his name for his blessings we feel keenly the responsibility for dealing as wisely as possible with the funds used in this far-reaching task. May the resources continue to grow, keeping the way open for dedicated persons—ready to give their lives in missionary service—to go to mission fields as God may lead.

IN BRIEF

GHANA

New Ghana, published by Ghana Information Services, in a recent issue featured Baptist Hospital at Nalerigu. Ghana has "proved a very fertile ground for the promotion of missionary activities," began the article by E. K. Fokuo. "The important role these missionary groups play in our development cannot be overestimated." He termed the hospital "one of the best" in Ghana.

EAST AFRICA

First issue of a denominational newspaper for the Baptist Mission of East Africa—including Kenya, Tanzania, and Uganda—was due in January. Missionary W. Boyd Pearce, stationed at Baptist Publications House in Nairobi, Kenya, serves as editor. Subscription rate is to be kept low to gain wide readership.

HONG KONG

Successful corneal graft surgery was performed on a young seamstress late in December at Hong Kong Baptist Hospital. A Chinese ophthalmologist, a member of Stirling Road Baptist Church in Hong Kong, performed the surgery. A Hong Kong newspaper reported it was the second operation using locally-donated corneas since the Hong Kong eye bank was established. The first operation was also at Baptist Hospital.

KENYA

Malindi Baptist Church, about 70 miles from Mombasa, Kenya, has dedicated a new building, including two large Sunday school rooms and an auditorium to seat 250. Missionary S. Thomas Tipton said that although Lottie Moon Christmas Offering funds took care of most construction costs, church members gave sacrificially to assist and prepared the site.

TAIWAN

Ten new students were received at the beginning of Taiwan Baptist Theological Seminary's 13th year, bringing enrolment to 29. Located at Taipei, the seminary has begun a new class schedule designed to give students a broader base of preparation, including theology, music, and religious education. Less specialization was prompted by the need for workers who can lead in all phases of church life. Each weekend, students assist more than 20 churches and chapels.

MISSIONARY

FAMILY ALBUM

MISSIONARY ASSOCIATES (Employed in January)

LOVELACE, Beryle Cleston, Tex., & Eva Elouise Roberts Lovelace, Tex., Japan (401 E. 8th St., Littlefield, Tex. 79339).

MIKOLASKI, Samuel John, Yugoslavia, & Jessie Catharine Bain Mikolaski, Can., Switzerland (NOBTS, 3939 Gentilly Blvd., New Orleans, La. 70126).

ADDRESS CHANGES

Arrivals from the Field

CLINKSCALES, Rev. & Mrs. Thomas N. (S. Brazil), Florian, La. 71429.

GORLE, Rev. & Mrs. Harry A. (Guam), 1834 Raleo Dr., Winston-Salem, N.C.
MORRIS, Rev. & Mrs. Russell R. (Tanzania), 5433 Northbrook Rd., Dallas, Tex. 75220.

PHILLIPS, Marian (Nigeria), Arden Dr., Clemmons, N.C. 27012.

SHIRLEY, Rev. & Mrs. Charles W. (Argentina), 313 W. Holston Ave., Johnson City, Tenn.

Departures to the Field

ALDERMAN, Jennie, Box 427, Taipei, Taiwan, Rep. of China.

FOWLER, Rev. & Mrs. Roy A., Caixa Postal 1316, Salvador, Bahia, Brazil.

GATHLEY, Rev. & Mrs. Harold G., 55-5 Ka, Choong Moo Ro, Seoul, Korea.

GENTRY, Rev. & Mrs. Melvin G., Djl. Hogarmanah 41, Bandung, Indonesia.

HENSLBY, Rev. & Mrs. Robert L., Caixa Postal 679, Campinas, São Paulo, Brazil (correction of February listing).

HICKMAN, Rev. & Mrs. William A., Jr., Casilla 989, Asunción, Paraguay.

JACKSON, Alma, Caixa Postal 35, Goiânia, Goiás, Brazil.

KRY, Dr. & Mrs. Jerry S., Caixa Postal 2541-ZC-00, Rio de Janeiro, GB, Brazil.

MCCALL, Rev. & Mrs. Louis E., Box 2106, Agaña, Guam.

PATR, Mavis (appointed to E. Pakistan), Bap. Hosp., Bangkok, Thailand.

STUART, Rev. & Mrs. Malcolm W., 1416 Nehon St., Honolulu, Hawaii 96822.

On the Field

AKINS, Rev. & Mrs. L. Bynum, 135-6 Dong Da Rd., Hsinchu, Taiwan, Rep. of China.

ANNIS, Rev. & Mrs. James B., Bap. Mission, Box 15, Yendi, Ghana.

BUTCHER, Dr. & Mrs. Orby L., Jr., Bap. Hosp., Box 1, Bangkok, Thailand.

CADWALLADER, Rev. & Mrs. Chester S.,

Jr., Apartado 22, Quezaltenango, Guatemala.

FINE, Rev. & Mrs. Earl M., Olivet Bap. High School, Olivet Hts., Oyo, Nigeria.

HUMPHREY, Rev. & Mrs. J. Edward, Box 133, Ogbomoso, Nigeria.

ROGERS, Rev. & Mrs. C. Ray, Djl. Dr. Tjipto, 7/B, Surakarta, Indonesia.

ROUTII, Rev. & Mrs. Walter A., Jr., Box 91, Nhatrang, Vietnam.

SMITH, Rev. & Mrs. Murray C., 19 de Abril 3532, Montevideo, Uruguay (air & first-class mail); Distrito No. 4, Casilla Correo 2259 (all other mail).

TOLAR, Dr. & Mrs. Jack E., Jr., Bap. Hosp., Shaki via Oyo, Nigeria.

United States

CARROLL, Dr. & Mrs. Daniel M., Jr. (Argentina), Hickory Hills Apt. C-1, Stewart Ferry Pike, Nashville, Tenn. 37214.

FRANKS, Rev. & Mrs. Robert S. (Mexico), 3117 S. Madole Blvd., Okla. City, Okla. 73159.

HARVEY, Rev. & Mrs. C. Ernest (Eq. Brazil), 1540 Cordova, Ft. Myers, Fla.

MCKINNEY, Rev. & Mrs. L. G., Jr. (Hong Kong), 4608 Maple, Bellaire, Tex. 77401.

MUSGRAVE, Rev. & Mrs. James E., Jr. (S. Brazil), 4624 Frazier, Ft. Worth, Tex. 76115.

PENKURT, Doris L. (N. Brazil), SBTS, 2825 Lexington Rd., Louisville, Ky. 40206.

SMITH, Rev. & Mrs. Robert E. (S. Brazil), 212 N. Woodlawn, Kirkwood, Mo. 63122.

STUART, Rev. & Mrs. Malcolm W., 1416 Nehon St., Honolulu, Hawaii 96822.

THOMAS, Rev. & Mrs. John N. (Colombia), Rt. 5, Greenville, S.C.

TISDALE, Rev. & Mrs. Billy B. (Philippines), 4622 Frazier, Ft. Worth, Tex.

WIGGS, Rev. & Mrs. Charles W. (Korea), Box 128, Tarboro, N.C. 27886.

BIRTHS and ADOPTIONS

BOWLIN, Treasa Jean, foster daughter of Rev. & Mrs. Ralph T. Bowlin (Rhodesia), born Jan.

BREEDEN, Robert Neal, son of Dr. & Mrs. L. Glynn Breeden (Colombia), Jan. 18.

DAVENPORT, Daniel Joseph, son of Rev. & Mrs. Billy J. Davenport (S. Brazil), Nov. 29, 1964.

FIELDS, Valarie Carol, daughter of Rev. & Mrs. Robert W. Fields (Israel), Dec. 19, 1964.

KIMLER, Nathan Ray, son of Rev. & Mrs. Eugene B. Kimler, Jr. (Venezuela), Dec. 27, 1964.

TARRY, Charlotte Mae, daughter of Rev. & Mrs. Joe E. Tarry (S. Brazil), Jan. 25.

DEATHS

BIGHAM, Mrs. C. S., mother of Martha (Mrs. James D.) Belote (Hong Kong), Jan. 18, Blue Mtn., Miss.

HUNT, W. A., father of Betty Jane Hunt (Korea), Jan. 14, Birmingham, Ala.

KING, Ernest L., Sr., father of Dr. Ernest L. King, Jr. (Indonesia), Jan. 24, Clifton Forge, Va.

OWENS, Daniel S., father of Betty (Mrs. William P.) Clemmons (Italy), Jan. 18, Sumter, S.C.

SMITH, Claude, father of Mary (Mrs. Daniel H., Jr.) Burt (S. Brazil), Jan. 2, Cleburne, Tex.

TEAL, Mrs. James O., Sr., mother of Rev. James O. Teal, Jr. (Argentina), Feb. 5, Abilene, Tex.

TEAL, Mrs. James O., Sr., mother of Rev. James O. Teal, Jr. (Argentina), Feb. 5, Abilene, Tex.

TEAL, Mrs. James O., Sr., mother of Rev. James O. Teal, Jr. (Argentina), Feb. 5, Abilene, Tex.

NOTICE

Mail to the two Wakefield families in the Orient has been getting mixed. They have asked that we urge every person who writes to carefully use the address information as follows:

WAKEFIELD, Rev. & Mrs. R. E. (Bob), 5 Lichi Ave., Singapore 13, Malaysia.

WAKEFIELD, Rev. & Mrs. Wm. R. (Bill), 25 Constellation, Bel Air #2, Makati, Rizal, Philippines.

Degrees Conferred

Receiving Doctor of Theology degrees from Southwestern Baptist Theological Seminary on Jan. 21 were: Justice C. Anderson (Argentina), and Jerry S. Key (S. Brazil); Ernest L. Hollaway, Jr. (Japan) received the Doctor of Religious Education degree.

A History of South Carolina Baptists By Dr. Joe M. King

This is one of the most thorough pieces of writing of this nature I have seen. Dr. King, professor of religion at Furman University, Greenville, S.C., has written in pleasing style, but in a scholarly manner. Research is evident on every page and the book is well-documented.

As I look over the pictures in the volume I feel I am walking in a gallery of "Who's Who" in Southern Baptist history. This indicates that some of the richest history in our Baptist heritage was made in South Carolina. For this reason every student of Baptist history will find this volume of extreme interest and value.—Herschel H. Hobbs, pastor, First Baptist Church, Oklahoma City, Okla.

The book may be purchased from the South Carolina Baptist Building, 907 Richmond Street, Columbia, S.C. Price is \$5.95 plus state tax.

FORGET IT!?

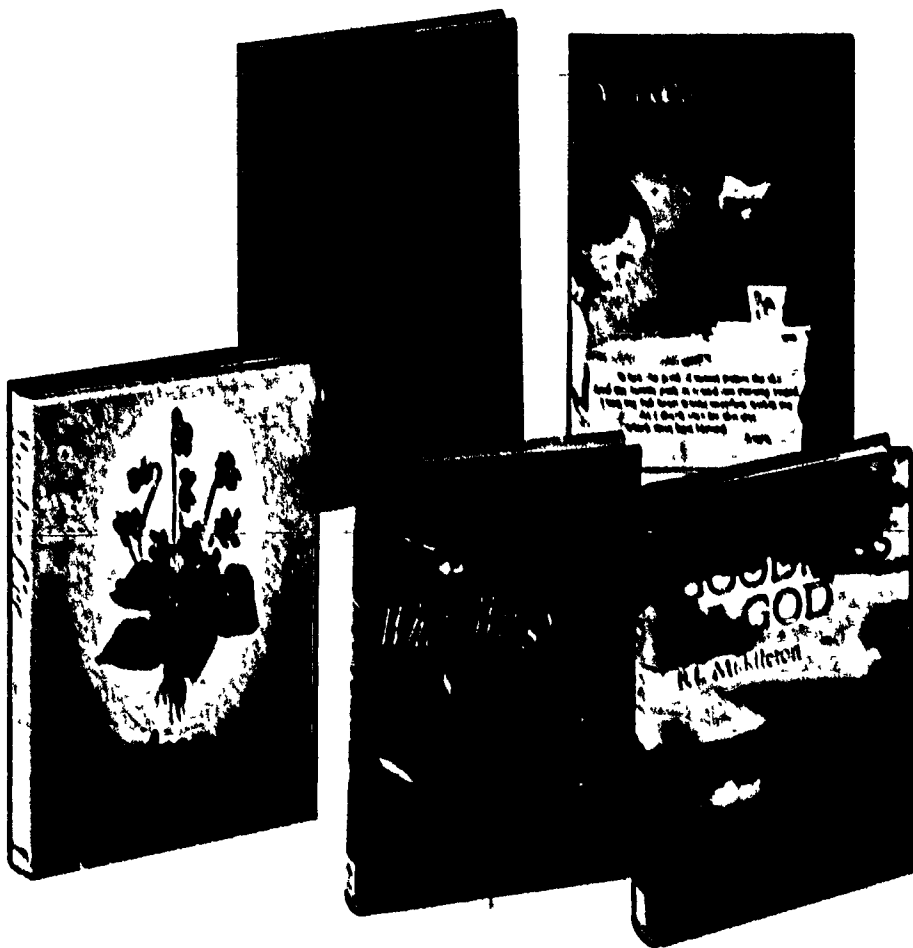
You can't . . .

. . . because you know how much the future of world missions depends on what our churches are doing now. Therefore, you can't forget what it means for your teaching and training programs to be staffed with men and women who care and **KNOW** about the missionary outreach supported by their church today. There's a lot to know, but where can they find it?

THE COMMISSION is the answer. By using the Elected Workers Subscription Plan, your church can provide each person in its teaching and training corps every issue of Southern Baptists' foreign missions journal at the annual rate of only \$1.00 a subscription.

Send a list of their names and addresses to **THE COMMISSION, P. O. Box 6597, Richmond, Virginia 23230**. Remittance may be made monthly, quarterly, annually, or in full with the subscription order. (The individual subscription price is \$1.50 a year.)

Special Sources for Special Easter Devotions . . .



DAY OF RESURRECTION

Leslie B. Flynn

\$2.00

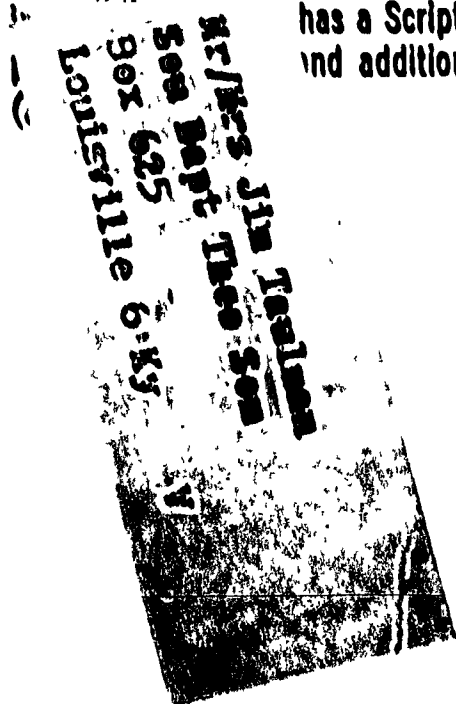
Eight meditations on the Easter-Day appearances of the risen Christ and their meaning for today. The author dramatizes the reactions of Peter, Mary Magdalene, and others to provide inspiring reading. Also an excellent resource for Easter devotional talks. (26b)

DAILY DEVOTION

W. B. Crumpton, compiler

\$2.50

A one-page devotion for every day of the year. Arranged accordingly has a Scripture passage, meditation, prayer, and additional suggested Scripture reading.



AS A WOMAN PRAYS

Elsie Lapsley Ogden

Paper, 50¢

Nineteen short prayers specifically related to a married woman's needs. An inspiring source for personal reading, devotional talks in women's groups, gifts for class members or individuals. Mating envelope included. (26b)

IN THE HOUSE OF THE LORD

J. Wash Watts

Paper, 50¢

Expressive meditations on Psalm 23 give you a vivid glimpse of the people and customs of Palestine. This devotional treatment shows how the Psalm meets human needs today. Rewarding reading for personal meditations . . . and wouldn't a friend enjoy it too? Complete with envelope. (26b)

VOICELESS LIPS

Nell Warren Outlaw

\$2.50

"Flowers are God's thoughts of beauty, his whispers of courage, his messages of love, his Spirit taking shape to gladden mortal gaze."—From the book

Here are 25 poetic devotions using flowers as subjects. The section on the Easter Lily gives ideas for unique Easter talks. (26b)

WHITE WINGS OF SPLENDOR

Rosalee Mills Appleby

\$1.95

102 poignant one-page devotional readings related to a missionary's life and actual experiences in Brazil. Here is perceptive and stimulating writing—gems of insight that are ideal for personal meditations or worship programs. (26b)

THE GOODNESS OF GOD

R. L. Middleton

\$2.50

Twenty-one devotions which will make you aware of the little, seemingly insignificant blessings of life. Liberally sprinkled with illustrations—poems, modern parables, and Scripture verses. A good book for personal devotions and bedtime reading. (26b)

ALTAR FIRES FOR FAMILY WORSHIP

Joe W. Burton, compiler

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