



THE Commission

Southern Baptist Foreign Missions Journal • January 1966

Victories in VIETNAM

By Pauline (Mrs. Walter A., Jr.) Routh
Missionary in Nhatrang, Vietnam

YOU HAVE READ about the war, but perhaps the conflict seems distant. You should know these Vietnamese.

For instance, there is Cu. He is 18 and handsome, though a cripple from birth. He lives with his family under a constant shadow of danger in a village not far from Nhatrang.

As we have traveled outside Nhatrang, we have seen U.S. planes bomb within a mile of Cu's home, as we peered across the green fields of rice to the shadows of the mountains.

His life is filled with tension. There are bombings by day and Viet Cong activity by night. Because of his faith in Christ, he has been partially alienated by his family who follow the teachings of Confucius. Still, Cu has matured in faith under stress. He

Right: Vietnamese walk casually by Marines near Danang.
Below: Missionary Walter A. Routh, Jr., explains English Bible Course to Special Forces Sergeant Jim Johnston.

PAULINE ROUTH



has helped lead his brother and other young men to Christ.

Vietnam also has its racial minorities. Besides the friendly mountain tribes, there is the race called Cham. They can trace their lineage to a time before the Vietnamese themselves lived in this land. Like the American Indian, Chams are few in number and have suffered socially and economically.

The first convert of Southern Baptists in Nhatrang was a Cham by the name of Lanh. A young man, he married a woman from among his people not long ago. Shortly after the marriage, his wife professed faith in Christ and was baptized.

Afterwards, however, she seemed to feel guilty about leaving her parents'

religion, and for several weeks she complained of a constant headache. During this time she made the 50-mile trip home to gather a few belongings and secure some rice. The war-hampered transportation has forced the price of rice, the oriental staple, to outrageous heights.

Mrs. Lanh rode the bus back to Nhatrang, accompanied by her young nephew coming for a visit. Without warning, Viet Cong forced the bus to stop. Then they robbed the passengers, stealing from Mrs. Lanh all her rice, money, and the items she was bringing from home.

Neither she nor her nephew were physically harmed, however, and this caused the Lanh's to express thankfulness. In a short time, her headaches

disappeared, and a radiant smile reflected the inner peace she felt.

She went with me one morning to visit the wife of Hanh, a member of our church. Mrs. Hanh had gone to market, but her husband invited us to wait for her. We sat on the mat-covered bed and talked with the children.

Suddenly a young man entered. Somehow he knew who we were, for he asked abruptly, "How does one become a Christian?"

In my poor Vietnamese, I haltingly explained. Hanh related his Christian experience. Then both of us watched with some amazement as little Mrs. Lanh freely related what it meant to her to be a Christian.

This war affects the Vietnamese in

UPI PHOTO BY HENRI MUYT



various ways. Often it strikes loved ones. Hanh, the man in whose home we visited, recently felt the cutting edge of the conflict. His father had been living in a village infested by Viet Cong and was planning to move to Nhatrang. Somehow the VC heard of his plans and took him prisoner to prevent his escape.

Hanh finds comfort in the assurance that his father had trusted Christ, due to the influence of another mission group. Many victims die without ever hearing the gospel.

American servicemen have come to Vietnam because of war, but some — men like Jim Johnston and Ron Ricks — use spare time for the gospel.

Duty in Special Forces seems to require special kinds of men. The life is rugged, and they frequently encounter the Viet Cong in combat. Perhaps for this reason, some of them in their free time seem to abandon restraint. There are exceptions. Sergeant Jim Johnston is one.

Now on his second tour of duty in Vietnam, Jim has become familiar with the culture and the language. Because his personal life is clean, and because he shows understanding to persons of all races, opportunities for Christian witness have opened.

That's the way it was with Tai, a 27-year-old Vietnamese soldier. Because of Jim's character, Tai was not ashamed to invite him home. During the visit, both Tai and his sister asked how to become Christians.

The next Saturday, Jim took my husband Walter, who is pastor of Faith

Baptist Church in Nhatrang, to Tai's home. On Sunday both these Vietnamese friends professed faith in Christ during the church service. Tai attends worship whenever his irregular military schedule allows.

Ron Ricks teaches English, yet his only college training has been the first semester of freshman English. For Ron, a Baptist from Texas, the appeal lay not so much in teaching as in the chance to tell about Christ. In his classes at the Baptist book room, Ron made it clear from the start that he was a Christian.

He made friends with many students, but one seemed to stand out — a young man named Hung who ranked at the top of his class. Ron visited in Hung's home and invited him to church services. After a while, Hung accepted Christ. Because of parental restrictions, he has not felt free to make his decision public.

Reading in Nhatrang

During its first full calendar year of operation (1964), the Baptist book room in Nhatrang, Vietnam, noted among results:

Persons entering to read.....	10,620
Persons borrowing books....	520
Persons studying in English	
Bible classes	223
Tracts distributed	4,799

In addition, several Bibles, New Testaments (in both Vietnamese and English), and hymnals were sold.

At present, my husband and I are the only Baptist missionaries in Nhatrang, though several other groups are represented. Times for witnessing are plentiful during the week, but Sunday is our busiest day. Beginning at 8:30 A.M., there are Sunday school and worship services at Faith church, organized last April before Missionary Robert C. Davis, Jr., left on furlough.

Providing transportation encourages mothers and children to attend, so we offer shuttle service after church before we go home for a quick snack and a nap. Sunday school at Thanh, several miles from Nhatrang, begins at 2:30 P.M. in the Baptist book room that fronts on the street. At three o'clock we herd the eager children out so that adults may assemble for worship. Around four o'clock we head home over the paved country road that makes up part of the "highway" joining Saigon and Nhatrang.

Following another quick snack, we go to the Baptist book room in Nhatrang, where English worship service begins at 6:00 P.M. After the first month, attendance averaged 25, including a few Vietnamese. (The Americans meet for their own mid-week prayer service and gather at our home on Saturday night for Bible study.) At 7:30 we are back at Faith church for evening worship.

War is a result of man's attempt to control. There are many evidences in Nhatrang that God is still in charge and gloriously using the efforts of Christians, whether Vietnamese, U.S. servicemen, or missionaries.



PHOTOS BY PAULINE ROUTH

Above: Lanh greets his wife and her nephew who were robbed by the Viet Cong while returning from a village. Right: Miss Hanh and her great-aunt.



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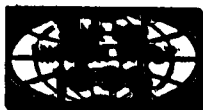
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COVER: Second level of an Igorot village in the Philippines. Photo by Mary Lucile Saunders. Story of how Baptist work reached the mountain home of the Igorots begins on page 4.



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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To the Igorots

DANELO WENT

BY ZELMA (Mrs. James A.) FOSTER

Missionary in Bagulo, Philippines



LAVELL BEATO

Youthful Igorots perform one of their tribal dances, complete with gongs.

ON A WET DAY in the midst of the rainy season, Danelo and Quirina Valdez first appeared at our home, lugging everything they owned stuffed into a single suitcase and a straw market bag.

We thought we were doing them a favor. As it turned out, they were to make possible the fulfillment of one of our dreams.

The young couple had come to Baguio, Philippine summer capital and resort city, from Abra, three provinces further north on this island of Luzon. They had made the long, difficult

journey from the mountains to work for a family they knew. On arrival they discovered the family had moved, so Danelo and Quirina were stranded and without work.

When a friend contacted me about them, we agreed to hire Quirina to do laundry and to find yard work at odd times for her husband.

To their meager store of possessions we quickly added a Bible. They heard the gospel from us and from students at the Philippine Baptist Theological Seminary and Bible School up the hill. Soon husband and wife accepted Christ.

Quirina was of the Igorot tribe, but Danelo came from the lowlands where

some of the seminary students went on their weekend trips. He began accompanying them and helped in Sunday school and the preaching. A gifted speaker, he delivered the gospel message with clarity and force.

During the week he visited the little villages that were springing up on the mountainsides near the seminary, where Igorot squatters were moving from the north. Since Danelo spoke his wife's language, he had no trouble conversing with the Igorots in their own dialect. In a short time he had led nine to accept Christ.

From the time my husband Jimmy and I first arrived in the Philippines and heard about the Igorots, we had

Facing page: Igorot tribesman in traditional garb holds his hunting spear.

PHOTO ON FACING PAGE BY TED O. BADGER



PHOTO BY MARY LUCILE SAUNDERS

Young girl in Manila area.

yearned to take the gospel to them. Two barriers had blocked the way: difficulty of language and remoteness of the area where they live.

Igorot (pronounced e-go-roto) tribespeople are descendants of Indonesian groups that migrated to the Philippines and eventually to the mountains of northern Luzon. Though some have moved into the tropical forests of the foothills, most still live at 3,500- to 8,000-foot altitudes in regions covered by grasslands and pine forests. Their name itself means "mountaineer."

An agricultural people, they utilize irrigation, and their terraced rice fields are a common sight. Once the mountain tribes were notorious warmongers. Various modern influences are slowly blending the Igorots—now numbering perhaps 250,000—into the general life of the Philippines.

Traditionally, their religion has centered on gods and spirits they believe inhabit sacred trees or mountains, and they have read omens by sacrificing small animals. Our continuing dream had been to take the gospel into the mountains. Now Danelo opened the

way for Igorots to hear the gospel.

He kept up his work among the migrating tribesmen for more than a year. The Baguio mission station employed him as a summer worker in the lowlands in 1961. Missionaries who worked with him told us, "He is the best preacher we have, even though he has had no seminary training."

Danelo had not received even high school instruction, and the arrival of the couple's first daughter meant that securing an education would be even harder for him. He came up with a plan to raise chickens to support his family and provide schooling, but many of the chickens died and he chose to dispose of the rest to save some of the invested money.

Returning from furlough year, we still faced the need for Danelo's education. Then a personal gift came to us from friends, and we chose to use it for Danelo. Quirina saw what the ministry meant to her husband and realized she also needed more education to assist him. They decided that, if we would help financially, they would return to Abra to attend high school where they could live with Quirina's parents in Lamao. With a population of about 600, Lamao is the principal village in the district and there are five other villages around it.

In this unexpected way, Baptist influence reached the Igorots. While in Lamao for study, Danelo talked of Christ. Quirina's father was first to accept Christ; her mother followed, and then others of her family and friends.

Such earnest witness stirred opposition, but Danelo's courage never gave way. Sometimes he would make the 13-hour trip from the mountains to talk and pray for long hours in our living room in Baguio. With refreshed spirit and renewed determination, he would return to Abra.

At Danelo's invitation, Pastor Amores of Baguio went to Abra in May of 1964 and baptized 14 converts in the river. They organized a church, Danelo extended the floor of

the upper part of his home for a meeting place, and members fashioned rough benches.

Trouble interrupted briefly a few months later when Quirina became ill after the birth of their second daughter. Since there are no stretchers or ambulances for mountain folk, Quirina was brought to Baguio wrapped in a blanket carried by two men. In Baguio she quickly recovered.

The following month Jimmy made his first visit to Lamao. He and Danelo left Baguio at 2:00 A.M., drove as far as possible (four hours), parked the car, and boarded a third-class bus for another two hours to the end of the line. Then they began the seven-hour hike into the mountains.

Though they traveled amid spectacular scenery, the hikers devoted closest attention to their footwork as they followed narrow mountain paths, sometimes along the edge of a cliff where a loose stone or one misstep could mean a fall of several thousand feet. They were ferried across the first river by raft, waded the second, and crossed the next two over swinging bridges.

Villagers greeted them enthusiastically, for a white missionary seldom travels so far into remote Igorot territory. Jimmy baptized 25 converts, helped ordain two deacons, and was given letters from the church requesting affiliation with Ilocano Baptist Association and the Luzon Baptist Convention. The whole village turned out for a going-away party, punctuated by beating gongs and tribal dances.

On his next visit in April, Jimmy baptized seven more converts. From this young church nestled in what seemed unreachable territory, Christian workers are being called at an unprecedented rate. In 1964, five students from Abra entered the seminary in Baguio. Eight more enrolled the next year. We believe God will use these young people to win others among the Igorots.

Equipped with bedrolls and knapsacks, Danelo Valdez and Missionary James Foster prepare to start first lap of trip to Abra district in Igorot land.

SELMA FOSTER



Notes from a Diary



Government building, Guadalajara, Mexico.

R. Henry Wolf, a Baptist representative in Mexico, in recent letters has recorded reflections in diary form. These excerpts include candid, personal impressions from his field travels.

FEB. 10. At the associational meeting in the hills of southern Mexico, the evening service began late and it was hard for us all to sing together, since we had no instrument, no trained song leader, and each church has its own way of singing. That did not prevent hearty participation.

Feb. 11. After early morning service, I went to the river to shave, in a place where I could enjoy the solitude. I was not hungry for meat and tortillas, but ate some and then had raisins and an apple.

Feb. 12. This afternoon several persons wanted to talk to me. The churches must decide whom they will call as pastor, but the smaller ones depend so much on me, and the larger ones need advice sometimes and don't know it.

Feb. 14. Plans were made for a pastor to go to the mission where we will meet next year. Those who attend locally will help support him with beans, corn for tortillas, rice, and \$8 a month. The association will assist with a like amount of money, and, with funds the Mission makes available, I will do the same. If they faithfully give the corn and beans, his total salary (\$40 a month) will be near the average of the people with whom he will work.

Feb. 28. Visited a town where the Church of God has an attractive building. How good to know the gospel is being preached there. May the day soon come when there will be a gospel-preaching church in every town of Mexico.

Mar. 5. On the bus to Torreón I had a detective book to read, but didn't, because it was so good just to be able to relax, read my Bible, and pray without having to say, "Now, Lord, help me in a hurry."

Mar. 8. On this trip I have gained a new appreciation for the fellow laborers I have visited. Since we serve

on the same team, it is important that we understand each other.

Mar. 10. Prayer meeting. It was a little hard to worship as I remembered some things said here recently. But I reminded myself that my relationship to God is most important. If I can keep my mind on that, I won't be so upset by what others say about me.

Mar. 24. While riding with the Chamblesses (V. Walton, Jr., and Lorena), we discussed the discouragements that come when it seems the gospel has little effect on the lives of many who hear it. I try to remember that the lives of these Christians should be compared to what they would have been if the gospel had not been preached to them. I recalled that last Sunday I was discouraged until I saw a boy come into the church. All his family have backslidden except him; his life and testimony encouraged me more than their lives had discouraged me a few minutes before.

June 19. I helped a woman make a list of Vacation Bible School supplies to use in a rural area. She had not made much preparation. She plans to wait until arriving at each mission before deciding exactly what to teach and what handwork to do. I can understand her attitude more than I could have a few years ago. Much that you prepare ahead of time will be changed after seeing the situation at the villages.

June 27. Ordination service for a minister was impressive. I remember in my ordination they had prayer, then the laying on of hands, following Acts 6:6. The Spanish translation says, "Praying, they laid their hands on them." Therefore, each of the four ministers taking part put one hand on the head of the man being ordained while I led the prayer.

June 28. I had an early morning conference with a pastor. How wonderful to have this intelligent, coopera-

tive, spiritual pastor with whom to work. Bedtime story for Terri and Johnny [Wolf's two youngest children] tonight was, "The Country Iguana and the City Iguana."

July 31. At the paper store, I saw a man who planned to write a letter buy one sheet of paper and an envelope (cost, one cent, U.S.). Most persons here are accustomed to waiting until they really need an item before they buy it.

Aug. 18. Andres met us with horses to take us to the church. I put my blanket over the wooden saddle for obvious reasons. In a sack tied to the saddle horn I carried my Bible, hymnbook, flashlight, shaving kit, and raincoat. At the deacon's house we were served dinner. I was thirsty, but the water was unboiled, and I did not have my purifying pills. They brought me a warm Pepsi Cola. That night after I had preached, an invitation was given. One boy came forward—not for a decision but to kill a scorpion on the wall behind the pulpit.

Sept. 1. At the student home, I found problems, including the fact that more boys had been accepted than facilities allow. I was happy about one thing—I didn't get mad. I said to the Lord, "If you help us it will all work out, and if you don't, why should I worry?"

Sept. 2. I listened for a while to the sales talk of two government bond salesmen. Then I asked them to listen while I read and explained several verses from the Bible. They were a little surprised, but I believe they appreciated it.

Sept. 14. The revival at this mission seems to be progressing. The new Christians are working. I think they are ready to be baptized and form the basis of a good church.

Sept. 19. At the river by the mango trees 11 persons were baptized, including the owner of the trees.

OUTREACH

from the center

BY S. THOMAS TIPTON

Missionary in Mombasa, Kenya



H. CORNELL GORNER

Children come down path from Changanwe Baptist Church and its community center in Mombasa, Kenya.

IN THE CANOES idly drifting on the blue waters of the Indian Ocean, men interrupted their Sunday afternoon fishing to watch an unusual sight.

From the shore, a number of individuals, hand in hand, walked into the water. A cluster of persons stood on the beach and sang songs unfamiliar to the onlookers. Along the water's edge a small crowd assembled, attracted by the music.

What the curious saw along the coast of Kenya near Mombasa that day was the baptismal service of another group of converts reached by Baptist influence. One of them who walked out to fulfil his testimony is Daniel Mutiso. Christ was made known to him through the Sunday school and Vacation Bible School of the Baptist church and the youth club

program of the community center at the church.

Daniel's profession of faith is just one of many indications that the Changanwe Baptist Church Center in Mombasa conducts a vital ministry of evangelism. The entire program of the center focuses upon the local church. A church committee helps to guide the center's work. Washington Aganda, pastor of the church, serves as center superintendent.

More than 250 persons attend classes at the center—classes in literacy, English, health and child care, math, Bible, and domestic science. There are a kindergarten, youth clubs, and a recreation program. There is also a strong Woman's Missionary Union.

Classes are taught both by missionaries and African Christians. The

teaching situation offers numerous opportunities for Christian witness.

One Sunday each month is designated as Youth Sunday at the church, and the youth clubs sit together in the worship services. Through this program, many young persons have heard the gospel for the first time and have become believers. It was through such contacts that Daniel was reached. Now, each time I go to the center, Daniel is there to help with supplies.

The community centers of East Africa are reaching out and being accepted as one of the answers to the responsibility of the churches to serve Africa. The first such center in Kenya was the Shauri Moyo Baptist Church Community Center, opened at Nairobi, the capital, in 1958. The Changanwe center at the seaport city of Mombasa was completed nearly



Women assemble on the lawn for a sewing class at the community center in Mombasa.

GERALD B. HARVEY

two years later. The Magomeni Baptist Church Community Center is located at Dar es Salaam, capital of Tanzania.

Gathered together not long ago to discuss aim and plans, the missionaries who work with the various centers summarized their purpose:

"The result of the modern changes in East Africa is that people are left groping in an uncharted spiritual wilderness. What appear to be educational or physical needs are, in fact, bound up with the basic spiritual needs. Only the love of Christ made known through his people will answer the needs. We are determined that this love will not be a matter of mere theory or talk, but that it will be genuine and show itself in action.

"Our Christian community centers have been established in the cities

where these needs and opportunities are in sharp focus. In dealing with people's felt needs, we seek to minister to their real need; that is, that they come to know Jesus Christ as Saviour and Lord, and that they be brought into his reconciling community, the church. And the local congregations should minister and witness through the program of the center."

The community centers of East Africa are a unique example of reaching the whole person for Christ, not only his soul, but the training of his mind and body.

Mombasa is a city of 180,000 residents, most of whom are Muslim. In January, the Muslim holy month of Ramadan, thousands go to the mosques to worship Allah. Many Muslims have accepted their religion not because of conviction, but because the

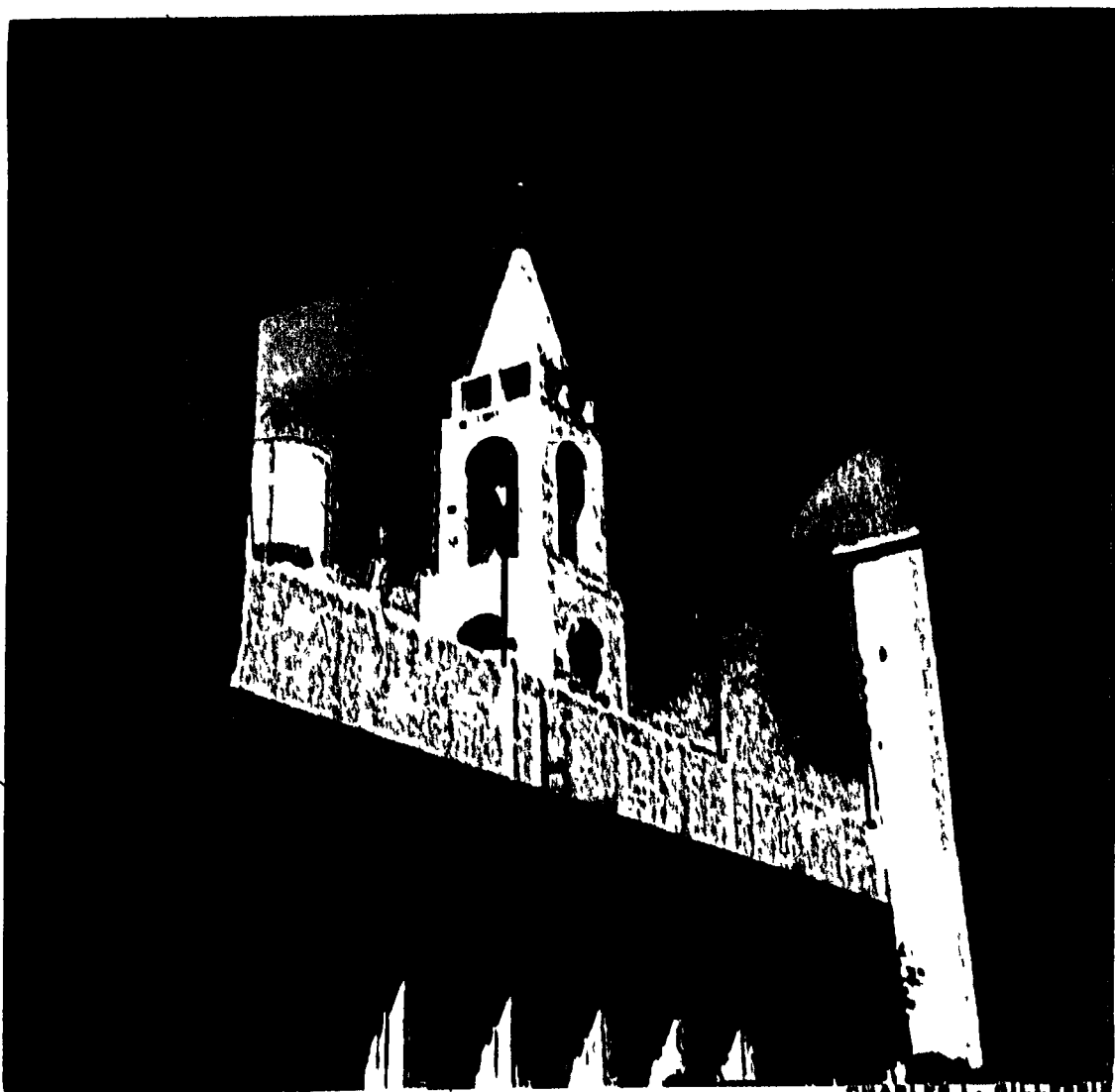
family tie is strong; it is hard to break away from tradition. Because of the strong Muslim influence through the centuries, the expansion of Christianity has been slow in the coastal areas.

The African lives in a day of mighty revolution, which, in fact, is five revolutions: industrial, urban, political, ideological, and cultural. It is the responsibility of missionaries to be involved in these movements that are changing the lives of men and the shape of society.

While we realize that these forces in themselves can corrupt human life, we should view them as God-given and use them to benefit mankind. If the churches of East Africa fail to relate themselves positively to these revolutions, they will have betrayed their responsibility to serve Africa today and tomorrow.



LAWRENCE R. BRIDGES
Jimmy and Susie Hartfield when appointed in 1960 for work in Mexico.



CHARLES L. GILLISPIE
Tower of the nearby Catholic church is prominent in this view from the educational building of First Baptist Church in Saltillo, Mexico.

MEXICAN HISTORY can be dated B.R. and A.R.—before and after the 1910 revolution that marked the birth of modern Mexico. Before that time, prenatal Mexico had passed through

nearly three centuries of travail as a colony of Spain. Its birth pangs were so great the country is still caught up in the revolution that is pushing the nation ahead in social and political progress.

This "south of the border" neighbor is also undergoing a spiritual revolution. Population statistics show Mexico to be a Roman Catholic country, but only a small percentage are "practicing Catholics." The Catholic church does not receive government support or official recognition as it does in some other Latin American countries.

SPIRITUAL REVOLUTION

Second Stage

BY JAMES C. HEFLEY

In fact, it has almost been a tradition for high government officials to stand aloof from the church. Thus the spiritual revolution is being promoted outside the government.

Liberal thought among Catholics is catching fire in the cities, but has not yet spread to the outlying towns and rural villages. Evangelicals still report isolated incidents of persecution. In one town two national pastors riding in a mission car were shot at and then were warned the shots would be more accurate next time.

In another community the evangelicals were threatened with death if they did not leave. The threat was reported to government officials who asked to be kept advised of further problems.

Evangelicals are gaining strength. Bible reading is promoted. Since 1956 Mexican Baptists have emphasized evangelism, giving special attention to simultaneous revivals. Baptists are also



JAMES G. HEFLEY

Hartfield wields saw in building table to display religious education items.



JAMES G. HEFLEY

Hartfield and son Paul at their Mexico City home.

active in student evangelism and in radio and television.

Evangelism can rightly be called the first stage of the rocket of spiritual revolution Baptists have launched in Mexico. Now as a booster rocket to evangelism has come the second stage: religious education.

To pilot this second stage, the Mexican Baptist Convention chose Southern Baptist Representative Jimmy Hartfield. Since April, 1964, he has held the title of director of religious education for Baptist work in all Mexico.

"My job is to present the whole educational program of a Baptist church, with special emphasis given to Sunday school," he explained. "Our goal is to help the Mexican churches become self-supporting and indigenous. Most Mexican Baptists have been accustomed to a simple form of life. A typical village public school, for example, may have 80 students in one class. We must help them see the need of adopting tried-and-proved Sunday school methods."

Hartfield believes many principles of the educational program used by Southern Baptists can be applied in Mexico, with proper adaptation.

He told of an example in the state of Michoacán, where he was a field worker. "In a town of 2,500, the

Baptist church had only 20 members and a Sunday school attendance of about the same number in two classes," he related. "I led a week's study on methods and found the people were eager to grow but didn't know how."

They faced the problem of locating prospects, since they could not conduct a religious census. "We took a census of church members' families and found over 100 prospects for Sunday school," said Hartfield. "We invited these relatives to come and organized two new classes. Almost immediately the attendance doubled."

Another small church in the same state faced financial problems. Total income of the 60-member church amounted to about 300 pesos (\$24) a month—just enough to pay the travel expense of an interim pastor. Struggling in poverty, the members raise corn and beans, and the highest family income is perhaps 400 pesos (\$32) a month.

In these circumstances, "We had a stewardship campaign," recalled Hartfield. "Now the church has a regular pastor who is paid 900 pesos monthly salary. The church is also carrying on a full-time program and buying all their literature, as well as trying to finish a building program."

As religious education director, Hartfield usually works with groups of churches in cooperation with national leaders. On a typical trip he joined a team of Baptist leaders, including Southern Baptist Representative Ervin Hastey, for a 16-hour drive to Chiapas, a state bordering Guatemala. They taught in two institutes for pastors and laymen; Hastey led studies in evange-

lism, and Hartfield conducted classes in religious education.

"I tried to help them realize what the Sunday school can do for a church," he said. "In most Mexican churches the preaching service is held central. We think this is right, but we want to show how the Sunday school can be a tool in reaching and training new people."

Hartfield has described the Mexican churches as being much like those of the first century. "They're eager and willing to work, but the work must be developed within the context of their culture," he pointed out. "Life is slower and more leisurely here than in the U.S. We must be careful not to overpromote."

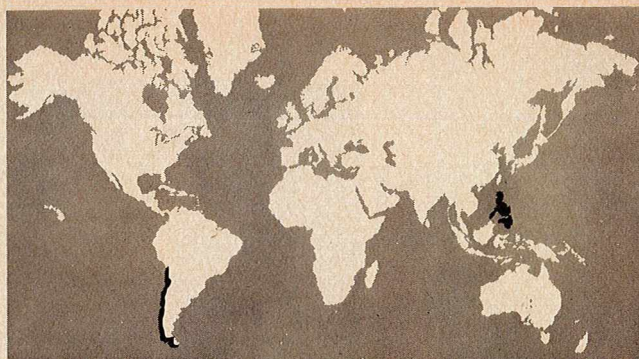
Though a first-term worker, he is well prepared for his work. Both he and his wife Susie grew up in Mississippi and attended Mississippi College. Hartfield received the Master of Religious Education degree from New Orleans Baptist Theological Seminary in 1955, returned for graduate study in 1960-61, and hopes to complete work for the D.R.E. degree during furlough.

While in seminary he served as educational director for First Baptist Church, Covington, La. He was Training Union and Baptist Student Union secretary for the Maryland Baptist Convention 1955-60. Joining the Baptist work in Mexico in February, 1963, he served on a field assignment in the states of Michoacán and Guanajuato.

What does he view as the greatest need? "We need more personnel to work alongside national leaders in evangelism and religious education. We must develop strong churches, for Mexicans can best reach other Mexicans for Christ."

The Hartfields live with their 15-year-old son, Paul, on a quiet street in Mexico City and are members of Estrella de Belém Baptist Church. They look forward to their first furlough in 1967, but until then they will continue their part in promoting Mexico's spiritual revolution.

YOUR MISSION FIELDS



Series presenting capsule views of mission fields.

CHILE

Population: 8,300,000.

Size: 286,397 square miles (slightly larger than Texas); 2,800 miles of coast line; average width of country, 110 miles.

Government: Republic; became free from Spanish rule 1810-18. Capital: Santiago.

Religion: Roman Catholicism predominant, but state maintenance of church ended in 1925.

Language: Spanish.

SOUTHERN BAPTIST MISSIONS

Date of entry: 1917 (10th country entered).

Service centers:

Chilean Baptist Theological Seminary, Santiago.

Baptist Academy, Temuco.

Student center, Concepción.

Clinic & good will center, Antofagasta.

Four book stores.

Related to work: 102 churches and 246 chapels; 7,973 members. Chilean Baptist Convention was formed in 1908. (German colonists organized first Baptist church in 1892.) Baptist Publication Society is located at Santiago.

Present missionary personnel: 53.

At Antofagasta

Betty Hart

Lois Hart

Oleta Snell

At Concepción

Bobby and LaVerne Adams and 3 children

Evan and Josephine Holmes and 2 children (and 2 children no longer on field)

Calhoun and Sarah Johnson and 5 children

Gordon and Ella Bond Vestal and 2 children

At Osorno

William and Constance Andrews and 4 children

At Punta Arenas

Gerald and Virgie Riddell and 1 child (and 3 children no longer on field)

At Santiago

William P., Jr., and Kate Carter and 5 children

Marva Davis*

Carol Henson

Cecil and Mary McConnell and 2 children (and 2 children no longer on field)

John and Maurine McTyre and 3 children

Hubert and Imo Jean Middleton and 2 children (and 2 children no longer on field)

Edward and Gladys Nelson and 2 children

Georgia Mae Ogburn

John and Ruby Parker (2 children no longer on field)

Laura Frances Snow

Melvin and Shirley Torstrick and 3 children

Lamar and Betsy Tribble and 3 children

At Temuco

Clara Brincefield

Cornelia Brower

Sylvia Chambless*

Hubert L., Jr., and Nell Hardy and 3 children

Franklin and Margaret Mitchell and 3 children (and 2 children no longer on field)

Marjorie Spence

Roy B., Jr., and Joyce Wyatt and 3 children

At Valparaiso

James and Fern Bitner and 2 children (and 1 child no longer on field)

Frank and Betty Coy and 3 children

Dean and Barbara Duke and 3 children

Kenneth and Divina Park and 4 children

* Missionary Journeyman



Field statistics as of Jan. 1, 1965. Missionary personnel information as of Dec. 1, 1965. (Some of the missionaries listed are now on furlough from their assigned stations.)

For current mailing addresses request the *Directory of Missionary Personnel* from the Foreign Mission Board and check "Missionary Family Album" section monthly in THE COMMISSION.

THE PHILIPPINES

Population: 30,500,000.

Size: 115,600 square miles (size of Arizona); made up of 7,100 islands and islets.

Government: Became independent republic July 4, 1946, after being U.S. territory nearly 50 years. Capital: Quezon City.

Religion: Roman Catholicism predominant.

Languages: National language, Tagalog; English used in schools; numerous tribal dialects.

SOUTHERN BAPTIST MISSIONS

Date of entry: 1948 (24th country entered).

Service centers:

Philippine Baptist Theological Seminary and Bible School, Baguio.

Baptist Bible School, Davao.

Southern Baptist College, M'lang.

Baptist Hospital, Mati.

Baptist Center Press, Manila.

One elementary and one secondary school, four kindergartens.

Related to work: 79 churches and 138 chapels; 8,390 members.

Present missionary personnel: 87.

At Angeles

Allen and Frankie Smith and 5 children

At Baguio

Leroy and Boots Benefield and 2 children

James and Zelma Foster and 2 children

Vic and Merrily Greene and 4 children

T. C. and Doris Hamilton and 4 children*

Mrs. J. Hugh Humphrey (2 children no longer on field)

Howard and Marjorie Olive and 2 children (and 2 children no longer on field)

J. Earl, Jr., and Mamie Lou Posey and 2 children

Grover F., Jr., and Libby Tyner and 3 children

Mrs. Elbert H. Walker and 2 children

At Cabanatuan

Bill and Rebekah Sue Emanuel and 5 children (and 1 child no longer on field)

At Cavite

Ted and Mary Badger and 3 children (and 1 child no longer on field)

At Cebu

Garvin and Charlotte Martin and 4 children

Allen Orr**

At Cotabato

Robert and Janet Nash and 2 children

At Dadiangas

James and Mary Lochridge and 2 children

At Dagupan

Philip Caskey**

Edward and Audrey Gordon and 4 children

At Davao

Walter and Aliene Hunt and 4 children

Clyde and Alcie May Jowers and 3 children (and 2 children no longer on field)

Harold and Clara Matthews and 2 children

James and Rae Moorhead and 3 children

Miles L., Jr., and Jeanne Seaborn and 4 children

At Manila

Phillip and Martha Anderson and 4 children

Theresa Anderson

Eugene and Ardis Cross and 2 children

John and Helen Floyd and 2 children

Charles H., Sr., and Bettye Lawhon and 5 children

Donald and Sterline McCoy and 4 children

Herbert and Maurine Maher and 3 children*

Hugo and Doris Parkman and 6 children

Mary Lucile Saunders

Jim and Mary Slack and 2 children

Bill and Ella Ruth Solesbee and 2 children

Harold and Evelyn Spencer and 3 children

Randall and Priscella Thetford and 4 children

Bill and Delcie Wakefield and 4 children

At Marbel

Charles and Bobbie Miller and 2 children

At Mati

Leslie and Jan Hill and 3 children

DeVellyn Oliver

Victoria Parsons

James and Mary Reeder and 2 children

At M'lang

Robert and Bettie Ricketson (2 children no longer on field)

Rae and Mary Scott and 2 children

Faye Tunmire

Harold and Joyce Watson and 3 children

At Tarlac

Billy and Helen Tisdale and 4 children

Not yet on field

Homer, Jr., and Jeannie Peden and 2 children

* Missionary Associates

** Missionary Journeyman



editorials

The Potentials in Schools of Missions

A FEW SMILES are to be expected when someone is introduced as "a real, alive missionary." Although sometimes spoken humorously, this expression often reflects the kind of excitement persons, groups, or church congregations feel when a foreign missionary comes their way, either for the first time, or for the first time in a long time.

Of all the means used for cultivating interest in missions, there seems to be nothing quite as effective as having the missionary himself at hand. This is one of the reasons why Schools of Missions have meant so much across the years to thousands of Southern Baptist churches. Through this special program for aiding missionary education more Southern Baptists have had the opportunity of personal fellowship with their missionaries than by any other arrangement. As a result, missions has become more personal to many and their part in praying for missionaries has become more meaningful.

Every church should engage in a School of Missions at least every five years. We would suggest a more frequent occurrence than this, if the number of foreign missionaries on furlough at any given time were large enough to meet the demand.

There is a most urgent need for Schools of Missions in those churches that have never had one. But the likeli-

hood of having one during the next two years is slight for that church or association that has not already laid plans and obtained a schedule reservation from a state Schools of Missions director.

Every state convention or general association of Southern Baptists has as a part of its mission program a department that provides leadership and a scheduling plan. The director seeks to provide a Schools of Missions opportunity for every church in his state, and at the earliest possible time. The established program is conducted on an association-wide basis, with the hope that all churches will participate. Given adequate time and attention to planning, this program will work in any size church.

The goal of 5,000 foreign missionaries is a challenge for every church to quicken its pace in missionary education. Adequate support for tomorrow's task must be built today. A Baptist association and its churches make a significant step when they decide to plan a Schools of Missions program. The state, home, and foreign mission boards are eager and waiting to assist in every possible way.

Through well-conducted Schools of Missions every church can be blessed with the kind of renewed vision that is almost sure to come from this unique opportunity for fellowship with "real, alive missionaries."

Use, Update Your Missionary Album

THE WORD is getting around. Anyone can get a copy of the new *Missionary Album* at a Baptist book store. Sales indicate that many copies are going to homes. We trust that they will be used in connection with family devotions and the missionary birthday prayer list.

The album can be useful also as an aid for missionary education in the home. As children study about other countries for school assignments they can be encouraged to acquaint themselves with the Southern Baptist missionaries who serve in those parts of the world, for they are now assigned to 61 countries. Many of today's headline articles in the newspapers, as well as news reports by radio and television, tell of history-making events on numerous Southern Baptist mission fields. Such attention provides a timely stimulus for using the album to get acquainted with the missionaries who serve in those troubled areas.

The cutoff date for the new *Missionary Album* was May 1, 1965. Since then more than 50 persons have been added to the ranks of Southern Baptist Foreign missionaries. To this extent every copy of the album already needs to be brought up to date. This has been made possible for the person who receives *THE COMMISSION*. Whenever the Board appoints missionaries we present their photo portraits and life sketches in the earliest possible

issue, and in a format adapted for insertion in the album. These can be clipped from the magazine, mounted on loose-leaf pages, and inserted at their alphabetical location in the album. Those appointed in December, 1965, will be presented in the forthcoming March issue.

They who do not take *THE COMMISSION* will be able to update their albums soon after next May 1. Subscribers to the magazine, however, can do so now and with each ensuing issue that presents additional missionary personnel. Perhaps there are some who prefer this, instead of having to wait for the album supplement published by the Board each year after the first of May.

As long as the supply lasts, we can provide back issues of *THE COMMISSION* in which appear the new missionaries, missionary associates, and journeymen added by the Board since the album cutoff date. To anyone requesting this service we will send the back issues at the rate of 15 cents a copy. The earliest one is September, 1965, in which appeared the first missionaries appointed after the cutoff. The last three issues of 1965 also presented either missionaries or missionary associates.

As an alternative, we suggest a retroactive subscription, beginning with last year's September issue. All back issues will be sent at once to the subscriber and then each one regularly as it is published, until the expiration date, whether the subscription is for one, two, or three years.

SECRET OF STABILITY



BY BAKER J. CAUTHEN

MISSIONARIES live with insecurity. They go into a world that is constantly beset with crises and emergencies. A roll call of the world's trouble spots today includes Rhodesia, Dominican Republic, Vietnam, Pakistan, and Indonesia. A little while ago the list of disturbed areas would have included other places, and additional names will undoubtedly appear later.

While the current scene gains attention in the headlines of the daily press, the names of the missionaries do not often appear. Attention in the press is concentrated upon political, military, economic, and other circumstances that highlight the crises. Nevertheless, missionaries are there, quietly working at their tasks, reinforcing persons around them, and demonstrating qualities that reflect Christian experience.

Even if there were no national and international crises, missionaries would still find themselves amid insecurity. Almost every week we receive word at the Foreign Mission Board of some personal family crisis that must be communicated to a missionary on the field. Sometimes a parent is suddenly stricken with serious illness. Often word must be sent that a loved one has been called to be with the Lord. The missionary has been described as living on "the ragged edge of uncertainty."

Some might think the missionary enterprise would be marked by instability because of these circumstances. Quite the reverse is true, however, for these servants of the Lord measured

all this as they sought his leadership regarding mission service.

In the process of appointment, a missionary candidate meets many checkpoints to help him ascertain the depth of his conviction. At various times he may wonder what values these procedures afford, but after he reaches the field and begins to live amid all that comes his way, he is grateful for every step that underscored his conviction of God's calling to this task.

Missionaries write an amazing record of stability amid the uncertainties surrounding them. To be sure, they sometimes must evacuate their stations under emergency conditions. When withdrawal becomes necessary they stand ready to return to their tasks as soon as possible. If return is long delayed, they shift to another field to witness for Christ.

This type of stability can be understood only in terms of our Lord's promise, "And lo, I am with you always, even unto the end of the world."

They who serve God find in their experiences that he keeps his promise. They are not left alone. Often, a remarkable peace is experienced in the midst of emergencies. In times of stress, God's servant finds new dimensions of faith and prayer. The promises of the Scriptures become anchors to his soul and hold through the storm.

It is because of what the missionary is and does that he has such a witness for Christ. Words merely spoken do not bring to a needy world a full

enough understanding of the love and mercy of God. Lives responding in faith to a living Saviour stand as powerful evidence of the depth of Christian experience.

Today there is increasing need for radical obedience to the will of God. What is called for in sharing Christ with a lost world is faith in action that results in loving service, daring undertakings, and a patient awaiting for the Master's guidance.

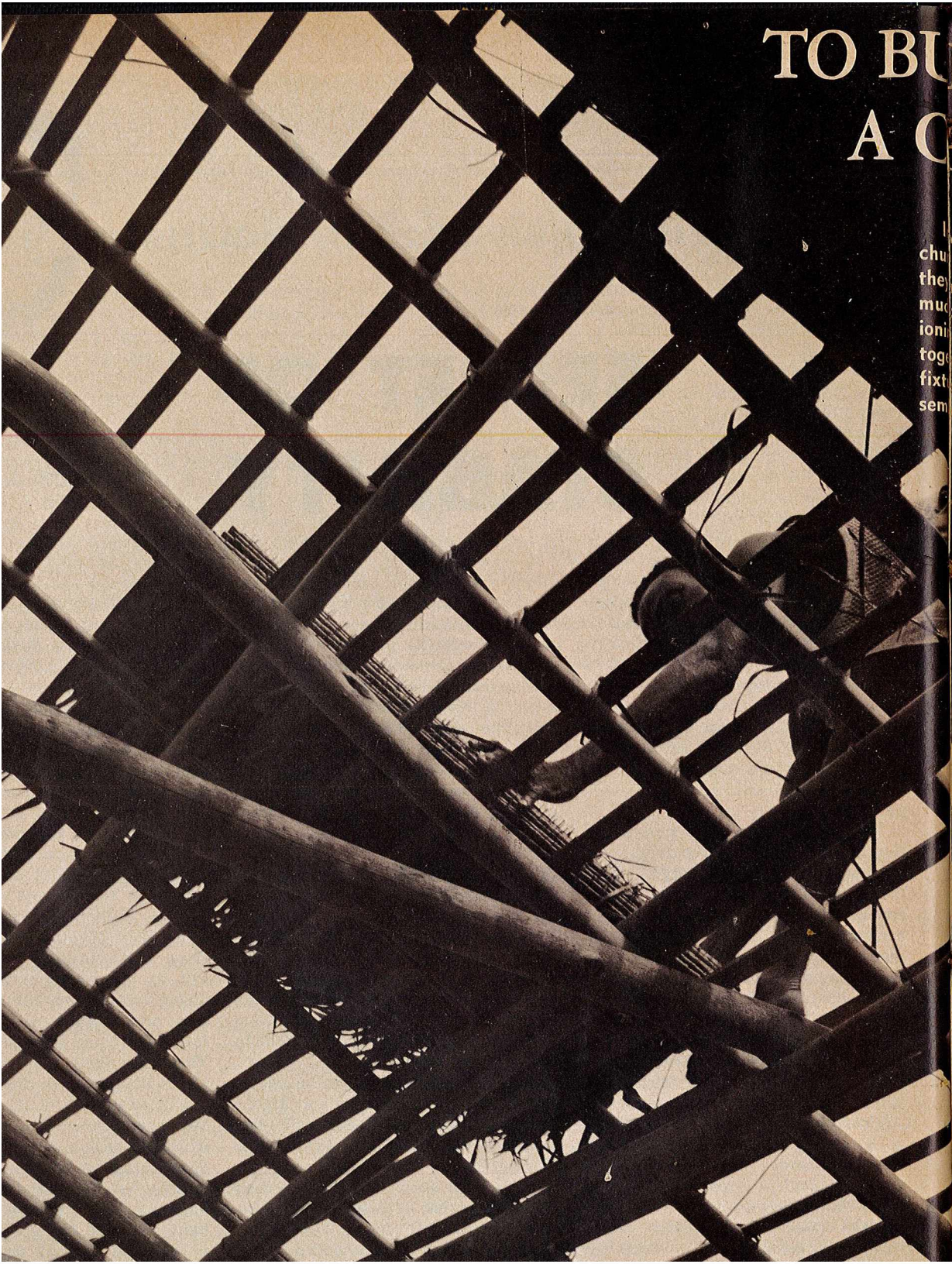
I have just returned from a journey to the Middle East where Christian witness is limited and spiritual need is deep. Millions of persons for whom Christ died have no knowledge of his grace and salvation. This darkness will be penetrated only through the loving service and faithful witness of men and women who deeply trust Jesus Christ and love their fellowman. Then may these millions know what Christ can mean to them.

Our generation is one of instability. We cannot await a tranquil day in which to speak a good word for Jesus. We must move into the world as it is, bearing our light amid the storm and darkness, with the knowledge that the living Saviour has given his promise to be with us. As each missionary closes his career after facing whatever realities have been necessary, there comes the ringing testimony, "Our Lord keeps his promise!"

This is a good time to read again the stirring words of the Lord Jesus: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

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WILD CHURCH

hoada, Nigeria, members of the Baptist
desired a better place for worship. So
bored with their hands—scooping the
carrying it, plastering the walls, fash-
the roof. When the work was done,
er they moved the benches and other
s to the new building. There they as-
d for the preaching from God's Word.

PHOTOS BY
GERALD S. HARVEY



Twins Welcome

Joanna Malden
Joinkrana, Nigeria

Sometime ago, in a nearby tribe that traditionally fears twins, an old father reluctantly agreed to keep his newborn twin daughters if I would write a letter that he could show the unbelievers in his village, explaining that the babies were normal. He was not then, and so far as I know is not yet, a professing Christian. Within a few months he had become one of the proudest fathers I ever saw.

The twins are nearly five years old now and sparkling with good health. They were his wife's first children; year before last a younger child died in Baptist Hospital here.

The parents and twin girls appeared at the hospital not long ago with a new set of twins born at home about a month earlier. This time the father's face showed nothing but pride. It should not be so hard to raise the second set of twins in their village.

The mother understandably did not appear as pleased as the father, for twins are more work and often the mother bears the brunt of criticism. Among the milder comments are the charge that the woman bore twins because she was unfaithful to her husband and the slur that only animals have more than one offspring at once.

Resort Witness

J. W. Trimble
Beirut, Lebanon

At the beginning of summer we rented a place in a mountain resort town in order to witness to the summer residents. The town was filled with visitors from Kuwait, Saudi Arabia, and other Arab countries where Southern Baptists have no missionaries.

Copies of the Gospels and Bible lessons were distributed throughout the summer. Worship services were conducted twice each week, and a revival was held during August. Another revival was conducted in September with two pastors from Beirut preaching. This summer program needs your prayers.

EPISTLES

Believers Face Harassment

R. Lee Bivins
Petah Tiqva, Israel

From the time we arrived in Israel four years ago, we have noticed the great similarity between Israel today and Israel of New Testament times. The similarity lies not in the material standing of the country, but in the spiritual condition.

Most Israelites are not "religious"; by this we mean they are not Orthodox—they do not wear the unique clothing of the Orthodox or obey every jot and tittle of the rabbinic laws. In other words, they do not find spiritual satisfaction in the legalistic, rabbinic Judaism.

Yet there are many who hunger for a belief that would be spiritually satisfying, yet not so binding on them. They are like sheep without a shepherd. Their hearts have been hardened, their eyes closed, and their ears made deaf to the One of whom they were sent to the lost sheep of Israel and who calls on all to come unto Him.

The terrible tragedy has been that the organized church has done the most to harden hearts through the centuries of persecution. The situation has reached the point that the Jew considers the Christian his natural enemy, and any Jew who believes in Jesus is considered a traitor who has betrayed his nation and gone over into the camp of the enemy.

A recent newspaper article quoted a father as telling his daughter, who had become a believer, that he would prefer she become a burglar rather than a believer.

There is Peter, long a believer and a member of the Messianic Jewish Fellowship. He was a secretary at a government school until he was fired because of his "strange influence" on the children as he sought to live according to his faith and bear witness to those with whom he worked.

Peter moved to Haifa. There he

made many contacts and led many to a saving relationship with Jesus. Last fall he underwent constant harassment and persecution. He was attacked physically, and his house was stoned and broken into by fanatic students of the Orthodox Talmudic school, or yeshiva, in his neighborhood.

Someone painted on his house the word "missionary," a derogatory term in Israel. The leader of the opposition told Peter he would be left alone and given a good job if he would only stop preaching in the name of Jesus, but if not, they would not rest until Peter was silenced. Just as the Apostle Peter said he must obey God and not man, this modern Peter answered in almost the same words.

These believers do not feel that they cease to be Jewish when they accept Jesus, any more than the Apostle Peter ceased to be a Jew when he began to be a disciple of Jesus. The girl whose father said he preferred she be a thief put it simply: "After I read from the Old and New Testaments I saw that they are true. We are Jews who believe that the Messiah has already come, not that he is yet to come."

Stonecutter in Nazareth.



'Come Back,' Pakistanis Ask

James F. McKinley, Jr.

Feni, E. Pakistan

(Temporarily located in Dacca)

We received a telegram in Feni from our Mission office in Dacca on Sept. 9 advising us to come to Dacca prepared to leave Pakistan. Though we had listened carefully to the local newscasts as well as several foreign broadcasts, we did not feel the situation [India-Pakistan hostilities] was serious. We felt, however, that perhaps we did not understand the entire situation.

On our way to Dacca we stopped in Comilla and spent the night with Dr. and Mrs. J. W. Carney. They travelled with us the next morning.

In Dacca we registered as usual with the Security Branch of the police and were informed we were not to return to any of the border districts; this included both Comilla and Feni. This left open to missionaries only five of the 17 districts, but included our other two mission stations, Dacca and Faridpur.

The Mission voted on Sept. 18 that all women and children should leave when the U.S. planes arrived to evacuate other Americans. Dr. Carney was asked to accompany them. The group left by noon on the 19th for what we understood would most likely be Manila. Early the next day we

heard on a regular Manila news broadcast that they had arrived "tired but cheerful." We knew they were tired because of the strain of the past few days, but were glad to know that others felt they were cheerful.

Since Ruth Dickerson and Wilson and Teddy Lofland were out of Pakistan on vacation at the time and two other families were on furlough, the Mission was left with only five men—Carl Ryther and Howard Teel in Faridpur, and Trueman Moore, Pat Johnson, and I in Dacca. It was hoped that I would be able to check on things in Comilla and Feni, but after a month and a half I still had not received official permission to visit either place, even after the cease-fire.

Dacca was left with most of the missionaries remaining in East Pakistan. In mid-October there were probably not as many as 30 American evangelical missionaries left and fewer from British Commonwealth nations.

We had opened the reading room in Feni four days before we left. We had been conducting preaching services in our new building for about six weeks, and the mobile clinic work was off to a good start. Then everything came to a standstill.

The day we left Feni there were at least 30 persons waiting for Dr. Carney to come from Comilla to treat them. Some were standing, some sitting, and others were lying in our



Pakistani children in Dacca.

driveway. These people need us, not only for physical treatment, but for the "good news" we can share.

As I tried to explain to them that we had to leave, they replied, "But you will come back quickly." We will when permission is received. In the midst of it all we are grateful our families are being cared for and that we are able to remain here and do some work in Dacca and Faridpur.

(Editor's note: The Mission members remaining in Pakistan voted in November to recommend that all missionary personnel waiting outside the country make plans to return by mid-December. The Mission said it would give final confirmation for these plans early in December.)

Thailand Mission Seeks Help

Alice (Mrs. J. L.) Wilson
Bangkok, Thailand

By the time you read this, the world news no doubt will have changed. We never know from day to day whether Vietnam, India and Pakistan, Malaysia, or Indonesia will be in the banner headlines. Our hearts go out to the countries around us, and we hope and pray that somehow the fighting may cease.

In Thailand we feel relatively free from the tensions surrounding us. We know that the Thai government is fighting Communist infiltration in this country. But we have become increasingly aware that the time for the spread of the gospel of Christ throughout the world is now.

We rejoice that three missionary couples are to come to Thailand in March, but how we wish this number were tripled. Recently our Mission adopted a list of immediate personnel needs in Thailand, including: a couple to work in music and teach at the seminary; a couple to help in publications and with religious education; a couple to teach at the seminary and to direct evangelism in Bangkok; a physician; at least four single women to serve as nurses, work in publications and religious education, and to do good will center work; and at least 13 more couples to do direct evangelism.

I am sure other mission fields have similar requests. Somehow, somewhere, we must find the needed personnel to meet the critical needs of Southeast Asia in this day.

By All Means

Since persons may come to hear about Christ in many ways I try to use every method possible. On the fence in front of my living quarters is a lighted announcement box. A few months ago a woman saw the announcement about Sunday services and stopped to inquire about the church. Her daughter, a junior high school student, began attending with me each week. She made profession of faith during spring revival and now has been baptized. A school teacher and others who came because they saw the message on the fence are now seekers in our church. I feel that the light of this box is helping to lead some to seek Christ. — June Cooper, Ichikawa, Japan



GERALD S. HARVEY

The Last Hunt

Lizette (Mrs. Ralph C.) Bethée
Mbeya, Tanzania

On a beautiful summer night we sat under the incredibly clear African skies around a safari campfire where we were initiating some visiting members of our family to the thrills of big game hunting in East Africa.

The conversation turned to quotations of Bible passages, including those outlining God's plan for salvation. The brown faces of Redmon, our lithe, African game scout, and Bwana, our faithful cook, lighted up in the dwindling flames as my sister and aunt spoke of God's forgiving love.

Then Judge McCall, my father and our clan's 80-year-old patriarch, quietly said, "I know whom I have believed and am persuaded that He

will keep me against that day." He added, "I am not afraid to die." He turned to Redmon and asked if he believed in Jesus.

Earnestly, the hunter replied, "Yes, I believe in Jesus as my Saviour and Lord, and am so happy to hear of him here."

Redmon told us of his many hunting experiences, of killing 38 elephants, and of how he had become seasoned and crafty after his first impulses of fear at the ferocity of wounded bull elephants.

A few days after our hunt, Redmon was called to shoot some rogue elephants that were destroying gardens and houses. He quickly tracked and located the leader. Redmon's first shot sent a heavy .404 bullet crashing into the animal's shoulder. The second shot was perhaps too far back and infuriated the mighty beast as only a

stomach wound does. A third blast failed to bring down what had now become a hurricane of wrath.

In consternation, Redmon realized he had loaded only three shells before handing his cartridge belt to a companion. He turned to find that the less-courageous assistant had fled.

In fatal error, he called out for more ammunition. The sharp ears of the elephant now located the adversary for his short-sighted eyes. The tons of that swift, agile animal afforded no escape to the small, brave man before him. That evening the crushed and lifeless form of our friend was placed into a Land Rover by fellow scouts.

How we thanked God that his word was spoken in testimony that night around the campfire while Redmon's sharp mind and strong body were alive and responsive to our Saviour's love.

67

Adventures On Safari

Nina (Mrs. William E., Jr.) Lewis
Tukuyu, Tanzania

A monument was erected at the spot where Sir Henry Stanley finally met David Livingstone at the village of Ujiji on the shores of Lake Tanganyika. To this place we were invited to help in a conference for new Baptists in Ujiji and a nearby village.

Even with today's comparative travel ease, we still anticipated facing the unknown on the trip of about 600 miles. We had a road map with the shortest route clearly indicated as being sort of a secondary main road; that is, it was the shortest route if we could ford a river and cross 30 miles of unmarked wilderness to reach it.

We loaded the Land Rover with a mattress for the children, a supply of food and water, and many cans of gasoline, for there would be no store for over 400 miles.

Travel the first 150 miles was comparatively good, since there were 10 miles of inferior, asphalt road and 140 miles of customary sand roads with an infinite number of potholes, washouts, and washboard effects.

The road ended at a group of thatched buildings beside a river. Since it was dry season, only two or three feet of water flowed in the river, and we drove through. Inquiring where to find the road, we were told it was "at the foot of some mountains about 30 miles away."

Off we went, eagerly on the lookout for elephants, lions, and elands, and laughing off the multitude of elephant tracks we bounced through. (Elephants leave huge potholes all over the area where they forage in wet weather. At each step they create a small pit; these pits dry out to be holes sometimes two feet across and as much as 18 inches deep.) We felt secure in our safe, but rough, Land Rover.

At sunset we still had not found that "good" road. Passing through a dry stream bed, we entered a dense forest of small trees. Darkness caught up with us, and the fun ended. At times we had to push down small trees with the Land Rover.



GERALD S. HARVEY

Mar-Leon (our oldest daughter) was first to spot a thatched roof. Local residents informed us that the road we sought was some distance to our left; two of them would be glad to guide us—for a price. An hour later we literally broke through the trees into a clearing where we could make out a faint footpath. This, a guide proudly announced, was the secondary road.

Off we went, determined to travel another 80 miles before stopping at a "motor lodge." (Our motor lodges are literal—you eat some crackers and sardines, drink some lukewarm water, curl up on the seat of your motor vehicle, and lodge there for the night.)

Eventually the footpath took on some semblance of a dual footpath, which meant that at infrequent intervals others were foolish enough to drive this way. We crept through forests and rivers (some dry, some wet), and up and down ravines. Finally, we were stymied by one ravine with what must have been a 45° slope on soft sand. Inspection of the vehicle explained why: a rear axle had broken, limiting traction to front wheels only. Without four-wheel drive we could go neither forward nor backward. We were stranded somewhere about midway between Tukuyu and Ujiji. So we slept.

Next morning, Bill (my husband) hiked to the nearest village. After traditional haggling, he rented a decrepit bicycle and pedaled away, bouncing through the elephant holes. Just after drinking the last water in his canteen, he reached the river we had forded the day before. For an

exorbitant charge, the help of a Land Rover in the village was secured to pull and push our vehicle through the rough spots until we crossed the river again. We returned on the road to Tukuyu.

Early the next morning we transferred bag and baggage to the other Land Rover and began the journey again. This time we drove straight through, completing the entire, miserable, 600-mile trip in 21 hours. We arrived with 90 minutes to spare.

On our second try, we met only the normal adventures of this area. In the middle of the night we passed a swampy jungle area overflowing with elephants. Four feet of swiftly flowing water made one river a challenge, but we crossed safely on limbs staked to the river bottom. We found the only place to buy gasoline closed, but managed to reach the next supply stop.

At one chasm, the bridge was made of small tree trunks, with branches laid over this rickety frame 15 feet above a roaring river. In the small hours of morning, we watched a truck cross this contraption while the limbs rattled and the supporting tree trunks bent like an archer's bow. When the truck reached the other side, we felt we had to follow or appear cowardly. The only delay the rest of the way was to drag out of the road a tree just knocked down by an elephant.

The meeting on the shores of Lake Tanganyika was excellent, and the return trip was uneventful. Back in Tukuyu, as we brushed the safari dust from our clothes, we knew the Lord doesn't intend us to be bored. 67

FAMILY ALBUM

APPOINTMENTS (December)

ALLISON, George Arnold, Okla., & Mary Gene King Allison, Ala., *Italy* (300 5th Ave., E., Oneonta, Ala.).
 BAILBY, Chester Roy, Tex., & Ruby Fay Rives Bailey, Tex., *Mexico* (Box 73, Worland, Wyo. 82401).
 BLUNDELL, Claude Ray, Tex., & Martha Ann Darlington Blundell, Ga., *E. Africa* (611 Peach St., El Campo, Tex.).
 CHRISTIAN, Carlo Ernest, Ohio, & Grace Esther Henck Christian, Pa., *Mexico* (610 W. Truman, Independence, Mo.).
 DAVIDSON, Roy Guy, Jr., Tenn., & Patsy Dodds Davidson, Tex., *Malawi* (Box 333, Lorenzo, Tex.).
 LEEPER, James Frederick, Tex., & Norma Jean Davis Leeper, Mich., *Turkey* (618 5th Ave., Dayton, Ky.).
 MAY, William Porter (Bill), Fla., & Marilyn Vinita Crane May, Kan., *Ecuador* (2130 NW. 133rd St., Miami, Fla.).
 MILLS, John Corbin, Okla., & Virginia Lee (Jenny) Land Mills, D.C., *Liberia* (4200 William Fleming, Apt. D, Ft. Worth, Tex.).
 OWEN, Richard Allen, S.C., & Betty Rue Barbara Stroud Owen, Ga., *S. Brazil* (Box 393, Norris, S.C. 29667).
 STANLEY, James Ira, Ga., & Irma Rosalyn Reavis Stanley, Tex., *Philippines* (Box 36, Pleasanton, Tex.).
 VARNER, Victor Nelson, Tex., & Joan Criswell Varner, Okla., *N. Brazil* (116 Mary Ann Dr., Memphis, Tenn.).
 WILKES, John Mannen, Okla., & Doylene Currin Wilkes, Okla., *France* (117 W. Bates Ave., Piedmont, Mo. 63957).

MISSIONARY ASSOCIATES (Employed in December)

CLARKE, James Avery (Jim), Miss., & Pauline (Polly) Jackson Clarke, Ala., *Nigeria* (2309 Queensview Rd., Birmingham, Ala. 35226).

ADDRESS CHANGES

Arrivals from the Field

BAKER, Dr. & Mrs. Robert E. (*S. Brazil*), 275 W. Deaderick, Jackson, Tenn.
 DICKERSON, Dr. Ruth (*Pakistan*), c/o Mrs. L. C. Samuelson, 6382 Jarrett Ave., S.E., Washington, D.C. 20021.
 GREENE, Rev. & Mrs. James Y. (*Korea*), 22 Gracelyn Rd., Asheville, N.C.
 HENSON, Rev. & Mrs. L. Gene (*Eq. Brazil*), c/o W. C. Henson, Rt. 7, Crestview Dr., Greenville, S.C.
 LAWTON, Rev. & Mrs. Deaver M. (*Taiwan*), c/o William E. Rigg, 10120 Allen Rd., Allen Park, Mich. 48101.
 NIXON, Helen (*Argentina*), Whiteface, Tex. 79379.

Departures to the Field

ENRICH, Rev. & Mrs. William W., Sr. (emeritus), Caixa Postal 320, Campinas, São Paulo, *Brazil*.
 FLOYD, Rev. & Mrs. John D., 1154 M. H. del Pilar, Manila, *Philippines*.
 FORD, Rev. & Mrs. Marvin R., Casilla 3236, Guayaquil, *Ecuador*.
 HAYTON, Rev. & Mrs. W. Alvin, Caixa Postal 320-ZC-00, Rio de Janeiro, GB, *Brazil*.

McCoy, Dr. & Mrs. Donald B., 1154 M. H. del Pilar, Manila, *Philippines*.
 MEIN, Dr. & Mrs. David, Caixa Postal 221, Recife, Pernambuco, *Brazil*.
 NICHOLS, Sophia, Caixa Postal 320-ZC-00, Rio de Janeiro, GB, *Brazil*.
 SOMMERKAMP, Mr. & Mrs. Theo E., Jr. (assoc.), Bap. Theol. Sem., Rüschi-kon-Zurich, *Switzerland*.

On the Field

ANDERSON, Mr. & Mrs. Phillip M., 25 Constellation, Bel Air Village, Makati, Rizal, *Philippines*.
 BLANKENSHIP, Rev. & Mrs. Harold L. (assoc.), c/o Lindsey Edwards, Box 395, Tripoli, *Libya*.
 CLINTON, Rev. & Mrs. William L., Agencia do Correio da Avenida Antartica, 380 Sears Roebuck S/A, São Paulo, São Paulo, *Brazil*.
 EVANS, Rev. & Mrs. Bobby D., 14 Oei Tiong Ham Park, Singapore 10.
 FOX, Rev. & Mrs. Hubert A., 86/4 Niphat Songkloh Rd., Haadyai, *Thailand*.
 GIVENS, Sistie V., Caixa Postal 88-ZC-09, Rio de Janeiro, GB, *Brazil*.
 HAWKINS, Dr. Dorine, Caixa Postal 88-ZC-09, Rio de Janeiro, GB, *Brazil*.
 HERRING, Rev. & Mrs. J. Alexander, Box 9, Taitung, *Taiwan, Rep. of China*.
 KIDD, Rev. & Mrs. Wheeler, Malaysia Bap. Mission, 4 Ng Ngee Rd., Kuala Lumpur, *Malaysia*.
 LOFF, Dorothea, Caixa Postal 950-ZC-00, Rio de Janeiro, GB, *Brazil*.

Venezuela Mission

Meeting in Caracas, the Venezuela Baptist Mission had its largest gathering. Three couples had been added during the year and no one was on furlough. (Dean and Katie Harlan are in language school.) Present were, left to right: Eugene B., Jr., and Eva Nell Kimler; Richard and Joan Forrester; Charles and Shirley Clark; Henry P., III, and Betty Sue Haynes; E. Jackson, Jr., and Helen Whitley; Donald and Doris Smith; Ulman and Ruth Moss; H. Robert, Jr., and Margaret Tucker; and George and Veda Lozuk.



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Philippines.

MARSHALL, Rev. & Mrs. J. Ralph, Jr.,
Box 832, Bangkok, Thailand.

NATIONS, Dr. & Mrs. Archie L., 11,
2-Chome, Hirao, Sanso-dori, Fukuoka,
Japan.

OAKES, Rev. & Mrs. George (assoc.),
Caixa Postal 232, Maringa, Paraná,
Brazil.

OLIVER, Rev. & Mrs. Edward L., 19-7
2-chome, Uehara-cho, Shibuya-ku,
Tokyo, Japan.

SMITH, Rev. & Mrs. Hugh G., 14, Larut
Rd., Penang, Malaysia.

STENNETT, Rev. & Mrs. William W.,
Apartado 1135, Guatemala City,
Guatemala.

VAN LEAR, Mario, Box 7, Bap. Girls'
School, Agbor, Nigeria.

WARREN, Rev. & Mrs. William H., Caixa
Postal 950-ZC-00, Rio de Janeiro, GB,
Brazil.

WHITTEN, Bonna Fay (Journ.), Casilla
1171, Asunción, Paraguay.

United States

CLEMENT, Rev. & Mrs. Richard D. (ap-
pointed to Ecuador), Rt. 2, Owens-
boro, Ky. 42301.

FRANKS, Rev. & Mrs. Robert S. (Mexico),
Box 26, Mustang, Okla. 73064.

HOPPER, Rev. & Mrs. John D. (appointed
to Switzerland), 2008 Broadus, Ft.
Worth, Tex.

VERNER, Rev. & Mrs. W. Eugene
(Ghana), New Orleans Bap. Theol.
Sem., 4070 Lipsey St., Apt. 6, New
Orleans, La. 70126.

WATSON, Rev. & Mrs. Thomas L. (Uru-
guay), 216 S. Ave. D, Portales, N.M.
88130.

TRANSFER

MOOREFIELD, Rev. & Mrs. Virgil H., Jr.,
Italy to Switzerland, Jan. 1, 1966.
(Continued on page 25)

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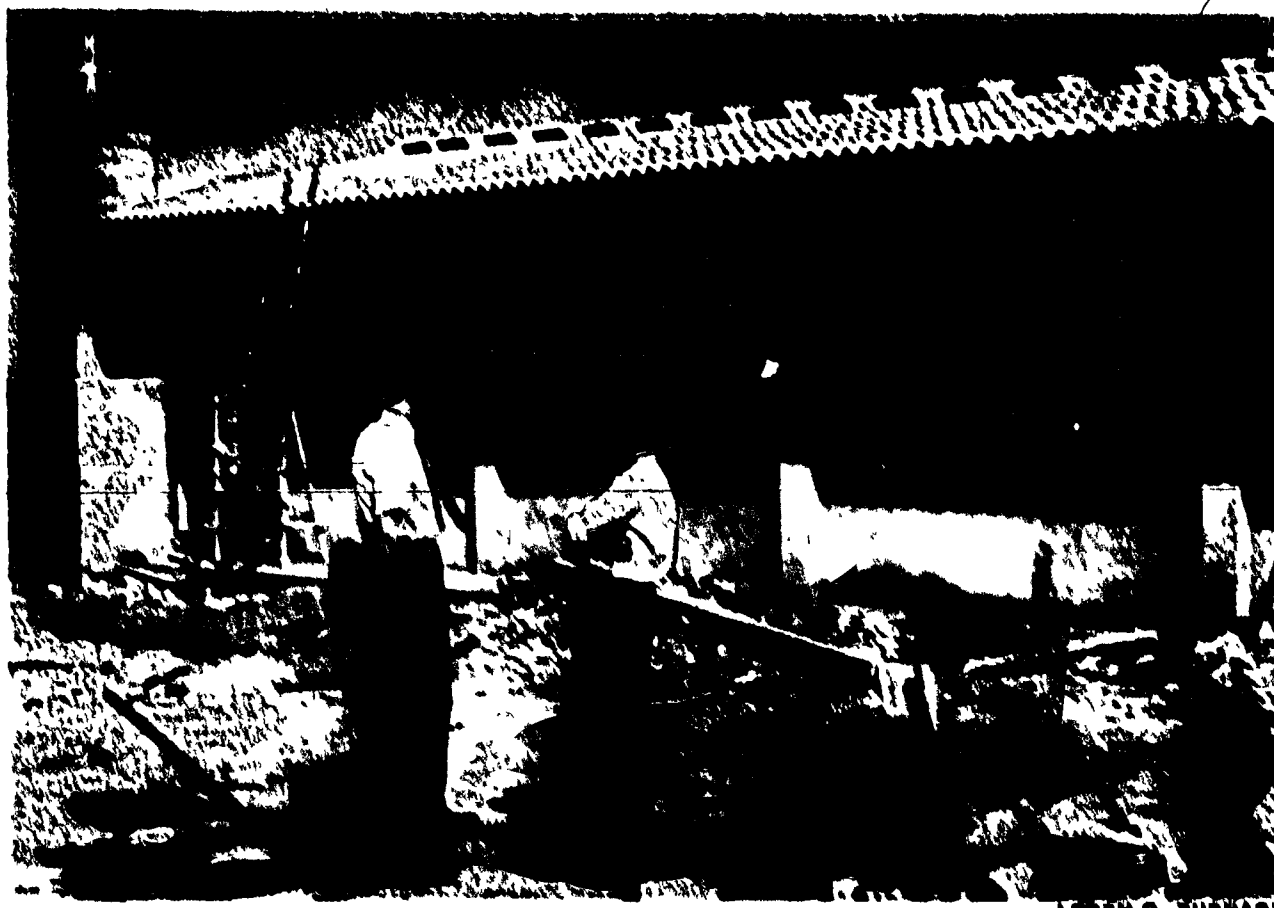
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Versatile Doctor

Like other missionary doctors, James O. Morse in Barranquilla, Colombia, dons many other hats, depending on the tasks needing attention. Here he supervises construction of the Belen Baptist Church, sandwiching the task between his medical duties because there was no field missionary available. Missionary Loren Turnage says Morse also serves as Bible teacher and preacher.



MK Receives Scholarship

Wayne Young of the Oklahoma Baptist University faculty offers congratulations to Stan L. Hastey (right), and the two other winners of the Robert S. Kerr Foundation scholarships. Hastey is the son of Mr. and Mrs. Ervin E. Hastey, Southern Baptist representatives in Mexico. The grants are for students interested in law and public service and give each winner \$750 for a year's study. Hastey, majoring in government, works part time, is business manager for campus newspaper and yearbook, and a student senate officer. He is married and has one child. Mrs. Hastey is also a student.



Clement, Richard Davis

b. Mortons Gap, Ky., Jan. 7, 1931, ed. Univ. of Ky., 1949-52; Georgetown Col., B.A., 1954; SBTs, B.D., 1964, Pastor, Tates Creek Church, Richmond, Ky., 1953-56, First Church, Boca Raton, Fla., 1957-60, Bethel Church, Scottsburg, Ind., 1960-64, & Panther Creek Church, Owensboro, Ky., 1964-66; teacher, Big Hill, Ky., 1954-55, W. Palm Beach, Fla., 1957, & Scottsburg, 1960-61 & 1962-63 (half-time); salesman, Louisville, Ky., 1956; asst. pastor, Southside Church, Boynton Beach, Fla., 1957. Appointed for Ecuador, Oct., 1965. m. Barbara Ann Hargrave, June 9, 1953.

ECUADOR

Clement, Barbara Ann Hargrave (Mrs. Richard Davis)

b. Honolulu, Hawaii, Sept. 18, 1932, ed. Stetson Univ., 1950-51; Georgetown Col., 1952-53; Ky. Wesleyan Col., 1964-65. Tel. co. mail clerk, Pensacola & Jacksonville, Fla., 1951-52; salesclerk, Pensacola, 1951-52 (part-time); serv. rep., 1953, & office clerk, 1953-54, Lexington, Ky.; sub. teacher, Scottsburg, Ind., 1962-64. Appointed for Ecuador, Oct., 1965. m. Richard Davis Clement, June 9, 1953. Children: Richard David, Apr. 10, 1955; Brenda Ann, Jan. 9, 1958; William Arthur, July 17, 1959.



Cummins, Alonzo Addison, Jr.

b. Del Rio, Tex., Nov. 6, 1930, ed. Baylor Univ., B.A., 1952; SWBTS, B.D., 1956, & further study, 1955-56. Youth dir., First Church, Mercedes, Tex., 1951; freight co. employee, Ft. Worth, Tex., 1953 (part-time); pastor, County Line Church, Rogers, Tex., 1953-55, Sparks Church, Holland, Tex., 1955-57, First Church, Karnes City, Tex., 1957-61, & Southmore Church, Pasadena, Tex., 1961—. Appointed for Kenya, Oct., 1965. m. Peggy Olivia O'Bryant, Aug. 27, 1957.

KENYA

Cummins, Peggy Olivia O'Bryant (Mrs. Alonzo Addison, Jr.)

b. Knippa, Tex., Jan. 17, 1936, ed. Laredo Jr. Col., 1954-56; SW. Tex. State Col., summer 1956; Univ. of Tex., summer 1957, Campfire Girls camp counselor, Glendale, Calif., summer 1955; sec., Laredo, Tex., 1955-56 (part-time); teacher, Knippa, 1956-57, & Easthaven Bap. School, Houston, Tex., 1962. Appointed for Kenya, Oct., 1965. m. Alonzo Addison Cummins, Jr., Aug. 27, 1957. Children: Timothy Addison, July 12, 1958; James Marvin, Nov. 28, 1959.



Hopper, John David

b. New Orleans, La., Nov. 30, 1934, ed. Southeastern La. Col., B.Mu.Ed., 1956, & further study, 1960-61; GGBTS, B.D., 1960; Long Beach State Col., 1961-64; SWBTS, 1964-66. Ed. & music dir., Coyell Church, Frost, La., 1952-53, & Doyle Church, Livingston, La., 1953-56; music & youth dir., French Corner Church, Ponchatoula, La., 1953-55; BSU summer missionary, Cuba, 1955; Bap. sem. teacher, Havana, Cuba, & pastor, La Habana Nueva, Cuba, 1956-57; HMB student missionary, Pittsburg, Calif., 1957-60; sem. student grader & instr., Mill Valley, Calif., 1959-60; assoc. pastor & music dir., Judson Church, Walker, La., 1960-61; assoc. pastor & teacher-principal of Hillcrest Christian School, First Bap. Church, Lomita, Calif., 1961-62; pastor, Signal Hill Church, Long Beach, Calif., 1962-64, & Westridge Church, Eulless, Tex., 1964-65; sub. teacher, Long Beach, 1962-63. Appointed for Switzerland, Oct., 1965. m. Jo Ann Wells, Dec. 20, 1958.

SWITZERLAND

Hopper, Jo Ann Wells (Mrs. John David)

b. Tulsa, Okla., Oct. 5, 1936, ed. Calif. Bap. Col., Riverside, B.A., 1958; GGBTS, M.R.E., 1961; Long Beach State Col., 1961-63. Col. library worker & grader, Riverside, 1955-58; Bap. assoc. office sec., Huntington Park, Calif., summer 1955; HMB summer missionary, N.M., 1956; BSU summer missionary, Hawaii, 1957; library staffer, Downey, Calif., summer 1958; HMB student missionary, Pittsburg, Calif., 1958-60; teacher, Hillcrest Christian School of First Bap. Church, Lomita, Calif., 1961-62, Long Beach, Calif., 1963-64, & Ft. Worth, Tex., 1964-65. Appointed for Switzerland, Oct., 1965. m. John David Hopper, Dec. 20, 1958. Child: John David, Jr., Dec. 6, 1960.



Morris, Russell Allen (Buddy)

b. Seminole, Okla., Oct. 25, 1934, ed. Univ. of Okla., B.A., 1956; GGBTS, B.D., 1960. Univ. student clerk, Norman, Okla., 1952-56; HMB Tentmaker, Wash., summer 1955, & Calif., summer 1956; shipping clerk, San Rafael, Calif., 1956-57; jr. col. BSU dir., Fresno, Calif., 1957-58 (part-time); sem. bldg. & grounds crewman, Mill Valley, Calif., 1957-60; Bap. col. student ctr. mgr., 1960-62 (half-time), & religious activities dir., 1960-66 (half-time 1960-62), Riverside, Calif.; BSU dir. at three cols., Riverside & San Bernardino, Calif., 1962-66. Appointed for Singapore, Oct., 1965. m. Lena May Phillips, June 17, 1958.

SINGAPORE

Morris, Lena May Phillips (Mrs. Russell Allen)

b. Norman, Okla., Oct. 12, 1933, ed. Univ. of Okla., B.A., 1955, & Ed.M., 1957. City rec. worker, Norman, summers 1954 & '55; teacher for deaf, Portland, Ore., 1955-58, & Berkeley, Calif., 1958-59; sem. nursery worker, Mill Valley, Calif., 1959-60; Bap. col. instr., Riverside, Calif., 1960-66 (part-time). Appointed for Singapore, Oct., 1965. m. Russell Allen (Buddy) Morris, June 17, 1958. Children: Bruce Michael, Mar. 9, 1960; Gerald Paul, Oct. 29, 1963.



Shelton, Keith Delano

b. Tulsa, Okla., Dec. 7, 1933, ed. Okla. Bap. Univ., B.A., 1955; SWBTS, B.D., 1963. Salesclerk, Tulsa, 1950-51, & Shawnee, Okla., 1951-55; pastor, Southside Church, Sulphur, Okla., 1954-55 (mission, becoming church in 1955), Valley View Mission, Pauls Valley, Okla., 1957-58, & First Church, Valliant, Okla., 1963-66; municipal dept. clerk & administrative asst., Ft. Worth, Tex., 1956-63. Appointed for Peru, Oct., 1965. m. Anna Lee Inez Painton, Aug. 27, 1954.

PERU

Shelton, Anna Lee Inez Painton (Mrs. Keith Delano)

b. Aztec, N.M., Aug. 3, 1935, ed. Okla. Bap. Univ., 1953-55, summer 1964, & 1965; Sem. Extension Dept. (by corres.), 1964 & summer 1965. Salesclerk, Shawnee, Okla., 1954-55 (part-time); clerk-typist, 1956 & summer 1960, mail & file clerk, 1961 & 1962-63, & sub. postal clerk, 1961-62, Ft. Worth, Tex. Appointed for Peru, Oct., 1965. m. Keith Delano Shelton, Aug. 27, 1954. Children: Karen Inez, July 10, 1955; Steven Delano, Jan. 23, 1957; Richard Keith, Aug. 8, 1958.



Smith, Clarence Rolland (Buck)

b. Agra, Okla., Feb. 16, 1932, ed. Eastern N.M. Univ., B.A., 1956; SWBTS, B.D., 1960. Univ. campus employee, 1950-53, drug co. employee, 1953-54, & broom co. employee, 1954-56, Portales, N.M.; pastor, Galtys Mem. Church, Cuervo, N.M., 1955-56, Ratcliff, Tex., 1957-60, Crystal Ave. Church (fmlly. Bethany Church), Findlay, Ohio, 1960-63, & Reynolds Corners Mission, Toledo, Ohio, 1963-66; aircraft co. timekeeper, Dallas, Tex., 1956-58. Appointed for Venezuela, Oct., 1965. m. Ila Mae Duncan, Apr. 28, 1955.

VENEZUELA

Smith, Ila Mae Duncan (Mrs. Clarence Rolland)

b. Celeste, Tex., Jan. 18, 1935, ed. Eastern N.M. Univ., 1952-55; SWBTS, 1959. Dorm. desk clerk, 1952-55, & typist-clerk, 1955-56, Portales, N.M.; sec., Dallas, Tex., 1956-57; office sec., Bap. area missionary, 1963-64, & Bap. assoc., 1964-66, Toledo, Ohio. Appointed for Venezuela, Oct., 1965. m. Clarence Rolland (Buck) Smith, Apr. 28, 1955. Children: Melody Denise, Feb. 23, 1956; Michael Donamy, Jan. 30, 1958; Melissa Dawn, Oct. 10, 1959.

Missionary Family Album

(Continued from page 23)

RETIREMENT

STOVER, Dr. & Mrs. Sherrod S. (S. Brazil), Dec. 31, 1965.

DEATHS

BOWLIN, B. B., father of Ralph T. Bowlin (Rhodesia), Aug. 26, 1965, Birmingham, Ala.

McFARLAND, Nathan, father of JoAnn (Mrs. Robert F.) Travis (Kenya), Nov. 23, 1965, Orleans, Ind.

MOODY, Mrs. C. F., Sr., mother of Paul S. Moody (Thailand), Nov. 7, 1965, Atlanta, Ga.

SMITH, C. C., father of Nancy (Mrs. James A.) Yarbrough (Nigeria), Nov. 29, 1965, Cocoa, Fla.

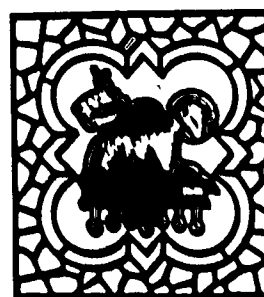
VAN OSDOL, John L., father of Zelma (Mrs. James A.) Foster (Philippines), Nov. 22, 1965, Pascagoula, Miss.

BIRTHS and ADOPTIONS

BAILBY, Beth Ann, daughter of Rev. & Mrs. Doyle L. Bailey (Argentina), Nov. 8, 1965.

MARTIN, Lewis Paul, son of Rev. & Mrs. Garvin C. Martin (Philippines), Oct. 24, 1965.

RATLIFF, Cassidy Leah, daughter of Rev. & Mrs. John D. Ratliff (Peru), Nov. 8, 1965.



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THE WORLD IN BOOKS



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When Iron Gates Yield

By Geoffrey T. Bull

Moody, 254 pages, 89 cents

The story of a British missionary's entry into Tibet and his three-year imprisonment by Chinese Communists who took him as they marched into eastern Tibet in late 1950, this book is almost two volumes in one, both in length and in content.

The first part, which the author entitles "War on the Plateau," deals with his entry into Tibet by way of China and his contacts with the Tibetan people. The second part, "War on the Soul," is a detailed account of his experience in Communist prisons all the way from Tibet across country to the Chinese-Hong Kong border, where he was finally released.

Through both parts he weaves his faith in Christ, his efforts to live the gospel under all provocation, and his determination to speak the truth regardless of the consequences. His careful detail gives a "you are there" feeling.

Ten Fingers for God

By Dorothy Clarke Wilson

McGraw-Hill, 247 pages, \$5.50

The popular author of *Dr. Ida* and *Take My Hands* presents another heart-warming missionary biography in the story of Paul Brand, a surgeon at the Christian Medical College in Vellore, India. Born in India of missionary parents, Brand learned early in life the meaning of fear when his father was confronted with three leprosy patients. The frightening experience never left Paul's mind.

After completion of school, Brand prepared himself for missionary service. Told by their mission board that he was not ready to go as a missionary, he traced his father's footsteps and took a short course in tropical medicine, followed by two years in a missionary school. During the second year he realized that "life was too precious a gift to risk the possibility of failure," so he entered medical school and during his clinical training in surgery became interested in the human hand: "Such a thing of beauty, such a

perfect, exquisite tool, yet so terribly vulnerable."

Brand answered a call to teach at Vellore and again came face to face with leprosy and with it the realization that this was his divine call.—C.M.

"He Is in Heaven"

By Angeline Tucker

McGraw-Hill, 226 pages, \$4.95

An Assemblies of God missionary, J. W. Tucker, was beaten to death by Congolese rebels in the 1964 uprising there. His widow and three children were given the news, "He is in heaven."

Jay Tucker's widow tells in a delightful way the story of their missionary life together from the time they met, were married, and raised a family in a foreign land. She makes their experiences in the Congo live again and has a gift for depicting the customs, sights, and life around her.

Mrs. Tucker explains the political situation with the rise of the rebels and their ruthless destruction of everything belonging to the white people, including the killing of the Belgians and the missionaries. At the same time, she brings out the love and witness of those who have become Christians, as proof that the 25 years given by the Tuckers in the Congo were not in vain.—R.D.

A Passion for the Impossible

By Leslie T. Lyall

Moody, 207 pages, \$3.50

A combination history of the China Inland Mission and a biography of its founder, this book sounds a note of faith to inspire the heart. Recounting 100 years of history that began with James Hudson Taylor's personal commitment to the "God of the impossible," it reveals the powerful Spirit of God moving away obstacles as his servants dare to push forward on faith. The author says that Hudson Taylor walked "knee deep in miracles."

Of the several books Lyall has written on Chinese missions, this is most of all his own expression of faith that the God who had begun a good work will see it through to the finish. This is an effective antidote to any expression of feeling that the cause of Christ will not prevail against the ideologies of this day or any other.—N.S.

T. J. Bach: A Voice for Missions

By Tom Watson, Jr.

Moody, 186 pages, \$3.50

His seminary classmates spoke of T. J. Bach as "the little Dane with two screws loose and a head full of South America." If by this they meant a total, unswerving commitment to his call and work for Christ, then they may have described him aptly. He once wrote, "In every Christian Christ is present. In some He

is prominent. But it is only in a few Christians that He is permitted to be preeminent." From the time of his conversion, occasioned by the reading of a gospel tract handed him on the streets of Copenhagen, Denmark, Bach was a Christian who made Christ preeminent.

He and his bride were The Evangelical Alliance Mission's first missionaries to South America. In 1928 he became the general director of TEAM and served in that position for 18 years. A man of prayer, he carried the privilege and burden of that office in the spirit of his oft-quoted words: "Has God placed a burden upon you? Then perhaps he is only waiting for you to kneel under it."

Written by a former missionary with TEAM who is now its radio secretary, this book is an excellent addition to the growing list of recently published missionary biographies.—N.S.

In this Land of Eve

By J. Birney Dibble

Abingdon, 160 pages, \$2.95

In 1962 Dr. J. Birney Dibble and his family left their comfortable American home in Wisconsin to spend a year in a Lutheran mission hospital in the heart of the African bush country (now Tanzania). His book is an account of his experiences. In diary form he tells about hospital life, the medical and surgical cases, game hunting, customs, and his trip to a primitive tribe called the Waken-diga. His gift for describing the life of the people and the surrounding country is such that he carries the reader with him in his many exciting experiences.

Not only is the book entertaining, but it is full of information and background material for anyone going to East Africa.—R.D.

REVIEWS IN BRIEF

Handbook of Denominations, by Frank S. Mead (*Abingdon*, 271 pages, \$2.95): the fourth (and revised) edition of a standard guide to denominations in the U.S., containing information on the history, doctrine, and organization of each.

Ezra and Nehemiah, translated with an introduction and notes by Jacob M. Myers (*Doubleday*, 268 pages, \$6.00): volume 14 in the Anchor Bible series.

Building Your Spiritual Strength, by Ralph Heynen (*Baker*, 111 pages, \$2.95): 23 messages on a variety of problems such as health, handicaps, moods, self-pity, guilt, and loneliness.

A Manual for Boy Scout Troops in Churches, by Enno E. Klammer (*Baker*, 81 pages, \$1.00): how to get a Boy Scout troop started in the church and how a troop can serve the interest of the church.

NEWS

JANUARY 1966

FOREIGN MISSION BOARD

SBC



150-Year-Old Press

A page from the book of Romans printed in Burmese is given three Southern Baptists at a recent advisory council meeting of the American Bible Society. Receiving copies from George Amann of the society's production department are (left to right): Doris DeVault of the Woman's Missionary Union; Rogers M. Smith, administrative associate to the Foreign Mission Board executive secretary; and Mrs. David C. Hall, state director of Young Woman's Auxiliary in Arizona. The page is printed on a press sent to Burma for Bible publishing in 1816, year the society was founded. In honor of the Society's 150th anniversary, 1966 is designated as "The Year of the Bible."

Madrid Church Secures Building

A former residence near a major boulevard has been acquired by the English-speaking Immanuel Baptist Church of Madrid, Spain, to be remodeled for its place of worship. It will be the first Baptist church in Spain to have a building that stands detached from other buildings, clearly indicated as a church.

The property is within sight of the Avenue of America, a boulevard leading to the Barcelona highway. The site includes considerable grounds, and the church plans a parking lot that will be another first.

Now meeting in a rented apartment house, Immanuel Church was the first

Baptist church in Spain allowed to post a sign on the front of its meeting place identifying it as a church and listing the time of services. Hanging on one inside wall of the present quarters is the permit from the Ministry of the Interior for use of the premises for worship. On another wall is displayed permit for the sign.

Organized in 1961, the church is composed primarily of U.S. Air Force personnel from a nearby base and their families. However, other Americans in Madrid are beginning to discover the church and attend services. Missionary James M. Watson has been pastor since 1963.

Advance Entered

The advance section of the 1965 Cooperative Program budget of the Southern Baptist Convention was entered Nov. 16 according to Baptist Press. On that date Cooperative Program receipts at the Convention treasurer's office in Nashville, Tenn., topped the \$19.8 million operating budget.

All Convention agencies share in the budget, but after the goal is reached all funds received until the end of the year are divided two-thirds to the Foreign Mission Board and one-third to the Home Mission Board.

Porter Routh, executive secretary of the Convention Executive Committee, said in November that projected figures indicated about \$2¼ million should be received in Advance funds.

In 1964, the Advance section was not entered until Dec. 8, and Advance funds totaled \$1,704,281.

Report on Rhodesia

All Southern Baptist missionaries in Rhodesia were reported to be safe amid uncertainties that followed the Rhodesian government's declaration of independence from Britain on Nov. 11.

Forty-eight missionaries are under appointment to Rhodesia. All are currently on the field.

H. Cornell Goerner, Foreign Mission Board secretary for Africa, was in Rhodesia on a routine trip at the time independence was declared. He reported there was no cause for alarm for the missionaries' safety at that time. He pointed out that missionaries maintain neutrality on political matters.

International discussion was prompted by the declaration of independence by Rhodesia, the first member of the British Commonwealth to take such action without Britain's approval since the American colonies did so in 1776. The Rhodesian government is white-dominated, although Africans outnumber white persons by 18-1 in the nation.

NEWS

Religious Liberty Document Issued

The Declaration on Religious Liberty received final approval by the Second Vatican Council on Nov. 19. Perhaps the most-debated document of the Council, the statement received a vote of 1,954 to 249. Formal promulgation of the declaration was given by Pope Paul VI on Dec. 7.

What practical effect the document will have in such countries as Spain and Italy will be watched closely by Baptists and other evangelicals who have labored under prohibitions and pressures that have limited religious freedom.

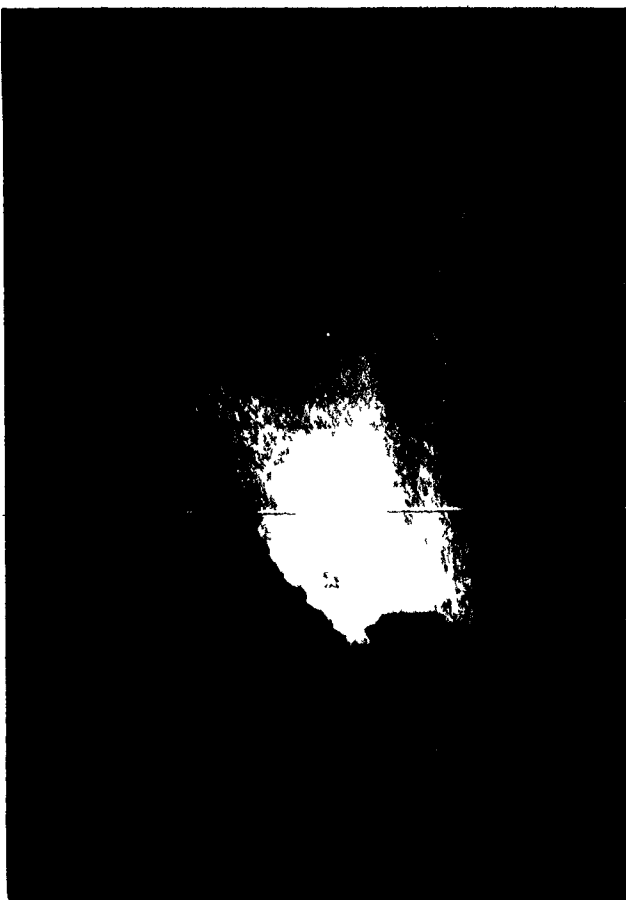
The Council's declaration means that the Roman Catholic Church, in its own terms, formally avers that freedom of conscience should be recognized for all men and that no person or group can be coerced in matters of religious practice.

The declaration also holds that full religious liberty must be guaranteed to all religious groups in both private and public exercise of their religion, and that it is the function of civil powers to guarantee these freedoms.

One clause inserted late in the debate on the declaration created some disappointment both among non-Catholics and among the more progressive Catholics on the Council.

The added clause declares that all men have the "sacred duty to profess and embrace the Catholic faith insofar as they are able to know it."

One comment on the insertion came from Stanley I. Stuber, American Baptist who was a guest at all four Council sessions. He was quoted as criticizing



FOR H. SCOFIELD, JR.

Madrid street off Plaza Mayor.

the clause because it "takes away freedom of conscience by insisting that people have a moral duty to embrace and profess the Roman Catholic faith as the one and only true faith."

Some commentators indicated the clause had been added to placate traditionalist bishops who were reluctant to approve the declaration.

Promulgation of the declaration was expected to prompt parliamentary action in Spain on a long-postponed measure to legalize the status of the Protestant minority. When the Vatican Council deferred voting on the religious liberty statement at the close of its third session in 1964, the Spanish legislation was shelved, apparently to await Council action.

The fourth and final session of the Vatican Council ended Dec. 8.

Goals Set in Japan

Japan Baptist Convention has adopted a second five-year plan of evangelism, setting goals to be reached by 1970 when the Convention will commemorate 80 years of work in Japan.

The goals, modified from higher proposals by the Evangelism Department, call for doubling the number of church members from the present 19,000 and for a gradual increase of 10 new churches and missions each year.

The Convention also approved a study committee on industrial evangelism with a view to forming groups of union members who are Christians and bringing them together for study and counseling in labor centers to be set up by the churches. The plan also calls for churches to provide more nurseries for workers' children.

Dozier Named Chancellor

Edwin B. Dozier, Southern Baptist missionary to Japan since 1933, became chancellor of Seinan University at Fukuoka on Nov. 1. He was elected to the post by the Board of Trustees in October and formally installed on Nov. 17.

As chancellor, Dozier will be administrative head of the entire Baptist campus complex, which includes junior and senior high schools, college, and university. Seinan (meaning Southwest), with an enrolment of more than 10,000 students, is the largest Southern Baptist-supported mission school in the world.

Dozier is a second-generation missionary, following in the footsteps of his father, Charles K. Dozier, founder and first president of Seinan. The younger Dozier was born in Nagasaki, Japan, in 1908. Since coming to Japan, he and his wife have served in many capacities in almost all phases of mission work, including teaching in college and seminary, pioneer evangelism, and publication work.

Secretarial Studies Popular

The new department of secretarial studies at Hong Kong Baptist College is proving quite popular, reported Missionary Lucy E. Smith, administrative assistant of the college. Many young women interested in a secretarial career have enrolled.

Missionary Kathryn White is chairman of the department.

Korean Hospital Notes 10th Anniversary

The tenth anniversary of Wallace Memorial Baptist Hospital in Pusan, Korea, was observed in November with a worship service and reception attended by 200 persons. Gifts were presented to three missionaries and five other employees who have worked at the hospital the entire 10 years. The missionaries are Dr. Robert M. Wright, chief of staff, Miss Ruby Wheat, director of nurses, and Miss Irene Branum, director of housekeeping.

Pusan's vice-mayor expressed appreciation from the city, and Franklin

T. Fowler, Foreign Mission Board medical consultant, extended congratulations from the Board.

Missionary Charles W. Wiggs, hospital administrator, reported that a third of the 46 Southern Baptist missionaries, missionary associates, and Missionary Journeymen now assigned to Korea are related to the work of the 60-bed hospital.

Southern Baptist medical work in Pusan began during the Korean War when Dr. N. A. Bryan, now retired, opened a clinic in a tent. The hospital was dedicated four years later.

NEWS

Results Top 600 in Spain

Person-to-person evangelism proved effective during Spanish Baptists' first nation-wide evangelistic campaign Oct. 10-31. More than 600 professions of faith were reported by the 46 churches and missions participating.

"This may not sound like many to Americans, or in considering Brazil or Mexico," commented one missionary, "but to us it seems to have been a day of Pentecost in every church of Spain."

Official regulations prohibited Baptists from using newspaper, radio, or television advertising, so they devised ways for personal witnessing. This included planned visitation from house to house, and contact with individuals and friends on the street, reported Joseph B. Underwood, Foreign Mission Board consultant in evangelism and church development.

"One thing they can't do is to keep people from talking to each other," said Pastor Juan Luis Rodrigo of First Baptist Church, Madrid. "This is the thing we take advantage of. It is the best New Testament method there is."

First Church had 61 professions of faith, highest number of any church during the crusade. Eleven of these came the day after the meeting was to have closed. Members learned the evangelist would not leave until Tuesday, so extended the campaign through Monday evening.

Campaign theme was "Christ says: I am the way." Rodrigo had 1,500 ball-point pens inscribed with the theme. "The members bought them all in one afternoon to give to prospects," he said.

In Sabadell, members of Redentor Baptist Church were disappointed that there had been only one profession of faith through Friday night. On Saturday members took turns praying all day while others visited prospects. On Sunday morning there was one more profession of faith. But that night the building was filled, and when the evangelist gave the invitation 31 persons stood at once.

In the village of Carlet, church members extended their campaign with a special service to be held late Sunday night when the evangelist



Crusade posters are displayed at back of platform during rally at Alicante.

could return from another church. When the invitation was given at about 11:00 P.M., there were two more professions of faith.

Elche Baptist Church rented a taxi so the evangelist and deacon could go to a mission in Novelda. The driver waited outside for them, but heard the sermon from the upstairs chapel. After the evangelist and deacon returned to the taxi, the driver, in tears, told them this was the same message of salvation he had heard years earlier as a sailor when he attended a Baptist church in Asunción, Paraguay. "I have accepted this salvation," he said. Within a week his wife and son had also trusted Christ. They were among 33 making professions of faith at Elche.

The church in Murcia, with only 25 members, reported 20 converts.

All the churches noted record attendance. At Alicante, the auditorium would seat no more than 400, so members removed the wall between the auditorium and a Sunday school room. There were 50 professions of faith during the week, and more than 600 persons attended on the closing night.

In six cities official permission was granted for campaign posters to be placed on the outside of church buildings, reported Underwood. This was the first time such a concession had been granted any evangelical group in Spain. In several other cities, permission was denied.

The country was divided into three zones with 16 congregations taking part the first week, 14 the next week, and 16 the final week. Six evangelists from Latin America assisted Spanish Baptist pastors and missionaries. Gen-



Visiting evangelist from Costa Rica chats with José Bonifacio, pastor at Badaluna, beside a map of Spain.

eral campaign chairman was Lorenzo Juan Lacuó, who heads the evangelism committee of the Spanish Baptist Union. Underwood helped plan and conduct the campaign. Missionary Dan White was coordinator.

Capacity crowds of members from area churches gathered at rallies held in five cities just before the campaign. Underwood spoke at four rallies. Speaking at the Madrid rally was FMB Executive Secretary Baker J. Cauthen.

"Perhaps the greatest blessing," summarized some pastors, "has been what has happened to our church members as they have given themselves to visitation and witnessing. The fires of revival are burning in their hearts so intensely that they are resolved to continue this visitation and witnessing."

Middle East Appraised

The resistance to Christianity in the Middle East cannot be understood without knowledge of what impact the Crusades in the Middle Ages have had on the minds of the people until this day, Executive Secretary Baker J. Cauthen told the Foreign Mission Board in November.

He had just returned from spending most of three weeks on a survey trip with John D. Hughey, Board secretary for Europe and the Middle East. Among the countries Cauthen had visited are Morocco, Libya, Egypt, Yemen, Lebanon, Syria, Iraq, Iran, and Turkey.

"Throughout the Islamic world, the memory of the Crusades is still very vivid," Cauthen said. "There are many barriers to the preaching of the gospel growing out of history." (The Crusades were military expeditions undertaken by Christians in the 11th, 12th, and 13th centuries to recover the Holy Land from the Muslims.) Now living in Islamic areas are 400 million persons.

Underneath the structure of Islam, Cauthen commented, it can be detected that the youth of the Middle East are not content with the old way and want to find something more. Many of the young people do not worship in the mosques or participate in other activities of the Islamic religion, he pointed out.

Of all the countries visited, he reported, it appears that Iran, the ancient Persia, perhaps offers the best possibility for a new opening for Baptist missionaries. This nation with 20 million population "seems to be less encased in the molds and forms of Islamic culture," he explained. "We felt its desire to become a modern nation."

He reported that the first Christian missionaries to Yemen have, in less than 15 months, established an unbelievable rapport with the people. Serving there are Missionary Dr. and Mrs. James M. Young, Jr., Special Project Nurse Jean Potter, and a Baptist nurse from Spain.

Cauthen and Hughey visited the English-language Baptist church in Tripoli, Libya, where Missionary Associates Harold and Dorothy Blankenship began work in September. The executive secretary said he was impressed by the opportunity for Christian discipleship among lay people in Libya, where 10,000 Americans live and work. Whether as servicemen, businessmen, government employees, or tourists, "Wherever Southern Baptists go across the world, they should go as Christians," he declared.

He also told of Baptist work in Syria, where missionaries have not yet been permitted to live. Baptists from Lebanon and Jordan go into the country and witness, and missionaries visit the Christians there from time to time.

"This part of the world presents a cold shoulder and a deaf ear to what people say with words," Cauthen summarized about the Middle East. "They remember the Crusader with his sword and spear and his shield. Here, as is true in that part of the world which is Communist, the people are looking to what we do, not just what we say."

"Whatever we do, wherever we are, is done in the glaring light of world observation. Because we are Americans and because we are Christians, we stand in the spotlight on the world stage. The time has gone when anything can be done in a corner. Anything we do, right or wrong, we do with the gaze of the world upon us."

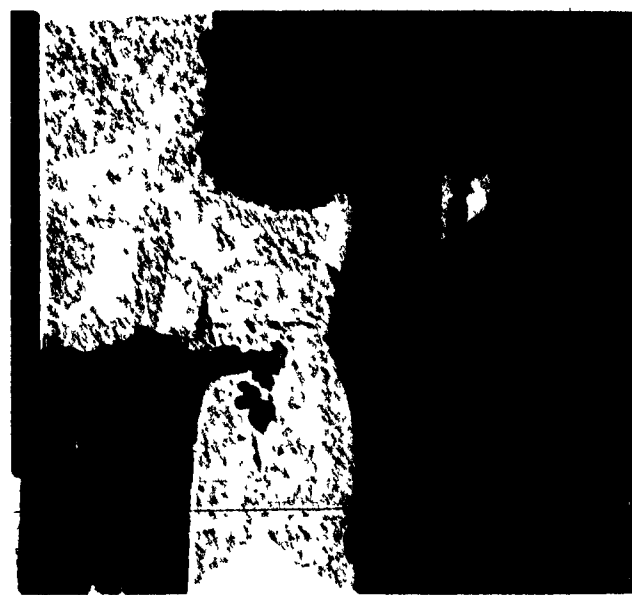
Film Tells about Journeymen

A motion picture to acquaint Southern Baptists with the Missionary Journeyman Program has been released by the Foreign Mission Board.

Missionary Journeymen, Who? Why? tells the story of the 46 young men and women who are now on duty in 26 countries as the Board's first Missionary Journeymen. The film begins with their application for the work and follows them through last summer's intensive training program.

Journeymen are single college graduates under 27 employed by the Board to serve on mission fields overseas for two years.

The film, now available at Baptist Book Stores for a service charge of \$2, was produced by the Board's visual education division, Fon. H. Scofield, Jr., director, in cooperation with the missionary personnel department. Jesse C. Fletcher, secretary for missionary personnel, narrates.



Trilingual Wedding

When Wang Ming-fa and Shys Ling Lui were wed in University Baptist Church, Beirut, Lebanon, the opening prayer was in Arabic, the ceremony in English translated into Chinese. Missionary James F. Kirkendall officiated, assisted by a Lebanese Baptist pastor. The groom has been attending the church while studying at Lebanese University. The bride came from Taiwan for the wedding.

Texas Honors Cheavens

David A. Cheavens, the son of missionaries, received the 1965 Texas Baptist public relations award for "outstanding contributions to Christianity through journalism." He is director of public relations and journalism chairman for Baylor University, Waco, Tex.

His parents, Mr. and Mrs. J. S. Cheavens, were Baptist missionaries to Mexico until 1914 when his father joined the staff of the Spanish Baptist Publishing House in El Paso, Tex.; his father died in 1921. Before going to Baylor, Cheavens for 20 years was with the Associated Press in Texas.

Four Graduate in Honduras

At its second annual graduation, the Honduran Baptist Theological Institute at Tegucigalpa graduated four young men in October. "The only sad note," said Missionary Harold E. Hurst, was "that unless we have some missionary help for next year we may not be able to open classes."

He said that he and his wife are alone with the institute, "and find it a little more than we can handle, along with the book store, television and radio work, and general evangelism." The institute began full-time operation in 1960.

NEWS

Crusade Assists Church

A congregation that began less than three years ago as a Bible study class has been organized into a church after a large boost from the Malaysian Baptist Evangelistic Crusade.

The congregation of the Reservoir Garden Baptist Center organized the Reservoir Garden Baptist Church in a meeting at oceanside on the island of Penang. Of the 28 charter members, 14 were baptized during the service. Missionary Minor Davidson is pastor.

The center got its start in February, 1963, as a Bible study class in the home of Joseph Choo, a layman who works for the Malaysian government's transportation division. After a year, with attendance averaging 20, the congregation rented a house for its meetings. While the Davidsons were on furlough, Choo directed the work and preached at Sunday morning services.

Attendance varied only slightly until the evangelistic crusade began last May. At the end of the week 27 persons had publicly professed faith in Christ. A doctrinal instruction class was begun for these. There have been six more conversions since the crusade.

Paris School Continues

The second session of the Baptist Pastors' School at Massy, near Paris, France, opened with six new students in October. All previously had completed a theological course in a seminary or Bible school and have pastoral experience.

Four other students, who studied at the Massy school last year and now have resumed full-time pastoral duties, come for two days twice each month for special lectures and guidance. Another group of four, who are more experienced pastors, will attend five times during the 1965-66 session for two-day courses of instruction.

The school plans to receive a larger number of regular students when facilities can be enlarged.

Tripoli Church Sets Record

A new attendance record at First Baptist Church, Tripoli, Libya, was set the first Sunday in November. Missionary Associate Harold L. Blankenship, who began as pastor in September, reported 264 present in Sunday school and 124 in Training Union. Ten persons joined the church that day and there was one rededication.



Representatives of Argentine Mission Board thank young people for gifts.

Argentine Youths Give to Missions

Argentine Baptist young people gathered in Buenos Aires in October for their 16th annual congress, featuring Bible study, music, and the presentation of a mission offering. Representing 80 churches, 600 messengers registered for the four-day meeting. Visitors increased attendance at evening services of the congress to more than 2,000.

A folk-singing group from Central Baptist Church in the host city presented a selection on Jesus' last week

on earth. Leading morning Bible study was Hoke Smith, Jr., Foreign Mission Board field representative for Argentina, Chile, Uruguay, and Paraguay.

On the final evening the youths gave the Argentine Baptist Board of Missions the \$2,300 they had collected for missions. Their goal by year's end was for more than \$4,000. The young people contribute each year to the Board of Missions, which supports 12 missionaries stationed in the extreme parts of the country.

New Personnel Welcomed in British Guiana

The newest Southern Baptist missionary personnel in British Guiana were welcomed by the congregation at Canal Polder with garlands of flowers and boxes of fruit. Some of the newcomers less than a year earlier had been among throngs mocking the evangelistic services, reported Missionary Harvey J. Kneisel, Jr., pastor of the mission at Canal Polder.

Welcomed were Missionaries Charles and Mary Love and Missionary Journeyman Carroll H. Adams. (The Journeyman will serve only two years.)

The reception was the congregation's idea, Kneisel said. There are 24 baptized members and an equal

number who attend there faithfully.

Among speakers at the reception was George Kumar, who, with a minimum of training by missionaries, began the Bible study group that developed into the mission. He told how the congregation has purchased a farm for a church building site. The members raised some of the money and received additional funds from the British Guiana Baptist Mission (organization of Southern Baptist missionaries).

Now cultivating the land, members intend to sell the produce and repay part of the money to the Mission to go into a fund to help other struggling congregations.

Work Responsibilities Shifted in Germany

Missionary Associate Donald H. Rose has been elected associational missionary of the German Association of the European Baptist Convention (English-language). His work will be with the English-language churches in Germany.

This will allow Missionary Lewis M. Krause to devote all his time to work with German Baptist churches as fraternal representative to the German Baptist Union. Krause formerly divided his schedule to include English-language churches.



FOREIGN MISSIONS CLIPBOARD

January, 1966

Six couples were appointed missionaries and one couple was employed as missionary associates at the Foreign Mission Board's December meeting. This brought to 220 the number of missionary personnel appointed or employed during 1965, the largest number added in one year in the Board's 120-year history. This put overseas personnel total at 2,072.

TURKEY is the destination of one couple appointed in December. If visas and residence permits can be secured, James and Jean Leeper will begin English-language work in Ankara, the capital, where live some 10,000 Americans, including 2,000 civilians. If entrance is gained, Turkey would become the 61st country for Southern Baptist missions.

The Board also approved beginning missionary work in MOROCCO and IRAN "as soon as this proves possible and feasible."

Request of First Baptist Church (composed mainly of servicemen and their families) in Hamilton, BERMUDA, for a couple to serve as pastor was approved by the Board, awaiting personnel. The couple also would work with the other people of Bermuda in whatever ways possible.

Establishment of a hospital at Jibla, YEMEN, was voted by the Board, and \$73,579 was appropriated to begin this work. Missionary personnel already are carrying out medical work in temporary quarters at Taiz.

Bangalore has been designated as the site for Baptist medical work in INDIA. Orient Secretary Winston Crawley, who visited Bangalore recently with Board Medical Consultant Franklin T. Fowler, reported encouragement from local medical officials in that city.

Crawley reported missionaries in INDONESIA have found it possible to go ahead with mission work on a fairly normal basis during recent national unrest with only temporary relocations within the country.

Missionary families who had withdrawn from PAKISTAN in September because of India-Pakistan hostilities expected to return to the field in December. Five men missionaries had remained in Pakistan.

The 48 Southern Baptist missionaries in RHODESIA were reported safe, calm, and expecting to remain at their posts amid uncertainties following the Rhodesian government's declaration of independence.



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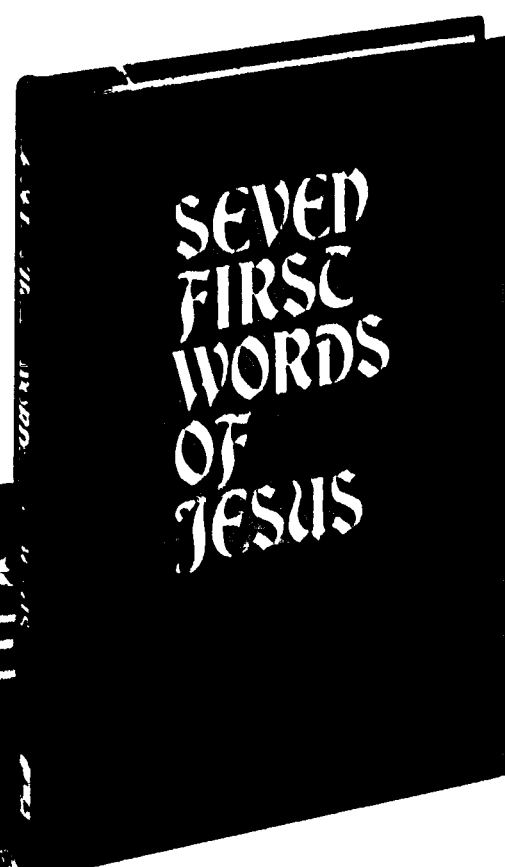
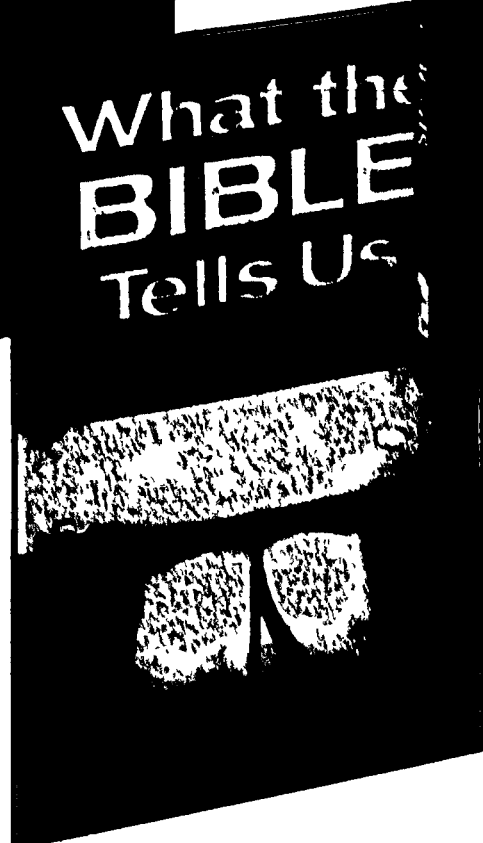
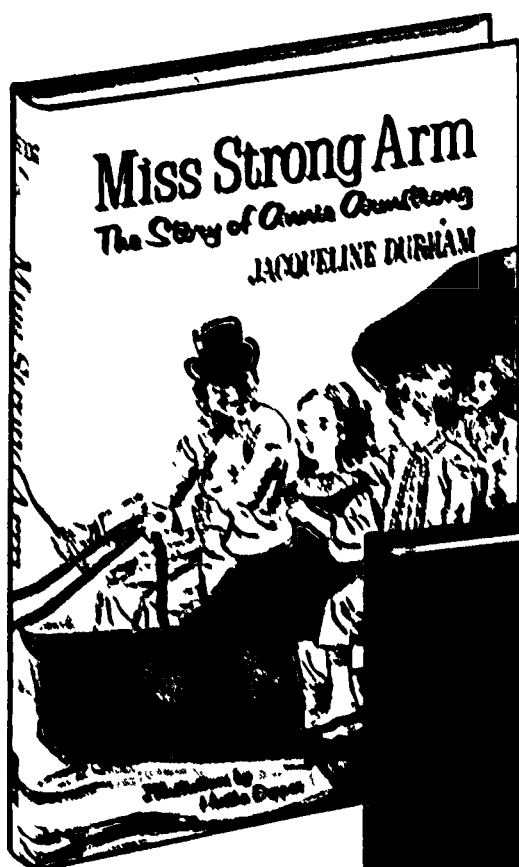
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