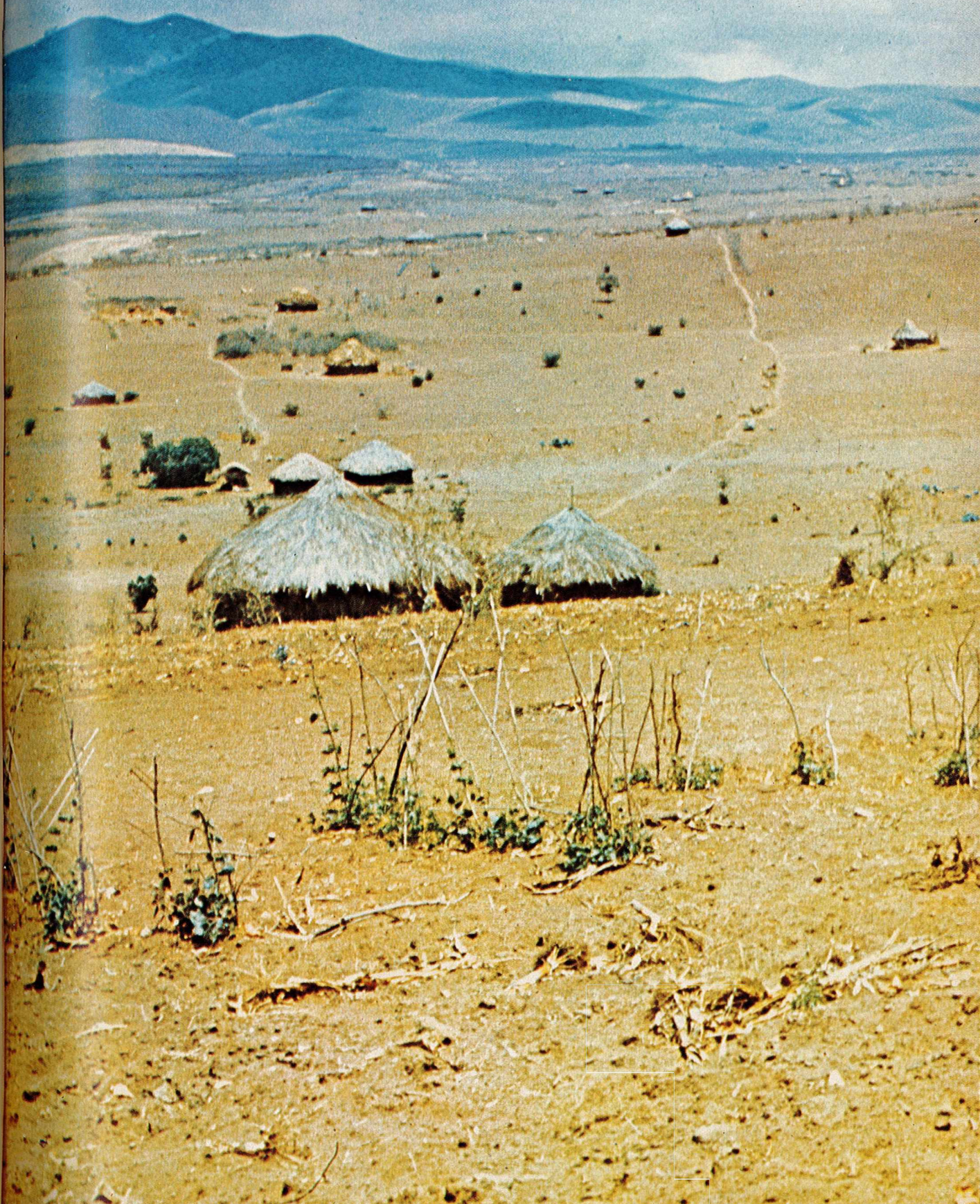


THE Commission

Southern Baptist Foreign Missions Journal • April 1966







BY
ERIC H.
CLARK

IN SOME WAYS, nothing has changed since the first of the Jaluio nation emigrated to Kenya from the hot, white sands of the arid Sudan over 500 years ago.

The water from the great lake called Victoria Nyanza still breaks in thin, glistening, silvery streaks against the long shoreline. The huge granite rocks and giant boulders still throw the same menacing lacework of shadows across the *mashamba* [tiny plantations].

There are still the same ancient impoverishment and the silent but agonizing question of survival.

As always, the history of much of Africa is remembered in terms of tragedy. The catastrophes of drought, flood, war, pestilence, and death provide the chronological order by which men remember.

For this reason alone, I have always felt that the strip of land which hugs the waterfront and runs from just beyond the city of Kisumu toward the border of Uganda is not only one of the world's most impoverished areas in terms of barren rock, but a classic contributor to the history of recurring catastrophes.

Ever since our family first came to Kisumu, we, too, have often been unwilling spectators of these tragic phenomena. Sometime ago, hearing of yet another of

Village in central Kenya.

PHOTO BY GERALD S. HARVEY



these local disasters, I drove out to investigate, accompanied by an Abaluya friend.

A few minutes after we had turned off the main road from Kisumu onto the white-powdered, pitted track that runs to Kaloka and Bondo, we saw through the dusty windshield the distant blue hills surrounding the bay. In those hills, where so many people live, calamity had erupted again, and famine gripped the land.

Three months earlier, the area had been greener than I had ever seen it, green with the long, waving stalks of

mtama, millet, and corn, for the rains had come in abundance—the best rains for years, they said.

But disaster came also: army worms by the millions! There was no defense. In three days, the mtama, millet, and corn had disappeared, and with them the joyful anticipation of months and the hopes of a multitude. In three days the smiles and laughter had been extinguished, replaced by the universal scowl of sullen despair. As we drove deeper into the desert of ravaged crops and blasted dreams, it was impossible not to be affected and depressed by

the desolation of both countryside and people.

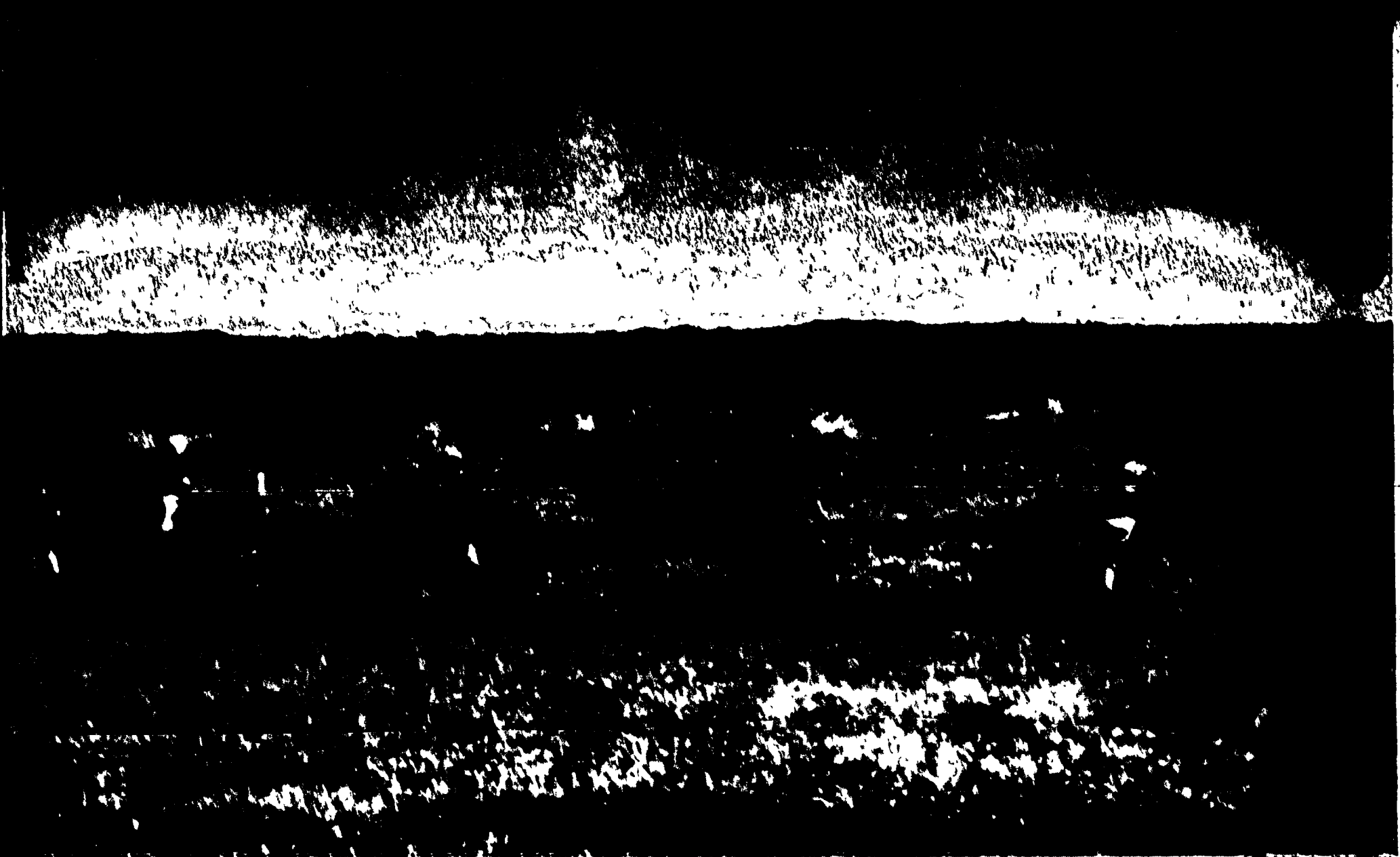
There are few gospel churches here, but much religion, of which the people have grown weary. The Romans (as Catholics are called here) came in the early 1940's and seem only to have added to the prevailing syncretism. On all sides we saw signs of this combination of beliefs. Sometimes there were white crosses, sometimes even a pagan shrine at the foot of a cross. Occasionally we saw clay pots of ill-afforded food put out as sacrifices.

We drove past children with swollen

Bones of cattle that died from starvation bleach in the sun.

KENYA INFORMATION SERVICES





GERALD S. HARVEY

bellies, past gaunt, haggard women searching for roots, edible weeds, or even a blade of grass—anything that could be mixed with a little water, cooked in a clay pot, and made digestible.

At every tree with a promise of shade there were the usual crowds of half-naked youths and ragged old men, their faces lined and powdered with the white dust. They had nothing to do but to talk and to search endlessly for the sand fleas among their rags.

Poorly constructed huts dot the stony hillsides and stand dejectedly in the barren *shamba*. From the open doorways came the acrid smell of stale sweat and goat urine.

"Every hour thus spent is an hour stolen from humanity," said my energetic companion, staring at the youths with accusing, unhappy eyes.

We were climbing steeply now, and presently we reached the place where the granite hills splay out into a tangle of low, gray scrub, enormous boulders, and unproductive, sandy terrain. Standing at the wayside was the old man called Petrie Akomo.

I stared intently at Petrie's thin, gaunt, black face, with its high cheek bones, wrinkled with age, and at his short hair, crimped and grizzled. He wore an unusual garb—a long, black gown that reached to his ankles, but with its severity effectively relieved by

a brightly laced apron of colored beads. His ears also were festooned with these brilliantly perforated balls of amber glass, reflecting every color of the rainbow. All this contrasted sharply with the dour rigor of both his dress and his countenance.

Shocking were his eyes—large, black, deep-set, brooding with a smouldering, tormented look that made you wonder what agony of sorrow he had suffered and what gruesome specter of the past haunted him.

Standing slightly behind him in deference was his eldest grandson, a

clean, intelligent-looking boy of about 12 or 13 who is fortunate enough still to be attending school.

"*Jambo Bwana; uhall gani* [How do you do, sir; are you well?]" asked the old man, offering his hand and smiling gravely.

"*Sijambo, nzuri sana; habari yako* [We are very well; and you, how are you?]" we responded.

"*Nzuri kidogo* [I am a very well]," he replied, somewhat pathetically.

"Once this man, my grandfather, was a pagan priest," broke in the grandson in English. He paused to

Tribesman welcomes drought aid in the form of maize.

KENYA INFORMATION SERVICES



April 1966





Missionary Clark reads Bible to a Turkana villager.

indicate a tall, needle-like, granite boulder nearby, surrounded by a circle of other peculiarly shaped rocks.

"Here in this holy place he sought to speak to the ancestral spirits," continued the boy. "One day he fell sick and thought that soon he must die." He paused momentarily to smile at the old man. As they looked at each other, I sensed that, although each had greatly differing needs, there was a mutual feeling inherent in the atmosphere of this desert of rock, scrub, and sand that drew them together.

"So," the grandson went on, "he sent for the priest of the Romans, and he baptized him, and he called him Petrie, for the old man, my grandfather, feared death and all that lies on the other side."

Life for these people is a battle without mercy, I thought somberly. Yet even beyond life, hope often fails them. Suddenly I saw a mental picture of this elderly, bent, and fear-ridden man struggling in spiritual agony between the call of the ancestral spirits and a new, but only dimly realized, need of a true Saviour.

"Has he now ceased to fear death and that which lies beyond?" I asked.

"The fear is not now so great," said the boy, "but he is still with it."

Turning to the old man, I asked cruelly, almost hating myself, "If you have received forgiveness for your sins and have been baptized, why do you

Clark, born in England, worked in South Africa and Rhodesia (then Southern Rhodesia) before coming to the U.S., where he was pastor in Kentucky. After becoming a U.S. citizen, he was appointed a missionary in 1959, and has been stationed at Kisumu, Kenya, since 1960.

still fear death and the beyond?"

He could find no answer, but shook his head wordlessly, while his face grew more fearful and became racked, almost like a man in torment. At last he whispered, "I do not know why, but the fear comes often upon me, so that now it has become a part of me." His words were chilled with cold fear and hopelessness.

Then I remembered the account of what an Abaluya tribesman had done recently. Overwhelmed by a sense of guilt, not only for his own sins but for those of the community, he had compelled his wife to crucify him. Both he and his wife died, he from his wounds, and she from the shock of driving long nails into her husband's hands, feet, head, and side. Now I thought I could better understand the fear that had seized him.

Looking once more into the brooding, apprehensive eyes of this sick, aged man, I felt a wave of compassion welling up within me. Yet experience had shown us only too often that there is no easy answer to his problem. Despite his own yearning and the great love of God, the bonds that bind this man implacably to the past are not easily broken.

We drove on under the cloudless sky and blazing sun, across the frustrated, cheated earth, until we came to the little house and medical dispensary of Joel Nyangasi, standing beside the great lake at Kaloka as a beacon of hope for many.

Joel's name is held high in the minds of the people, for he has been trained and licensed by the govern-

ment to practice medicine. Although his training was short and simple, and thus limited in application, he has received much help from Missionary Dr. Lorne Brown, including drugs not obtainable in government dispensaries, but which make the difference between saving a life and losing it. Joel, a Baptist layman, preaches often in the church at Kaloka.

Bent solicitously over a patient, Joel straightened and saw us.

"Jambo; habari Yako [Greetings; you are well]?" he called to us.

"Salaama tu [It is well only]."

Despite our half-hearted protests, he ceremoniously ushered us into the little house and shouted for someone to bring us tea. Sitting there on a pair of three-legged stools, we stared curiously and sympathetically through the doorway at the patients of all ages.

Standing nearest our line of vision was a tall, terribly thin Jaluo woman, a large expanse of abdomen showing through a rent in her ragged frock. Suddenly catching sight of the direction of our glances, she shrank back, seeking to cover with her worn hands the broad portion of flesh showing through the torn clothing.

Beside her, a shirtless man sat on the ground, his diseased feet shod in tattered, rubber sandals made from some long-discarded auto tire. His toes had been reduced to a mere crumbling mass of dead-white, putrified flesh. Across one kneecap showed the same deathly white swath of dead tissue, denoting leprosy. His frame beneath the torn, chopped-off denims was skeletal thin. His hollowed



Young Kenyan.



Family gathers for Bible reading in a village near Kitale, Kenya.

face bespoke suffering, hunger, pain, and an amazing endurance. How old he was, I could not tell; there was no energy in his movements, no light in his look. He stood as a cryptic, awful figure of lost, suffering humanity, without age or identity.

The compound was full of this kind of humanity: pinched children with swollen bodies and pus on their eyelids; drab, haunted adults, whose unwashed, sweating bodies produced an odor acrid to the western nostril.

All this time, Joel was talking to a ragged, aged, little woman, who held in her frail arms a sick child, scabby and whining. The woman rocked the child slowly and tenderly, whispering to Joel in a weak, quavering voice. The love so clearly etched in these simple actions made me, for the moment, forget the sins of the fathers against the children.

Here and there I saw a face or two that I know. Within the darker recesses of the little room Joel uses for the more intimate examinations, I could make out the dim, weary silhouette of Pilsta Omuondho, crouched in a corner. She has entered the 20th year of her life with five small children and many diseases. Besides a chronically swollen spleen due to neglected malaria, she has roundworms, anemia, a syphilitic condition resulting from the depraved philanderings of an evil husband, and a grave chest weakness due to severe beatings by her husband during his frequent bouts of drunkenness.

Gazing apathetically around her, she sat with knees drawn up, her long,

emaciated arms clasped about her black sticks of legs. Her thinness needs a different kind of therapy than her other ailments, for this has resulted mainly from the accumulation of anxieties growing out of constant domestic strife.

"For the sicknesses of this kind," said Joel, "medicine is no good; only the word of God can help."

So we talked to this half-demented creature, struggling to have prayer with her and to bring some vestige of hope to her heart. At the same time I encountered afresh all the emotions one feels for Africa—compassion and concern, frustration and fury—but transcending them all compassion, a well that grows ever deeper and never runs dry.

After we had said goodbye, and the house of Joel, like the lake waters, lay behind us, we entered the flatter country. This is a prairie of low scrub with an occasional tree, the more distant ones quivering in the heat. Here the huts are more sketchy, carelessly thatched, some not even cemented with mud.

Always, along the dusty roads, plod the slow, weary streams of rags, and the bleak, hungry faces above the waving sticks of arms.

Finally we reached the government dispensary situated near another of the churches. We saw the pastor, standing near the many sick persons who were awaiting treatment. There were those suffering from leprosy, those with the swollen limbs of elephantiasis, and the emaciated babies with no flesh at all—just skin and

Joel Nyangasi treats a patient in the dispensary at his home.

bones. They stood together with a legless beggar, who appeared as though he had been amputated at the waist. There were many others even more grotesque and hideous to look upon.

Moving along the lines of the sick, we came upon a group of African teen-agers, both boys and girls, some not more than 13 years of age.

"Surely these are not sick," I said to the pastor. "They have the soldier's disease," he replied, adding quickly as if in explanation, "You see, they have never been taught the Word of God."

Standing there sadly, I thought how once this place had been green and growing, its people alive and full of hope. Now, its fertility and hope, like its colors, are wasted and shriveled. Its beauty is dead.

A dark misery engulfed me, and I felt a strange desolation as if the whole world had become a wilderness. Suddenly I was oppressed by a new, overwhelming realization of the great power of the demonic, dark, evil slavery into which the children of men have so often fallen.

Yet, never in the history of Christian endeavor has God's Spirit turned away from the grim and sordid character of man's environment, or from the hideousness of man's position in sin. Not even for a moment must we lose the vision of God's redemptive triumph.

To paraphrase the Apostle Paul: "The light that shattered the blackness of the world's primeval night will shine into the heart of man, giving the light of the knowledge of the glory of God through Jesus Christ." As it was in that day, so it is now.

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THE Commission

April 1966

Volume XXIX

Number 4

FLOYD H. NORTH, Editor

LELAND F. WEBB, Production Editor

BOB HARPER, Art Editor



COVER: Sparse green in the midst of arid fields tells of drought near Arusha, Tanzania, not far from Kenya's southern border. Photo by Jesse C. Fletcher.



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LIBRARY with a SPECIAL PURPOSE

By Nell Stanley



Reader browses in book stacks of Jenkins Library.

LIKE numerous other libraries, the one at the Foreign Mission Board began with an uncataloged miscellany of books and curios. Donated over the years by persons interested in missions, the items rested on shelves in a room used for other office activities. Although not generally circulated, that early accumulation was at least a nucleus. It was attended by various staff members, all of whom had other duties.

By the late fifties, Southern Baptist Foreign Missions Advance had reached such proportions that the Board needed all the office space available at its former location. The embryonic library had to be transferred to unoccupied space in the loft of an old garage at the rear.

By then, however, plans were being made for construction of a new building, in which the library would have a central location. When the new quarters were occupied at the beginning of 1959, there were

furnishings, equipment, and floor space for the development of a full-fledged library. Because a wing was added to the building in 1965 for the Board's expanding publication and shipping operations, additional space was allocated for enlarging the library to twice its earlier size. Now there is room for an adequate stack area, library offices, an archive room, and a museum.

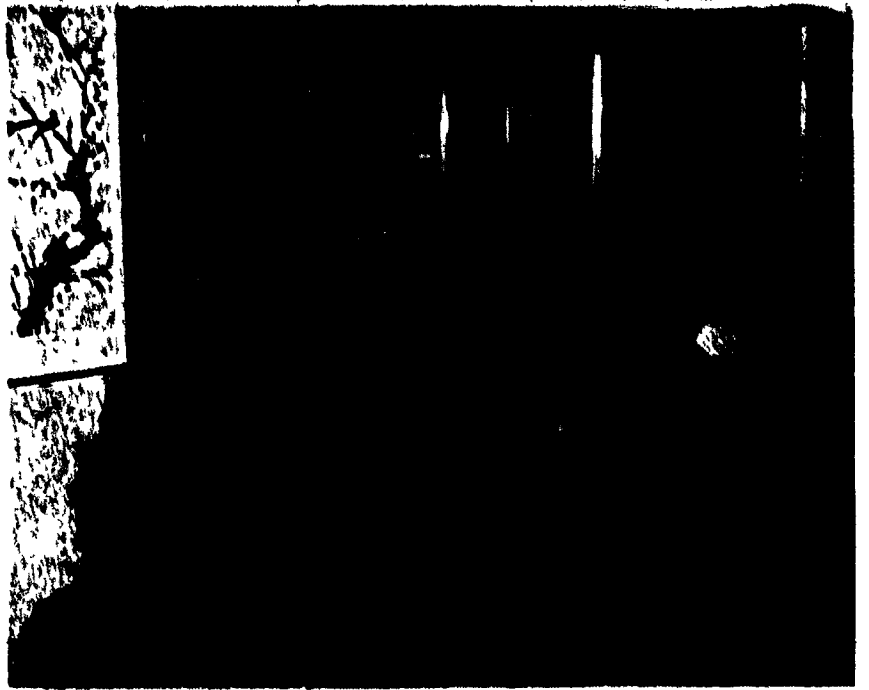
The Jenkins Library was so named by the Board in 1963, in honor of Mr. and Mrs. L. Howard Jenkins. A layman and businessman, Jenkins served as a Board member for almost 50 years, and as its president for 30 years. Also in honor of the same couple, a fund has been established for the purchase of books, designated as the Jenkins Memorial Collection.

In June, 1960, the library was organized as a research center, and the first full-time librarian was named. Steps were taken to establish an accredited library, beginning

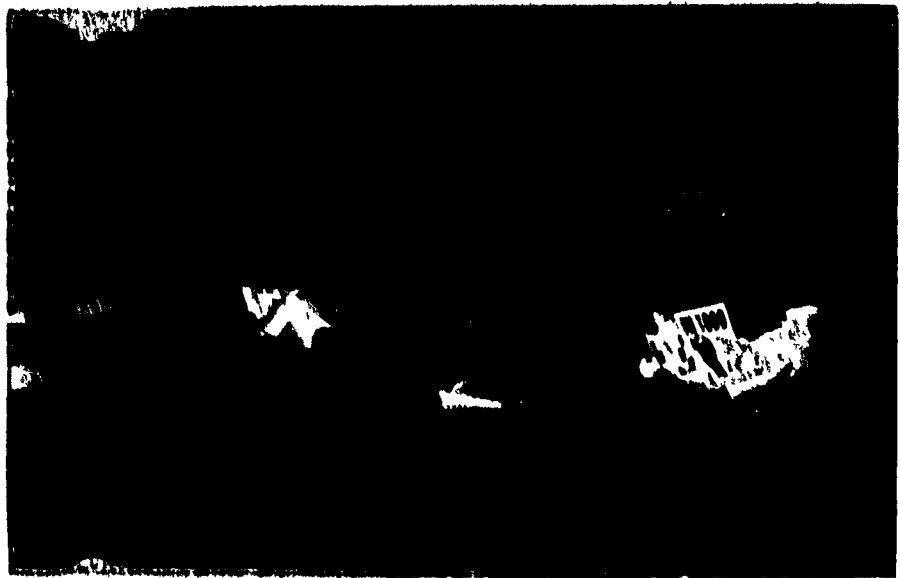
PHOTOS BY LAWRENCE R. SNEDDEN



One curio from Japan is this silk doll.



Items displayed represent all four mission areas.



Periodicals section is next to the card catalog.

with adequate cataloging. After the entire collection had been analyzed and classified, a new card catalog was begun.

Out of a study in depth of the materials, plans were made for achieving balance in the collection while making it foreign missions centered. Thus standard volumes on missions, including history, methods, biographies, and other documents with such an emphasis, have become the center of the library.

To meet the reading and research needs of the Board's staff and missionaries, two other sections of books are being developed: one is to contain a small-core assortment of standard-reference theological titles;

Miss Stanley, FMB librarian since 1960, holds the state certificate in library science. She is a member of the American Library Association, the Society of American Archivists, and the Virginia Library Association, and is an associate member of the American Theological Library Association.

the other is a selection of the better books about countries where Southern Baptist missionaries are stationed.

A periodicals section, practically nonexistent in 1960, has been expanded to include standard news magazines, Southern Baptist publications, and various missions journals. Also added were English-language periodicals from countries where missionaries serve; some foreign-language ones are also being added.

Foreign missions reports, FMB press releases, bound volumes of THE COMMISSION, and Southern Baptist Convention materials from 1845 are part of the reference collection. Within these volumes is displayed the whole panorama of missions.

To make current information readily available, vertical files were set up. These now include folders on missionaries and subject files supplementing research materials among the

books. Files on mission fields give general background matter, items from embassies and offices of information, Mission minutes and reports, and data on the beginning and growth of Southern Baptist foreign missions.

Under supervision of a full-time librarian and an adequate staff, the Jenkins Library can now achieve its major purpose: to serve as a research and information center on foreign missions.

Functioning as part of the Board's Publication Division, the library not only aids research needs of local staff members, but offers its facilities and the librarian's research assistance to others in the SBC. Many writers of missions materials who use the original source items housed in the library cannot come to Richmond, but these services are available to them by mail.

Every week the Board receives requests for information from pastors

*Librarian Nell Stanley
(at desk) fills varied
requests for help
in missions research.*



Reference materials include numerous factual volumes.



Artifacts from abroad line library's museum shelves.

and church members who work with RAs, GAs, and other organizations in their churches. To meet this need the library keeps on hand prepared lists of schools, seminaries, and hospitals on mission fields, and other informational items, such as biographical sketches on all missionaries not on furlough. In these ways the library staff attempts to meet specific program needs, beyond those met by the Board's wide selection of free literature.

Working with the missionary personnel department, the library lends books to candidates nearing appointment, and sets up portable libraries at all missionary orientation conferences. The staff works closely with personnel secretaries to provide books and curriculum materials for orientation of Missionary Journeymen. Many furloughing missionaries borrow volumes while in the U.S., and, although mail-

ing books overseas is not always feasible, the librarian assists missionaries on the field who need documentation and research for the writing of articles and mission study books.

The newly created archive room houses a growing collection of rare missions books. Within the past year, working with the Board's archives committee, the library has initiated a program for restoration of early foreign missions documents. These will be bound and preserved for research.

Several thousand persons tour the Foreign Mission Board headquarters each year. Visiting the library's museum, they view items that belonged to such early missionaries as Lottie Moon, J. Lewis and Henrietta Hall Shuck, Matthew T. Yates, and Adoniram Judson.

Among the many museum artifacts are delicate pieces of porcelain, a vase dating back to the Han dynasty,

daintily dressed dolls, and a 500-year-old, hand-carved settee, representing the beauty of the Orient. Displayed nearby are ancient lamps from the Middle East, items of antiquity from Argentina and Brazil, and the apothecary scales used by T. J. Bowen during his first years in Nigeria. Also, there are miniature models of sailing ships from Europe, ebony and thorn carvings from Africa, and gaucho spurs from Latin America.

Many of the curios have been donated by missionaries and friends of missionaries.

Correspondence, research, and tours add up to current and historical missionary education. To the Jenkins Library is assigned the preservation of foreign missions history. Through this custodianship many persons around the world are assisted as they share in keeping bright the flame of missions.

THE CHURCH LIBRARY

Mileage-Maker For Missionary Information

BY ELIZABETH MINSHEW
Coordinator, FMB Free Literature

FREE literature and other information prepared and distributed by the Foreign Mission Board can help make the church library a resource center for missionary education, channeling information to pastor, to organizational leaders, and to each member.

The Board's office of literature coordination welcomes every request from leaders who are anxious to make their churches more missions-minded. A request may come from someone working in a mission, from a member of a new church where no library yet exists, or from a new librarian. We also hear from librarians setting up vertical files as ready and accurate reference and resource media, and from others who seek help for supplementing program emphases in Woman's Missionary Union, Girls' Auxiliary, Training Union, Brotherhood, or Royal Ambassadors.

Careful study has been given to screening all requests in an effort to provide each leader with informational materials and special guidance.

The Foreign Mission Board anticipates the privilege of providing more and more information for use through church library facilities. Its free literature mailing list of church librarians is part of a regular list of other key denominational and church leaders. Every person whose name is added receives a packet containing copies of the current items. Each quarter thereafter, that person will receive all forthcoming new items.

Supplying missionary data to leaders and for church members is a service of the office of literature coordination. We are anxious to help leaders keep abreast of the latest free ma-

terials on Southern Baptist fields of service overseas. This can be accomplished through the church librarian who sees that use is made of materials already in the files and who keeps adding to those files. We want to encourage every librarian to keep these materials as up to date as possible.

The items included in a sample packet are constantly subject to change. Pamphlets and maps of newly entered mission fields are produced as rapidly as possible. Older items are deleted from current stock, and titles which remain current for a year are frequently reprinted, often with major revisions.

Upon receiving FMB items bearing the same titles of some already in the vertical files, the librarian should carefully check the reprint date on each piece and then replace all that are out of date. The person in charge of maintaining files on missionary information should never hesitate to seek clarification about information or materials already in the files or those that should be added.

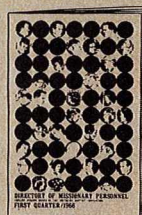
The Board's free literature mailing lists are revised periodically in an effort to keep them as current as possible. In this connection, the office of literature coordination looks to each church, its librarian, or the person responsible for its missionary information files, for notification about any change of librarian or mailing address.

We hope that soon we will have the name of every church librarian or contact person. These are special people with whom we wish to share the challenge of missionary education.

WITH vertical files, a church librarian can greatly extend the usefulness of information about foreign missions. The comprehensive assortment of missionary education materials produced by the FMB is identified here according to categories of subject matter.

Foreign Missions: General

The Directory of Missionary Personnel lists the addresses of active and emeritus missionaries, including missionary associates, special project employees, and Missionary Journeymen. Updated and reprinted every three months, it also lists each person's birthday and state or country where born.



Horizons of Expansion in Foreign Missions, by FMB Executive Secretary Baker J. Cauthen, summarizes recent and projected developments of the foreign missions program.



A series of three pamphlets, *Witnessing Through Preaching*, *Witnessing Through Healing*, and *Witnessing Through Teaching*, define and describe these programs of work on mission fields.

Southern Baptist Missions Around the World is a four-color map showing countries and political entities where Southern Baptist missionaries are stationed, as well as those temporarily closed to our mission effort.



The Field Is the World, published annually near June 1, contains brief, firsthand reports on the total foreign mission undertaking of Southern Baptists.

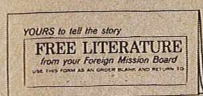


Know Your Baptist Missions: Four area booklets, one each for Latin America, Europe and the Middle East, the Orient, and Africa, including a factual brief of each mission field, country by country.

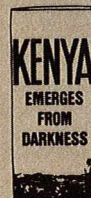


Horizons of Expansion: four pamphlets, each a summary of work in one of the four main areas.

Yours To Tell the Story is an order form and checklist of all free materials produced by the Board. It provides opportunity for the person making a request to indicate his particular needs and responsibilities.



Materials about countries where Southern Baptist missionaries serve include pamphlets describing the work and maps showing many of the locations.



Missionary Personnel

Year by year the FMB publishes two special pamphlets. One is designed to show the basic relationship of foreign missions and the Cooperative Program. The one now available is *Foundation of Foreign Missions Advance*. The second special pamphlet is designed to set forth the significance of the Lottie Moon Christmas Offering.



Involvement: Missions Today presents the missionary task, opportunities for overseas service, and an outline of requirements for missionary appointment.

Horizons of Expansion in Missionary Personnel, by Jesse C. Fletcher, secretary for missionary personnel, surveys appointment records since 1948, and cites possibilities for expansion.



Needed Now lists urgent missionary personnel needs on the fields.



The HOW of Missionary Appointment provides guidance for any young person who feels called to missionary service.



Missionary Associate Program and **Missionary Journeyman Program** offer guidance for specialized, short-term service.



You—A Missionary Nurse? (new item now in preparation) reveals opportunities for service in a nursing career overseas.

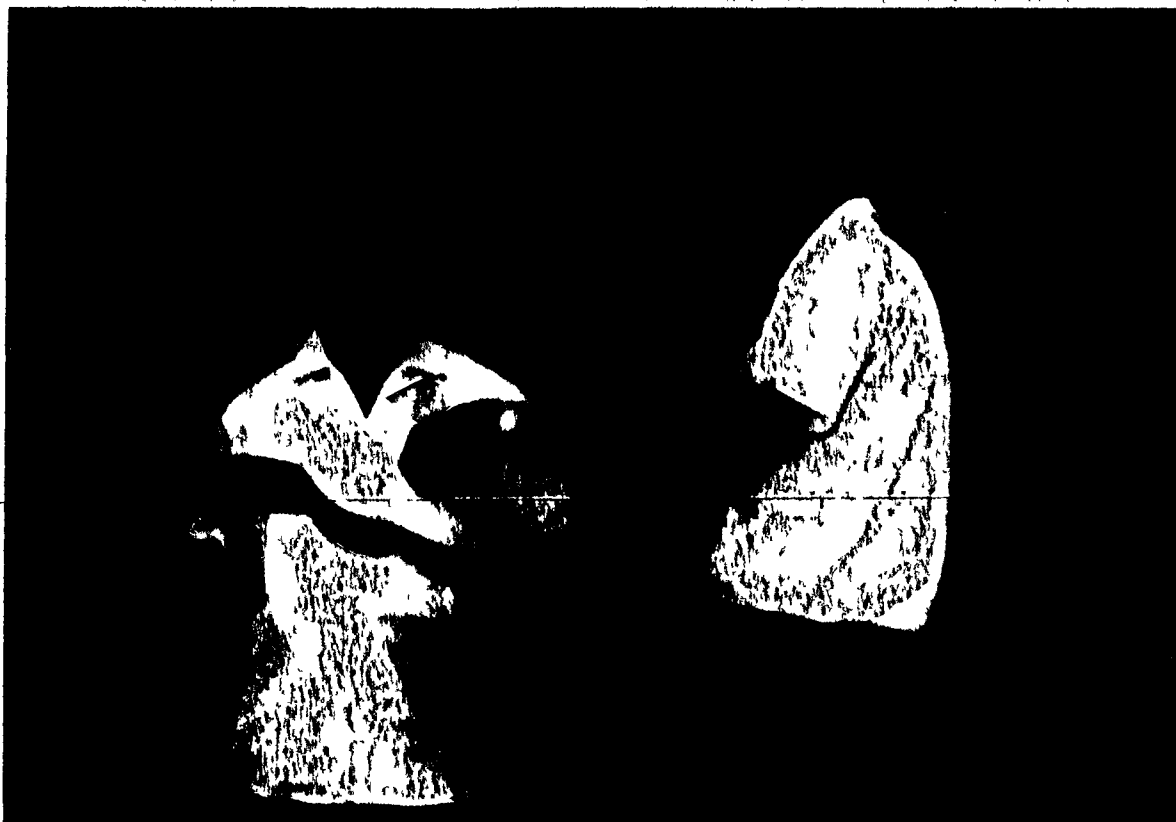
Foreign Mission Study

Each year, the FMB produces a series of five graded series books on a current foreign mission theme. For the fall of 1966, the study will center on "New Mission Fields in Asia." The books and guides are available at Baptist Book Stores. A free mission study leader's packet, to supplement the teaching of the books, is scheduled for distribution in May. A church librarian can grow a file on each year's study theme by saving articles in *THE COMMISSION*. Many are designated for a particular year's study by the emblem, "Save for Mission Study."



Unofficial Missionaries: Baptist Travelers Overseas provides information and guidance to anyone planning to visit Southern Baptist mission work overseas.





Alfredo Farías, pastor at Jipijapa, explains gospel tract to young boy.

Province of PROMISE

By Stanley D. Stamps

NEW Year's Eve. The street outside the small rented hall that serves as the *Templo Bautista* [Baptist Temple] was crowded as folks strolled through the nearby plaza while waiting for midnight. Here and there were life-sized, straw dummies of all descriptions, representing *El Año Viejo* [Old Man Year, 1965]. At midnight these would be burned.

Inside the mission, the young national pastor, Alfredo Farías, his wife Victoria, a few other adults, and several children had gathered for the regular Friday prayer service, on this night dedicated to a Christian welcome for the new year.

Through the open, steel folding door of the store-front building the festive activities on the street were in full view. While noises from outside drifted in, the pastor began the service by teaching a new chorus. One by one the congregation grew as passersby paused to investigate.

The visiting missionary was asked to speak briefly. As I began, I noticed

that the door was filled with inquisitive visitors, so I tried to present a New Year's challenge to two congregations—one seated inside, the other standing at the door. Some began to move closer, perhaps attracted by the curious Spanish of the fair-skinned *norte Americano* [North American], but their attentiveness made me believe they were interested in a message new to them.

By the time I had finished, the visitors who had been at first curious and timid had surged forward to stand just behind the back pews. There they remained for the rest of the program. At the close of the service, five stepped forward to profess faith in Christ as Saviour.

The place was Jipijapa (pronounced he-pe-hah-pah), a small city near the Pacific coast in Manabí province, Ecuador's second largest province in population, with over 650,000 residents. Jipijapa is the second Baptist mission site in Manabí, where Baptist work is less than a year old.

Our family had come to Manabí (pronounced Man-nah-bee) from our station in Quito for our beach vacation. We traveled aboard a DC-3 that picked its way between lofty Andes peaks and threaded the pass leading to the lowlands and then to the coast. Below us we could see twisting, mountain streams and cascading waterfalls decorating the green mountains.

As the plane penetrated the clouds on our descent to the coast, the scenery faded from lush green to the ashen gray of Manabí's rolling hills. Affected by offshore currents, the seasons in Manabí are not the same as in the mountains. Though winter—the rainy season—was near, the countryside did not yet show the effects of sporadic rains.

Arriving at Manta, we greeted Missionaries Gerald and Maurice Doyle and their children before they boarded the plane for Quito, for these two

Stamps was appointed a missionary in 1962, and began service in Quito, Ecuador, in 1964, following language study.



Returning from a water hole, boys perch between two five-gallon kegs.

missionary families were trading houses for brief vacations.

The Doyles had moved to Manabí province in May, 1965, and located in Manta, which thus became the third city in Ecuador where Baptist missionaries are stationed, and the first city projected in Ecuador Baptist Mission's program of advance. Manabita, as province residents are called, are industrious and open-minded; a favorable response is expected.

In September, the couple held the first Baptist services in a newly rented hall for the *Templo Evangelico Bautista* [Evangelical Baptist Temple].



Dugout canoes of native balsa wood line the beach at Manta, Ecuador.

Many made professions of faith in a revival campaign. Large numbers of children came to Bible classes taught by Mrs. Doyle.

After scouting for a second possible mission site, Doyle decided on Jipijapa. Response was good when he began evangelistic services the first Sunday of November in the rented, one-room store. Farías, then a senior as the Baptist Theological Institute of Guayaquil, continued preaching during the week. By week's end, 28 persons had made professions of faith. Farías and his wife, also a student at the institute, served the mission on weekends until after graduation in December when they moved to Jipijapa.

The city had no evangelical work when Doyle arrived, but evangelical mission work is not now there. Other missionary groups have occasionally been active, but have not established permanent work. In their wake were left a number of believers and sympathizers without a spiritual guide.

One such believer is Guillermo Jonás Villafuerte Rodríguez, who operates a stand in the local marketplace. Converted to the gospel 50 years ago during a tent revival, he has remained a faithful believer, but has not been able to grow spiritually. "The evangelicals have come and gone, but haven't left a firmly established work behind," he

lamented. Even now, individuals ask Pastor Farías from time to time, "Are you folk going to work here a while and then abandon us?"

Jipijapa is another name for the *toquilla* (toe-quee-lyah) straw that comes from the *Carloduvica palmata*, a small palm tree growing in the arid coastal plains of Ecuador and several other South American countries. From this straw are woven the fine hats for which Ecuador is noted.

Until 20 or so years ago, production of straw and the weaving of hats were Jipijapa's major industries. Here originated the headwear popularly called the "Panama hat." More properly, these are "*toquilla* hats" or "Jipijapa hats." The misnomer sprouted when North Americans, passing through the isthmus of Panama on their way west during the gold rush of 1849, found the hats in use there and dubbed them incorrectly.

The first *toquilla* straw hat is said to have been made by Domingo Choéz in 1600 at Julcuy (whool-cu-e), not far from Jipijapa. The finer hats require months to produce and often bring fabulous prices. Hats and other straw products are among Ecuador's major exports.

In Jipijapa, straw weaving, a slow and tedious industry, has given way to more lucrative endeavors, such as coffee production. The city is known



At the fishing village of Jaramiño, men count out the morning's catch.

as Ecuador's coffee center. The straw industry is now concentrated in Montecristi, near Manta, and in Cuenca, high in the Andes southeast of Guayaquil. Manglaralto, where Baptists plan to develop an oceanside retreat, is now the hub of straw production for shipment elsewhere for weaving.

Although there are encouraging results from the work and Jipijapa is relatively open-minded, harassment exists. Shortly after the mission was opened, a local health and sanitation inspector inquired about the sleeping

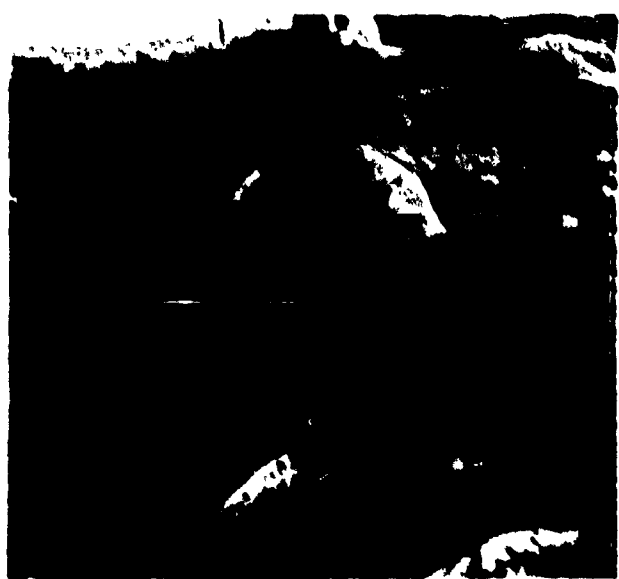
accommodations of the pastor, suspecting he might be living in the church building and thus liable to a fine or sanction against using the facilities for religious services. The inspector, however, found the pastor and his wife staying in a boarding house next door; they have since moved into a house.

The local priest visited the building owners to chide them for renting to evangelicals. "Why should that matter?" asked the landlords, one of the city's prominent families. "They (the

evangelicals) live better lives than we (Catholics) do!"

In addition to tending the work in Manta and Jipijapa, the Doyles frequently visit other cities, exploring possibilities for opening more missions and preaching stations.

Manabí unites fascinating history and appealing sights. Long before Columbus, an Indian culture called Bahía existed here, predating even the Inca culture of the Andes region; archaeologists and free-lance diggers today unearth many interesting Indian



Boy cleans bonito, similar to tuna.



Street in Montecristi, now center for straw products.

mounds. Spanish conquistadores [conquerors] sailed along the glistening white beaches seeking gold and other treasures. Adventurers followed them and settled the plains.

Montecristi is the birthplace of Eloy Alfaro, twice president of Ecuador between 1895 and 1909. He decreed religious liberty for all, heretofore

denied, and protected the protestants. At his invitation the first evangelical missionaries entered Ecuador about 1895. He is called the "apostle of democracy," and his home province may well be termed Ecuador's cradle of religious liberty.

Throughout the area are found many evangelical churches, descendants of the first missionary work. In Montecristi still stands the building some consider to be the first protestant church house built in Ecuador.

Manta is Ecuador's principal seaport, second only to Guayaquil, which in reality is a riverport and several miles inland. From Manta sails a large tuna fishing fleet, capable of providing tons of fish for the modern cannery that packs tuna for a popular brand name in the U.S., and for refrigerator

boats regularly docking at the new breakwater pier.

Fishing villages dot the coastline. On many strolls along the beach we watched fishermen unloading their day's catch—dorado, reefish, corbina, large sardines, swordfish, hammerhead sharks. Fishing is good, for the cool Humboldt Current flowing north from the Antarctic converges off Manta with a warmer current, which is called *El Niño* [the Christ Child] because of its peculiar behavior that changes the seasons (dry and wet) about Christmas time each year.

Vacation ended, we returned to Quito better informed about our pioneer mission work and more aware of the needs in Manabí—a province of great promise, both economically and spiritually.

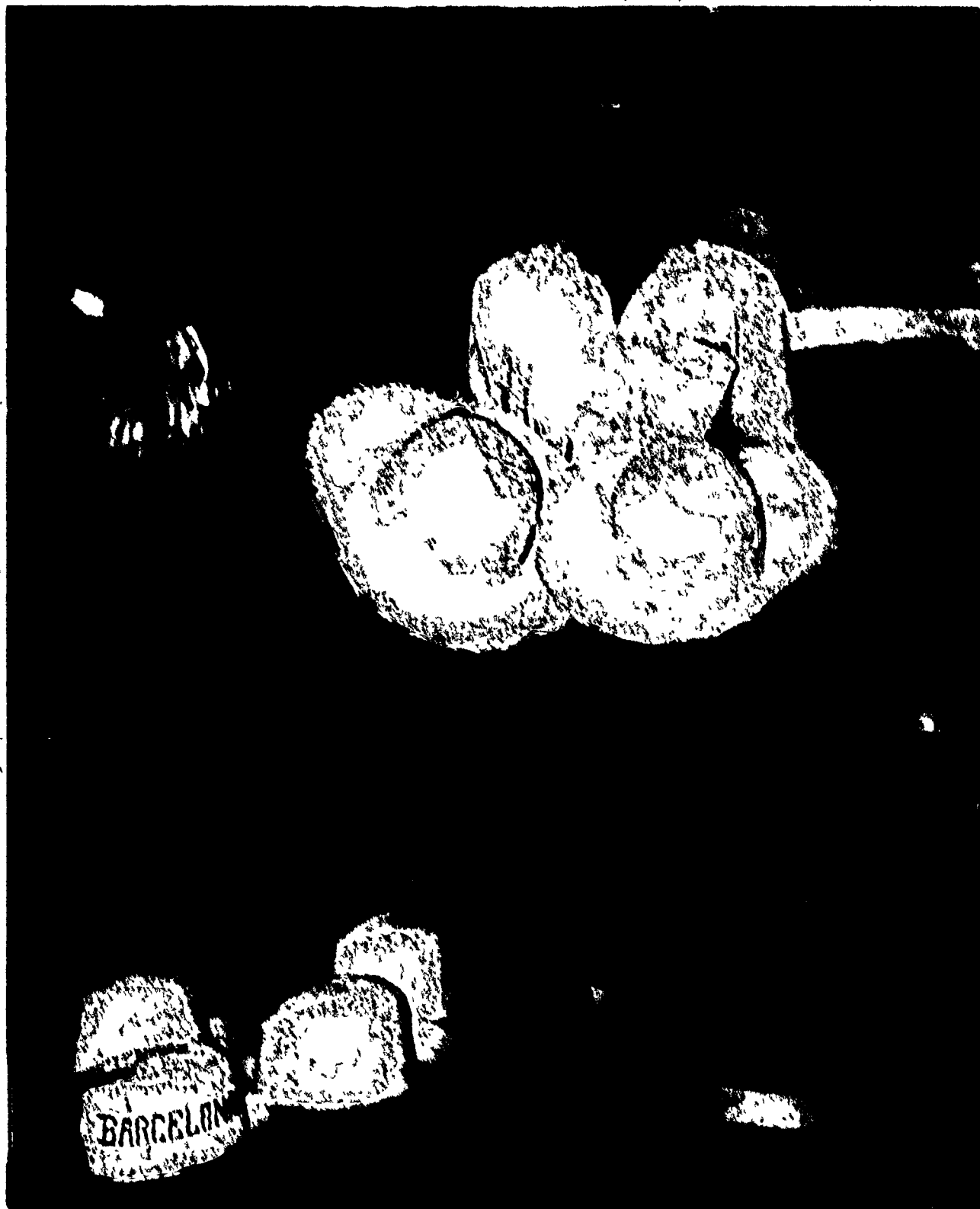


Straw weaver demonstrates craft. "Panama hats," requiring months of tedious labor, may bring good prices.



Combination transport truck and bus carries passengers, produce, and animals to and from market.

Workman displays ordinary straw hats; some will sport names of soccer teams.



editorials

Your Church Library and Foreign Missions

MORE THAN 15,000 libraries are now registered with the Baptist Sunday School Board's Church Library Department. This is a remarkable achievement on the part of department director Wayne E. Todd and his staff. They have developed an effective, challenging program for churches everywhere. In the total of this recently achieved goal are some churches on the foreign mission fields.

All of us who help plan and produce the Foreign Mission Board's missionary education materials regard every church library as a strategic resource center. Through it can the greatest utilization of these materials be realized.

On pages 10 and 11 in this issue of THE COMMISSION the Board's free literature is introduced and described for the church librarian. Every item is available for immediate ordering. With no more than a postcard and a filing cabinet the librarian can start the foreign missions section of her vertical files. Orders should be sent to Miss Elizabeth Minshew, Box 6597, Richmond, Va. 23230.

Besides the free literature on foreign missions, every

church library should always have the most recent issue of THE COMMISSION on display in the magazine section. As the most current publication in the Southern Baptist Convention it brings to its readers the most recent news of developments on the foreign fields. In fact, three copies of each issue should be going to the librarian who wishes to maintain an up-to-date vertical file. Two copies are required for clipping and at least one copy should be kept intact for general use and for being bound with copies of all the other issues of the given calendar year.

It is still possible for us to provide all issues of THE COMMISSION for 1966, but only for church libraries. Every subscription order for this purpose should clearly indicate that it is for a church library, naming the church and the librarian. Without this specific information we can only start the subscription with the next issue printed after the new subscriber's address plate is prepared. The three-copy subscription costs \$3.50 a year; a single-copy subscription, \$1.50 a year. Send all orders to THE COMMISSION, Box 6597, Richmond, Va. 23230.

Statistical Totals from the Fields

THE FIGURES presented here are the grand totals given in the FMB's report of field statistics for 1965. These will be broken down by divisions, types, and areas in forthcoming issues of THE COMMISSION.

Mission Fields	61
Missionaries	2,070
Churches	4,410
Mission Points	7,131

Church Membership	492,148
Schools (All Types)	1,095
Hospitals	20
Clinics and Dispensaries	52
Publication Centers	21
Orphanages	16
Good Will and Community Centers	17

Help Us Know Where You Are

WE DEPEND upon two sources for change-of-address information. The best one is the subscriber himself. The other is the U.S. Post Office, to which we must pay 10 cents for every notice.

If you have just moved to a new address, or if you plan to move soon, please notify us of the change, using Form 3578. This is an official card-type notice that is

furnished free at your local post office. Please send Form 3578 to THE COMMISSION, Box 6597, Richmond, Va. 23230.

You are less likely to miss an issue of THE COMMISSION by following this procedure. We will also be spared the cost and delay of extra postal services.

MINISTRY OF RELIEF

By Baker J. Cauthen



THE administration of relief is an important function in the work of the Foreign Mission Board. During the last 20 years this has been a matter of great importance due to circumstances growing out of World War II.

At the Southern Baptist Convention in Miami in 1946 an offering was begun for world relief and rehabilitation. The hearts of Southern Baptists were stirred by accounts of the terrible suffering that had resulted from worldwide hostilities. The offering amounted to more than \$4 million dollars and the Foreign Mission Board carefully disbursed it in many countries.

Concern for relief leads many persons to send offerings for this purpose through their churches. When crises occur, these offerings increase because of the response of Christian compassion to human suffering. During the war in Korea, for example, offerings for relief increased.

In approaching the problems related to relief there are two main facets. First there is ministry to the root causes of human suffering out of which arise relief needs. This involves long-range ministries of Christian education, medical work, and social welfare as reflected in community centers, literacy work, and children's homes.

Ultimate solutions call for ministry to man's deepest spiritual need. The work of the churches brings to individuals and communities spiritual reinforcement out of which can arise solutions to problems.

Therefore, when we look at our total ministries of evangelism and church development, Christian education, medical work, and publication of Christian literature, we recognize that all of these aim at meeting human need. Much of these ministries focus upon the basic causes of human suffering. In addressing ourselves to these

ministries, the main resources of foreign missions are expended.

The second facet in relief is the emergency situation. Catastrophes occur with tragic results. Devastated communities, impoverished people, and refugees who are hungry, homeless, and sick are constant sights in areas afflicted by war.

Sudden disasters such as an earthquake in Chile, storms in Pakistan, fires in Hong Kong, and floods in Brazil bring sudden demands for relief funds to meet critical needs.

In order to meet the sudden crises, it is necessary to have in hand a Relief Fund from which appropriations can be made. For this purpose, the FMB at its December meeting appropriated \$100,000 from the Advance funds received at the close of 1965 through the Cooperative Program. This sum, together with amounts yet to be received, will constitute the resources from which recommended funds for relief will be provided. It is our hope that in 1967 another \$100,000 can be set aside for this purpose. An annual fund of \$100,000 for relief seems realistic for now, but as special crises occur in the world this will doubtless prove inadequate and will need to be enlarged.

Ministries of relief, like all other ministries on mission fields, are undertaken upon recommendations of Mission and Convention bodies. When such recommendations come to the Board, provision is made immediately. Sometimes a cable is received relating to relief needs, and funds are sent to the field after clearing with administrative committee officers; official action is then taken at the next Board meeting. In this way relief funds can be made available while the crisis is urgent, and larger needs can be studied more deliberately by the proper committees.

In many instances, when the FMB receives word of a crisis, a message

is sent to the Mission advising that it notify the Board of the relief needs. This procedure was followed recently after devastating floods struck Rio de Janeiro, Brazil; appropriations have been made to help relieve this suffering.

Franklin T. Fowler, FMB medical consultant, is in position to strengthen our relief ministry as he counsels with medical personnel. One project he has in mind is to conduct groups of medical specialists to various parts of the world to lecture in some of our medical centers and at the same time bear their Christian witness. This not only can be of value in the regular program of medical missions but can strengthen the hand of missionaries in meeting crises. There is also considerable possibility that teams of doctors and nurses can, under Fowler's leadership, go in times of particular disaster to give emergency relief. This plan involves many problems and technicalities, and what can be done depends upon the particular situation.

In an expanding ministry of world missions we always must place major stress upon the basic responsibility of bringing people to know Christ as Saviour and of developing the churches into which they are brought. This concept of our central task carries with it responsibilities in Christian education, medical work, Christian welfare, and relief. We must be alert to every opportunity to minister through loving deeds and kindness so that suffering may be relieved, people may be strengthened, and the love of Christ may be seen and understood.

The Foreign Mission Board gladly serves as the channel for worldwide relief on behalf of the churches of the Southern Baptist Convention. This relief ministry is so vitally a part of our total outreach in the Master's name that it becomes a facet of the world mission task to which we are fully committed.

Ira N. and Sara Lou Patterson retired as missionaries on Jan. 1 after serving 40 years in Nigeria. At the Convention's annual session in April, 1965, Patterson preached his last sermon in an official capacity. A condensation of that message is presented here. He is now visiting professor of missions at Southern Baptist Theological Seminary, Louisville, Ky.

THIS has not been an easy message to prepare. It would have been easier in many ways if we could have quietly slipped away from Nigeria, but it was here in Abeokuta that we attended our first Convention in April, 1925; it was here we spent more than 22 years; it was here that we found many of our closest friends and much of our joy in Christian service.

While the Bible does encourage God's people to remember the rock

Increasingly it is becoming apparent that if the 250 tribes which make up Nigeria are to become truly one, this can only be done in Christ.

I. "Enlarge the place of thy tent."

Recent figures on the relative strength of Christian work in Nigeria indicate that, by virtue of encouraging growth in recent years, we have become the second strongest Protestant group in Nigeria, exceeded only by the Anglicans. While we rejoice in this growth, we can take little comfort when we consider the unfinished task.

Today Nigeria is rapidly emerging from her isolation of the past to become perhaps the most influential country in this part of the world. Through expanding education, books, papers and magazines, radio and television, the world is going down the paths to even our remotest homes and villages. Is the gospel going down

servants of all men everywhere.

By the end of the first century after the birth of Christ, the gospel had spread to the ends of the known world. Like leaven, the message spread as individuals contacted individuals.

Today we board an airplane and fly to the farthest reaches of our land, or even of the world, with the gospel message. While we rejoice in this increased mobility of the gospel, let us remember that the gospel still spreads most effectively as neighbor meets neighbor and Christian friend shares with his non-Christian friend the good news of salvation.

Fifty years ago this body was called "The Yoruba Baptist Association." The name had already been changed before I attended my first session here 40 years ago, but it was still mainly a Yoruba convention.

Through the years we have gradually lengthened our cords to include



Ira and Sara Lou Patterson

The Future Broadening Way

from which they have been hewn, the Master's main concern was that his followers lift their eyes on the white fields of the present and the broadening fields of the future.

So I have turned from the privilege of walking again with you the paths of our Convention history in the hope of challenging you to make far more glorious history in the days ahead.

Isaiah 54:2 reads: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes."

In this thrilling era of African history, we do well to remember the part played by Christianity in bringing us to this day. But the task of building is still far from complete.

these same paths with the same urgency?

We live in an urgent era. Perhaps no part of the world is changing so rapidly as Africa.

Millions of our young people are in search of something better to take the place of the outmoded religions of their fathers. Christianity and Mohammedanism are the two most obvious choices. Recently *Time* magazine reported that Islam is now gaining converts nine times faster than Christianity in much of West Africa.

II. "Lengthen thy cords."

We are willing to minister to our relatives, our neighbors, and our friends, but the Master says this is not enough—if we would occupy a place of eminence, we must become the

possibly 25 different tribal groups, but they tell us there are 250 tribes and tongues in Nigeria. We have baptized 70,000, but what are these among the 55 million of Nigeria?

What are we doing for industrial workers, for the great illiterate masses, for the growing student groups in non-Baptist schools and universities? We must answer "very little." These are only a few of the many fields where the Convention needs desperately to lengthen its cords.

III. "Strengthen thy stakes."

We cannot safely lengthen our cords without strengthening our stakes. This often leads the lazy and faint-hearted to say: Let us first strengthen our stakes and then we can safely lengthen our cords. But God's command is to

lengthen the cords first, and then strengthen the stakes. It is a simultaneous process. As we lengthen the cords, God helps us to strengthen the stakes. If we refuse to go till the home base is strong, we never go. We grow as we go. The church or convention that does not expand, gradually dies. The more we try to meet the needs of others, the more we have at home.

We need to rekindle the fires of evangelism. While pushing our missions program with all possible vigor, let us not forget that God has ordained that by the foolishness of preaching men shall be saved.

There is growing concern over the low standard of much of our present-day education. As one who has spent much of his life in the classroom, I would urge that we strengthen the Christian witness of our schools. From the almost 100,000 students in our schools, we ought to baptize more



each year than we baptize from all sources.

With more of educational effort rightly being assumed by the government, it is increasingly necessary to strengthen our Sunday schools, our Training Unions, our WMU organizations, and the publication and distribution of Christian literature.

Many forces are striving to conquer Nigeria today. Who will win this largest country of Africa population-wise? Those who live the noblest and die the best. It is said that the marvelous spread of Christianity during the first century after Christ was due to the fact that Christians outlived, outthought, and outdied their pagan brothers and sisters. God, give us grace to follow them.

HONOR FOR THE PATTERSONS

J. O. Opakunle, editor of the Nigerian Baptist, prepared the following tribute to the Patersons.

DR. and Mrs. I. N. Patterson began their missionary work in Nigeria on Feb. 5, 1925, at Abeokuta. For 20 years they worked as teachers, he as principal of the Baptist High School, the second oldest Baptist grammar school in Nigeria. Throughout the 20 years, Patterson's policy of "making use of what we have" greatly raised the morale of Baptist teachers in other Baptist institutions headed by non-Baptist teachers who had little respect for Baptist-trained teachers.

In addition, Patterson supervised the work of churches in Abeokuta and Oke Ogun areas. This required traveling hundreds of miles, mostly on foot. From 1929 to 1936, he was also editor of the monthly *Nigerian Baptist*.

Because of his creditable achievement at the high school, coupled with his great gift of foresight in planning and tact in dealing with human problems, the Baptist Mission appointed him secretary-treasurer in 1944, which more or less automatically made him general superintendent of the Nigerian Baptist Convention. It was during his tenure as the Convention's acting general superintendent in 1940, general superintendent 1944-49, president 1949-50, and general secretary 1950-64, that the Nigerian Baptist Convention grew and reached unprecedented heights of achievement.

Although the Pattersons did not number themselves among the pioneers of Christian work in Nigeria, the Nigerian Baptists regard them and any other missionaries who have been in Nigeria for the past 35 years as missionaries of "transition."

The tremendous growth of Baptist work in Nigeria and the increasing cooperation and marvelous fellowship among our people during the last 20 years of Patterson's leadership are eloquent proof he has been the right man for the right office at the right time.

It was because of his contribution to the development of this country as educator and as a wise and successful liaison between his people in America

and the people of this nation that the British government honored him some years ago, and his alma mater, Howard College [now Samford University, Birmingham, Ala.], conferred on him the Doctor of Divinity degree at the centennial celebration of Baptist work in Nigeria in 1950.

The Pattersons were honored at the Nigerian Convention session in April, 1965, including a reception at the Baptist Boys' High School grounds. For three months prior to the Convention, many churches, associations, regional conferences, and other groups honored the Pattersons in a series of programs, allowing them to travel widely through Convention territory.

What stands out markedly is the tribute paid them as missionaries who actually know the souls of the Africans. Patterson's unassuming nature, his respect for human personality, his compassion for the unfortunates, his tactful dealing with people, and his clear display of unstained Christian virtues have singled him out as Christianity personified.

Born May 30, 1898, at Tuscaloosa, Ala., Patterson was educated at Howard College, then taught school for a time before attending Southern Baptist Theological Seminary, Louisville, Ky., where he received the Th.M. degree in 1924. In June, 1924, he married Sara Lou Bobo, also a teacher. They were appointed missionaries the next month, and arrived in Nigeria in 1925.

Throughout the honoring of the Pattersons, there was a constant expression of gratefulness to the Southern Baptist Convention for sending the couple. Never have I seen missionaries in Nigeria so loved and honored. This does not mean other missionaries are no good, but I think it is because the Pattersons have touched more lives of Nigerian citizens.

The unprecedented honor done by Nigerians to their missionaries is a positive proof that the people of Nigeria still welcome American missionaries in their country. Missionaries and national workers may disagree on certain issues, yet the bond of unity that binds both together is so strong no occasional disagreement can part them.

Brazilians Challenge Hemisphere

STEPPING to the microphone, Rubens Lopes, completing his tenure as president of the Brazilian Baptist Convention, proclaimed the beginning of a "Crusade of the Americas."

The setting was Pacaembu Stadium in São Paulo, Brazil, where 40,000 persons were attending the climactic rally of the Convention's annual session in late January. W. Wayne Dehoney, president of the Southern Baptist Convention, had just completed the closing sermon.

Reports of evangelistic victories during the nation-wide crusade in Brazil had been a high point of Convention sessions. Now another step was taken toward an evangelistic effort to encompass the hemisphere.

Although rain fell intermittently during the four-hour rally, only a few persons left, said Dehoney, adding that hundreds responded to the evangelistic message and invitation. Interpreting for Dehoney was João F. Soren, newly elected president of the Brazilian Convention and immediate past president of the Baptist World Alliance. The meeting was given both live and taped television coverage.

Dehoney said messengers from Brazilian Baptist churches reported 100,000 professions of faith, 50,000 baptisms, and 300 churches started during their crusade. There were about 250,000 Baptists and 2,000 churches when the campaign began.

The crusade opened at the 1965 Convention in Rio de Janeiro, after a year of intense preparation. Simultaneous evangelistic meetings were held throughout Brazil, region by region, from March to mid-June. Additional meetings were held in some areas later in the year, and individual churches continue to reap results.

As the Brazilian campaign, which Lopes had suggested, was launched last year, he proposed a hemisphere-wide campaign by Baptists of North, Central, and South America. A number of Baptist organizations have begun plans to take part in this effort, set for 1969. Each convention will schedule and conduct its own crusade.

Lopes has called for a two-week planning session this summer in São Paulo; where he is pastor, for crusade leaders from throughout the hemi-

sphere. He announced that he was beginning a series of visits to Baptists in Latin America to secure campaign commitment.

Dehoney spoke twice to the Convention, assuring the Brazilians of Southern Baptist support and enthusiasm for the 1969 crusade.

The Southern Baptist Convention Executive Committee has already approved participation, and plans call for Southern Baptist efforts to be launched at the closing session of this year's Convention meeting in Detroit, Mich., May 24-27.

"I've never seen a riper field for evangelism than in Brazil," commented Dehoney. The Brazilians have a friendly, sympathetic government, giving full religious freedom, he said. "There is a great spiritual vacuum, and a disenchantment with Catholicism as a religion and as a political force."

Dehoney declared that the Southern Baptist Convention needs the same zeal and enthusiasm for evangelism that Brazilian Baptists demonstrate. "We have become complacent and relaxed in this matter of evangelism and outreach," he stated. "The Brazilian Baptist people and their methods, their zeal, and their dedication can give to us Southern Baptists something we desperately need."

Besides their evangelistic endeavor, Brazilian Baptists set stewardship records during 1965. In addition, many young persons made commitments for Christian service. In the São Paulo area alone, more than 700 are reported to have volunteered for the ministry as a result of the crusade. Baptist theological seminaries in Brazil anticipate doubled enrolment within the next five years.

Lopes maintains that "evangelism must have a doctrinal foundation that is solid and sound." He wants to "break through the walls of the churches" to reach the people outside, but he also wants to make sure they are gathered into the churches for training and service.

He also proposes that the 1970 meeting of the Baptist World Alliance in Hong Kong should open a five-year evangelistic emphasis by Baptists around the world, to culminate in a year of evangelism in 1975.



SBC President Wayne Dehoney preaches at Brazilian Baptist Convention rally in São Paulo.



Dehoney and Rubens Lopes discuss hemisphere crusade.

EPISTLES

Compassion Sometimes Difficult

Joanna Maiden
Joinkrama, Nigeria

The verse in the daily devotional seized my attention: "If thou canst do anything, have compassion on us, and help us" (Mark 9:22b). I could not shake off the thought that, as Christians and missionaries, anything we do must begin with compassion.

How much we see to move us to compassion. How stirred I was just two days earlier when we passed a canoe on the river. A mother was trying in vain to shield her baby from the rain while the father paddled as fast as he could, returning home. I had seen the baby in the clinic and knew his temperature was 104°. The parents had come seven miles downstream to the hospital.

The preceding day a woman undergoing painful treatment interspersed her "thank yous" with lament about the blood that had stained my uniform.

Often I see elderly men and women grateful for a little kindness, patient in pain, and wanting desperately to believe the gospel, yet finding it difficult to cast off old ways.

How easily you can be aroused to compassion for such needs.

But then I remembered some things G. A. Adeniyi, a doctor at Baptist Hospital, Ogbomosho, had said to Baptist medical workers at the Nigerian Baptist Convention. He reminded us of Christ's compassion and pointed out that we usually begin days with high ideals of service. But, he asked, what of your compassion when the hours grow late and patients are difficult to deal with.

How hard sometimes it is to have compassion:

—on the stubborn father who refuses hospital admission for his child or takes him away for treatment by a medicine man if the child has not recovered in two days,

—on the slightly-ill patient who demands more than his share of the doctor's time or insists that he be seen before other patients because he feels more important,

—on the schoolboy who is ungrateful and rude to his parents and those who paid his school fees,

—on the man who feels too well-educated to take Christianity seriously,

—on the person who is prejudiced against Christianity because I am white and some white Christians treat dark-skinned persons unfairly.

But Christ also has compassion on these.

Visitor Becomes Ambassador

Julian C. Bridges
Mexico, D.F., Mexico



Daniel, a fifth-year student in electrical engineering at the National University of Mexico, comes from the neighboring republic of Nicaragua. Last year a fellow student witnessed to him about Christ and invited him to a Bible discussion group on campus. Finally, Daniel accepted. Later he attended a Baptist church.

Not long ago we saw him baptized, and now he is an active member of one of the Christian Fellowship Cells, a soul-winning group for students. He

already has brought several of his friends to the Bible discussion groups and student meetings.

Daniel has been invited to teach at the university while he finishes his thesis and does specialized study. He plans to return to his native country afterward.

While on a recent visit home he wrote, "I am enjoying visiting the Baptist church here, which I never knew before. They have already invited me to help in their program. Will you continue to pray with me for my mother, whom I have just told of my new faith in Christ?"

This foreign student in Mexico has become an ambassador for Christ.



Faithful in Grief

Garrett E. Jemer
Guayaquil, Ecuador




Tragedy struck a family of new converts in one of the churches near Guayaquil. While the parents and oldest child were away, five of the six children died in a fire that destroyed their home, a little bamboo shack.

As the small white caskets were lowered into a common grave, the congregation at the funeral sang, at the father's request, the children's favorite chorus: "Up there in heaven, there'll be no sorrow . . ."

"This is the punishment of God upon you for leaving the faith of your fathers and taking up with these protestants," taunted a neighbor woman. "Surely you will repent and leave them now."

In her sorrow, the mother replied by singing a familiar chorus: "I have decided to follow Jesus; I'll not turn back, I'll not turn back."

Baptist churches and several other evangelical churches, along with other organizations, collected funds for the family. The parents asked their pastor to help them keep account of receipts so they could tithe. Though they could have reasoned that they needed every cent to replace their household possessions and to pay the heavy funeral bills, they knew God should have first place at all times. 

Young boy in Juárez, Mexico.

FOR M. SCOFIELD, JR.



Waiting for a Preacher

Donald R. Kammerdiener
Call, Colombia

Nestled at the foot of the magnificent western cordillera of the Colombian Andes Mountains, the small town of Andalucia is surrounded by fields of sugar cane and large herds of cattle. The inhabitants are characteristic of rural Colombia, both in folklore and in hospitality.

As a foreigner who has visited in some of these homes, I have always been treated with kindness and *refrescos* (made from a combination of lemon juice, sugar, and irrigation ditch water). At times I have listened to a serious discussion of the problem of the witches, which some of the older persons believe inhabit the region.

As I was making visits with the pastor of the nearest Baptist church, located five miles away in Tulua, we came to a small house in the country near Andalucia. The porch and outside walls were covered with Bible

verses, such as "God is love." Also there to greet us were pictures of Billy Graham and Pope Paul.

Our surprise at seeing these indications of religious interest turned to astonishment, however, when we entered the house. In the center of the tiny living room, resting on the dirt floor, was a beautiful, homemade pulpit with an open Bible.

The householder told us that he was a *simpatizante* [sympathizer] with the gospel and that he kept his home prepared so his friends and neighbors could always come and study the Bible. (There were five Bibles in the house.) He said he would be delighted to have us come regularly to preach the gospel. The pastor promised that his church would begin this ministry.

If God placed such a desire to hear the gospel in the heart of this man, surely God is also calling someone to be the messenger of that gospel. Perhaps this home symbolizes much of the world with its multitudes of empty pulpits and hungry hearts.



Nigerian carries wood to market.

Missionary Versus Guinea Worm

H. Jerold Palmer, Jr.
Zaria, Nigeria



I first went to Don Gora to replace the plaster on the outside of the church building. While there I noticed the suffering caused by guinea worm infection. One woman, who had been infected for about three years, had almost lost a leg. Some of the old men could barely walk. Little children also were infected.

These are pagans of the Moga-zawa tribe. Most of them in their lifetime will never see a bar of soap, an ice cube, a mosquito net, or any modern medicine. They know nothing about personal hygiene. Many infants die simply for lack of care and cleanliness. The tribesmen work as farmers seven days a week — four days for the landlords, three days for themselves. Living in grass-roofed mud huts, they eat guinea corn and other small grains and vegetables.

I did research about the guinea worm and secured some medicine. Guinea worm infection results from drinking a water flea that has eaten the egg of a guinea worm. When the

egg hatches, the tiny worm enters the blood stream, travels to ankles, lower legs, or hands, and begins to grow.

For two days I explained this to the folks at Don Gora about every three hours. The rest of the time I doctored infections. At first the results were discouraging. The people did not even want to lend me a pot for boiling water or to donate wood for a fire. Though I had about \$40 worth of medicine to give them, they would gladly have sold me the wood (worth about 80 cents). They want magic medicine (juju), but they do not wish to change.

My description of the guinea worm was as unpleasant as I could make it, yet obviously they did not intend to boil water to kill the insects. Finally, I solemnly declared that only those who boiled their drinking water would receive medicine when I returned.

During lunch break on the second day, some of the older men came to me and began to explain why they could not boil their drinking water. "It is our custom to drink water anywhere we find it," they said.

We were standing inside the church building, a mud block structure with cement slab benches, four wooden

shutter windows, and two doors covered with tin. The wind had blown a hole in the grass roof; I was about to learn why the Lord allowed the hole.

A bucket of water had just come to a boil when a beam of sunlight through the hole spotlighted the liquid. Tiny water fleas danced on the surface.

"Look in the water!" interrupted one man. "Look what the white man has been telling us about."

I stepped back and let the Lord teach. Then I picked up a small plate used for the offering, scooped up some water from the bucket, and held it out to the men. "Have a drink?" I offered.

"No," they muttered as they backed away.

"God sent me here to teach you how not to have guinea worm," I declared. "These bugs cause the worm. It is not God's will that you suffer like this."

In Muslim teaching, God causes everything. All that takes place is God's will. This tradition is much a part of the thought pattern of these people; to them a wrong conclusion is logical because they began with a wrong premise.

No Quick Cure

Jo (Mrs. Marlan L.) Willis
Bangkok, Thailand



A little girl whose hemoglobin level was only three grams was brought to Baptist Hospital here. Perhaps the woman who brought her thought we offered a magic cure, for she wanted immediate treatment only, and would not leave the child in the hospital.

The pediatrician pleaded and even wept that the woman would leave the girl for treatment, going so far as to offer to pay all expenses. Still she refused. Why? The impatient woman had too little love for the child to accept any possible inconvenience.

Such an occurrence is not uncommon here. Brought up in a society where every effort is made to save human life, we find it difficult to accept this attitude of unconcern, but we seek through a medical ministry to demonstrate Christ-like love.

Work Goes on

Carroll Wayne Shaw
Salisbury, Rhodesia

Current events connected with Rhodesia's declaration of independence have aroused wide interest. We serve in Salisbury, Rhodesia's capital, where there are some 75,000 Europeans and about 300,000 Africans. In the seven African townships in Salisbury and the one township in Karoi, we carry on evangelistic work.



One Sunday each month we worship at the Karoi Baptist Church, 135 miles from Salisbury. Closing one service late last year, the pastor spoke.

"We cried much to God last Sunday for our country and our missionaries," he began. "We thanked God that our missionaries had brought us hope in Christ, no matter what comes. We did not know if we would see our missionary and his family again, or if they had gone with the American Consulate. Today we have rejoiced as we have seen them come again.

"You have brought us Christ's work," he said to us. "We will pray much that God will keep you and your family safe and that we may work together to take lasting peace to the villages around Karoi that do not know of Christ's love."

Abandoned in Mourning

On a visit to Macao, we toured a dark, incense-filled, Buddhist temple. As we emerged into the sunlight, we heard a cacophony of weird music, reminiscent of bagpipes. A few blocks down the street, we came upon the source: a hired funeral band clad in dirty blue uniforms shuffled along behind a small funeral party made up of pallbearers (paid to carry the rough, teakwood coffin), a few professional mourners, and the widow and son, their heads bound in white mourning cloths.

Upon reaching a corner, the musicians stopped their dirge and disbanded. The mourners also abandoned the bereaved, for they had gone as far as they had been paid to go.

The widow and son slowly walked on to bury their dead. We were overwhelmed by this scene of desolation and hopelessness. We longed to tell them at that moment of the One who had overcome death and who will go with us all the way through its valley.—C. Donald Langford, Kowloon, Hong Kong.

A Time of Decision

Ina (Mrs. W. Donaldson) Frazier
Kaduna, Nigeria

This is a time of decision in Nigeria. Thousands are leaving their old religions and are seeking hope and blessing in new ones. National Christians are responding to this opportunity in an encouraging way.




In the Baptist Pastors School here several men are supporting a fellow pastor through small, but sacrificial, donations. These gifts are made after tithing their meager earnings; most receive no more than six or eight dollars a month.

At a recent associational meeting, messengers voted enthusiastically to support two pastors in new work. Our home church also plans to support another pastor in a new location.

Respect for family and parents is strongly taught in the Muslim faith,

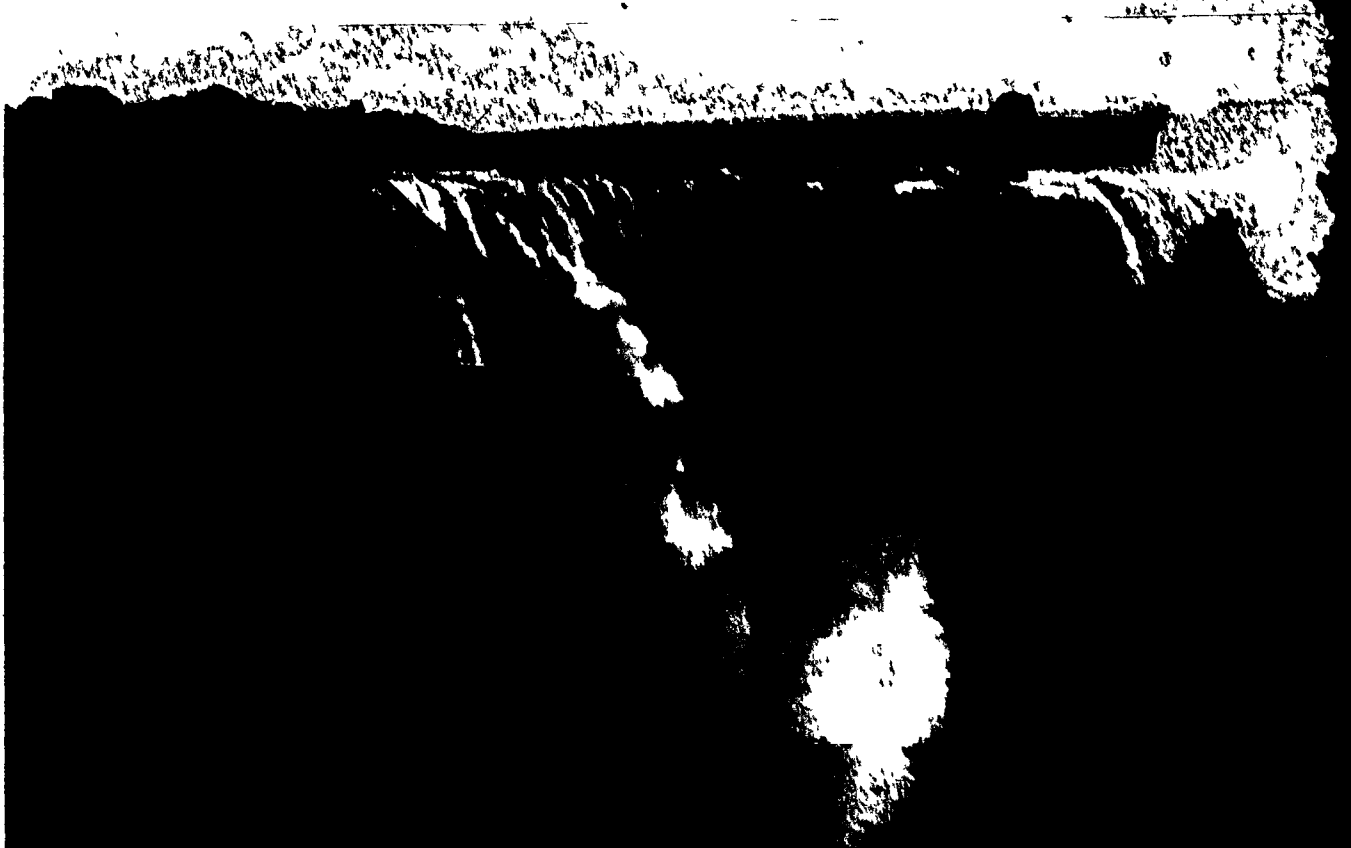
yet in many instances a person who turns to Christ is disowned by his family. A young man in one village bought a Bible and began attending worship services as soon as he was converted. When my husband Don visited there one Sunday the pastor expressed concern because the young man was absent. The pastor visited the convert and discovered that his family had disowned him, someone had hidden his Bible, and others were trying to bribe him to leave his faith.

Now the young man works as a laborer here at the school. He attends all services in the church that he can understand; then on Sunday night he attends the English service, though he cannot understand a word.

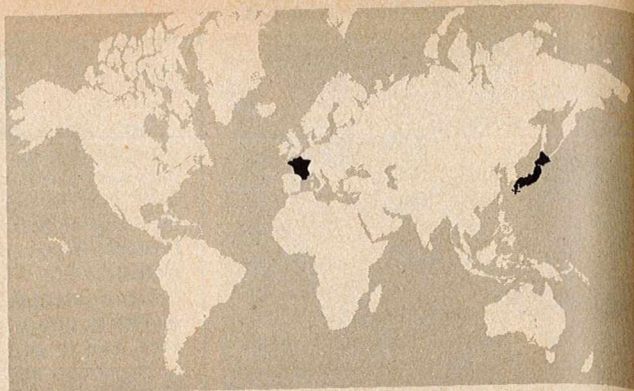
Another young man, a believer for years, has been constantly threatened and abused because of his belief. He was recently admitted to the Niger Baptist College, which is located at Minna. 

Main portion of Victoria Falls viewed from the Rhodesian side.

GERALD S. HARVEY



YOUR MISSION FIELDS



Series presenting capsule views of mission fields.

FRANCE



Population: 48,000,000.

Size: 212,655 square miles (about twice the size of Colorado).

Government: Republic. Capital: Paris.

Language: French.

Religion: Majority are identified with Roman Catholic community.

SOUTHERN BAPTIST MISSIONS

Date of entry: 1960 (48th country entered).

Related to work: Southern Baptist missionary representatives initially concentrated on English-speaking churches; there are six churches,

825 members, one mission point. Cooperation with the French Baptist Federation includes assisting its five-year expansion program. The Federation opened a pastors' school in Paris in 1964.

Present missionary personnel: 6.

At Paris

Jack and Doris Hancox and 5 children

Hal B., Jr., and Lou Ann Lee and 4 children

At Tours

John and Doyleene Wilkes and 2 children

JAPAN

Population: 96,000,000 (world's seventh largest nation and fourth largest where Southern Baptists have missionaries).

Size: 142,644 square miles (slightly smaller than California).

Government: Regained sovereignty when World War II peace treaty went into effect in 1952. Capital: Tokyo.

Language: Japanese.

Religions: Buddhism and Shinto are predominant.

SOUTHERN BAPTIST MISSIONS

Date of entry: 1889 (6th country entered). Though pre-World War II work laid strong foundations, there was substantially a new beginning after the war.

Related to work:

Japan Baptist Hospital, Kyoto.

Seinan Gakuin (jr. high school

through university level), Fukuoka; includes Theological Department and Training School Department.

Seinan Jo Gakuin (girls' school, jr. high through jr. college), Kitakyushu.

Jordan Press, Tokyo (also operates book stores in Tokyo, Kyoto, and Fukuoka).

Baptist Student Center, Tokyo.

Good will center, Tobata.

Fifty-two kindergartens.

108 churches and 128 mission points; 17,786 members.

Japan Baptist Convention (post-war reorganization in 1947) supports mission work in Okinawa and Brazil.

Present missionary personnel: 133.

At Akita

Mack and Carolyn Mobley and 3 children

At Aomori

Donald and Joyce Heiss and 4 children

At Fukuoka

Tucker and Elizabeth Callaway and 2 children (and 2 children no longer on field)

Vera Campbell

Anita Coleman

Robert and Kathleen Culpepper and 1 child

Edwin and Mary Ellen Dozier (3 children no longer on field)

Charlie Fenner

Gerald and Jo Beth Fielder and 2 children

Alma Graves

Frederick and Elvee Horton and 5 children

Virgil O., Jr., and Donabel McMillan and 5 children

Archie and Elaine Nations and 4 children

Field statistics as of Jan. 1, 1966. Missionary personnel information as of Mar. 1, 1966. (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.

Japan (cont.)

John W., Jr., and Jean Shepard and 4 children

Lawrence M., Jr., and Marcella Southerland and 3 children

Bill and Mary Walker and 3 children

At Hiroshima

Melvin and Edith Bradshaw and 5 children

At Ichikawa

June Cooper

At Itami

Wayne and Mary Lou Emanuel and 4 children

At Kanazawa

Jo Randall

At Kitakyushu

Mary Cannon

Maxfield and Dorothy Garrott (4 children no longer on field)

Stanley P., Jr., and Patsy Ruth Howard and 2 children

Lenora Hudson

Rosemary Limbert

Floryne Miller

At Kobe

Ted and Patricia Cox and 2 children

Dan and Beverly O'Reagan and 2 children

Robert and Helen Sherer and 3 children (and 1 child no longer on field)

James and Darleene Watters and 4 children

At Kyoto

Preston and Audie Bennett and 3 children

C. F., Jr., and Pauline Clark and 4 children

Annie Sue Clift

Audrey Fontnote

Martha Hagood

Max and Flo Love and 4 children

Bertha Jane Marshall

Tom and Betty Masaki and 3 children

Jim and Altha Satterwhite and 3 children (and 1 child no longer on field)

Elaine Stan*

At Miyazaki

Leslie and Hazel Watson and 2 children

At Nagoya

Ralph and Gena Calcote and 5 children

Reiji and Asano Hoshizaki and 4 children

At Niigata

Robert and Mavis Hardy and 3 children

At Osaka

Pete and Bee Gillespie and 3 children (and 2 children no longer on field)

Mary Neal Morgan

At Sapporo

Annie Hoover

Billy and Mona Keith and 2 children

At Sendai

Bob and Betty Faith Boatwright and 3 children

At Takamatsu

Dewey and Ramona Mercer and 2 children

At Tokyo

Curtis and Mary Lee Askew and 3 children

Brad and Arline Bradford and 3 children (and 1 child no longer on field)**

Gene and Dorothy Clark and 4 children

Coleman and Jabe Clarke (3 children no longer on field)

Worth and Kathryn Grant and 2 children (and 2 children no longer on field)

Harry and Barbara Griffin and 3 children

Tom and Mary Gullatt and 2 children

William L. III (Bill) and Jeani Hashman and 4 children

Kenneth and June Hayes and 2 children

George and Helen Hays and 3 children

Virginia Highfill

Ernest Lee, Jr., and Ida Nelle Holloway and 3 children (and 2 children no longer on field)

Frances Horton

William H., Jr. (Dub) and Doris Jackson and 5 children

Dottie Lane

Beryle and Elouise Lovelace and 2 children**

Marion and Thelma Moorhead and 1 child (and 2 children no longer on field)

Edward and Susan Oliver and 5 children

Calvin and Harriett Parker and 4 children

Harold and Vicky Price and 3 children

Rennie Sanderson

Jack and Velma Smith and 1 child (and 2 children no longer on field)**

Morris J., Jr., and Joyce Wright and 3 children

At Urawa

Evelyn Owen

At Yahatahama

Elizabeth Watkins

At Yokohama

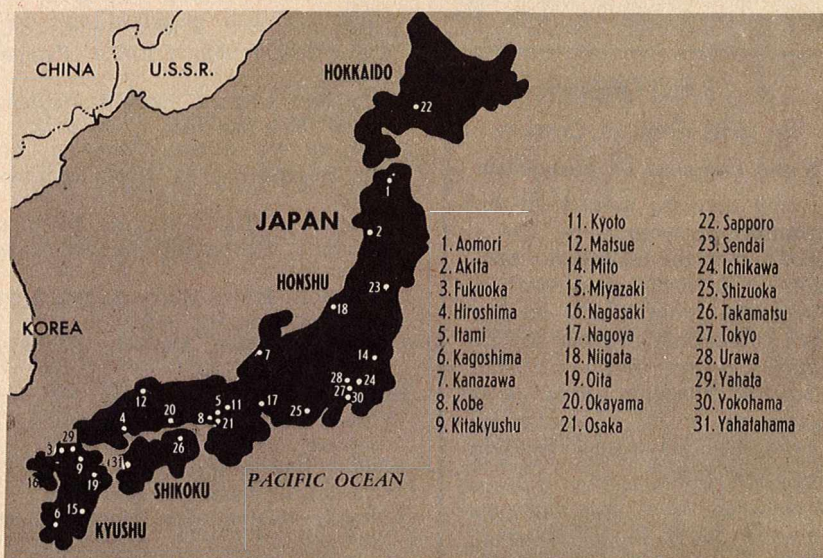
Carrol and Frances Bruce and 3 children

Bill and Mary Warmath and 2 children

Charles L., Jr., and Lois Whaley and 1 child

*Missionary Journeyman

**Missionary Associates



FAMILY

LIBRIA

APPOINTMENTS (March)

ALLARD, Joseph Charles, N.C., & Gloria Ellen Little Allard, N.C., *Eq. Brazil* (302 Englewood Dr., Wilmington, N. C.).
 BLOUNT, Martha Ann, Tex., *S. Brazil* (3416 E. Golf Club Ln., Nashville, Tenn.).
 BULLINGTON, Billy Lee, Ark., & Evelyn Ann Robinson Bullington, Tex., *Togo* (3720 Fremont, Kan. City, Mo. 64129).
 BURGIN, Robert Duaine (Bob), Tex., & Sylvia Beth (Tillie) Lester Burgin, Tex., *Korea* (1420 Marshalldale, Arlington, Tex. 76010).
 BYRD, Harry Emerson, N.C., & Patricia Jean Farrell Byrd, N.C., *Guatemala* (Ladysmith, Va.).
 DEAN, Pratt Judson, Ala., *Japan* (Box 128, Cottondale, Fla. 32431).
 DREESSEN, Richard Smith, Okla., & Betty Jo Covington Dreesen, Okla., *E. Africa* (4109 Merida, Ft. Worth, Tex. 76115).
 ENGE, Siegfried Gerhard, Germany, & Donna Marie Winch Enge, Okla., *Argentina* (87-10 162nd St., Jamaica, N.Y.).
 HOGUE, LeRoy Benjamin, Okla., & Marilyn Janell Ohagan Hogue, Okla., *Taiwan* (c/o John Adams, 4804 Stanley, Ft. Worth, Tex. 76115).
 MAYS, Everett Truman, Ky., & Wanda Ann Wolfe Mays, W. Va., *Nigeria* (9101 Old Whipp's Mill Rd., Louisville, Ky.).
 POULOS, George William, Mo., & Della Marie Singleton Poulos, Tex., *Eu-*

rope, Greek-speaking (1321 S. Osage, Sedalia, Mo.).

WHEELER, Samuel Wayne, Ga., & Dorothy Annette Montgomery Wheeler, Fla., *Honduras* (Box 176, Garland, N.C.).

REAPPOINTMENTS (February)

HARRIS, Robert Lawson, N.C., & Mary Lillian Culpepper Harris, Ga., *Bermuda*.

ADDRESS CHANGES

Arrivals from the Field

Box, Rev. & Mrs. Paul (*Malaysia*), c/o L. M. Norwood, 113 W. 6th, Wewoka, Okla.
 KOON, Rev. & Mrs. Victor (*Hawaii*), 214 Davis St., Gainesville, Tex. 76240.
 MARGRETT, Mrs. Anne S. (*Argentina*), c/o Maurice Sowell, 3683 Woodmont Dr., Chattanooga, Tenn. 37400.
 SNELL, Oleta E. (*Chile*), 2027 Texas St., Vernon, Tex. 76384.

Departures to the Field

ALLEN, Rev. & Mrs. Bobby E., Djl. Hegarmanah 41, Bandung, *Indonesia*.
 ALLISON, Rev. & Mrs. George A., Via Galizzi 19, Vicenza, *Italy*.
 CARLISLE, Rev. & Mrs. Robert L., Jr., Carlos Maria de Pena 4309, Montevideo, *Uruguay*.
 CLARKE, Rev. & Mrs. James A. (assoc.), Bap. Health Service, Ogbomosho, *Nigeria*.
 CLINKSCALES, Rev. & Mrs. Thomas N., Caixa Postal 766, Curitiba, Parana, *Brazil*.
 DOYLE, Rev. & Mrs. C. Donald, Apartado Aereo 1883, San José, *Costa Rica*.
 GILLILAND, Dr. & Mrs. Oliver E., Jr., Djl. Hegarmanah 41, Bandung, *Indonesia*.
 GLAZE, Dr. & Mrs. A. Jackson, Jr., Calle Ramon L. Falcon 4080, Buenos Aires, *Argentina*.
 GOBLE, Rev. & Mrs. Harry A., Box 2106, Agana, *Guam*; M.I. 96910.
 HOOD, Dr. & Mrs. Alton L., Box 832, Bangkok, *Thailand*.
 HOPPER, Rev. & Mrs. John D., Bap. Theol. Sem., Rueschlikon-Zurich, *Switzerland*.
 INGOUF, Rev. & Mrs. John E., Djl. Ir. Anwari 12, Surabaya, *Indonesia*.
 LINDSAY, Maxine, Bap. Hosp., Ajloun, *Jordan*.
 MAHAFFEY, Rev. & Mrs. Jack E., Box 832, Bangkok, *Thailand*.

MARTIN, Rev. & Mrs. Jack L., Box 832, Bangkok, *Thailand*.

MILES, Virginia, So. Bap. Mis., Rumah Sakit Baptis, Kotok pos 6, Kediri, *Indonesia*.

PEDEN, Rev. & Mrs. Homer, Jr., 1154 M. H. del Pilar St., Manila, *Philippines*.

SHIRLEY, Rev. & Mrs. Charles W., Casilla 26, Mendoza, *Argentina*.

STATON, Dora Jane (spec. proj. nurse), Bap. Hosp., Ajloun, *Jordan*.

On the Field

BENNETT, Rev. & Mrs. E. Preston, 26 Kami Minamida-Cho, Jodoji, Sakyo-Ku, Kyoto, *Japan*.
 BRYANT, Dr. & Mrs. Thurmon E., Caixa Postal 30259, São Paulo, *Brazil*.
 BURNETT, Mr. & Mrs. Ralph W., Bolanos 262, Buenos Aires, *Argentina*.
 CARNEY, Dr. & Mrs. J. W., Box 7, Comilla, *E. Pakistan*.
 COMPTON, Sr. & Mrs. Alan W. (Latin America radio-TV rep.), Calle Amores 1064, México 12, D.F., *México*.
 DURHAM, Rev. & Mrs. J. B., Bap. Mission, Box 610, Enugu, *Nigeria*.
 GOATCHER, Rev. & Mrs. (Dr.) Earl G., Bap. Hosp., Bangkok, Chacheungsao, *Thailand*.
 HALE, Sr. & Mrs. S. Dennis, Sanchez Llevot, 1, 8°, 3, Salamanca, *Spain*.
 HOLLINGSWORTH, Rev. & Mrs. Tom C., Sarmiento 2172 Piso 3, Apt. 18, Buenos Aires, *Argentina*.
 HOUSER, Rev. & Mrs. James L., Box 2947, Mombasa, *Kenya*.
 HURST, Rev. & Mrs. Hawthorne H., Eku Bap. Hosp., PMB 4040, Sapele, *Nigeria*.
 JACKSON, Dr. & Mrs. William H., Jr., 1919-3 Kami Ishihara, Chofu-shi, Tokyo, *Japan*.
 JOHNSON, Rev. & Mrs. Glen L., Rodriguez del Busto 150, Barrio Alto Palermo, Cordoba, *Argentina*.
 JOHNSON, Rev. & Mrs. Patterson S., Box 99, Ramna, Dacca 2, *E. Pakistan*.
 LIGON, Sr. & Mrs. William T., Auda. Jacinto Benavente 23-1°, Valencia, *Spain*.
 LINEBERGER, Rev. & Mrs. Marion T., Sr., Casilla 111, Neuquen, *Argentina*.
 LOFLAND, Rev. & Mrs. Wilson L., Bap. Mission, Comilla, *E. Pakistan*.
 LOGAN, Dr. & Mrs. W. Wayne, Box 466, Enugu, *Nigeria*.
 LONG, Valda, Bap. Hosp., Box 14, Ogbomosho, *Nigeria*.
 MCKINLEY, Rev. & Mrs. James F., Jr., Bap. Mission, Feni, *E. Pakistan*.
 MALONE, Rev. & Mrs. William P., Jr., Italia 62, Bahía Blanca, Prov. Buenos Aires, *Argentina*.
 MERRELL, Rev. & Mrs. Rondal D., Sr., Box 134, Danang, *Vietnam*.
 MERRITT, Rev. & Mrs. John W., Via Savenarella 41/1, Perugia, *Italy*.
 MOORE, Rev. & Mrs. W. Trueman, Box 99, Ramna, Dacca 2, *E. Pakistan*.

PASTORS

The Billy Graham Crusade World Congress on Evangelism

You need no more than ten members in your party for a free tour to the Holy Land. Special 15-day, first-class tour is \$875, including special seating and photograph of group at *The Billy Graham Berlin Crusade*. October departure. Invited delegates to *World Congress on Evangelism* may receive free trip and tour also.

Contact the Rev. Wayne Tucker, 196 Grammar, Houston, Tex.

Invitation

Messengers attending the Southern Baptist Convention meeting in Detroit, Mich., in May are invited to attend the Foreign Mission Board reception at the Statler Hilton Hotel, 4:00-6:00 P.M., Wed., May 25. Guests will have opportunity to meet Board President J. Chester Badgett, Executive Secretary Baker J. Cauthen and other members of the Board staff, and many furloughing and newly appointed missionaries.

PATE, Mavis, Box 99, Ramna, Dacca 2, E. Pakistan.

PINDER, Rev. & Mrs. Robert H., La Paz 1833, Rosario, Santa Fe, Argentina.

PLUNK, Rev. & Mrs. Moll R., Calle 38, No. 382, La Plata, Prov. Buenos Aires, Argentina.

ROBERTSON, Sr. & Mrs. R. Boyd, Apartado Postal 293, Tuxtla Gutierrez, Chiapas, México.

SMITH, Rev. & Mrs. Donald E., Box 48, Kaduna, Nigeria.

SMITH, Rev. & Mrs. Robert E., Caixa Postal 1170, Santos, São Paulo, Brazil.

TAYLOR, Rev. & Mrs. Preston A., Alameda 42, Sucursal 9, Cordoba, Argentina.

TAYLOR, Sara Frances, Bolanos 262, Buenos Aires, Argentina.

THURMAN, Rev. & Mrs. Thomas E., Box 99, Ramna, Dacca 2, E. Pakistan.

WILLIS, Rev. & Mrs. Avery T., Jr., Djl. Merdeka 83, Bogor, Indonesia.

YARNELL, Rev. & Mrs. Carl F., Jr., Box 1137, Jesselton, Sabah, Malaysia.

United States

CAMPBELL, Rev. & Mrs. Charles W. (Argentina), 1703 S. Sneed, Tyler, Tex. 75701.



Award Received

Jo Ann (Mrs. John D.) Hopper, appointed last October for missionary service in Switzerland, receives the California Baptist College's Alumna of the Year Award from the dean of students, Ollie T. Brown, during homecoming at the college recently.

CATHER, Rev. & Mrs. Douglas C. (Ghana), 302 Dollwood Dr., Lebanon, Tenn. 37087.

COUCH, Lawanda (Nigeria), League Hall, Rm. 114, Medical Branch, Univ. of Tex., Galveston, Tex.

DONEHOO, Rev. & Mrs. W. Wilson (Colombia), 581 Manford Rd., SW., Atlanta, Ga. 30310.

FREELAND, Estelle (Ivory Coast), 564 S. University, Box 205, Norman, Okla. 73069.

GREENE, Lydia Earle, emeritus (China-Hawaii-Malaysia), Apt. 9B, Cornell Arms Apts., Cornell Arms Bldg., Columbia, S.C. 29201.

MARLER, Rev. & Mrs. L. Parkes (Korea), 829 Roosevelt St., Forest, Miss. 39074.

MARTIN, Rev. & Mrs. Jack L. (Thailand), c/o Rolan Way, Rt. 1, Box 266, Port Barre, La. 70577.

MILLER, Rev. & Mrs. Charles L. (Philippines), c/o Mrs. Leland Miller, 3330 E. Riverside Dr., Ft. Myers, Fla. 33901.

MONTGOMERY, Mr. & Mrs. I. E., Jr. (Kenya), 1655 Witte Rd., Apt. 22, Houston, Tex. 77055.

NEWTON, Rev. & Mrs. Joseph A. (Spain), 4641 N. 20th Rd., Arlington, Va. (until Apr. 19); c/o Mrs. Irene Newton, 105 Hoffman St., Newark, N.Y. (Apr. 19-May 3); c/o Elbert Walker, 342 Jocelyn Hollow Cir., Nashville, Tenn. (May 4-May 23).

NIXON, Helen (Argentina), Box 22525, Ft. Worth, Tex. 76115.

PARKER, Rev. & Mrs. John A. (Chile), 3012 Parrott Ave., Waco, Tex. 76707.

TROTTER, Rev. & Mrs. George R. (appointed for Indonesia), Rt. 1, Box 30, Moseley, Va. 23120.

WILLIAMS, Lillian Rae (Colombia), Rt. 2, Peach Bloom Hill, Berea, Ky. 40403.

BIRTHS and ADOPTIONS

FLOURNOY, Lorena Fay, daughter of Rev. & Mrs. H. Marshall Flournoy (S. Brazil), Jan. 23.

GARNER, Rebecca Cheryl, daughter of Rev. & Mrs. Alex F. Garner (Argentina), Jan. 15.

JONES, Stanley Neil, son of Rev. & Mrs. William H. Jones, Jr. (Zambia), Jan. 6.

LUSK, Nancy Renee, daughter of Rev. & Mrs. Richard L. Lusk (Macao), Jan. 24.

ROBERTS, Deborah, daughter of Rev. & Mrs. Will J. Roberts (Kenya), Feb. 28.

DEATHS

BARKER, Otis H., father of Rev. Herbert W. Barker (Taiwan), Feb. 4.

DODDS, Edd, father of Patsy (Mrs. Roy G., Jr.) Davidson (Malawi), Feb. 20, Roscoe, Tex.

FOWLER, S. B., father of Rev. Roy A. Fowler (N. Brazil), Jan. 6, Thomaston, Ga.

MACRUDER, C. F., father of Marjorie (Mrs. Ernest W.) Glass (Singapore), Feb. 20, Kirksville, Mo.



Accredited

James O. Watson (right), missionary to Paraguay, has been accredited as a Professional Hospital Chaplain by the American Protestant Hospital Association. Accreditation is based on specified training and experience. Watson, chaplain at Baptist Hospital, Asunción, Paraguay, since 1962, is believed to be the only chaplain with such standing in Southern Baptist-related hospitals overseas. Greeting Watson is Myron C. Madden, chaplain at Southern Baptist Hospital, New Orleans, La., new president of the association's chaplains division.

MILLS, John E., father of Rev. John E. Mills (Ivory Coast), Feb. 27, Mexia, Tex.

POOLE, John S., father of Louise (Mrs. Hoyt M.) Roberts (Honduras), Feb. 17, Baldwin, Ga.

TORRES, Mrs. Ralph, mother of Celia (Mrs. Peyton M.) Moore (Vietnam), Feb. 13, Brooklyn, N.Y.

TRULY, Mrs. R. E., mother of Mary Elizabeth Truly (Nigeria), Feb. 9, Ballinger, Tex.

TRANSFERS

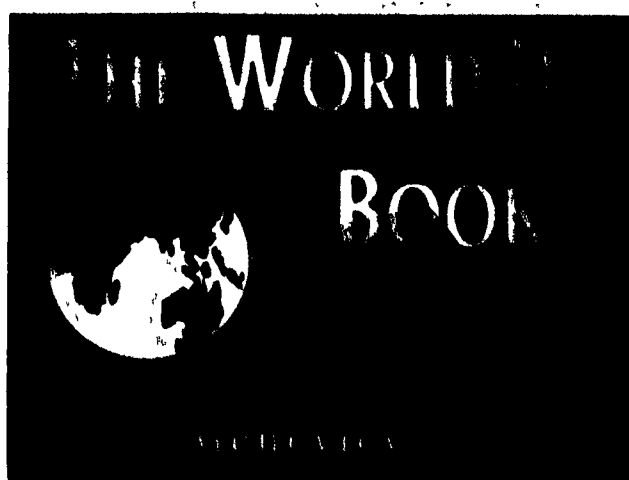
FREELAND, Estelle, Nigeria to Ivory Coast, Feb. 10.

MARRIAGES

ROBERTSON, Mary Lynn, daughter of Rev. & Mrs. R. Boyd Robertson (Mexico), to Thomas R. Cooper, son of Dr. & Mrs. W. Lowrey Cooper (Argentina), Dec. 10, 1965, Waco, Tex.

Correct Address

The correct office address for Roger Duck, Foreign Mission Board regional personnel representative in the Southwest area of the U.S., is 505 Seminary South Office Building, Ft. Worth, Tex. The address was listed incorrectly in the March issue of THE COMMISSION.



Any book mentioned may be secured from Baptist Book Store in your area.

I Saw Red China

By Lisa Hobbs

McGraw-Hill, 217 pages, \$4.95

A newspaper woman born in Australia but married to an American, the author managed to get into Communist China by securing an Australian passport and joining a tourist group. She visited six cities—Shanghai, Peking, Canton, Wushi, Soochow, and Hangchow.

"It is totally unrealistic," she says, "not to recognize that, under the Communist regime the masses of China are not only better off than they were before, but also have freedoms that they had never before experienced, psychological freedoms, not the least of which is freedom from the fear of death by slow starvation."

Although she admits she does not know what became of the beggars, she says she saw none on the streets. Everywhere she went the streets were clean. Some homes were poor, but there were also many better-housing projects. She praises the personal conduct of the people—little juvenile delinquency, and doors left unlocked with no fear of robbery.

Talking with a guide who accompanied her tour group throughout their stay in China, she expressed the fear that if the wall of silence could not be broken between China and the Western world, war would result. "As long as we don't know you as human beings, we will fear and hate you, and you us. It is easy to bomb and burn statistics but not so easy to kill other human beings," she told him. This book will help readers know the "Red" Chinese as human beings.

Children's Games From Many Lands

By Nina Millen

Friendship, 192 pages, paper \$2.75, cloth \$3.95

This is a new edition of an old favorite, bringing the book up to date by including games from new nations of the world. Some of the new sections are: Pakistan, Yemen, Taiwan, Laos, and Zambia.

Almost all of the countries in which Southern Baptist missionaries work are represented by games. Every leader of children's work will want to place this volume on the mission bookshelf. Among valuable assets are a section on how to

use the games, a contents page listing them by countries, and an index listing them alphabetically by name.

The book has the same format and is meant as a companion volume to *Children's Festivals From Many Lands*, compiled by the same author.

Challenging Careers in the Church

By Joseph E. McCabe

McGraw-Hill, 180 pages, \$4.50

Written as fiction and especially for high school students, this book is designed to help young people become aware of the many different kinds of ministries a church vocation offers.

The information is presented through a fictional character, a college football player who goes on to a theological seminary but is still uncertain what type of work he will do. As a part of his seminary study, he visits church workers in action and attends conferences on church vocation. Through these experiences he views not only what pastors in city, village, and country do, but also the ministries of chaplains, medical workers, teachers, musicians, agriculturists, and others.

Some representative chapter titles are: "Who Goes to Theological Seminary?", "Does God Go to College?", "Christianity at the Grass Roots," and "For Whom the World Is Waiting," the chapter dealing most specifically with "the world mission of the church." Some of the types of work missionaries carry out are discussed, along with some characteristics of a good representative to other lands.

The book's purpose is to help young people decide how to invest their lives. Questions at the back of the volume are designed for use in group discussion classes.

The Life I Live

By Lois Lenski

Walck, 238 pages, \$7.50

Most, but not all, of the verses in this first complete collection by a widely known writer for children have appeared previously in various publications. In all, there are 368 selections, illustrated with line drawings by the author.

The theme of the verses—in fact, of all her writing—is the child and his environment. She describes the poems as "songs such as . . . children might write themselves, were they articulate." She says her purpose is to help children observe and understand the world in which they live.

Grouped into five sections, the verses progress from the individual to awareness of the wider world, just as a child's awareness normally grows. In the fourth section, "Go Travel a New Land," leaders will find verses particularly adaptable for use with children's mission study groups. Many poems teach the likeness of children wherever they live. For ex-

ample, one begins, "Dress in a poncho,/ Pants, blouse or skirt;/ Dress in kimono,/ in sari or skirt./ . . . What does it matter . . . ?"

Poems in the final section, "Hymns and Prayers," also offer possibilities for use in mission classes as well as in other church school activities.

REVIEWS IN BRIEF

Creative Brooding, by Robert A. Raines (Macmillan, 126 pages, \$2.95): 34 thought-provoking reflections on such subjects as caring enough to become involved, death and suffering, and answering yes to God even when frustrations bring bitterness; not "devotionals" in the usual sense of the word, they are meant to set the reader to thinking and send him from thought to action.

The Power of Perception, by Marcus Bach (Doubleday, 156 pages, \$4.50): Leads readers step by step from awareness of the things around them—things often seen and heard only unconsciously—to awareness of the life of the soul.

Ezekiel: Prophecy of Hope, by Andrew W. Blackwood, Jr. (Baker, 274 pages, \$4.50): Seeks primarily to throw light upon the world's present darkness rather than to point out Ezekiel's relevance to another era of history; especially recommended to those who will use its message to speak words of hope and encouragement to others.

Listening to God on Calvary, by George Gritter (Baker, 143 pages, \$2.50): Probes deeply into the meaning and spiritual aspects of the Lord's seven last words on the cross, bringing an inspiring message on each word.

Get in the Game!, by Bill Glass (Word Books, 150 pages, \$2.95): an effectively-told biography of a fine ball-player and lay preacher, which will find acceptance with young people and youth leaders who continually search for good Christian biographies of people with whom they can identify.

Are You Running With Me, Jesus?, by Malcolm Boyd (Holt, Rinehart & Winston, 119 pages, \$3.95): prayers dealing with experiences encountered by ministers.

The Non-Drinker's Drink Book, by Betty Rollin & Lucy Rosenfeld (Doubleday, 213 pages, \$4.50): 351 non-alcoholic drink recipes, the basic beverage in most of the drinks being ginger ale, club soda, or cola; includes a handy index and a section on charts and tables.

52 Evangelistic Illustrations, by Billy Apostolon (Baker, 122 pages, \$1.50 paperback): illustrations from evangelists past and present, some representing the author's own contributions.

Teaching Teens, by Elmer Towns (Baker, 81 pages, \$1.50): advice about how to lead teen-age persons in the church.

NEWS

APRIL 1966

FOREIGN MISSION BOARD

SBC



BAPTIST PRESS PHOTO

Largest Check

The largest check ever received by the Foreign Mission Board was presented to Baker J. Cauthen (right), Board executive secretary, during the recent meeting of the Southern Baptist Convention Executive Committee in Nashville, Tenn. At left is FMB President J. Chester Badgett, pastor in Campbellsville, Ky. The \$3,002,557 check represents funds received by the Executive Committee during one week for distribution to the FMB, and includes \$395,402 through the Cooperative Program, \$2,530,614 from the annual Lottie Moon Christmas Offering, and \$76,540 in other designations.

Oldest Church Notes Anniversary

The oldest Baptist church in Guatemala, Bethany Church in Guatemala City, observed its 20th anniversary with two days of special meetings recently. The church was organized in 1946 when the late Paul C. Bell, Sr., a Southern Baptist home missionary then serving in Panama, visited Christian congregations in Guatemala. The congregations for years had used literature from the Baptist Spanish Publishing House, El Paso, Tex., and were Baptist in doctrine and polity.

On Jan. 22, 1946, Bell baptized 17 charter members, including Luis Quillo, who was then and still is pastor of the congregation. Five days later more were baptized, bringing membership to 57. Bethany Church now has 209 members, sponsors five missions, and is self-supporting. It led Guatemalan Baptist Convention in baptisms in 1964 with 70; last year it baptized 35.

Other Baptist churches were constituted within a few weeks after Bethany Church was organized, and

in August, 1946, messengers from nine churches established a convention.

The Foreign Mission Board's first missionaries to Guatemala arrived in 1948. Now 21 missionaries are assigned there, including Mrs. Chester S. Cadwallader, Jr., daughter of Bell.

Foreign Work Set

A schedule leading up to beginning foreign mission work in 1970 was set up by the Colombian Baptist Convention in its recent annual session.

The Convention plans to appoint its first missionary couple in 1968, orient and train them in 1969, and send them the following year to a country yet to be determined.

Colombian Baptists have been accumulating funds for foreign missions over a 10-year period, and several couples have already applied for missionary appointment. Two missionaries, John N. Thomas and Alan P. Neely, were named to the Colombian Baptist foreign mission board.

Two new churches were received into fellowship of the Convention, making a total of 46. A record 525 baptisms, many of them resulting from a major evangelistic campaign, were reported for 1965. Missions giving increased 30 percent over any previous year, bringing the Convention's co-operative program receipts to \$10,000.

Messengers voted enthusiastically to participate in the "Crusade of the Americas," a hemisphere-wide evangelistic campaign set for 1969.

The Colombian Convention was organized in 1952, 10 years after Southern Baptist missionaries began work there. For several years prior to 1952, Baptists in Colombia and Venezuela had a joint convention.

61

Bermuda became the 61st country where Southern Baptists station missionaries when Robert and Mary Harris arrived there Feb. 11. They were reappointed as missionaries by the Foreign Mission Board at its February meeting. The Board also appropriated funds to begin work in Bermuda.

The Harrises were first appointed by the Board in 1950. After language study, they served in Peru 1951-56, and again 1958-62, their service being interrupted by family illness, before they resigned in 1964.

Harris will serve as pastor of the English-speaking First Baptist Church, Hamilton, Bermuda. The church is composed mainly of U.S. military personnel and their families. They also are to minister spiritually to other people of Bermuda "in such ways as are practicable and feasible," according to Board action in December when it approved sending a couple to Bermuda upon request of the church in Hamilton.

Work Goes On Despite Conditions

Continuing their work "under trying circumstances" are the two Southern Baptist missionary couples stationed in the Dominican Republic—Howard and Dorothy Dell Shoemake and Billy and Ann Coffman. That was the report by Frank K. Means, Latin American area secretary, to the Foreign Mission Board after his recent visit there.

Despite difficulties, the missionaries are making plans to open a new mission station in the interior of the country when they are joined by appointees now in language school.

The visit was Means' third to the Dominican Republic. "Each time the situation has been entirely different," he commented. "The first time, Trujillo was still in power and the evidences of dictatorship were apparent. During my second trip, after the overthrow of the dictator, there was a feeling of keen anticipation as the nation prepared to work out its own problems under drastically different conditions. This third visit came in the wake of civil war and massive intervention by armed forces from the outside.



HAROLD E. HURST

Graduates

Recent graduates of the Honduran Baptist Theological Institute, Tegucigalpa, pose with Missionaries Hoyt Roberts and Arthur Haylock (second and fourth from left), visiting from other stations, and Mrs. Harold E. Hurst. The Hursts are now the only missionaries at the institute, and he has asked missionary help so classes may go on. The students were called to churches upon graduation; two of them were named to Honduras Convention offices. All but two national pastors are institute graduates.

"The country in general and the capital in particular were in the grip of intense uneasiness brought about by renewed conflict between the contending parties in December. Unsettled conditions continue," he reported.

Both the Coffmans and the Shoemakes are stationed in Santo Domingo. In order for the Coffmans to reach the mission point they began shortly before fighting broke out last spring, "they have to pass across a bridge which, from time to time, is a focal point of trouble," said Means. "Heavy guns are mounted at either end.

"On one occasion," he related, "a stone was hurled through the back window of the Coffmans' car because they had inadvertently gotten into an area which had been arbitrarily sealed off by the people living there." The missionaries were not injured.

Whenever possible, the Shoemakes "have conducted services in the first chapel established by the Mission," continued Means. "Evening services have been difficult due to either unsettled conditions or curfews imposed from time to time. Radio, television, and book deposit ministries have continued with excellent results."

Servicemen from the U.S. stationed in the Dominican Republic "seem hungry for contact with American homes," the area secretary remarked. "Accordingly, they seek opportunities to visit with the missionaries, although these activities take a great toll of the missionaries' time and energy."

Concluded Means, "Southern Baptists should be very pleased and proud of their missionaries in the Dominican Republic."

Pastor Serves in Jordan

A year of missionary service in Jerusalem, Jordan, was begun in February by Mr. and Mrs. H. Tom Wiles of Oklahoma. Wiles has been a pastor for 45 years, the last 20 years at First Baptist Church, Lawton, Okla., a congregation that frequently has led Oklahoma Baptist churches in number of baptisms.

Wiles will preach to the English-language congregation that meets in the basement of the Baptist book store in Jerusalem and will assist in the mission work in other ways. They will serve without salary, with the Foreign Mission Board providing travel expense and housing.

Polish Celebration Ahead

Baptisms in Polish Baptist churches during 1965 totaled about 80, bringing total church membership to near 2,400, according to a report by Aleksander Kircun, president of the Polish Baptist Union, and Zdzislaw Pawlik, secretary.

Looking toward 1966, Baptist leaders mentioned especially the celebration of 1,000 years of Christianity in Poland. In addition to regional Baptist commemoration services, each combined with an evangelistic campaign, there is to be a series of evangelistic and commemorative meetings in the Baptist Church of Warsaw, Aug. 6-8. Last May, celebrations were held in connection with the 400th anniversary of the first believer's baptism in Poland, by "forerunners of Baptists," the Polish Brethren.

Visitors Train Deacons

While helping train deacons for Guatemalan Baptist churches, six North Carolinians also learned about missions in Guatemala. Taking part were Pastor Woodrow W. Robbins and three deacons from Lexington Avenue Baptist Church, High Point, N.C., and two deacons from other churches in High Point.

Spending the last 10 days of January in Guatemala, they divided into two teams and participated in six deacons' retreats. Total enrolment for the retreats was 107, representing 18 churches and eight missions.

New Building Publicized

A shower of leaflets from an airplane and a parade of cars, motorcycles, and several hundred marchers who sang choruses in both Spanish and an Indian language publicized the dedication of the new Baptist church building in San Lorenzo, Paraguay.

The dedication was followed by a week of Vacation Bible School (enrolment was 87) and evangelistic meetings. There were 20 professions of faith during the week.

New Missionary's Kin Killed

Donald Eugene Rodenberg, brother of Wilma (Mrs. Robert A.) Hampton, missionary to North Brazil, and his wife Linda were killed in a two-car collision in Missouri on Feb. 19. The couple were both teen-agers. The Hamptons, appointed last July, are now in language study in Campinas, Brazil.

'Rice' Goal Taught

Full participation in the giving of "holy rice" is one goal Baptist women's organizations in Korea have that Woman's Missionary Unions in the U.S. would find unfamiliar. Each morning, before the women prepare rice for their families, they set aside a small portion, explained Missionary Genevieve (Mrs. Rolla M.) Bradley. They take this rice to church on Sunday; then it is either sold or given to the pastor to supplement his small salary.

This was one of the goals taught at a Korean village church in a recent study course led by Mrs. Pang Ho Sun, who walked from her home in Wonju, carrying teaching materials, film projector, and personal baggage. Women met for four days, some of them traveling four miles twice a day across streams, rice paddies, and hills.

Each day began with prayer meeting. After breakfast together, the women joined in Bible study and worship during the morning. They gathered for another session each evening, bringing husbands, children, and unbelieving friends. Attendance reached about 100, though the church has fewer than 30 members. There were 10 conversions during the four days.



Together for Conference

The Foreign Mission Board missionary personnel secretary and associates assembled in Ft. Worth, Tex., Feb 7 for a missionary candidate conference on the Southwestern Baptist Theological Seminary campus. Attending were some 250 persons from the area, invited to receive information about prospective missionary service. Left to right, seated, are Associate Secretary William W. Marshall, Secretary Jesse C. Fletcher, and Associates Edna Frances Dawkins and Samuel A. DeBord, who was in charge of the conference; standing are Regional Representative Roger Duck, and Associates Truman S. Smith and Louis R. Cobbs. All four FMB area secretaries also took part. Similar conferences are slated to be held at Memphis, Tenn., on Apr. 4, at Wake Forest, N.C., on Apr. 18, and at Kansas City, Mo., on Oct. 17.

Relief Funds Voted for Brazil and Taiwan

Appropriation of \$10,000 from relief funds was voted by the Foreign Mission Board in February to help relieve suffering and to repair damage to Baptist property in Rio de Janeiro, Brazil. Torrential rains there in mid-January left devastation and ruin over a broad area in and around the city.

The Board also voted \$2,000 for recurring relief needs in Taiwan.

Administration of relief funds was the subject of Executive Secretary Baker J. Cauthen's report to the Board. (This appears on page 17.)

Frank K. Means, Latin America area secretary, told of visiting Rio de Janeiro on the Sunday following the rains. "The city received 24 inches of rain in four days," he reported. "The whole face of the city was altered by accumulations of mud and debris."

Early reports put the number of known dead at over 250, with expectation this would increase as other bodies were found during cleanup.

"A Baptist church near a favela was swept from the mountainside and

completely obliterated," continued Means. "Two hundred truckloads of dirt slid down a hillside and endangered a new drive leading up to new seminary dormitories. Fortunately, no permanent damage was done."

At Baptist Publishing House, water depth in the building reached three or four feet, and the street in front was left with a deposit of dirt some two feet deep, Means related. It was reported that stock valued at \$540,000 was ruined at the Publishing House.

Many of Rio's Baptist churches became havens, as mattresses were put down on the floors to accommodate the homeless. Two Baptist churches were destroyed and some others suffered minor damage.

In Taiwan, the plight is chronic poverty, with many families living on the margin of subsistence, vulnerable to any additional misfortune.

"Where large segments of the population barely subsist on inadequate incomes, many cases of real need confront missionaries in the daily pursuit

of their work," commented Missionary Harlan E. Spurgeon. "This is true in Taiwan, even though there have been many advances in the economy during the past 15 years. When such cases appear, Southern Baptist relief funds are used to express the concern of Christ for those in need."

One example noted was that of Li De-You, a young Christian who was left an orphan with no close relatives while he was still in secondary school. With help of local church members and Baptist relief funds, he was able to finish school. With a few articles of clothing made available by Southern Baptists, he entered a career at the Baptist book store in Taipei. "At present he is serving his military obligation, faithfully witnessing for Christ," said Spurgeon.

In other instances, relief funds have been used to aid Christians in time of illness. Besides personal calamities, typhoons, earthquakes, floods, and fires frequently create widespread emergencies in Taiwan.

Journeyman Invited

Invitations to training have been sent to prospective Missionary Journeymen as time approaches for preparing the second group of Journeymen for two years of service on overseas mission fields.

More than 60 young persons from 17 states attended one of two area conferences for Journeyman applicants during February, one held in Richmond, Va., the other in Dallas, Tex., reported Louis R. Cobbs, associate secretary for missionary personnel, who directs the program.

The eight-week period of intensive training for the Journeymen will be June 18-Aug. 13 at Virginia Intermont College, Baptist junior college at Bristol.

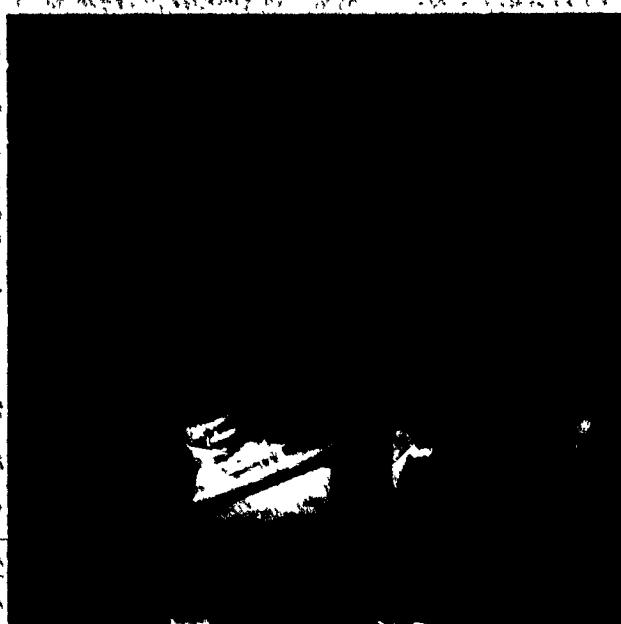
Directing the training program this summer will be W. Howard Bramlette, consultant in the Student Department of the Baptist Sunday School Board, Nashville, Tenn., with major responsibilities in the area of graduate and professional schools.

Bramlette served as college instructor, Baptist student director, and as assistant in the Texas Baptist student work department before joining the Sunday School Board staff in 1956. For nine years he directed the focus week program that touches Baptist colleges and universities. He has visited a number of foreign countries.

The first 46 Journeymen were selected last year and are now serving in 27 countries. The program is for college graduates under 27 years of age.

Howard Bramlette (left), to direct training program, talks with Cobbs.

LAWRENCE R. SHEDDEN



Director Cobbs outlines procedures during Journeyman area conference.

Report from Ghana

Southern Baptist missionaries in Ghana and Southern Baptist leaders there to take part in an evangelistic campaign were reported to be all right, according to a cable from Missionary C. Gerald Carlin received at Foreign Mission Board offices in Richmond, Va., on Feb. 25. This was the day after an army revolt toppled the government of President Kwame Nkrumah while he was out of Ghana.

Baptists began city-wide evangelistic meetings in Ghana on Feb. 6, scheduled through Feb. 27. Several Baptists from the U.S. assisted, led by Joseph B. Underwood, FMB consultant in evangelism and church development.

New Concept in Proposed Budget

The record \$24.2 million Cooperative Program budget for the Southern Baptist Convention in 1967, to be voted on at the Convention's meeting in Detroit, Mich., May 24-27, will include as its largest item \$11,780,300 for the Foreign Mission Board, according to Baptist Press.

The total budget as proposed represents a \$2.4 million increase over the 1966 budget and was recommended by the Convention's Executive Committee during its February meeting in Nashville, Tenn.

Larger-than-usual increases for the Foreign and Home Mission Boards in the proposed budget resulted from a new concept in budgeting. The FMB allocation for 1967 was increased \$1.4 million over the 1966 amount.

During the past few years, the Convention budget goal has been set lower than the anticipated income for the year, with provisions that all funds received over the operating budget — called Advance funds — would be divided between the two mission boards on a specified ratio. The Executive Committee, however, now recommends that the 1967 Cooperative Program budget goal be set at a higher level of anticipated income projected for 1967, with substantial increases in the budgeted amounts to the two mission agencies.

At a Cooperative Program rally preceding the Executive Committee meeting, several state Baptist leaders expressed opinions that the Advance section of the budget does not stimulate giving as some Baptist leaders had anticipated, and that it might be better to set the goals at a challenging level

rather than for church members to think that "the budget has been reached so the Convention doesn't need any more."

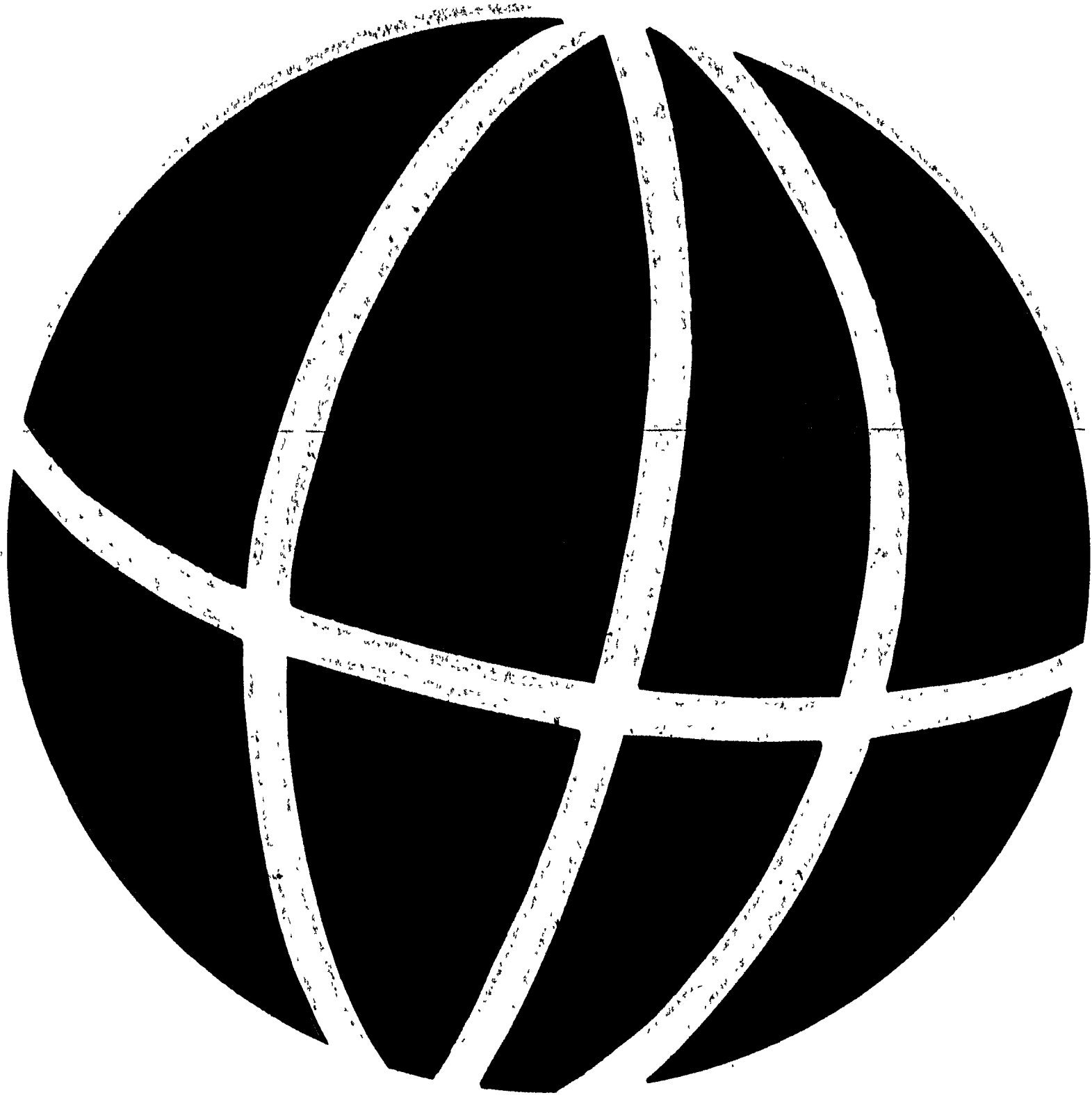
Porter Routh, executive secretary-treasurer of the Convention's Executive Committee, said during the rally that the budgets in the past have been set at the lowest possible estimated amount. "If we had not gone beyond the SBC budget in 1965 to provide the mission boards with Advance funds, the Foreign Mission Board would have taken a drastic cut," Routh said.

He added that there are pressures from every direction for more financial support, and that the individual, the church, the Baptist state conventions, and every SBC agency all can build strong cases for their particular needs. "We must determine where the greatest needs lie and how we can spend our dollars where they will do the most good," he declared.

Servicemen's Center Due

Plans for sponsoring a Christian Servicemen's Center in Taipei, Taiwan, were announced by Calvary Baptist Church there. The center would be for servicemen who go to Taiwan from Vietnam for rest and recreation.

Calvary Church is one of two churches on Taiwan that ministers chiefly to servicemen, their dependents, and other American civilians, said Missionary Harry L. Raley, treasurer for the Taiwan Mission. The center "will be a very helpful ministry to our men who are doing so much for us in Vietnam," said Raley.



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MISSIONS: GOD'S CATALYST

In the chemistry lab, a catalyst is a substance causing a reaction when added to other agents. We commonly think of a catalyst as being added to a formula to speed up the reaction desired.

In the laboratory of God's creation, we know that the Spirit of God is at work in all of the world. Through the Great Commission, God has provided a catalyst for his word. The missionary who goes to a foreign field of service is a catalyst sent by God to speed up the formula of salvation to his people.

One does not have to be engaged in home or foreign missions to be a part of this catalytic action. Witnessing to the neighbor next door, the local rescue mission, or simply giving through your local church to the Co-operative Program makes you a vital link in this chain reaction.

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EMPTY SHOES—The story of William Carey, the first English Baptist Missionary to India, and how his mission set the stage for the modern missionary movement.
30 min., color, Rental \$5.00

BAPTISTS ALONG THE AMAZON—"The river", as it is known to Brazilians is the dramatic background for the work of Southern Baptists under the direction of missionary Erik Nelson in Brazil.
25 min., color, Rental \$5.00

LAND I LOVE—A survey of mission work under the Home Mission Board. This film also gives plans for work that must be done before America can be for Christ.
25 min., color, Rental \$2.00



GOT IT?

If you have not already gotten your copy of **FILMLOG**, a catalog of motion pictures available from Baptist Film Centers, please get one from your nearest Baptist Film Center, or your Baptist Book Store. A Film Center is located near you.



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