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THE Commission

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GUYANA

A NATION BORN

GUYANA

BY
MARY LOVE

*(Mrs. Charles P. Love)
Missionary in Guyana*

MITCH FORDHAM



PRECISELY AT MIDNIGHT on May 25 the multi-colored flag with its prominent golden arrow was raised for the first time. On its way up it passed the Union Jack of Great Britain, being lowered for the last time.

A moment of silence hovered while the significance sank in. Then a mighty shout of triumph erupted. British Guiana had become independent Guyana.

Simultaneously throughout the country the new banner was sent aloft. Drums resounded, and the strains of "Dear Land of Guyana," the new national anthem, were heard.

In Georgetown, the capital, Prime Minister Forbes Burnham wiped tears from his cheeks as he gazed up at the flag. Independence was reality.

But the nation's birth was complicated, the result both of a tangled history and a sometimes stormy present.

Colonists from Holland were the first to settle in this section of South America around 1600. In 1781 the area passed into British hands, to the French the next year, back to the Dutch in 1784, then to the British, again to the Dutch, and finally to the British in 1803. The various sections were united into one colony in 1831 as British Guiana.

Slaves from Africa, brought first by the Dutch in the early 1600's revolted in 1763 but were shortly suppressed. Another slave revolt, this time under British rule, was put down in the 1820's but led to the abolition of slavery. The freedmen were obligated to serve as apprentices for four years, and planters of sugar cane, cotton, and other crops began to import indentured servants from India and elsewhere for labor.

Thus were laid the foundations for the two major racial groups in Guyana and the seed for racial disturbance.

Recent political growth has been more often tense than calm. About 1950 the People's Progressive Party (PPP)

British flag is lowered, signaling Guyana's independence.



Prime Minister Forbes Burnham (right) and Cheddi B. Jagan, opposition party leader, talk in Burnham's office.

was formed by Cheddi B. Jagan, of East Indian descent. He had returned to British Guiana in 1943 after several years in the U.S., where he worked his way through school, receiving a degree in sociology and training as a dentist. He met his American wife while a student in Illinois. He interpreted his country's problems by Marxist principles, and has been variously labeled as "leftist" and "pro-Communist."

A second major party, later to become the People's National Congress (PNC), was formed in 1955 by Burnham, a Negro lawyer who had been prominent in the PPP. Both parties are socialist in philosophy.

Waves of crisis broke over the nation 1961-64. Organized working groups protested taxation policies of Premier Jagan's government. In 1962 rioters looted and set fire to Georgetown's business district. The trouble engendered racial bitterness between the Indian supporters of the government and the largely Negro opposition elements.

More racial violence and a general strike followed in 1963 with some deaths and many injuries. At one time a state of emergency was declared and British soldiers were sent to help maintain order; they are slated to leave this year. A new wave of strikes in 1964 resulted in more than 130 deaths and hundreds of injuries.

A coalition government under Burnham's party and the United Force, a newly formed party, came into being in 1964. It is this government that has seen independence come.

Despite the motto "One People, One Nation, One Destiny" on the nation's coat of arms, Guyana entered independence severely divided. The East Indians for the most part still rally behind Jagan, whose party boycotted the independence celebrations. The present government consists mainly of Africans, and bitter feelings exist between Africans and East Indians.

Independence week was exuberant. The prime minister unveiled the Independence Arch. The Duke and Duchess of Kent arrived to represent Queen Elizabeth. Thousands of lights in the national colors were turned on, outlining the main buildings of Georgetown and filling trees lining the streets. Some 60 nations sent delegations. There were parades and pageants, receptions and parties, exhibits and tours, banquets and dinners, races and street dancing.

The climactic program the night of May 25 included precision marching by the newly formed Guyana Defense Force. Prayers were uttered by representatives of Muslim, Hindu, Christian, and Jordanite religions.

After Britain's national anthem received its final rendition, the lights were turned out while Guyana's flag

was raised. Its colors symbolize the country: green for the land; gold for minerals; white bars for rivers, waterfalls, and lakes; red for dynamism that motivates and energizes; black for stability and endurance.

Churches held special prayer meetings on independence day, thankful that full religious liberty had been provided in the new constitution. The door is open. The looming economic, educational, and medical needs are all overshadowed by the greatest need of all: Christian homes and citizens. Only as these come into being can Guyana become full grown.

During celebration in Guyana, lights outline the Town Hall in Georgetown.



Struggle For Freedom

GUYANA

By Harvey J. Kneisel, Jr.

Missionary in Guyana

them of rights granted by the British government. Smith, a member of the London Foreign Mission Society, worked among the slaves in the Berbice area. He opposed slavery and reported its inhumanity to his society in Britain, but he also counseled the slaves to avoid violence. Nevertheless, when the revolt had been put down, Smith was accused of treason and was sentenced to hang.

His case was appealed to Britain and the decision was reversed, but before this news reached the colony Smith died from consumption after months in prison. Public indignation over his fate mushroomed in Britain until slavery was abolished in 1834.

However, if, as one has said, "personal liberty is the paramount essential to human dignity and human happiness," the people of British Guyana could still have neither dignity nor happiness. Colonial rule was yet upon them. Worship, which had been limited for the slave, was now permitted or condoned, but with a state church the freedom was often restricted.

Today the century-and-a-half rule by England has closed. Self-determination and its responsibilities are upon Guyana.

The struggle for freedom from spiritual bondage was begun by Baptists in Guyana in 1860. Though vic-

At military checkpoint during 1964 riots, Mission van (rear) stops for search.

WHEN the Guyanese flag replaced the Union Jack, another milestone of freedom was reached. The people of Guyana were freed from slavery in the 1830's. Now they have been freed for self-rule. They are still being freed from spiritual bondage.

The account of the black man's servitude in Guyana before emancipation bears shocking blots. When the Dutch first permanently settled in the section by the Essequibo River in 1621, they brought slaves with them. The system carried all the injustices of inhuman punishment and

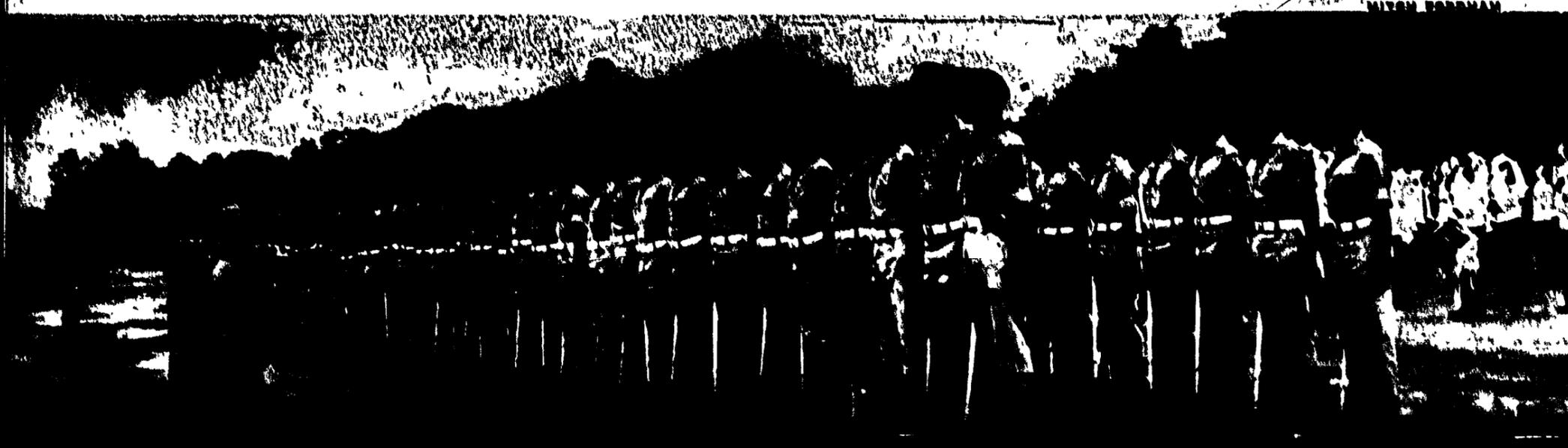
deprivation of rights that lend dignity to a human being.

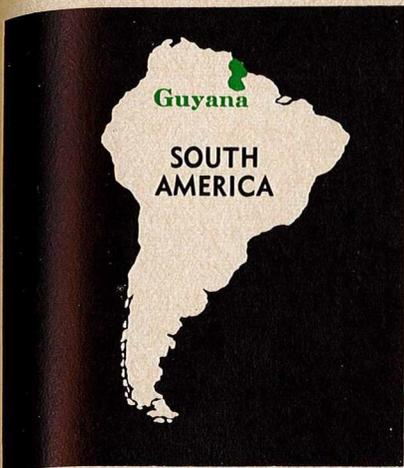
A massive revolt in 1763 allowed the slaves to control the southern third of the colony for almost a year until their rebellion was brutally crushed and its leaders executed.

Conditions were slow to improve after the Dutch ceded the area to the British in 1814. A missionary named John Smith unintentionally became the final trigger for freedom.

The slaves launched an abortive revolt in the early 1820's when they felt colonial authorities were depriving

Honor guard attends arrival of Duke and Duchess of Kent for Guyana independence festivities.





A Look at the Premier

BY CHARLENE (Mrs. Harvey J., Jr.) KNEISEL

Missionary in Guyana

STANDING in the rain to address his fellow Guyanese on the eve of his appointment as premier of Guyana in December, 1964, Forbes Burnham promised to "dispel the fear of the apprehensive and confound the hopes of those who sought the destruction of his country." To carry out his promise the premier has worked toward national unity, a condition that heretofore has not existed.

Quoting the late John F. Kennedy, Burnham called for "a beachhead of cooperation to push back the jungle of suspicion and let both sides join in creating a new endeavor . . . a new world of law where the strong are just and the weak secure and the peace preserved." This is a huge responsibility for the premier, but he appears to be motivated by high ideals and a love for his people that reveals an inward openness to their needs.

When my husband interviewed Prime Minister Burnham during independence celebrations, the leader's answers reflected capability in shouldering responsibility of the world's newest nation.

How long had he anticipated independence for his country and considered playing a role in the struggle?

"That goes back as far as 1942 when I was still at school," replied Burnham, revealing a man undergirded by years of preparation. "Since I qualified in my profession [barrister] in 1948 and returned home in 1949 I have been playing a part in the politics of the country and the struggle and movement toward independence." He added that he felt "a certain sense of history combined with a certain nervousness at the thought that a lifelong dream is being achieved."

What about church and state relationships in Guyana?

"Our nation will be a secular nation in that there will be no established or endowed church," declared Burnham. "But at the same time there is written into our constitution—entrenched, in fact—the right of all persons to follow whatever faith they want. In other words, religious freedom will be fully guaranteed in our constitution."

What is the greatest problem facing Guyana in its infancy among the community of nations?

Unemployment and unexploited natural wealth head the list, the prime minister indicated.

The task of reducing and ultimately eradicating unemployment has already been undertaken by the new government. In December of 1964, 20 percent of the work force, or more than 40,000 persons, were unemployed. In the first six months Burnham was in office more than 6,000 persons were aided in finding work. Facilities are being provided to train young people in many technological fields. The untapped natural wealth provides a stimulus for youth as they prepare for a new era.

What is the greatest asset of Guyana?

"The greatest asset is our people who are highly literate," Burnham maintained. "We have over 90 percent literacy, and all of these people are frightfully enthusiastic to learn and to build their country."

The premier feels strongly about independence. "Joshua has played a fanfare on his trumpets and the walls of Jericho, symbolized by the bastille of colonialism, have fallen," he has said. "Independence with freedom has come to Guyana." Prime Minister Burnham, above all other Guyanese, seems to realize the responsibilities of this freedom as the future looms before him.

stories have been won, this freedom has been experienced by so small a minority that Guyana remains a field for Christian pioneers.

After slavery had ended, workers from other countries were indentured to meet labor needs by the planters. Among the Chinese who came were a small group of Baptists who felt the need of Christian mission work among their own people. These Chinese had been converted under the ministry of Southern Baptist missionaries in China. One of the pastors, Louch Fook, began a thriving Baptist work.

At one time most of the Chinese Christians in the colony were Baptists, and there were four strong Chinese churches. But young men did not answer the call to become pastors, and after 63 years the last Baptist church merged with other denominations. Thirty-nine years of inertia followed.

A new epoch for Baptists in Guyana began with the transfer of Missionaries Otis and Martha Brady from the Bahamas in 1962. Another couple joined them a year and a half later, and a third couple and a missionary journeyman arrived in 1965.

One Baptist church has been founded in Georgetown, another on Wakenaam Island in the Essequibo River, and the newest at Canal Number One, Demerara. In three other villages Baptists have begun missions.

Three radio broadcasts reach throughout the country each week. In October a visiting team is to assist Guyanese Baptists in evangelism.

Baptists are struggling for this most crucial milestone of freedom. This time they must not fail to hear God's call to go to the hundreds of villages and thousands of individuals who do not know spiritual freedom.

COSMOPOLITAN—that's Guyana. In one brief excursion around Georgetown you can spot representatives from each of the six races making up the more than 615,000 population of Guyana, as well as many people of mixed race.

Chinese shopkeepers, Portuguese businessmen, Amerindian craftsmen, African civil servants, East Indian farmers, European investors — all can be seen working together among the 161,000 people in the capital.

No one seems to know just how long the Amerinds have been in Guyana or exactly where they originated. They

their former masters, even for wages. They left the plantations and established their own village communities. Immigrants were brought for labor, first from Europe (chiefly Portugal), then from China, and eventually, in large numbers, from India.

After the British took permanent control of the colony in 1803, the import volume of slaves increased. Thus the Negroes (in Guyana often referred to as Africans) arrived from Africa in sizable numbers in the early 1800's. After emancipation their path of development was off the plantations and into the villages, where they moved

involved in the social life of the whole country.

The Europeans, most of whom have ties in Britain, in the past have seen themselves as a ruling group, feeling their task was to preserve the structure of the colonial government or of the companies for which they work. With the raising of the new flag of Guyana the status of the European population — comprising only a small percentage — will undergo changes.

From being a shop-keeping group in the middle of the nineteenth century the Portuguese have spread upward into many other occupations

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Self-styled "prophetess" roams in city marketplace, a common sight in Guyana.



inhabited the land long before Columbus sailed. There are some 30,000 of these "first people," fondly referred to by some as "the children of the rain forest."

Almost all the Amerinds live in isolated settlements deep in the "bush," the interior of Guyana. Children as young as eight frequently can be seen in split-tree canoes barely two inches above the water as they travel three or more miles to attend school. Although schools are not expensive, several benches remain vacant for months because families are too poor to send their children.

Of the five remaining peoples in Guyana, nearly all live along the narrow coastal strip, making up only some 4 percent of the nation's total land area of about 83,000 square miles. The coming of these peoples was due mainly to the labor needs of the plantation economy. Slaves in large numbers were brought from West Africa during the eighteenth and nineteenth centuries.

When slavery was abolished in 1834 the ex-slaves refused to work for

into white-collar jobs and skilled trades. Today a large majority of civil service posts are filled by Negroes.

The Negroes are the second largest racial group in Guyana, making up about 35 percent of the population. Most of them are classified as having at least some connection with the Christian religion.

Replacing the Negroes as cheap laborers on the large plantations were the East Indians, coming from India. Between 1844 and 1917, when immigration from India was abolished, almost 240,000 Indian migrants arrived. Many later returned home by the free passage granted under contract terms, but many more stayed, some of them acquiring their own land.

Most of the rural areas along the coast are predominantly populated by East Indians, who compose a little over half of the nation's population. Many of them are hard-working and thrifty. They hold chiefly to the Muslim and Hindu religions with their attendant theologies. East Indian population is increasing in the cities, however, and they are becoming more

and professions. A number of the largest business establishments are still Portuguese, as are the "pawnbrokeries," and this tends to reinforce the impression that they all are traders. Like those in their native land, the Portuguese in Guyana are largely Roman Catholic.

Less easy to identify as a separate racial group are the Chinese. They have intermarried with members of all other ethnic groups and have been absorbed into many occupations, though few remain in the lowest laboring jobs.

The thrusting designs on its flag indicate the forward movement of this emerging nation. Perhaps one of the most vital aspects of this movement will be the molding of six peoples into one.

Premier Burnham has summed it up this way: "There has been in the past some emphasis upon the diverse origins of our people. Today, and for the future, I commend to you our new nation's motto and invite you to join in creating 'One People, One Nation, One Destiny.'"



One of Guyana's natural attractions is Kaleteur Falls, with an unbroken drop of 741 feet. DONALD PERIANA

Land of Waters

BY MARY LOVE

THE RAIN beat a steady staccato on the tin roof. Yesterday my husband and I had traveled by ferry from Georgetown to our weekend church here on Wakenaam Island. Now we struggled to light the two-burner kerosene stove to prepare breakfast before driving to the church for services.

The welcome rain was an answer to prayer, for Guyana was enduring its worst drought in 85 years. When it does not rain, suitable drinking water becomes scarce, water is rationed with fines imposed for wasting it, tropical flowers and grass turn yellow, there are outbreaks of typhoid fever, and cattle die by the hundreds. Thus the spattering rain sounded musical.

Yet it seems ironic that rain is so necessary in a land noted for its four mighty waterfalls (one, shared with Venezuela, plummets 2,000 feet, ranking as the second highest continuous drop falls in the world), and its six large rivers, besides many smaller ones.

Since transportation by road is severely limited and there are but 100 miles of railroad, travel by steamer,

canoe, and motor boat becomes imperative. However, this is possible on but 240 miles of waterways due to dangerous rapids and waterfalls as the rivers race from the interior to deliver their muddy waters to the Atlantic Ocean.

Guyana, the nation's historic name, originated with the Amerinds and means "Land of Waters." As we looked out of our house, built on stilts to avoid flooding, we could understand why the East Indian families directly below us went about their daily chores seemingly unaware of the falling rain. Women stood washing dishes; a young man brushed his teeth; others carried bundles of clothes to the seawall for laundering. Land of waters indeed! With 60 to 120 inches of rainfall yearly, one would have to learn to do his daily tasks despite rain.

Since Guyana must deal with so much water, an extensive seawall defense and a canal and lock system have been built. This arrangement holds back and regulates the pounding ocean, irrigates the rice, sugar cane, and coffee fields, as well as the banana, citrus, and coconut

groves, and drains the coastal areas that are lower than sea level. Trenches in front of every house carry waste water into canals that run to the sea.

Many people typically think of Guyana as a tropical land of rare wild life, exotic flowers, diamonds, and gold and bauxite mines. But there is more: the fertile and productive coastal areas; the dense jungles, home of the Amerinds; the swamps; the towering mountains.

The country is as large as England, Wales, and Scotland combined. Until independence day it was the only British colony in all South America. English is still the national language. The coastal areas enjoy a pleasant sea breeze with a temperature averaging 80° accompanied by 80 percent humidity. In the interior a light wrap is comfortable at night.

A growing number of countries are exploring ways to tap the national resources of this largely unexplored and undeveloped new nation. Hardwoods, minerals, oil, and gold are but a few of the products waiting to be extracted. Guyana is a "land of waters" but much more.

Gateway to the Future

HOURS of elaborate planning marked preparations for the "Freedom Arch" on Brickdam, main thoroughfare in Georgetown, Guyana.

Aubrey Barker, town planner, described the arch as "futuristic, an exciting physical symbol of Guyana's motto, 'One People, One Nation, One Destiny.'" He added that the arch will be the fitting gateway to a civic center in years to come.

This was of little interest to me until Sunday morning, May 1. As I drove to Central Baptist Church, located on the same street, my first thought on initially seeing the configuration of the arch was that it is perfectly located but poorly named.

Standing at the entrance to the oldest and most widely known street in Georgetown, the arch seemed to suggest a more fitting title, "Gateway to the Future."

The aluminum tubing for the arch's construction was mined in Guyana.

The three aluminum arms rising from two reinforced concrete pedestals represent one of the many rich natural resources.

Guyana is one of the world's largest producers of bauxite, the principal source of aluminum. In 1964, exports amounted to 1,319,000 tons of dried and calcined bauxite and 245,000 tons of alumina. Along with this, manganese, timber, diamonds, and gold, plus a well-developed fishing and shrimping industry, make up part of Guyana's wealth. The country is mainly agricultural, the most important products being sugar (300,000 tons exported annually) and rice (110,000 export tons).

As I looked past the arch to the Central Baptist Church, I realized that we have only reached the threshold of Southern Baptist work in Guyana.

Three couples, one missionary journeyman, three churches, and three

missions comprise our tangible resources. How inadequate in a nation predominantly non-Christian!

We in Guyana look to the praying of Southern Baptists that our spiritual resources might increase and that we may have wisdom to use wisely the resources we have. The "Gateway to the Future" is ready to be entered.

BY CHARLENE KNEISEL

Adventure

BY CHARLES P. LOVE

Missionary in Guyana

THE BRIGHT orange sun, two thin clouds knifing across its middle, made its final appearance of the day in the western sky. Coconut palms began to obscure it while I watched from the deck of the Adventure Steamer.

I was on my weekly journey up the Essequibo River, Guyana's largest, to Wakenaam Island to hold Sunday services where no Baptist pastor resides. Though Wakenaam is less than 50 miles from Georgetown as the crow flies, it takes about four hours in travel. The trip includes two ferry rides, one crossing the Demerara River at Georgetown, and the other, after about an hour's ride over dusty, bumpy roads, on the Adventure Steamer. The steamer sails from Parika to Wakenaam enroute to the Essequibo Coast, where the village named Adventure is located.

Arriving at Wakenaam just after dusk, I found time to make final preparations for services the following day at Maria's Pleasure Baptist Church. This congregation of 25 members needs a trained national pastor. But the vacancy for one pastor at one end of one island is but the beginning of multiplied needs in Guyana. Material wants in Guyana are many, but they are far outstripped by spiritual needs.

As I pondered what adventures may be in store for the people in this new land, I prayed anew that multitudes may begin the truly great adventure—relationship to God through the Lord Jesus Christ.

Independence Arch features three aluminum arms.



GUYANA

Manager of bauxite company presents arch on behalf of parent metals firm.

PHOTOS BY MITCH FORDHAM

THE COMMISSION



Kneisel gestures to show eager market crowd his supply of tracts has run out at a Communist-influenced village. FRANK EUBANKS

More Than Money

BY

HARVEY J. KNEISEL, JR.

WE FIND the entrance to the Good Hope Baptist Mission closed for the first and last time," declared Missionary Charlene Kneisel as she cut the ribbon securing the front entrance. "In just a few moments the doors will forever be open to any who wish to come and worship."

The building being dedicated last May 1 is the humble but adequate meeting place for a mission in Demerara County of what was then British Guiana.

This dedication could not have taken place at this stage of development among Baptists in Guyana had it not been for Southern Baptists' making possible purchase of the building site through Lottie Moon Christmas Offering funds. But this is not all of the story.

What if Southern Baptists had not made possible, by giving through the Cooperative Program, the sending of the missionaries who founded the mission 18 months earlier? This area with more than 3,000 East Indians probably would still be without a Christian witness. Many of the persons who have been converted would still be Com-

munist terrorists or duped by those who would encourage their idolatrous worship.

But financial help alone would have been insufficient. There has also been prayer by Southern Baptists—prayer for people like Pulmatie, a 14-year-old girl who has been continuously abused by her parents since her conversion. For months she was able to withstand their rebuffs. Finally, under the pressure of 15 hours of work a day in addition to the persecution, she became emotionally depressed. Her healing has been made less likely since she has been forced to undergo bizarre treatment for a cure.

Added to money and prayer has been the incentive stirring the Good Hope congregation. Charles P. Love, Guyana Mission president, pointed out the significance at the dedication.

"This is a unique occasion for Guyanese Baptists in that it is the first group to construct their own building by their own money and efforts," he announced. "There is no substitute for incentive on the part of the members of a church, both individually and collectively."

In addition there is the congregation's desire to extend its hand to other spiritually needy communities. As Deoram Bholan, a local Christian layman, expressed it, "A thread is being woven in the lives of people that is ever going to spread in its outreach."

Early in Baptist efforts in this country a young school teacher was converted during a revival. When he moved to the Demerara County community he took his new-found faith with him. He began a Sunday School, and later, with Baptist Mission help, a local mission was established.

The worshipers at first encountered heavy opposition from Communists and rival religious groups. Now the congregation thrives with some 75 persons attending each of three weekly services. Several young men have been called into the ministry. About the time independence came to Guyana, the mission was organized into a church. Truly, the "thread" is rapidly expanding outward.

In Guyana, nearly 100 other such villages have no gospel witness. They are waiting.

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THE HTMS PINKLAO



Calvary Baptist Church building at Agaña, Guam.



Apra Harbor on Guam's southwest corner where explorer Magellan once landed.

THE HTMS *Pinklao* sailed into Apra Harbor at Guam, its crew members unaware they were headed for a roundabout rendezvous with a Thai-speaking missionary.

The crew faced several months in a foreign land, far from their families in Thailand, while their vessel underwent modernization through the U.S. military assistance program.

Guam, America's westernmost territory, is a bustling island, complete with traffic and parking problems. English is the language for education, business and trade, and the military, but a torrent of the national Chomorro takes over when English vocabulary fails or excitement prevails. The crew expected to hear no musical Thai voices here. But they adjusted quickly, keeping busy while on duty and finding abundant shopping centers to occupy free time.

But Thai is not unknown on Guam. Louis and Julia McCall, having served as missionaries in Thailand 1955-63, after furlough had reluctantly turned away from Southeast Asia to assist with the work on Guam at Foreign Mission Board request. They plunged into the pastorate of Calvary Church at Agaña in 1965, facing all the details a growing congregation

presents. But in their minds remained the question, "Why Guam?"

To McCall, answers began to be made clear while shopping one day. Unexpectedly he heard the soft tones of Thai that he must have thought he would never hear again except within the family. The McCalls were about to renew their mission to the Thais.

For the members of Calvary Church, foreign missions became real. From six to eight young Thai sailors participated in worship services each week. Though limited in English comprehension, a total of 35 to 40 crewmen attended services. Most are Buddhist, with a small number adhering to Islam, but on Guam they observed the traditional presentation of the Christmas story and watched the observance of the Lord's Supper. These services were ably interpreted by one crewman who had attended a Presbyterian school in Thailand.

Church members invited the sailors into their homes. The visitors experienced initiation into the American custom of a work party when they twice helped with projects at the missionary residence. For one such occasion they brought along the ship's cook for his first visit ashore. He responded by

preparing a favorite Far East dish, fried rice.

The outgoing Thais responded to the friendship offered them in the name of Christ. Once the sailors entertained some 40 adults at a full-course Thai dinner they prepared. With recordings, they shared Thai music.

The McCalls put their language study to work in an English-language class on Sunday morning. When Thais attended worship, McCall would devote part of the service to an illustration familiar to Thai culture.

McCall has pointed out that one Thai won for Christ could reach more of his countrymen than could many missionaries.

It may be that no immediate results of this witnessing will be seen. But there is confidence that, as the HTMS *Pinklao* returns to Thailand and other ships come, the will of God will be more perfectly done in the church members' lives as they recognize personal responsibility in world witness.

Why did events bring the McCalls to Guam? Perhaps to witness to these Thais as no other pastor or missionary could have, and to offer a lesson in patience, love, stewardship, and faithfulness to all who have known this couple on Guam.



HIS NAME is Samuel Ajayi Atiba Adegbite, but generations of student preachers have addressed him simply and respectfully as Tutor Adegbite.

With few exceptions he has taught every Nigerian Baptist preacher now serving. His former students also witness in Togoland, Ghana, Liberia, Sierra Leone, and the Cameroon Republic. He has also been language teacher, friend, and counselor to numerous Southern Baptist missionaries.

When he retired from active service last year he had spent 51 years as a Baptist preacher, 40 of them teaching preachers.

Yet this ministerial tutor sprang from a pagan home. Born about 1894 in the inland town of Ogbomosho, Adegbite (pronounced a-DEG-beh-te) spent his early childhood in a normal Nigerian home of that era, in the midst of a plurality of wives and a devotion to traditional family gods. His father was a diviner, a priest of Ifa, the "god of secrets," and commanded community respect. He also made several kinds of beads, and one of the nicknames given young Adegbite when he accompanied his grandmother to market was "*Omo eleke*," son of the beadmayer.

The boy's first frightening sight of a white man—a "peeled one"—came

when he was not quite five. This same man, Missionary Charles Edwin Smith, baptized Adegbite at the age of 11. Baptizing one so young was unusual, but the missionary and the Nigerian pastor were convinced that the "beadmayer's son" was truly converted.

For a year after finishing the course in the Ogbomosho Baptist Day School, Adegbite taught there. Next he spent over a year studying with missionaries in Shaki. In 1912 Ogbomosho Academy was opened, offering a two-year course similar to a modern high school. Adegbite completed the course with honors. He also gained a reputation as the best student wrestler: "He always comes out on top!"

Many of his fellow students began to rebel against the attitude of some of the missionaries that all Nigerians receiving higher training from the Mission should attend seminary and enter the ministry. With World War I came a growing awareness of the problems and opportunities in the land that became on Jan. 1, 1914, the "Protectorate and Colony of Nigeria."

Hundreds of educated young men, many of them trained in mission schools, entered government service and were better paid than their friends

serving the missions. In the lively discussions held almost daily by Adegbite and his classmates, the prospect of financial gain and possible fame in commerce or government appeared desirable. But the Christian lives of missionaries he had known most of his life spoke to Adegbite with a louder persuasion for selfless dedication to the cause of Christ than the taunts of his friends who claimed it was a waste of effort to throw away one's life by being a preacher.

During the days of struggle over his decision, Adegbite often visited his father and tried to win him to Christ. The Ifa priest only laughed at the earnest witness of his son and sent him away. In praying for his father, Adegbite realized God was calling him to a ministry of witnessing of God's love to his father and many others like him who worshiped pagan gods.

With two classmates who had also dedicated their lives to the ministry, Adegbite traveled to Shaki to enter the three-year seminary course. Upon completion, he was asked by the Mission to teach instead of becoming a pastor. So he began his ministry at Nigerian Baptist Theological Seminary in 1917.

In 1919 the seminary returned to Ogbomosho and added a course of

teacher training, since most of the pastors also had to teach in the Baptist primary schools operated by the churches. Before the end of the year, the seminary and the academy were consolidated.

Tutor Adegbite, as he was now known, taught there until the end of 1929, when he was asked to become pastor in Northern Nigeria. Two years earlier he had been married to Leke Oyewole, one of the first nurses to be trained at Ogbomosho Baptist Hospital, and the couple went eagerly to their first pastorate. Most of the church members were traders from Ogbomosho and had belonged to the church where Adegbite had been baptized and which now paid his salary. Adegbite continued teaching, for he had received his teacher's certificate in 1927 after private study.

The new pastor soon found it was not as easy to lead a church as to tell young preachers how to lead. Two problems burdened him: members' lack of understanding of the meaning of Christian stewardship, and unwillingness by some of the older members and converts awaiting baptism to give up polygamy.

Church elders opposed him each time he preached on the meaning of a Christian home or the responsibilities of church membership. Finally, when he refused to recommend for baptism three inquirer's class members who were secretly following the old marriage customs, the church asked him to leave town.

For the next four years he served in four other areas where he faced

opposition from membership on the same two basic problems. In every instance his firm stand for his convictions caused him to be driven out.

In 1935 he was asked to be the first missionary to a pagan tribe north of Shaki. For a year he and his wife, with their two little girls, lived in the backward area, laboring to learn the difficult language. After unusually heavy rains had made impassable the bush path to the mission station 20 miles away, the supply of quinine ran out, and both children became ill. The couple had lost twins during their stay in another backward area three years before, so they regretfully left the field.

Through these bitter experiences it was difficult for them to see God's leading, but Adegbite's faith never wavered and he never compromised his convictions. In 1937 the Mission asked the couple to help teach young pastors in the seminary at Abeokuta. From that time until 1965 the couple invested their lives in preparing young men for pastorates.

Adegbite now realized the Lord had provided him on-the-field training so he could guide young preachers in working out the problems they would face. As he taught, he upheld what he believed to be the Bible's teaching, but he was not vindictive. He never referred to his suffering, and in later years discussed it most reluctantly.

When the seminary resumed work in Ogbomosho in 1939, Tutor Adegbite was one of the teachers in a new department. For the first time in missionary training of preachers of

any denomination in Nigeria, opportunity was given married student preachers to bring their wives and children with them. Classes were provided for the wives regardless of how much schooling they had completed, and Adegbite taught some of them.

He also enrolled in the new theology course opened in 1939 for men who wanted a higher certificate. It took years for all the courses to be worked out and the affiliation approved, but in 1950 Adegbite was one of eight to receive the Th.B. degree from Southern Baptist Theological Seminary, Louisville, Ky., and its affiliate, the Nigerian Baptist Theological Seminary.

Adegbite has had a vital part in the growth and development of Baptist churches in the Nigerian Baptist Convention. Teachers and students alike have worked not only in Ogbomosho but in the surrounding area. There were seven Baptist churches in Ogbomosho in 1939; today there are 17 large churches, all self-supporting and most with full-time pastors. The Ogbomosho Association of 1939 has been divided and subdivided until there are now seven large, active associations in the original area.

Tutor Adegbite has seen his students go as home and foreign missionaries. The first missionary appointed by the Home and Foreign Mission Board of the Nigerian Baptist Convention was a seminary graduate who went to the pagan peoples north of Shaki where Adegbite had taken the first gospel witness.

At the recognition service for the Adegbites on a May morning last year, friends and relatives filled the Baptist Mission community chapel. Presiding was Missionary J. Christopher Pool, seminary principal since 1934, who had worked with Adegbite 28 years but who also had studied Yoruba under him. Main speaker was another former pupil, J. T. Ayorinde, president of the Nigerian Baptist Convention. Others on the program, both missionary and Nigerian, had all at some time been pupils of Tutor Adegbite.

Various speakers praised Adegbite for his teaching, for his comfort in times of difficulty, for his humble attitude, and for the fact that he was always approachable. Perhaps Chief S. A. Lateju summed it up. He described Tutor Adegbite as a man who went quietly about his work, expecting the best to happen.

Students view Nigerian Baptist Theological Seminary campus from balcony.

PHOTO BY SPENCER S. HARVEY



editorials

Board Program Statement Adopted by SBC

DURING a well-attended morning session of the Southern Baptist Convention, meeting this year in Detroit, Mich., the Program Statement for the Foreign Mission Board was adopted. As Recommendation No. 12 in the report of the Convention's Executive Committee, it was submitted as printed in the *Book of Reports*, with a few minor changes suggested just before the vote.

Back of that moment of presentation were many hours of study by Board and staff committees, studied and re-studied phrasing, and several stages of drafting—each stage a refinement of the previous one. The Foreign Mission Board holds no unique place, however, in this task of painstaking preparation. Every Convention agency has prepared a definitive statement of its objectives and work. Such a requirement was enjoined upon all agencies by the Convention several years ago, for the purpose of clarifying their relationship to each other and defining their assignments. As a result, duplication of effort and overlapping of ministries are not as likely to occur.

As soon as the Foreign Mission Board's Program Statement is released in its finally approved form by the Executive Committee, we hope to reproduce it and present it to our subscribers. Without waiting for that occasion, however, we cite here the six basic program headings:

Programs of the Foreign Mission Board

1. The Program of Support for Foreign Missionaries
2. The Program of Evangelism and Church Development in Foreign Lands
3. The Program of Schools and Student Work in Foreign Lands
4. The Program of Publication Work for Foreign Lands
5. The Program of Hospitals and Medical Care in Foreign Lands
6. The Program of Benevolent Ministries in Foreign Lands

The text under each heading sets forth its objective, the structure it necessitates, and the relationships attendant upon it.

To the person who knows what is now being done on our foreign mission fields, it is obvious that the Program Statement does not herald a departure from what has been implemented by the Foreign Mission Board for many years. This appears even more clearly in the full text.

By the same token, the statement is in no way a limiting instrument with regard to the Board's possible application of new or different mission strategies and techniques.

Someone may wonder why there should be a Program Statement after these more than 120 years that the Board

has served as the Convention's arm for overseas outreach. They who have been most directly responsible for keeping lines of communication open and intact within the denomination have for a long time seen the need for better delineation of the many programs in which all our people share.

Not only has the Southern Baptist Convention grown phenomenally, but it has expanded to 21 its number of agencies. Continuing growth in size and complexity have compounded the urgency for well-defined relationships and responsibilities in every agency's program assignment.

For the person who wishes to do a more effective job in missionary education, the Program Statements of the mission boards provide a new structure for understanding. For instance, everything projected or developed on mission fields will be identified with one or more of the program headings.

This does not mean, however, that all missionary education materials are to be phrased into the terminology of the Program Statement text. It can be made an educational tool, however, and used repeatedly, with a variety of applications, so that more and more members of our churches can gain a basic understanding of the intent and meaning of the foreign mission witness they support. As elemental as it may seem, a knowledge of just these six basic program headings can be utilized as a framework for further teaching and learning about foreign missions.

Time to Invest

IN ALMOST every church the nominating committee has by this time completed its task. A full roster of newly elected workers awaits the forthcoming year of teaching and training.

It goes without saying that every person so set apart by his church will be provided the working materials he needs for his assignment. This well-established practice is not questioned; a yearly budget item for literature and supplies is assured for this purpose.

No time could be better than now for asking the church also to provide **THE COMMISSION** for each of these men and women. In each issue it will bring them what they can use in many ways to stir new interest in missions at every age level. With its resourceful help they will be able to plant the seeds of missionary calling in the hearts of youth.

As soon as your church decides to make this investment for the future of world missions, see that a list of the elected workers' names and addresses are sent immediately to **THE COMMISSION**, P.O. Box 6597, Richmond, Va. 23230. If ten or more names are submitted in one order, a remittance of only \$1.00 a person should be enclosed. For fewer than ten, the rate is \$1.50.

Trumpet Call to The Hemisphere



BY BAKER J. CAUTHEN

BAPTISTS are getting ready for a major evangelistic thrust in 1969. The first meeting of the Central Coordinating Committee of the Crusade of the Americas, held in Cali, Colombia, indicated the remarkable significance of this undertaking.

1. It is a challenge from the mission fields. Brazilian Baptists, led by Rubens Lopes, issued a call to all Baptists of the Western Hemisphere. This call has found response in the hearts of people in every country. One cannot fail to be impressed by the meaning of this development. Missionaries from North America have shared gospel tidings for many years throughout Central and South America. Now a challenging call has come from the mission fields and is stirring vast interest everywhere.

2. The challenge grows out of a remarkable victory. Brazilian Baptists launched a nation-wide evangelistic crusade that brought blessing throughout their land. Their leaders sought audiences with the highest authorities in their nation, beginning with their president and then with every governor. The crusade leader was invited to address a joint session of both houses of the Brazilian congress, and to speak to many state legislative bodies, as well as to distinguished audiences of judicial authorities and military leaders.

The largest assemblies of Baptists ever known in the history of Baptist work throughout the world have taken place in Brazil. The thrilling sight of 150,000 people gathered in the great Maracanã Stadium in Rio de Janeiro to launch the crusade will long be remembered.

3. A ground swell of interest and concern is being experienced. Latin America urgently needs a message of hope, encouragement, and new life.

The call to the crusade finds instant response in the hearts of longing people.

4. A vast opportunity is recognized. One of the basic concepts in launching the crusades is that of having a *clarinada*—a "trumpet call." This is a public meeting held in the largest stadium or meeting place to be found. It is preceded by adequate announcement, including radio, television, newspapers, billboards, and other means of calling the attention of the public to the gathering. Parades of Christian people march through the streets carrying banners and singing praises to God. Throngs assemble along the way to see these believers in the living Christ who wish to share the victory of their faith.

Thousands of people are brought together in the great public assembly. The purpose of the crusade is briefly stated, and the gospel is preached in its simplicity and power. The theme, "Christ, the Only Hope," is impressed upon the minds of all who attend, and they go away with literature in their hands and a song in their hearts.

5. There is concentration in each country upon its own needs, plans, and best approaches. Planning is done by each convention, looking forward to those measures that will be most effective in the work of the churches. The effort will be church-centered, with a view to helping persons who come to know Christ to recognize their responsibility to follow him in baptism, church membership, and service in his name. Pastors will lead the efforts in their churches, and laymen will be highly organized to bear their witness. Visitation, tract distribution, special services in the plazas, and intensive witness by means of radio, television, and newspapers will

characterize the meetings in every land.

6. There is international cooperation. While each country concentrates upon the responsibility in its own immediate sphere of work, it is bound in a fellowship involving the hemisphere. Christian groups which have known relatively little about the needs and responsibilities of others will be united in heart and concern.

7. It will embrace the entire hemisphere. Even the islands of the Caribbean and the Atlantic are joining in an effort to tell the story of Jesus in fellowship with their brethren in South, Central, and North America.

8. The driving force of a fresh enthusiasm is being experienced. In many lands the gospel message is little known. People are not dulled in hearing; they have not become gospel-hardened. They are aroused to great interest by the thrill of hearing the message of life and hope which ministers to their long-felt need.

9. The power of united prayer is immeasurable. Every effort to prepare for the crusade stresses urgency for the power of the Holy Spirit. Only as hearts unite in earnest intercessory prayer and seek the face of the Lord in repentance can there come a real, spiritual awakening.

10. All can learn much. Every church, regardless of its location, can enter this crusade expectantly. North American churches, baffled by the complexities of metropolitan areas, may learn from Latin American churches that minister to the vast cities of Buenos Aires, São Paulo, Rio de Janeiro, Lima, Caracas, Mexico City, and many others.

The Crusade of the Americas will be a trumpet call to the Western Hemisphere to give heed to the word of the Lord. Could anything be more timely for our day?

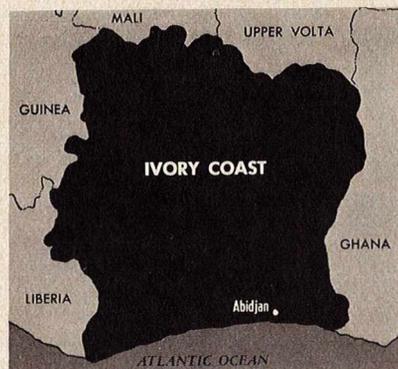
YOUR MISSION FIELDS



Series presenting capsule views of mission fields.

Note: The ordinal number of entry used in this series includes all fields entered by Southern Baptist missionaries since 1846, including some fields now closed to missionary activity. Southern Baptists currently have missionary personnel stationed in 62 countries; through the years they have sent missionaries to a total of 67 geographical or political entities (including Hawaii).

IVORY COAST



Population: 3,665,000.

Size: 124,503 square miles (slightly larger than New Mexico).

Government: Republic; gained independence in 1960 after being a French territory. Capital: Abidjan.

Religion: Animism predominant.

Language: French.

SOUTHERN BAPTIST MISSIONS

Date of entry: 1966 (67th country entered). Though assigned to Ivory

Coast some months ago, the first couple arrived there in July after language study in France.

Present missionary personnel: 5.

At Abidjan

John E. and Virginia Mills and 2 children

Not yet on field

Estelle Freeland

Edwin and Greta Pinkston and 4 children

SPAIN

Population: 31,100,000.

Size: 194,883 square miles (twice the size of Oregon).

Government: Nominal monarchy. Capital: Madrid.

Religion: Roman Catholicism is the established religion; church and state are closely connected.

Language: Spanish.

SOUTHERN BAPTIST MISSIONS

Date of entry: 1921 (16th country entered). Foreign Mission Board accepted work begun by Swedish Baptists.

Service centers:

Spanish Baptist Theological Seminary, Barcelona.

Baptist Publication Committee, Barcelona.

Three kindergartens, two elementary schools.

Related to work: 53 churches and 42 mission points; 4,600 members. Southern Baptist representatives and nationals work within the Spanish Baptist Union.

Present missionary personnel: 26.

At Barcelona

Russell and Patsy Hilliard and 4 children

Gerald and June McNeely and 2 children

Joseph W., Jr., and Lila Mefford and 3 children (and 1 child no longer on field)

At Madrid

James M. and Ruth Watson and 4 children

Charles and Nella Dean Whitten and 4 children

At Málaga

Henry and Dorothy Schweinsberg (and 2 children no longer on field)

At Melilla (Spanish Morocco)

Joseph and Nancy Newton and 2 children

At Murcia

Dan and Frieda White and 3 children

At Salamanca

Dennis and Judith Hale and 1 child

At Seville

Thomas L., Jr. (Tom) and Betty Law and 4 children

At Valladolid

Jesse and Beverly Bryan and 1 child

At Valencia

Bill and Dorothy Jean Ligon and 2 children

Unassigned

James and Chris Buie and 1 child



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

ARGENTINA

Population: 21,800,000.

Size: 1,072,067 square miles, second largest country in South America (about one-third the size of the United States).

Government: Republic; proclaimed independence from Spain in 1816. Capital: Buenos Aires.

Religion: Roman Catholicism is state religion; about 90 percent of population are said to be adherents.

Language: Spanish.

SOUTHERN BAPTIST MISSIONS

Date of entry: 1903 (seventh country entered). When Southern Baptists arrived, three Baptist churches already existed, the result of work of a Swiss pastor beginning in 1881.

Service centers:

International Baptist Theological Seminary, Buenos Aires (serving Argentina, Uruguay, Paraguay, Chile, and Bolivia).

Baptist Board of Publications, Buenos Aires.

Good will centers, Buenos Aires, Mendoza, Paraná.

Related to work: 207 churches and 130 mission points; 16,323 members. Argentine Baptist Convention was organized in 1909; its missionaries work in interior sections. There are 16 kindergartens, six elementary schools, one secondary school. Summer assembly is at Córdoba.

Present missionary personnel: 80.

At Buenos Aires, D.F.

Justice and Mary Ann Anderson and 3 children

Kent and Lloydene Balyeat and 4 children

Ben and La Nell Bedford and 3 children

Ralph and Pat Burnett and 4 children

Daniel M., Jr., and Betty Alice Carroll and 3 children

John and Laura Cave and 3 children

Stanley and Kathleen Clark and 1 child

Lowrey and Katherine Cooper (and 5 children no longer on field)

Sally Cooper*

John and Mary Evelyn Divers and 2 children



William and Opal Ferrell and 3 children

A. Jackson, Jr., and Eugenia Glaze and 4 children

Tom and Marceille Hollingsworth (and 1 child no longer on field)

Howard and Joyce Knight and 3 children

Mrs. H. G. (Anne) Margrett (and 1 child no longer on field)

Jack and Lois Matthews and 2 children

Don and Margie Mines and 2 children

Frances E. Roberts

Hoke, Jr., and Wanda Smith and 4 children

Sara Frances Taylor

Cecil and Jean Thompson and 2 children

James O., Jr., and Georgie Lee Teel and 4 children

Sarah Wilson

At La Plata, B.A.

Charles and Bernadene Campbell and 2 children

Mell and Suzie Plunk and 2 children

At Mar del Plata, B.A.

Mark M., Jr., and Cecile Alexander and 1 child

At Córdoba, Córdoba

Glen and Rayella Johnson and 3 children

William P., Jr., and Janis Malone and 2 children

Jasper, Jr., and Dorothy Saunkeah and 4 children

Preston and Dovie Jean Taylor and 2 children

At Mendoza, Mendoza

Charles and Lois Shirley and 4 children

Vada Mace Waldron

At Neuquén, Neuquén

Marion T., Sr., and Polly Lineberger and 3 children

At Paraná, Entre Ríos

Steve and Bonnie Davenport and 5 children

At Posadas, Misiones

William and Christine Graves (and 1 child no longer on field)

At Rosario, Santa Fe

Helen Nixon

Bob and Jane Pinder and 4 children

At San Juan, San Juan

Ernest and Martha Pippin and 1 child

At San Nicolás, B.A.

Earl and Veta Nell Jolley and 2 children

At Santa Fe, Santa Fe

Alex and Charleta Garner and 3 children

At Tandil, B.A.

Charley and Darlene Westbrook and 3 children

Not yet on field

Doyle and Barbara Bailey and 3 children

Siegfried and Donna Enge and 2 children

Robert E. Holmes*

*Missionary Journeyman

EPISTLES

PEACE IN VIETNAM

Celia (Mrs. Peyton M.) Moore
Dalat, Vietnam



I remember having to compose a five-minute speech in Vietnamese in preparation for my third language test. We had been in Vietnam a little more than a year, but the assignment seemed almost impossible until I prayed to the Lord for inspiration. I found it in John 14: 27 — "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

"Peace in Vietnam?" you ask. Yes, peace in the hearts of the missionaries who know they are in the center of God's will.

A serviceman remarked to a missionary, "I wouldn't bring my family over here."

"I wouldn't either," was the quick

reply, "but God called us, and this is the reason we are here."

There is peace in the hearts of many Christian servicemen, who feel they are serving God and country. I have heard of chaplains and others who requested duty here because of their feeling that they could help.

Peace is also in the hearts of the Vietnamese Christians who have learned that Christ will never leave them nor forsake them. I think of the serene, lovely face of 27-year-old Cò Khê, who has been a Christian a little more than a year. I have never seen her when she wasn't smiling and showing a willingness to do whatever is needed.

Some Vietnamese worry so about the rice shortage that they even commit suicide, for many fear to face life without assurance of getting this basic food. But through all this, Cò radiates an inner glow from a heart that is at peace with God. 

One Measure of Results: Marriages

E. Gene Medaris
San Fernando, Trinidad



I performed my first wedding in Trinidad in our lean-to shelter at Penál Rock, a mission station deep in the teak forest. The bride walked to the altar with her 10-month-old baby in her arms. My wife held the infant while the parents were married.

This illustrates the power of God in the lives of young Christians. This young woman had accepted Christ and wanted to make her home right in the eyes of God. She told the man, "Either marry me now or get out. My life belongs to Jesus, and he doesn't let me live with a man not my husband."

During the recent crusade (17 professions of faith at Penál Rock) a woman with seven children was converted. She was married a few weeks later. Another woman accepted Christ and wants to return to her husband.

Someone once remarked, "You

don't measure results here by the number who walk the aisles, but by the marriages afterward." There is some truth in that.

This is a land of gross immorality and loose homelife, but when Christ comes in we don't worry much about whether persons will clean up their lives. Christ makes the difference. 

Encouragement

A young woman in her twenties attended a small mission, where I was temporary pastor, for the first time one Sunday. The next Sunday she came again, but when she arrived she was out of breath. She lives some distance out in the country, and since there was no bus that morning, she had made the 55-minute walk to church. She explained that church is so enjoyable she didn't want to miss. She added that, although her faith was weak, she found it most helpful to read the Bible. An infrequent experience like this one spurs us on. —
C. S. Boatwright, Sendai, Japan

Other Causes Busy

Theodore O. Cox
Kobe, Japan



At one side of the door was a Christian tract; at the other side, a Communistic leaflet. I viewed this unforgettable scene while visiting in the Akashi area on behalf of a revival. I met a young couple, also visiting door to door, and discovered that the literature they were distributing promoted the Communist cause.

Later, while my wife and I listened, a carpenter working in our home spoke fervently about Soka Gakkai, the militant new religion in Japan. He, too, had literature. We shared the gospel with him as I asked God for renewed fervency.

Do we who know Christ show as much concern as do these? Can we show less enthusiasm and dedication than they?

A Farewell Tribute

Eric H. Clark
Kisumu, Kenya



Preparing for furlough, we said goodbye to our many friends and church members. At associational and individual church meetings held on our behalf we received many presents—some symbolic, some more utilitarian, but all with gratifying significance.

At Enanga, after I had baptized 123 new church members before a congregation of nearly 500, we were solemnly presented with a gift both symbolic and utilitarian. A *simi* is used by a man when, having acquired a wife, he leaves the home and farm of his father and goes into the bush to clear it of trees and other vegetation in preparation for building his own homestead. To the African, this scythelike knife symbolizes cultivation and life.

Handing a *simi* to us, the moderator explained, "We give you this because five years or more ago you came into our wilderness, and, cutting it down, you planted the seeds of life within our hearts.

"This," he continued with a warm smile, "was the work of God and we are grateful to him for your coming, and to you because you were willing to come."

Multiple Languages Complicate Witness

Bobby D. Evans
Singapore



Though still in language study, I was privileged to preach 12 times in one month at six churches. Of those services two were translated into Mandarin Chinese and five into Cantonese Chinese, and five were conducted entirely in English.

This reflects the language problems in Singapore. Not only is it impossible for a missionary, learning a given language, to be able to communicate with all the people, but even the nationals cannot all speak with each other.

Within just one church group there may be (1) Chinese who speak and read Cantonese and/or Mandarin, and (2) Chinese who speak some dialect and English, but cannot read any Chinese characters. For this reason, many of the churches are bilingual.

In addition to disadvantages of a translated service, there is often the question of what dialect to use. The translator must first look over the audience and then use the dialect that will reach the most people. Scripture is often read in Chinese and English; many churches simultaneously use both English and Chinese hymnbooks.

The complex language situation is probably one of the biggest problems Christians face in Singapore and Malaysia.

Scott Smith
and friend in
Valencia,
Venezuela.
Scott's parents
are Rev. and
Mrs. Donald R.
Smith, missionaries.



Incurable but Converted

Joann (Mrs. Earl G.) Geatcher
Bangkka, Thailand

For one patient at Baptist Hospital—a 29-year-old man with widespread cancer—we had no curative treatment to offer. But we were able to tell him that if he would place his trust in Jesus Christ, his soul had the hope of salvation and a home in heaven.



He accepted the Lord and, from that time until death, he wore a smile in spite of his pain. In his village he witnessed to everyone who came to his house. He asked Missionary

Bob Stewart, hospital evangelist, to hold services in his home.

One day upon arriving, Bob observed that the man lay very still, and found that he had just died, but none of his family had yet noticed.

The family told Bob that he had gone to be with Jesus. They did not cremate the body, as is the custom, but buried him in the Buddhist temple courtyard. At the head of the grave they placed a large white cross and told Bob it was to show everyone that this man believed in Jesus and had gone to live in heaven. These acts impressed the villagers and they still gather to hear Bob preach.

Population Booms, but Workers Scarce

Ernest C. Wilson, Jr.
Campo Grande, Mato Grosso, Brazil

In the state of Mato Grosso, Baptists have 54 churches and 30 pastors. The heaviest concentration of churches is in the south, where our family resides, and around the capital in the center of the state. The extreme northern section, made up mostly of jungle, Indian settlements, and huge rubber plantations, has hardly been touched by evangelical work.



By truckloads, people flock to Mato Grosso from the crowded cities on the eastern coast. With their belong-

ings tied in bundles, they migrate to an unsettled area, claim some free land, begin clearing it, and build a thatch-roofed house. Many of them nearly starve—some infants do—before crops can be produced.

All over Mato Grosso new settlements are appearing and new towns are springing up. Some are Japanese settlements, and some are German or of other European descent. Now is the time to put workers or pastors in these settlements, but none are available.

In this state, more than four fifths the size of Alaska, travel is slow, since there are only about 125 miles of paved roads; the rest are dirt. It re-

quires two days to drive the 700 kilometers (434 miles) north to Cuiabá, the capital, where live Charlie and Betsy Compton, the only other Baptist missionary couple in the state. Ann Wollerman is stationed in Campo Grande, but travels extensively. We five missionaries have the entire state to ourselves.

The workers and pastors studying in the nearest Baptist institute cannot begin to fill the needs. It is difficult to draw pastors from the seminary and institute in the eastern part of Brazil toward us in the west, because there are so many pastorless churches near them that can make more attractive offers.



Dixon, Curtis Leon

b. Stroud, Okla., Nov. 14, 1932, ed. Okla. Bapt. Univ., B.A., 1956; SVBTS, B.D., 1963. Tire store employee & dept. store salesclerk, Shawnee, Okla., 1952-56 (alternating between jobs); pastor, New Hope Church, Tecumseh, Okla., 1952-56, First Church, McCurtain, Okla., 1956-58, First Church, Dustin, Okla., 1958-64, & So. Ills. Church, El Reno, Okla., 1964-66. Appointed for S. Brazil, May, 1966. m. Bettye Sue McCown, Aug. 12, 1956.

SOUTH BRAZIL

Dixon, Bettye Sue McCown (Mrs. Curtis L.)

b. Jay, Okla., Dec. 30, 1934, ed. Okla. Bapt. Univ., B.A., 1956. Bindery worker, 1952-54 (part-time), & asst. bookkeeper, 1956, Shawnee, Okla.; HMB Tentmaker, Palo Alto, Calif., summer 1955; sub. teacher, 1962-63, & private music teacher & high school music teacher, 1963-64, Dustin, Okla.; sub. teacher, El Reno, Okla., 1965-66; brush co. saleswoman, Okla. City, Okla., 1965-66 (part-time). Appointed for S. Brazil, May, 1966. m. Curtis Leon Dixon, Aug. 12, 1956. Children: Sheri Lynn, Oct. 24, 1957; Richard Kent, Oct. 8, 1959; James Mark, June 15, 1961; Jay Clark, Feb. 10, 1963.



Harrod, J D

b. Versailles, Ky., Feb. 6, 1934, ed. Georgetown Col., B.A., 1958; SBTS, B.D., 1963. Grill employee, Georgetown, Ky., 1954-56 (part-time); constr. worker, Ky., summers 1955 & '56; interim pastor, S. Elkhorn Church, near Lexington, Ky., 1955; clothing store employee, Versailles, summers 1956-59; pastor, Camp Pleasant Church, near Frankfort, Ky., 1956-59 (mission, becoming church in 1958), Clear Creek Church, near Louisville, Ky., 1959-62, & Edgewood Church, Walterboro, S.C., 1962-66. Appointed for Eq. Brazil, May, 1966. m. Susan Donice McCormick, June 3, 1961.

EQUATORIAL BRAZIL

Harrod, Susan Donice McCormick (Mrs. J D)

b. Rock Hill, S.C., Oct. 5, 1937, ed. N. Greenville Jr. Col., A.A., 1957; Winthrop Col., B.S., 1959; SBTS, 1960-61. Choral music teacher, Rock Hill, 1958-60 (part-time, becoming full-time in 1959), & Versailles, Ky., 1961; interim music dir., Northside Church, Rock Hill, 1960; teacher, Versailles, 1962, & St. George, S.C., 1963-64; private piano teacher, Walterboro, S.C., 1964-65. Appointed for Eq. Brazil, May, 1966. m. J D Harrod, June 3, 1961. Child: Roberta Lynn, Mar. 17, 1966.



Lewis, Thomas Leighton

b. Brooks Co., Ga., Nov. 22, 1932, ed. Carson-Newman Col., B.A., 1956; SBTS, B.D., 1960. Carpenter's apprentice, 1949, shipyard employee, 1949-50, & tel. co. employee, 1950-52, Jacksonville, Fla.; col. employee, 1952-55, home furnace stoker, 1955-56, & jewelry store employee, 1955-56, Jefferson City, Tenn.; pastor, Mt. Eлим Church, 1954-57, & Welchland Church, 1956-57, Spencer, Tenn., Swan Quarter (N.C.) Church, 1957-59, Poplar Branch Church, Grandy, N.C., 1959-63, and First View Church, Norfolk, Va., 1963-66; principal & teacher, Bone Cave, Tenn., 1956-57; groc. employee, Raleigh, N.C., 1957 (part-time); bank messenger, Norfolk, Va., 1961-62 (part-time). Appointed for Eq. Brazil, May, 1966. m. Dorothy Cutrell, Aug. 2, 1959.

EQUATORIAL BRAZIL

Lewis, Dorothy Cutrell (Mrs. T. Leighton)

b. Swan Quarter, N.C., Dec. 15, 1940, ed. Meredith Col., 1959-60; Old Dominion Col., B.S., 1964. Private piano teacher, 1964-66, & elem. school music teacher, 1965-66, Norfolk, Va. Appointed for Eq. Brazil, May, 1966. m. Thomas Leighton Lewis, Aug. 2, 1959. Children: Thomas Lee, Mar. 17, 1961; Joseph Alan, Apr. 23, 1963.



Mullins, Lawrence Darrell

b. Duty, Va., Apr. 17, 1932, ed. Carson-Newman Col., 1951-53; E. Tenn. State Col., 1954; Univ. of Tenn. School of Medicine, M.D., 1956; SBTS, 1962-63. Salesclerk, Brwin, Tenn., 1954; hosp. lab. tech., Memphis, Tenn., 1956-57 (part-time); intern, 1958-59, & surg. resident, 1959-61 & 1963-64, Mid-State Bap. Hosp., Nashville, Tenn.; gen. practitioner & surgeon, Benton Clinic & Hosp., Camden, Tenn., 1961-62; emergency rm., Wake Mem. Hosp., Raleigh, N.C., 1962-63; surg. resident, Charlotte (N.C.) Mem. Hosp., 1964-65; surgeon, Welch, W. Va., 1965. Appointed (special) for Indonesia, May, 1966. m. Myrtle Juanita Parks, Aug. 5, 1954.

INDONESIA

Mullins, Myrtle Juanita Parks (Mrs. L. Darrell)

b. Bridgeport, Tenn., Jan. 22, 1927, ed. Bap. Mem. Hosp., Memphis, Tenn., dip., 1950; R.N., 1950; Blue Mtn. Col., 1950-51; Carver School of Missions & Social Work (now merged with SBTS), 1953; Univ. of Tenn., summer 1953; Carson-Newman Col., B.A., 1953. Lab. worker, Newport, Tenn., 1945-47; nurse, Valentine-Shultz Hosp., Newport, summer 1950, col. campus, Blue Mtn., Miss., 1950-51, & clinic, Jefferson City, Tenn., 1951-53 (part-time); clinical instr., E. Tenn. Bap. Hosp., Knoxville, 1953-54; surg. nurse, Bap. Mem. Hosp., 1954-55, & hosp. supvr., LeBonheur Children's Hosp., 1955-58, Memphis. Appointed (special) for Indonesia, May, 1966. m. Lawrence Darrell Mullins, Aug. 5, 1954. Children: Stephen Darrell, Nov. 3, 1956; Brent Antony, July 22, 1959; Marcia Adair, May 28, 1960; Para Darnell, Aug. 19, 1963.



Murray, Ben Ronald

b. Muskogee, Okla., Jan. 19, 1935, ed. Southeastern State Col., B.S., 1956; Tulane Univ. of La. School of Medicine, 1956-57; SWBTS, B.D., 1961. Funeral home employee, Durant, Okla., 1953-56; lab. worker, Ft. Worth, Tex., 1957-59; pastor, First Church, Blue, Okla., 1957-62, & Clayton Ave. Church, Hugo, Okla., 1962-66. Appointed for Mexico, May, 1966. m. Willa Dean Carpenter, Dec. 19, 1957.

MEXICO

Murray, Willa Dean Carpenter (Mrs. Ben R.)

b. Olton, Okla., Oct. 7, 1936, ed. Southeastern State Col., B.S., 1960. Col. employee, 1955-58, & salesclerk & cashier, 1959-61, Durant, Okla.; public welfare dept. case-worker, Durant, 1961-62, & Hugo, Okla., 1966. Appointed for Mexico, May, 1966. m. Ben Ronald Murray, Dec. 19, 1957. Child: Deborah Marie, Jan. 7, 1959.



Oliver, James Claude, Jr. (Jim)

b. Daviston, Ala., June 28, 1932, ed. Univ. of Ga. Extension Ctr., Columbus, 1954-55; Auburn Univ., B.A., 1956; SBTS, M.R.E., 1958, & further study, 1958-59; SWBTS, B.D., 1963. Highway dept. asst. engineer, Montgomery, Ala., summers 1951 & '52; salesclerk, Auburn, Ala., 1952-53, & Louisville, Ky., 1958-59; serviceman, U.S. Army, S.C. & Ga., 1953-55; HMB summer missionary, Ohio, 1956; music-ed. dir., Franklin St. Church, Louisville, 1956-57, & First Church, Russellville, Ala., 1959-60; RA summer worker, Ky. Bap. Conv., 1957; warehouseman, Cleveland, Ohio, 1960; pastor, First Church, Brook Park, Ohio, 1960-64 (mission, becoming church in 1961), & Red Serge. (Tex.) Church, 1964-66. Appointed for Colombia, May, 1966. m. Marilyn Jean White, Feb. 28, 1958.

COLOMBIA

Oliver, Marilyn Jean White (Mrs. James C., Jr.)

b. Tulsa, Okla., Nov. 28, 1933, ed. Okla. Col. for Women, 1951-53; Univ. of Okla. School of Nursing, certif., 1956; Univ. of Okla., B.S. in Nursing, 1957; R.N., 1957; Univ. of Colo., 1957-58. Asst. librarian, Tulsa, summer 1952; col. library worker, Chickasha, Okla., 1951-53; nurse, univ. infirmary, Norman, Okla., 1956-57, St. John's Hosp., Tulsa, 1957, Glorieta (N.M.) Bap. Assy., summer 1957, Ky. Bap. Hosp., Louisville, 1958, & All Saints Episcopal Hosp., Ft. Worth, Tex., 1964. Appointed for Colombia, May, 1966. m. James Claude (Jim) Oliver, Jr., Feb. 28, 1958. Children: James Daniel, Nov. 30, 1958; Joel David, Apr. 20, 1961; John Paul, Aug. 5, 1962; Jean Elizabeth, Mar. 17, 1964.



Rayley, David Earl

b. Ft. Smith, Ark., June 26, 1935, ed. Ft. Smith Jr. Col., 1952-53 & summer 1954; Furman Univ., 1953-55; Moody Bible Inst., summer 1955; Ouachita Bap. Col. (now Univ.), B.A., 1957; SWBTS, B.D., 1961. Pastor, Hebron Church, Eflingham, S.C., 1954-55, Southside Church, Stuttgart, Ark., 1955-57, Anderson Church, Hope, Ark., 1958-59, Fairview Church, Rhome, Tex., 1959-60, Immanuel Church, El Dorado, Ark., 1960-64, & Long Point Church, Houston, Tex., 1964-66; YMCA camp counselor, Ft. Worth, Tex., summer 1960. Appointed for Taiwan, May, 1966. m. Joy Pearl Kersh, June 21, 1957.

TAIWAN

Rayley, Joy Pearl Kersh (Mrs. David E.)

b. Dermott, Ark., July 1, 1935, ed. Ouachita Bap. Col. (now Univ.), B.A., 1957; SWBTS, 1957-58; Tex. Christian Univ., summer 1958. Sec., Lake Worth Church, Ft. Worth, Tex., 1958; elem. teacher, Kennedale, Tex., 1958-60, & El Dorado, Ark., 1961-62; organist, Immanuel Church, El Dorado, 1960-66, & Long Point Church, Houston, Tex., 1964-66. Appointed for Taiwan, May, 1966. m. David Earl Rayley, June 21, 1957. Children: Sharon Ruth, Aug. 6, 1962; Mark Shannon, July 22, 1963; Paul Kevin, Aug. 28, 1963; Carole Beth, Feb. 13, 1966.

FAMILY

APPOINTMENTS (June)

BARNES, Emmett Albert, Mo., & Effie LaNell Taylor Barnes, Ark., Lebanon (c/o Marvin M. Barnes, 406 Mineral St., Potosi, Mo.).

BRIDGES, Nancy Lee, Okla., Philippines (1634 S. Jamestown, Tulsa, Okla.).

COLE, Roger Williamson, N.C., & Lylie Elizabeth (Betty) Hamner Cole, Ala., S. Brazil (c/o F. G. Hamner, 3373 Spring Valley Ct., Birmingham, Ala. 35223).

Cox, George Fountain, S.C., & Rose Annette Young Cox, S.C., Japan (c/o Mrs. Fred Burnett, Jr., 307 Spruce St., Clinton, S.C.).

DONLEY, Donald Eugene, Ill., & Esther Lois Lindley Donley, Ill., Ghana (801 E. King, Garrett, Ind.).

FRYE, Charles Ray, N.C., & Sara Katherine (Kathy) Bradley Frye, N.C., Malaysia (c/o Cy Bradley, Box 1023, Kannapolis, N.C.).

HAWKINS, Franklin Dean, S.C., & Patricia Ann McCormick Hawkins, S.C., S. Brazil (Caixa Postal 679, Campinas, São Paulo, Brazil).

JANES, Isaac Grundy, Jr., Ky., & Jean Carol Bell Janes, Ky., Chile (Apartado 4035, San José, Costa Rica).

KIRBY, Donna Kay, Ga., Hong Kong (c/o Dwight F. Kirby, Rt. 2, Fayetteville, Ga.).

MCCLELLAN, Carolyn, Tex., Yemen (c/o L. A. McClellan, 1416 S. Pecos, Coleman, Tex.).

RICKETSON, Samuel Abernethy, China, & Corolla Ann Bounds Ricketson, Okla., Taiwan (Box 427, Taipei, Taiwan).

SEAT, Leroy Kay, Mo., & Pauline June Tinsley Seat, Mo., Japan (c/o H. C. Seat, Grant City, Mo.).

SHULTS, Newell Mack, Tenn., & Audrey Mae Minor Shults, Va., N. Brazil (Caixa Postal 758, Campinas, São Paulo, Brazil).

(July)

BOLES, Olin Douglas, Tex., & Marilyn Miller Boles, Tex., Eq. Brazil (Caixa Postal 552, Campinas, São Paulo, Brazil).

HONJO, Ralph Satoshi, Hawaii, & Irene Teruko Harada Honjo, Hawaii, Japan (Box 537, Waimea, Kauai, Hawaii).

OWENSBY, Ronell Lester, N.C., & Annie Laura Pack Owensby, N.C., Venezuela (Apartado 4035, San José, Costa Rica).

PINKSTON, Dallas Edwin, Ark., & Greta Pearl McFerrin Pinkston, Ark., Ivory Coast (1121 N. Maple, Harrison, Ark. 72601).

REAPPOINTMENT (June)

BREWER, Nadyne, Tex., S. Brazil (4207 Ave. H, Lubbock, Tex.).

MISSIONARY ASSOCIATES (Employed in June)

GREER, William Bryan (Bill), Tex., & Margaret Ann Hamilton Greer, Tenn., Nigeria (Bap. Dental Clinic, Ibadan, Nigeria).

(Employed in July)

BARNES, Joseph Alger, N.C., & Irene Blanche Flowers Barnes, N.C., Nigeria (c/o Mrs. Janie Lohr, 421 Wall St., Lexington, N.C.).

BELL, Ray Edward, Ark., & Billie Fae Davis Bell, La., Rhodesia (1402 Cherry Ridge Rd., Bastrop, La.).

FINLEY, Robert Naylor (Bob), Ohio, & Portia Marie Crothers Finley, Ind., Malaysia (c/o Ward H. Crothers, 4071 Newton St., Torrance, Calif. 90505).

HOVDE, John Howard, Wisc., & Carole Jean Shelton Hovde, Okla., Liberia (10 Lorraine Rd., Madison, N.J.).

SCARBOROUGH, William Murray, Ark., & Muriel Ellene Green Scarborough, Ark., Yemen (Bap. Clinic, Taiz, Yemen).

ADDRESS CHANGES

Arrivals from the Field

ALEXANDER, Rev. & Mrs. Max N. (Thailand), 401 Flint, Jonesboro, Ark. 72401.

ATCHISON, Mr. & Mrs. Bill C. (N. Brazil), Box 179, Pleasanton, Tex.

BENDER, Rev. & Mrs. William D. (Nigeria), 482 Sandalwood Dr., Lexington, Ky. 40505.

BRADFORD, Mr. & Mrs. L. G. (assoc., Japan), 620 Birdwell Ln., Big Spring, Tex. 79720.

BROWN, Rev. & Mrs. James E. (assoc., Nigeria), 70 Gulf Blvd., Indian Rocks Beach, Fla. 33535.

BROWN, Dr. & Mrs. Lorne E. (Kenya), c/o Univ. Health Service, Univ. of Neb., Lincoln, Neb. 68508.

BURKS, Dr. & Mrs. Edgar H., Jr. (Nigeria), Pineville, Mo. 64856.

CAMPBELL, Vera L. (Japan), Box 360, Rt. 2, Fairburn, Ga.

CARLIN, Rev. & Mrs. C. Gerald (Ghana), 303 Forest St., Webb City, Mo.

CARROLL, Rev. & Mrs. G. Webster (Uganda), 3432 Baird Ave., Lakeland, Fla. 33801.

CARTER, Mr. & Mrs. J. Dale (N. Brazil), Box 142, Roby, Tex. 79543.

CHEYNE, Rev. & Mrs. John R. (Rhodesia), 4622 Frazier Ave., Ft. Worth, Tex.

CLARK, Rev. & Mrs. Eric H. (Kenya), 401 Seminole Trail, Georgetown, Ky.

COLE, Dr. & Mrs. E. Lamar (Mexico), 2653 Greenland, Mesquite, Tex. 75149.

COY, Rev. & Mrs. R. Frank (Chile), 721 NW. 60, Okla. City, Okla.

DIBTRICH, Rev. & Mrs. Vernon L. (Thailand), 1440 Columbia St., Houston, Tex. 77008.

DUKE, Rev. & Mrs. H. Dean (Chile), 5125 N. Oak St. Trafficway, Kan. City, Mo. 64118.

DUKE, Rita (Taiwan), Box 703, Gadsden, Ala.

DURHAM, Rev. & Mrs. J. B. (Nigeria), c/o S. F. Durham, Union Point, Ga.

FRAY, Rev. & Mrs. Marion G., Jr. (Rhodesia), 4618 Frazier, Ft. Worth, Tex. 76122.

GARRETT, Rev. & Mrs. James L. (Eq. Brazil), 2003 Kay Cr., Columbus, Ga.

GATLIN, Rev. & Mrs. Joseph A., Sr. (Tanzania), 309 Oakland St., Decatur, Ga. 30030.

GLASS, Rev. & Mrs. Ernest W. (Singapore), 404 W. Whitaker Mill Rd., Raleigh, N.C.

HALBROOKS, Rev. & Mrs. Fred E., Jr. (Eq. Brazil), 906 Ninth St., SE., Decatur, Ala.

HALL, Joy (Nigeria), c/o Elbert Hall, Box 374-A, Rt. 1, Elizabethtown, Ky. 42701.

HALL, Rev. & Mrs. Robert J. (Nigeria), 2775 E. Poplar, Porterville, Calif.

HALSELL, Dr. & Mrs. Thomas E. (Eq. Brazil), 711 Marshall, Little Rock, Ark. 72202.

HARRELL, Rev. & Mrs. Ralph W. (Kenya), Rt. 3, Box 106, Edenton, N.C.

HASTBY, Rev. & Mrs. Ervin E. (Mexico), 3708 Wilbarger, Ft. Worth, Tex.

HAYLOCK, Rev. & Mrs. Arthur R. (Honduras), 624 Memorial Dr., SW., Decatur, Ala.

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 HUNDLEY, Lillie Mae (Lebanon), Box 272, Claude, Tex. 73019.
 JESTER, Dr. & Mrs. David L. (Nigeria), Georgetown Col., Georgetown, Ky.
 LINDWALL, Rev. & Mrs. Hubert N. (Guatemala), 3-C Judson Ln., Mill Valley, Calif. 94941.
 LINGERFELT, Rev. & Mrs. James E. (N. Brazil), Rt. 2, Seymour, Tenn.
 LOZUK, Rev. & Mrs. George S. (Venezuela), 2206 McKinley Ave., Ft. Worth, Tex. 76106.
 MAIDEN, Mrs. Jamie C. (assoc., Nigeria), Meadowview, Va. 24361.
 MAIDEN, Dr. Joanna (Nigeria), Meadowview, Va. 24361.
 MEDARIS, Rev. & Mrs. E. Gene (Trinidad), 605 N. Jordan, Whitesboro, Tex. 76273.
 MERCER, Rev. & Mrs. Dewey E. (Japan), So. Bap. Theol. Sem., 2825 Lexington Rd., Louisville, Ky.
 MIKOLASKI, Dr. & Mrs. Samuel J. (assoc., Switzerland), New Orleans Bap. Theol. Sem., 3939 Gentilly Blvd., New Orleans, La.
 MOON, Rev. & Mrs. J. Loyd (Eq. Brazil), Samford Univ., Apt. 4, 700 Faculty Dr., Birmingham, Ala. 35209.
 MOORE, Dr. & Mrs. John Allen (Switzerland), So. Bap. Theol. Sem., 2825 Lexington Rd., Louisville, Ky.
 MORRIS, Dr. & Mrs. J. Glenn (Thailand), 12 Hillside Ave., SE., Atlanta, Ga. 30315.
 MOSTELLER, Rev. & Mrs. Paul C. (Thailand), Rt. 2, Gallatin, Tenn. 37066.
 MUSE, Rev. & Mrs. James C., Jr. (Ecuador), 1226 Santa Barbara, Wichita Falls, Tex. 76302.
 MYERS, Rev. & Mrs. S. Payton (Nigeria), Rt. 1, West Point, Miss. 39773.
 OLIVER, Rev. & Mrs. Edward L. (Japan), 5111 Suwanee Ave., Tampa, Fla. 33603.
 OODY, Mr. & Mrs. T. Eugene (assoc., Liberia), c/o R. Fred White, Rt. 4, Loudon, Tenn. 37774.
 PARTAIN, Rev. & Mrs. Jackie G. (Tanzania), 4701 Gordon, Ft. Worth, Tex. 76115.
 PATTERSON, Dr. & Mrs. John W. (Co-

lombia), Rt. 10, Box 532, Charlotte, N.C.
 PEARCE, Rev. & Mrs. W. Boyd (Kenya), Rt. 1, Box R 6 c, Beaumont, Tex. 77706.
 POTTER, Rev. & Mrs. Paul E. (appointed for Dominican Rep.), 579 N. Clay, Marshfield, Mo.
 QUICK, Dr. & Mrs. Oswald J. (Taiwan), 429 Wilson, Liberty Mo.
 RALEY, Rev. & Mrs. Harry L. (Taiwan), c/o Mrs. Lola Raley, Rt. 2, Bothuno, S.C. 29009.
 RANKIN, Dr. & Mrs. Samuel G. (Hong Kong), c/o Mtn. Creek Bap. Church Home, Rt. 5, Greenville, S.C.
 RATCLIFF, Rev. & Mrs. Thomas E. (appointed for Dominican Rep.), c/o Mrs. Willie Slaughter, Rt. 2, Karnack, Tex. 75661.
 REECE, Rev. & Mrs. Z. Don (Nigeria), 608 Franklin Ave., Boaz, Ala. 35957.
 SANDERSON, Rennie (Japan), c/o Rev. W. B. Sanderson, Box 94, Purvis, Miss. 39475.
 SCHWBER, Dr. & Mrs. G. William (Indonesia), 1223 W. 35th Ter., Independence, Mo. 64050.
 SENTER, Rev. & Mrs. Arville E. (Tanzania), 402 Howard St., San Angelo, Tex.
 SKINNER, Dr. & Mrs. William (Paraguay), John Gaston Children's Hosp., 860 Madison Ave., Memphis, Tenn.
 SMITH, Rev. & Mrs. Donald R. (Venezuela), 4804 Stanley, Ft. Worth, Tex. 76122.
 SMITH, Rev. & Mrs. Paul S. C. (Jordan), 521 N. Jefferson, Farmington, Mo. 63640.
 SOUTHERLAND, Rev. & Mrs. Lawrence M., Jr. (Japan), Box 522, Pope Field Rd., Rt. 1, Easley, S.C. 29640.
 STILES, Donna (Rhodesia), 7117 NE. Broadway, Portland, Ore. 97213.
 STUCKEY, Rev. & Mrs. Robert H. (Indonesia), 213 Kroeger Ave., Dupon, Ill.
 SUMMERS, Mabel (Lebanon), Rt. 3, Box 113, Bardstown, Ky.
 TAYLOR, Rev. & Mrs. Preston A. (Argentina), Box 211, Lindale, Tex. 75771.
 TIPTON, Rev. & Mrs. S. Thomas (Kenya), 5401 Hempstead Rd., Louisville, Ky.
 TROTT, Rev. & Mrs. Edward B. (N. Brazil), Rt. 2, Lauderdale, Miss.
 WHITE, Rev. & Mrs. Dan R. (Spain), 3105 N. 27th St., Waco, Tex. 76708.
 WHITSON, Rev. & Mrs. David H. (Tanzania), 3639 Binkley, Dallas, Tex.
 WOLFE, Dr. & Mrs. Kenneth R. (S. Brazil), 3720 E. 46th St., N., Kan. City, Mo. 64117.
 WOOD, Rev. & Mrs. Norman W. (Zambia), 312 E. Arkansas St., Durant, Okla.
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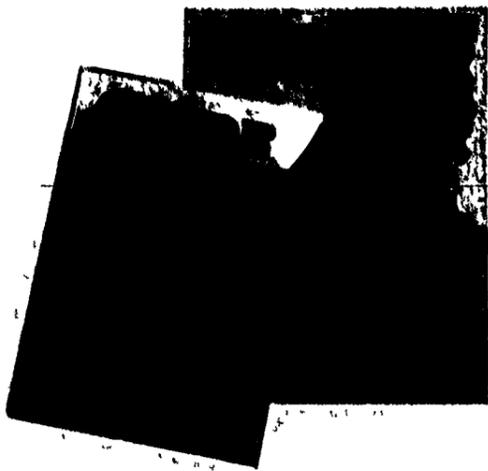
YOUNG, Rev. & Mrs. Jack N. (S. Brazil), 1413 Field Dr., NE., Albuquerque, N.M.

Departures to the Field

APPLEWHITE, Dr. & Mrs. C. Winfield, Box 6, Kediri, Java, Indonesia.
 ASKEW, Rev. & Mrs. D. Curtis, 1535 3 Asahimachi, Fuchi-shi, Tokyo, Japan.
 BECKETT, Rev. & Mrs. Charles A., Panchgachia Rd., Feni, E. Pakistan.
 BERRY, Rev. & Mrs. Edward G., Caixa Postal 320-ZC-00, Rio de Janeiro, GB, Brazil.
 BOONE, Dr. & Mrs. Hal B., Box 1296, Jinja, Uganda.
 BRADY, Rev. & Mrs. Otis W., Box 28, Georgetown, Guyana.
 BROTHERS, Rev. & Mrs. L. Raymon, Bap. Headquarters, PMB 5113, Ibadan, Nigeria.
 BURGON, Mr. & Mrs. Robert D., Bap. Mission, 55-5 Ka, Choong Moo Ro, Seoul, Korea.
 BUTCHER, Dr. & Mrs. Orby L., Jr., Box 1, Bangkla, Chacheungsao, Thailand.
 COWAN, Anna L., Bap. Hosp., Ajloun, Jordan.
 DAVIS, Rev. & Mrs. Robert C., Jr., Box 107, Saigon, Vietnam.
 DEAN, Rev. Pratt J., 352 2-chome, Nishi Okubo, Shinjuku-ku, Tokyo, Japan.
 DIVERS, Rev. & Mrs. John D., Bolanos 139, Buenos Aires, Argentina.
 DREESSEN, Mr. & Mrs. Richard S., Bap. High School, Box 2739, Mombasa, Kenya.
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- FAW, Rev. & Mrs. Wiloy B, Box 118, Jos, Nigeria.
- FREBLAND, Estello (transferred to Ivory Coast), 5 Rue Cornaille, Tours (I-et-L), France.
- FULLER, Rev. & Mrs. Ronald W., Box 107, Saigon, Vietnam.
- GIANNETTA, Rev. & Mrs. A. Amelio, Caixa Postal 552, Campinas, São Paulo, Brazil.
- HAMMETT, Rev. & Mrs. J. Hunter, Box 427, Taipei, Taiwan.
- HARLAN, Mr. & Mrs. R. Dean, Apartado 152, Valencia, Venezuela.
- HERN, Rev. & Mrs. William O., Box 1677, Amman, Jordan.
- HUMPHRIES, Rev. & Mrs. James F. (assoc.), Box 107, Saigon, Vietnam.
- JOHNSTON, Rev. & Mrs. James D., Bap. Mission, Box 9, Koffi, Nigeria.
- KENNEDY, Rev. & Mrs. Thomas J., Box 183, Zaria, Nigeria.
- KEYES, Rev. & Mrs. Leslie G., Apartado 100, San Pedro Sula, Honduras.
- KING, Dr. & Mrs. David W., Box 2026, Beirut, Lebanon.
- KNIGHT, Rev. & Mrs. Howard C., Bolanos 164, Dpto. E., Buenos Aires, Argentina.
- LAFFOON, Dr. & Mrs. R. G., Bap. Hosp. Box 723, Mbeya, Tanzania.
- LEE, Rev. & Mrs. Lewis E., Apartado Aereo 3177, Lima, Peru.
- LEE, Sr. & Mrs. Wyatt W., c/o Hosp. Mexico-Americano, Colomos 1776, Guadalajara, Jalisco, Mexico.
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- MCGEE, Rev. & Mrs. John S., Bap. Mission, Ikogosi, via Ara-Moko-Ekiti, Nigeria.
- MAYS, Dr. & Mrs. E. Truman, Bap. Hosp., Ogbomosho, Nigeria.
- MILLER, Alice, Bap. Hosp., Box 91, Ogbomosho, Nigeria.
- MILLER, Rev. & Mrs. David L., Caixa Postal 81, Garanhuns, Pernambuco, Brazil.
- MILLIGAN, Rev. & Mrs. A. Ray, Box 2739, Mombasa, Kenya.
- MINES, Rev. & Mrs. Donald E., Bolanos 139, Buenos Aires, Argentina.
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- PONDER, Wanda, Casilla 1171, Asunción, Paraguay.
- RAILEY, Rev. & Mrs. David E., Box 427, Taipei, Taiwan.

- REED, Rev. & Mrs. Marcus C., Box 177, Petah Tiqva, Israel.
- RICHARDSON, Dr. & Mrs. W. D., Bap. Med. Ctr., Nalerigu, via Gambaga, Ghana.
- ROPER, Anita, Reagan Mem. School, Lagos, Nigeria.
- ROSS, Sr. & Mrs. F. Gilbert, Apartado 120, Durango, Durango, Mexico.
- SANDERSON, Rev. & Mrs. Paul E., Caixa Postal 135, Belém, Pará, Brazil.
- SCAGGS, Josephine, Bap. Mission, Ahoada, Nigeria.
- SCHMIDT, Rev. & Mrs. Sidney P., 35 Anson Rd., Penang, Malaysia.
- SHIBAFFER, Marilyn, Bap. Hosp., Gaza, via Egypt.
- SMITH, Dr. & Mrs. Lewis R., 169 Boundary St., Kowloon, Hong Kong.
- SNYDER, Rev. & Mrs. F. Joe (transferred to Tanzania), Bap. Secondary School, Nyeri, Kenya.
- SPESSARD, Rosemary, Bangkla Bap. Hosp., Bangkla, Chacheungsao, Thailand.
- SPIEGEL, Rev. & Mrs. Donald J., Caixa Postal 102, Teresina, Piauí, Brazil.
- STARNES, Rev. & Mrs. H. Cloyes, Bap. Mission, O Jong Dong, San 5, Taejon, Korea.
- TINKLE, Amanda, Box 43, Shaki, Nigeria.
- TROTTER, Rev. & Mrs. George R., Djl. Hegarmanah 41, Bandung, Indonesia.
- VERNER, Rev. & Mrs. W. Eugene, Ghana Bap. Sem., Box 1, Abuakwa, Ashanti, Ghana.
- WHALEY, Rev. & Mrs. Charles L., Jr., 65 Sawawatari, Kanagawa-ku, Yokohama, Japan.

Language School

- (Apartado 4035, San José, Costa Rica):
- DANIELL, Mr. & Mrs. David P. (Mexico).
- GEIGER, Mr. & Mrs. James W., Jr. (Chile).
- WIEBLER, Rev. & Mrs. S. Wayne (Honduras).
- YARBROUGH, Rev. & Mrs. Bobby R. (Uruguay).
- (Caixa Postal 679, Campinas, São Paulo, Brazil):
- HAWKINS, Rev. & Mrs. Franklin D. (S. Brazil).
- (Caixa Postal 758, Campinas, São Paulo, Brazil):
- BLOUNT, Martha Ann (S. Brazil).
- DIXON, Rev. & Mrs. Curtis L. (S. Brazil).
- FARIS, Rev. & Mrs. A. Kont (S. Brazil).

On the Field

- ANNIS, Rev. & Mrs. James B., Box 400, Accra, Ghana.
- AUSTIN, Stella A., Teacher Training Ctr. for Women, Box 126, Ile-Ife, Nigeria.
- BLATTNER, Doris M., Djl. Ir. Anwari, 12A, Surabaya, Indonesia.
- BROWN, Rev. & Mrs. Homer A., Jr., Box 118, Kaduna, Nigeria.
- COMPERE, Rev. & Mrs. W. Arthur, Niger Bap. Col., Box 28, Minna, Nigeria.
- CRAIG, Betty Jo, Bap. Training Col., Obinze, Owerri, Nigeria.



Waldron, Samuel Milton

b. Macon, Ga., Jan. 18, 1929, ed. Ga. Inst. of Tech., 1946-48; Mercer Univ., B.A., 1951; S.B.T.S., B.D., 1959. Groc. clerk, 1946-49 (part-time during school terms) & 1952, & cleaners' routeman, 1949, Smyrna, Ga.; serviceman, U.S. Army, U.S., 1948-52; serv. sta. attendant, Louisville, Ky., 1956-58; pastor, Mt. Zion (Ga.) Church & Magnolia Church, Gibson, Ga., 1953-54 (each half-time), Whitesburg (Ga.) Church, 1954-55 (half-time), Freedom Church, Vernon, Ind., 1956-58, First Church, Johnsonville, Ga., 1959-63, & Calanese Church, Rome, Ga., 1964-66. Appointed (special) for the Philippines, May, 1966. m. Mary Ophelia Thomas, Mar. 18, 1954.

PHILIPPINES

Waldron, Mary Ophelia Thomas (Mrs. Samuel M.)

b. Macon, Ga., Feb. 7, 1933, ed. Univ. of Louisville, 1955-56; S.B.T.S., 1956-58; Univ. of Ga. Extension, Warner Robins, 1963, & Rome, 1965-66; Shorter Col. (Ga.), 1964-66. Steno., Warner Robins, 1951-55; univ. sec., Louisville, Ky., 1953-57. Appointed (special) for the Philippines, May, 1966. m. Samuel Milton Waldron, Mar. 18, 1954. Children: Mary Marguerite (Margie), Mar. 27, 1957; Samuel Milton, Jr., Apr. 30, 1958.



Western, Blake Weatherford

b. Wayne, Okla., Jan. 7, 1935, ed. Okla. Bap. Univ., B.A., 1957; S.W.B.T.S., B.D., 1960. Pastor, Johnson Church, Purcell, Okla., 1953-55, Midway Church, Purnell, Okla., 1960-64, & Valley View Church, Pauls Valley, Okla., 1964-66; music & youth dir., First Church, Lexington, Okla., 1953-57; H.M.B. summer missionary, Calif., 1957, Ore., 1958, & Ind., 1959; S.W.B.T.S. summer missionary, Bahamas, 1960. Appointed for Japan, May, 1966.

JAPAN

- DUNAWAY, Rev. & Mrs. Archie G., Jr., Box 86, Jos, *Nigeria*.
- FINE, Rev. & Mrs. Earl M., Bap. Headquarters, PMB 5113, Ibadan, *Nigeria*.
- GARRETT, Dr. & Mrs. Robert H., Bag 735, Gatooma, *Rhodesia*.
- GRIFFIN, Rev. & Mrs. Clarence O., Djl. Flores 8, Surabaya, *Indonesia*.
- HAMPTON, Rev. & Mrs. James E., Box 858, Arusha, *Tanzania*.
- HARRIS, Emogeno, Bap. Mission, Onitsha, *Nigeria*.
- HAYES, Rev. & Mrs. C. Kenneth, 334 2-Chomo, Nishi-Okubo, Shinjuku-ku, Tokyo, *Japan*.
- JOHNSTON, Juanita, Box 2, Cholburi, *Thailand*.
- KINGSLEY, Rev. & Mrs. Gene E., Bap. Mission, Box 249, Lilongwo, *Malawi*.
- KNIIGHT, Frances, Box 13, Ede, *Nigeria*.
- KOLB, Dr. & Mrs. Raymond L., Caixa Postal 221, Recife, Pernambuco, *Brazil*.
- LEFTWICH, Rev. & Mrs. Eugene L., Newton Mem. School, Box 16, Oshogbo, *Nigeria*.
- LINDHOLM, Mr. & Mrs. Raymond V., Box 407, Jos, *Nigeria*.
- MCCALL, Rev. & Mrs. Louis E., Box BW, Agaña, *Guam*.
- MILLS, Rev. & Mrs. John E., B.P., 20812, Abidjan, *Ivory Coast*.
- MORPHIS, Rev. & Mrs. Luther H. (assoc.), 1 Berlin 45, Bernerstr. 45, *W. Germany*.
- REDMON, Rev. & Mrs. Donald H., Apartado 29, Turrialba, *Costa Rica*.
- SATTERWHITE, Dr. & Mrs. James P., 7 Matsuhama Cho, Ashiya City, Hyogo Ken, *Japan*.

- SLEDD, Rev. & Mrs. Maxwell D., Bap. Mission, Box 46, Ogoja, *Nigeria*.
- SMITH, Rev. & Mrs. Robert E., Caixa Postal 221, Recife, Pernambuco, *Brazil*.
- SMITH, Rev. & Mrs. Robert L., Tromolpos 77/DKT, Jakarta, *Indonesia*.
- STAMPLEY, Mary D., Box 400, Accra, *Ghana*.
- STAN, Elaine (Journ.), 5 Nishi So No Uchi Cho, Kitashirakawa, Sakyo-ku, Kyoto *Japan*.
- TATUM, Rev. & Mrs. Hubert R., Box 5125, Honolulu, *Hawaii* 96814.
- TEEL, Rev. & Mrs. James O., Jr., Puoyredon 847, Martinez, Prov. Buenos Aires, *Argentina*.
- TENNISON, Dr. & Mrs. Grayson C., R. Dom Francisco de Almeida, 61, Lisbon 3, *Portugal*.
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- WILLIAMS, Clara, Caixa Postal 324, Aracaju, Sergipe, *Brazil*.
- WILLIAMS, Mr. & Mrs. Robert D., Box 86, Jos, *Nigeria*.

United States

- BAOBY, Mrs. T. C. (emeritus, *Brazil*), Trew Bap. Home, 4800 Samuel Blvd., Dallas, Tex. 75228.
- BRASINGTON, Rev. & Mrs. J. Bryan (*Peru*), 1432 NE. 20th Ave., Gainesville, Fla. 32601.
- CADWALLADER, Rev. & Mrs. Chester S., Jr. (*Guatemala*), 709 Robert, Ruston, La.
- CLARKE, Dr. & Mrs. Coleman D. (*Japan*),

- Apt. 105, 2530 Shallowford Rd., NE., Atlanta, Ga. 30329.
- DYSON, Rev. & Mrs. Albert H., Jr. (*Nigeria*), 6423 Waltway Dr., Houston, Tex. 77008.
- FENNER, Charlie W. (*Japan*), 119 S. Clinton Ave., Dallas, Tex. 75208.
- FITZGERALD, Dr. & Mrs. Dean T., Jr. (appointed for *Jordan*), 1706 Ashmoor Ln., Anchorage, Ky.
- FOSTER, Rev. & Mrs. James E. (*Ghana*), 2829 Heyward St., Columbia, S.C. 29205.
- GOODWIN, Rev. & Mrs. J. G., Jr. (*Korea*), 707 D-Hibbard Dr., Chapel Hill, N.C.
- GRANT, Rev. & Mrs. Worth C. (*Japan*), 533 Gatewood, High Point, N.C.
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- HILL, Rev. & Mrs. John B. (*Nigeria*), 2 Berkley Ave., Greenville, S.C.
- HUDSON, Lunora C. (*Japan*), 1103 Bardwell, Houston, Tex. 77009.
- LUPER, Rev. & Mrs. J. Daniel (*Eq. Brazil*), 4616 Frazier, Ft. Worth, Tex. 76122.
- MCPHAIL, Dr. & Mrs. Jasper L. (*India*), 1800 Holcombe Blvd., Apt. 201, Houston, Tex. 77021.
- MARTIN, Rev. & Mrs. Garvin C. (*Philippines*), 2701 Kenbury Rd., Richmond, Va. 23225.
- O'BRIEN, Rev. & Mrs. William R. (*Indonesia*), 34 Chelsea Dr., Ft. Worth, Tex. 76115.
- PALMER, Rev. & Mrs. H. Jerold, Jr. (*Ni-*
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- geria), 26 Harris Creek Rd., Hampton, Va.
- PATTERSON, Dr. & Mrs. Ira N. (emeritus, Nigeria), 130 S. Wingate St., Wake Forest, N.C.
- PENNELL, Rev. & Mrs. Wayne A. (Indonesia), c/o W. R. Pennell, Rt. 4, Box 30, Lenoir, N.C. 28645.
- REEDER, Dr. & Mrs. James L. (Philippines), Drawer 587, Guin, Ala. 35563.
- RICKETSON, Dr. & Mrs. Robert F. (Philippines), 1253 Hodgson St., Ft. Worth, Tex. 76115.
- ROPER, Dr. & Mrs. (Dr.) John A., Jr. (Jordan), 223 E. Park Ave., Greenville, S.C. 29601.
- SCOTT, Mr. & Mrs. F. Rao (Philippines), 7140 E. 29th St., Tucson, Ariz. 85710.
- SMITH, Dr. & Mrs. L. C. (Nigeria), 7506 Greengate Dr., Richmond, Va. 23229.
- TATUM, Rev. & Mrs. Hubert R., Box 5125, Honolulu, Hawaii 96814.

TRANSFERS

- BETHEA, Dr. & Mrs. Ralph C., Indonesia to India, June 22.
- SMITH, Rev. & Mrs. Robert E., S. Brazil to N. Brazil, July 31.

BIRTHS and ADOPTIONS

- BELLINGTON, Timothy Gibson, son of Rev. & Mrs. R. Paul Bellington (Eq. Brazil), June 24.
- CALHOUN, Matthew Cole, son of Rev. & Mrs. John C. Calhoun, Jr. (Singapore), June 20.
- CARPENTER, Stephen Christopher, son of Rev. & Mrs. John M. Carpenter (Liberia), May 28.
- DAVENPORT, Patricia Leo, daughter of Rev. & Mrs. Stephen W. Davenport (Argentina), June 10.
- GILSTRAP, Elizabeth Lou, daughter of Rev. & Mrs. R. E. Gilstrap, Sr. (Guatemala), June 1.
- HAMMETT, Lydia Ochelle, Nov. 28, 1959, and Glenn Mark, Nov. 4, 1961, daughter and son of Rev. & Mrs. Hunter Hammett (Taiwan).
- HAMPTON, Lisa Lynette, daughter of Rev. & Mrs. James E. Hampton (Tanzania), July 10.
- MARTIN, Craig Rolan, son of Rev. & Mrs. Jack L. Martin (Thailand), June 11.

DEATHS

- BURT, Daniel Hix, Sr., father of Rev. Daniel H. Burt, Jr. (S. Brazil), July, Cleburne, Tex.
- CAMPBELL, William C., father of Charles W. Campbell (Argentina), July 30, Mt. Enterprise, Tex.
- CARVER, Mrs. W. O., mother of Dorothy (Mrs. W. Maxfield) Garrott (Japan), June 16, Louisville, Ky.
- COWBERT, Rev. Jack J., emeritus (Brazil), father of Rev. George B. Cow-

sort (S. Brazil) & Esther (Mrs. James O.) Morse (Colombia), June 17, Wingate, N.C.

- CURRY, Mrs. E. A., mother of Virginia (Mrs. S. R. J., Jr.) Cannata (Rhodesia), July 9, Greenville, Miss.
- DUDLEY, William Riley, father of Rev. Dwight N. Dudley (Okinawa), June 30, Ft. Worth, Tex.
- DUGGAN, Mrs. Mack, mother of Rosalie (Mrs. Thomas N.) Clinkscales (S. Brazil), July 27, Florien, La.
- JOLLY, Mrs. James L., Sr., mother of Audrey (Mrs. R. Edward) Gordon (Philippines), Apr. 22, Creedmoor, N.C.
- KIRK, Rev. J. E., father of Rev. James P. Kirk (N. Brazil), June 11, New London, N.C.
- LEFTWICH, Mrs. Marion, mother of Rev. Eugene L. Leftwich (Nigeria), July 13, Winfield, Kan.
- LOCKARD, Andrew Jackson, father of Rev. W. David Lockard (Rhodesia, now an associate in FMB missionary personnel dept.), June 29, Houston, Tex.
- MEDARIS, Mrs. T. E., mother of Rev. E. Gene Medaris (Trinidad), July 7, Fritch, Tex.
- SLEDD, Henry L., father of Rev. Maxwell D. Sledd (Nigeria), June 15, Gilbertsville, Ky.
- SPANN, Lenzie S., father of Rev. J. Frederick Spann (N. Brazil), June 16, N. Little Rock, Ark.

MARRIAGE

MOORE, Charlotte Ann, daughter of Dr. & Mrs. W. Dewey Moore (Italy), to Rev. George Freeland, Apr. 16.

Degree Conferred

S. Clyde Jowers (Philippines) received the Doctor of Theology degree from New Orleans (La.) Baptist Theological Seminary in May.

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Book Given Missionaries

A copy of the book *Why God Gave Children Parents* is being sent to each of the more than 870 Southern Baptist missionary families as a gift of Mrs. Gunter Hardie, of San Antonio, Tex., in appreciation for the missionaries' ministry.

Mrs. Hardie is a member of Trinity Baptist Church, as are the authors—David Edens, minister of counseling and family life, and Mrs. Edens, a homemaker who has done graduate study in child development and family life education.

Published recently by Broadman Press, the book offers practical help on questions and problems of growing children, with particular emphasis on their Christian nurture and growth.

Taiwan Honors Teachers

The Taiwan Ministry of Education has honored Missionaries Lorene Tilford and Mary Sampson for a decade of service to university students in Taichung. The two were presented silver medals.

Miss Tilford began teaching English at the Taiwan Provincial Chung Hsin University (then an agricultural school) in February, 1956, as a means of reaching prospects for Baptist work among students. Miss Sampson joined her the next year.

To maintain the traditional Baptist separation of church and state, the missionaries turned their university salaries back into school projects. At first the money was designated to buy English books and a tape recorder. Then in 1957 a scholarship fund was set up for second-year students who make good grades in English and apply for the aid. So far, 72 have benefited.

The two women also are co-directors of a Baptist student center near the university campus, and work with Baptist churches and chapels.

Crusade Held in Puerto Rico

More than 500 professions of faith were reported during the Baptist New Life Crusade conducted in Puerto Rico in July. There were only about 1,000 active Southern Baptists in churches there before the crusade.

Sixty Texas Baptist pastors and laymen assisted in the effort, a joint project of Texas Baptists and the Southern Baptist Home Mission Board, which carries on work in Puerto Rico. One Board official said the campaign put evangelistic work on the Caribbean island ahead by five years.

IN MEMORIAM



Jack J. Cowser

Born Goodman, Miss.
September 16, 1890

Died Wingate, N.C.
June 17, 1966

JACK J. COWSER, who was a leader in the development of the Brazilian Baptist Publishing House and the Bible Press of Brazil, died June 17 in Wingate, N.C., where he had made his home since retirement in 1960. He was 75.

Born in Goodman, Miss., Cowser attended Mississippi College, Clinton, received the Th.M and M.R.E. degrees from Southwestern Baptist Theological Seminary, Ft. Worth, Tex., and served as pastor of Texas churches before appointment by the Foreign Mission Board in 1920.

Throughout his 40-year missionary career, he was stationed in Rio de Janeiro, where his first job was to direct Baptist evangelistic work. He began publication work part time in 1928; after 1935 it was his major responsibility.

The present director of the publishing house has cited Cowser's "faith and vision" as vital factors in that institution's progress and expansion in the past three and a half decades. It is the largest publication enterprise receiving support from Southern Baptists in their foreign mission work.

When Cowser joined the staff, editorial work was being done in a rented office and the printing in a shed "the size of a chicken house." His basic job was directing production, but he also helped secure land and construction materials for the publishing house's office building in Rio and printing plant in the suburbs. During furloughs of the general director, Cowser had charge of all phases of the publication work.

The year Cowser retired the publishing house produced 155,000 Bibles, more than 200,000 books, over 1,500,000 periodicals (including Sunday School quarterlies, other religious education magazines, and the national Baptist newspaper), and nearly 5,000,000 tracts. This literature is used not only in Brazil, but also by Portuguese-speaking persons in the United States, Portugal, Angola, and Macao.

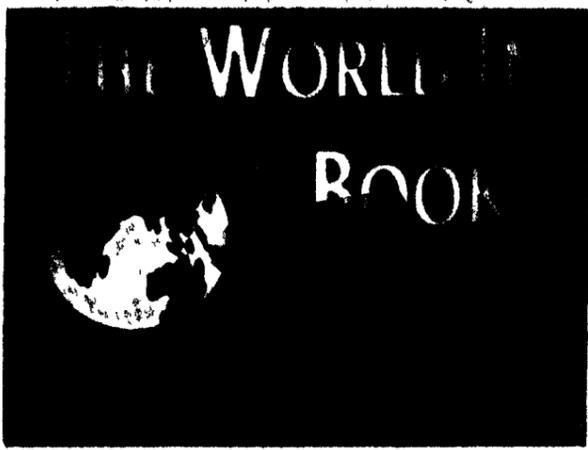
Cowser was one of the first to recognize the need for the Bible Press, and he campaigned vigorously for its establishment. Organized in the early 1940's, when the demand for Bibles in Brazil far exceeded the import supply, the Bible Press was intended to provide "a Bible for everyone who wants one."

The high point of his missionary career, Cowser said, came in 1944 as he watched a publishing house press turn out the final sheet of the first edition of the Bible produced by the Bible Press. That was the first edition of the Bible ever printed in Brazil or, so far as missionaries have been able to determine, in all Latin America.

Besides supervising printing, Cowser was an officer and board member of the Bible Press. Before he retired, more than a million Bibles had been produced.

He also was pastor of churches in the Rio area, served as treasurer of the South Brazil Baptist Mission and chairman of the Mission executive committee, and was chairman of two international conferences of Southern Baptist missionaries in Latin America, in 1956 and 1959.

Survivors include his wife, the former Grace Bagby; a son, George B. Cowser, missionary in Goiânia, Brazil; two daughters, Mrs. James O. Morse, missionary in Barranquilla, Colombia, and Helen Cowser, professor at Wingate College; and six grandchildren.



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

Let's Travel in Nigeria and Ghana
By Glenn D. Kittler

Let's Travel in Thailand
By Darlene Geis

Let's Travel in the Philippines
By Darlene Geis
Children's Press, 85 pages, \$2.95 each

Every mission study leader will want to have these unusually good picture reference books at hand when any study of the countries comes up. The "Let's Travel" series includes 20 titles in all.

More than half of the large (8½ by 11 inches) pages in each book are covered with pictures, about 30 of them full pages in color. The content includes history, geography, art, music, architecture, religion, and industry.

An ingenious decorative map at the front of each book keys the pictures to their locale. A chronological listing of important dates, names and identification of people, some words and phrases in the nation's principal language, and an index are at the close of each book. Pronunciations of foreign words and place names are included in the text.

These books are particularly ideal for the browsing table of mission study groups and for the bookshelf of mission study leaders. They are also excellent for either armchair or real travelers and for young people in school. Even, preschool children will enjoy the bright pictures.

The Africa book will fit into Southern Baptists' study of Africa in the fall of 1967.

Five Journeys from Jakarta
By Maslyn Williams
Morrow, 383 pages, \$6.00

An English-born Australian pictures Indonesia as he viewed it on travels among the nation's ordinary people. Flying from Sydney to Jakarta, he used the capital city as a base from which to visit Sulawesi (Celebes), Bali, Sumatra, the inland portions of Java, and West Irian on the island of New Guinea. For four months he "lived with the people as they live" and talked with them about their country, its leaders, and its

relationship with other nations. He was, he says, "on a pilgrimage to meet my neighbor."

An experienced author and journalist, he knows how to express the color and sound of life about him. For example, Sumatra's city of Palembang is "a narrow fringe of red roofs stitched along the edges of the river."

On planes, on buses, at traditional celebrations, at his lodging places, at migrant settlements, and once as part of the crowd on a town square where Sukarno landed from a helicopter, he listened as people around him talked. He also talked with leaders in the cities and provinces, and with some of the leaders in the national government. Sukarno he calls "a strangely great man."

The book has a map and an index.

Dimensions of Conflict in Southeast Asia
By Bernard K. Gordon
Prentice-Hall, 201 pages, \$4.95

This book, which deals with politics and relationships of the Southeast Asian countries, is divided into two sections.

Such conflicts as those between Malaysia and the Philippines over North Borneo, Indonesia and the Philippines over the Muslim Moros, Cambodia and Vietnam over infiltration, and Indonesia's "Crush Malaysia" attitude are discussed in detail in Part I. In Part II some of the efforts at cooperation between nations are discussed, along with the common problems — mostly economic — that make cooperation desirable. An introduction gives some historical background of the area. The book includes an index and several maps.

The author feels that conflicts between the countries because of border disputes and personality clashes create more serious tensions in Southeast Asia than does the conflict between the Communist and non-Communist world.

Small Man of Nanataki
By Liam Nolan
Dutton, 162 pages, \$3.95

Kiyoshi Watanabe, a Lutheran minister and civilian interpreter for his country in Hong Kong during World War II, is the "small man" of the title. Called away from his family in Hiroshima to serve in prison camps and a hospital at the time Hong Kong was held by the Japanese military, he risked his life to relieve the suffering of the prisoners. Never thinking of himself as brave — in fact, feeling a coward because of his fear — he smuggled medical supplies into the prison camp. He was transferred to a prison hospital and then to Stanley Prison. Later dismissed, he was shunned by both Japanese and their enemies until the end of the war.

Simply told, the story follows Watanabe (called "Uncle John" by the prisoners) and progresses from his stand-

point. Readers feel as he feels and worry as he worries. This biography should be read particularly by everyone who has a tendency to condemn all people of any group for the wrongs committed by some of them.

Watanabe was the subject of a "This Is Your Life" television program. The author of this book ran across his name while working on a war story, traced him through the British Embassy, and invited him to London for the television broadcast.

The book includes several letters written by people who were helped by "Uncle John" during the Japanese occupation.

The Other Side of the Coin
By Juan Isaias
Eerdmans, 104 pages, \$1.45

Designed primarily for missionaries to foreign countries, this small book highlights the personality differences and faults that cause tension and create problems between missionary and national leaders. With a cast of characters including both missionaries and nationals in Latin America, a story form is used to dramatize typical problems that can and often do arise.

The eight chapters bring the characters into situations where the faults show up — particularly those of missionaries who demonstrate attitudes of "apartness" and nationals who depend too much on missionaries. Then the characters meet together and speak out about their differences, discuss reasons for some of their actions, throw out some wild, new ideas about how they might resolve their problems, and decide to "run" a three-legged race" in which the national, the missionary, and the Holy Spirit participate.

REVIEWS IN BRIEF

West Indian Folk Tales, by Philip Sherlock (*Walck*, 151 pages, \$4.00): 21 tales, most of them involving the African spider man, Anansi, indicating that they came to the Western world through African slaves.

You Can Understand the Bible, by John R. Link (*Judson Press*, 224 pages, \$4.75): A handy volume that includes background information and an outlined program of Bible reading.

Church Cooperation: Dead End Street or Highway to Unity? by Forrest L. Knapp (*Doubleday and Co., Inc.*, 249 pages, \$4.95): Filled with vital information and provocative thought, whether one agrees with the author or not.

Billy Graham, by John Pollock (*McGraw-Hill*, 277 pages, \$4.95): An excellent job of digging beneath the headlines and back through the years to set forth the man, not the myth; traces the evangelist from his rural background in North Carolina to world fame.

NEWS

SEPTEMBER 1966

FOREIGN MISSION BOARD

30C

Evangelistic Effort in Africa Proposed

Proposal for a widespread evangelistic campaign in Africa grew out of the Conference on Evangelism held recently in Kenya. The 86 delegates—half of them Africans and half Southern Baptist missionaries—assembled from six countries: Uganda, Kenya, and Tanzania in East Africa, and Malawi, Zambia, and Rhodesia in Central Africa.

Recommended was a special evangelistic campaign to cover East and Central Africa in 1970. A planning conference in 1968 and national evangelistic campaigns in each of the six countries in 1969 were suggested. The 1970 regional campaign would grow out of the national crusades.

The possibility that West Africa might also be included was to be discussed at a similar conference in Liberia early in August.

Participants at the conference in Kenya met in general sessions for Bible study, testimonies, and lectures on problems and prospects of evangelism. Then they divided into small committees to discuss evangelism with respect to churches, schools and community centers, theological education, publications, medical work, and women's work.

Another conference suggestion is to result in publication of an annual cat-



Delegates—African and one Arab—chat during the evangelism conference for East and Central Africa in Kenya.

alogue listing all printed matter and audio-visual material produced by Baptists in the various countries of East and Central Africa. "Materials produced in any country will be made available for reproduction or translation into different languages in other countries," reported H. Cornell Gberner, Africa area secretary for the Foreign Mission Board.

Centers for Servicemen Popular in Korea

Baptist centers for Korean servicemen are proving popular. In Taejon, Korea, an average of 70 servicemen a day visited the new center during one recent month.

"The room gives the men a place to write letters, read, play games, and just relax while they are off duty or waiting for trains," said Missionary Daniel B. Ray, who supervises the work of the center, located right in front of the train station.

A Christian officers club meets at the center weekly. Evangelistic services are held on Sunday afternoons, and there are two or three professions of faith nearly every Sunday.

Near Wonju, headquarters for South Korean soldiers defending the demilitarized zone between their coun-

try and North Korea, Baptists borrowed two large buildings and turned them into a servicemen's center.

Between 1,500 and 2,000 soldiers drop in each week to rest, read, listen to music, or enjoy the recreation room. Each week's program includes a religious film, a worship service, and an English-language Bible study class. Religious tracts and good reading materials are made available, and Bibles and hymnals are given selectively.

"We have been able to lead many to Christ," reported Missionary David B. Howle. The center is also helping to create a good name for Christians in general and for Baptists in particular in a land of many Buddhists and others not acquainted with Christianity, Howle added.

Relief Aid Voted

To help alleviate suffering caused by recent devastating floods in North Brazil, the Foreign Mission Board in July appropriated \$10,000 from relief funds. (It also provided \$1,500 from current funds to repair mission property damaged by the waters.)

The Board also voted to send \$2,500 from relief funds through the Baptist World Alliance to aid Baptist pastors in Yugoslavia.

At its June meeting the Board voted to provide \$11,900 in relief funds to Hong Kong—\$5,000 for emergency flood relief, \$4,400 for a social welfare center, and \$2,500 for recurring needs.

The Board began 1966 with slightly more than \$3,000 of relief money. In January it set aside for relief \$100,000 of Advance funds (money received by the Southern Baptist Convention Executive Committee after the Convention's operating budget for 1965 was met). Since then, the relief funds have been added to by gifts and reduced by appropriations. The July actions left \$41,708.91 available.

Hopes Raised in Jordan

Results of six Baptist evangelistic meetings held recently in Jordan raised hopes for the first simultaneous evangelistic crusade scheduled for next April. During the revivals in churches at Ajloun, Anjara, Irbid, Jerash, and Jerusalem, and in the Baptist Boys' School of Ajloun, there were 66 professions of faith. Hundreds of non-Christians heard the gospel.

"The success of these isolated and relatively unplanned revivals," said Missionary J. Wayne Fuller, "raises our hopes for a great victory in the spring of 1967, when extensive publicity, the special help of the Foreign Mission Board, and the prayers of Southern Baptists will be behind us."

Preparation will include a training conference in personal witnessing in September, and precampaign rallies next spring.

Joseph B. Underwood, Foreign Mission Board consultant in evangelism and church development, is working with campaign leaders.

Committee States Crusade Purpose; Rally Held

A mass rally in First Baptist Church, Cali, Colombia, early in July sounded the first international "trumpet call" for the 1969 Crusade of the Americas, sponsored by Baptists. The 1,500-seat church auditorium was filled to overflowing.

Speaking at the rally, Baker J. Cauthen, Foreign Mission Board executive secretary, based his message on the crusade slogan, "Christ, the Only Hope." He declared that Christ is the only hope to satisfy the five

basic longings that characterize people around the world: longings for freedom, knowledge, security, peace, and life.

Rubens Lopes, Brazilian Baptist leader, in his address defined the crusade as "a gigantic endeavor to take the gospel to all the people of the Americas," "a Christ-o-centric campaign," and "a campaign of the churches to be effectuated by the churches."

The rally was held during the first meeting of the crusade's Central Coordinating Committee, attended by representatives and observers from 25 countries. One major action was adoption of "A Cali Declaration" in English, Spanish, and Portuguese, the

three major languages of the hemisphere.

The declaration invites all Baptist conventions in the Americas to "join hearts and hands" in the crusade. It also sets forth the purpose of the effort: (1) the deepening of the spiritual life of churches, homes, and individual Christians; (2) the evangelizing of the American continents; (3) the establishing of "true moral and spiritual bases for the betterment of mankind's economic, social, and physical welfare."

In other actions, enumerated by Frank K. Means, Board secretary for Latin America, the committee:

- Established a basis of representation for the committee: the Southern Baptist Convention, six representatives; other cooperating North American Baptist general bodies with 300,000 or more constituents, three; each Latin-American convention with more than 300,000 constituents, three; Latin-American countries with fewer than 300,000 Baptists, one.

- Elected committee officers; Lopes was made president.

- Selected a general coordinator and six regional coordinators.

- Set up a directory council of 12 members of the Central Coordinating

Committee, plus ex officio members, to function as an administrative or executive committee.

- Gratefully acknowledged the financial contributions already made by Southern Baptists.

- Drew up a tentative budget for the committee and regions, subject to review after sources and amounts of income can be ascertained.

- Recognized that financial planning for national campaigns must be done in each country through national conventions and Mission organizations. Funds will be sought first from churches and convention sources; supplemental funds from the Foreign Mission Board will be sought by means of recommendations from the respective Missions.

- Approved plans for the committee to meet annually in 1967 and 1968 and for the smaller directory council to meet twice each year.

- Patiently heard all points of view before making decisions.

- Profited from a series of inspirational addresses and devotionals.

- Heard plans being made by the Southern Baptist Sunday School Board, Brotherhood Commission, and Woman's Missionary Union to reinforce aspects of the crusade in the U.S.

Arrival in Turkey

Southern Baptists' first missionaries to Turkey have begun their ministry to English-speaking people in Ankara, the capital. Below, left, James F. Leeper strolls an Ankara street. At right, Leeper and his wife Jean are welcomed on their June arrival by Thomas B. Harris III, of Odessa, Tex., an oil company executive and a leader of the Baptist congregation in Ankara. The congregation was started more than two years ago as a Christian fellowship, drawing members mainly from U.S. military personnel. One of the leaders in its organiza-

tion was Sgt. M. E. Shelley, a Southern Baptist from Alabama. Most members have been Southern Baptists. For about a year, missionaries stationed in Lebanon assisted in Ankara once each month. Organization of a church was expected with arrival of the Leepers. The American community in Ankara numbers about 10,000, including 2,000 civilians. The Leepers were appointed by the FMB last December, shortly after they returned to the U.S. from Germany, where for three years he was pastor of an English-language church at Bamberg.

PHOTOS BY FON H. BOFFIELD, JR.



Hughey Reviews English-Language Work

The remarkable growth of English-language congregations in Europe and the Middle East was reviewed for the Foreign Mission Board in July by Area Secretary John D. Hughey.

The first such church began as a mission in Frankfurt, Germany, in 1956. By 1966 there were 29 churches and missions in Germany, eight in France, two in Italy, and one each in Spain, Luxembourg, Iceland, and England.

"To complete the picture for Europe and the Middle East," Hughey mentioned the bilingual church in Rüschlikon, Switzerland; the English-language churches in Beirut, Lebanon, and Tripoli, Libya; and the English-language services in Jerusalem, Jordan; Taiz, Yemen; and Gaza. "Not to be forgotten either is the sending of missionaries to Ankara, Turkey, to work with Americans there."

Most of the English-language churches in Europe and the Middle East "were created and are supported by Baptist people living abroad who want churches for themselves and others," Hughey continued. "Except in Luxembourg, Rome, Beirut, and Tripoli, church membership consists mainly of Americans in military service and their families."

The Board appointed the first missionary couple for English-language work in Europe in 1959. There are now 13 couples in Europe and the Middle East whose work is mainly with Americans living abroad. "Most of the churches have pastors whom they have called from America or laymen who preach and provide pastoral leadership," Hughey added.

In both Germany and France, missionaries who went to work with Americans have been given major duties in the work of the national Baptist conventions.

The churches have their own con-

vention, the European Baptist Convention (English-language). "Thirty percent of undesignated receipts go to the Southern Baptist Cooperative Program," related Hughey. "Generous Lottie Moon and Annie Armstrong offerings are made."

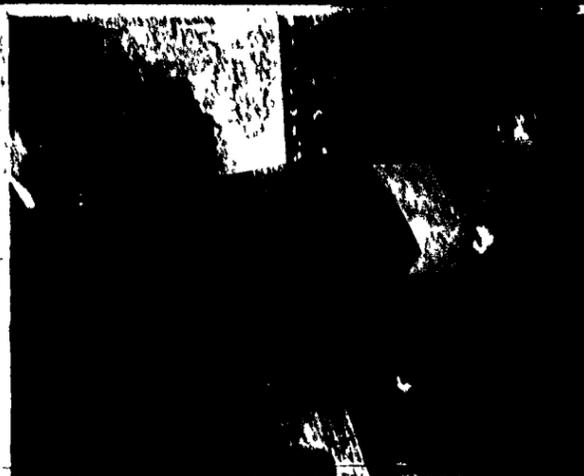
The churches are small—none over 300 members—but "very evangelistic." Membership changes frequently as members are transferred.

Some of the churches will be permanent, and others are temporary, Hughey pointed out. "Theirs is a valuable service to the Kingdom of God. They minister to some of the many people living away from home, and they strengthen the Baptist witness in lands where they are located. In some places they may be used by God for beginning a Baptist movement."

The withdrawal of American military forces from France, at the request of President DeGaulle, "will probably mean the closing of all the English-language churches in France, except the one in Paris, which, under the leadership of Missionary Hal B. Lee, Jr., is taking steps to become bilingual," reported Hughey.

However, the three missionary families in France will remain there, Hughey indicated. The Lees probably will continue working in Paris. Jack Hancox is secretary of French Baptists' Five-Year Plan of Expansion. John and Doyleene Wilkes are in language school at Tours preparing for evangelistic work among the French people, probably in the southern part of France.

In his report Hughey made reference to *Scattered Abroad*, the story of English-language Baptist work in Europe, written by Missionary Lewis M. Krause. The book was published this spring in Germany, where Krause is a fraternal representative to the German Baptist Union.



Joseph B. Underwood
Masao Kawaguchi (right), secretary of evangelism for Japan Baptist Convention, and pastors ponder recommendations for evangelism conference.

Japanese Prepare

Preparing for evangelistic campaigns in October of this year and in April, 1967, 200 Baptist pastors and laymen from more than 80 churches attended a three-day conference on evangelism, sponsored by the Japan Baptist Convention in June.

"Today offers the best opportunity to evangelize Japan that we have ever witnessed," Pastor Kenji Otani, chairman of the Convention's evangelism committee, told the conference.

Reporting on results of recent evangelistic and stewardship campaigns in many nations, Joseph B. Underwood, Foreign Mission Board consultant in evangelism and church development, declared, "Wherever men and women are allowing themselves to be used by God, he is working miracles of revival."

The highest spiritual hour, conferees agreed, came after H. Franklin Paschall, Southern Baptist Convention president, had preached on the necessity of the Holy Spirit in evangelism and called on Christians to let the Holy Spirit possess and use them.

A Japanese pastor, slated to speak following Paschall, said instead, "Any additional message would be superfluous." On his invitation, pastors and laymen knelt in prayer, confessing sins and seeking God's cleansing.

Southern Baptists are asked to remember in prayer the October effort.

Rennie Sanderson To Teach

Missionary Rennie Sanderson will teach ministry of music and graded choir work at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., while on furlough from Japan. She has been teaching at Seinan Gakuin, Baptist school at Fukuoka.

Yugoslav Seminary To Move, Get New Building

Ground has been broken at the new site of the Baptist church and theological seminary in Novi Sad, Yugoslavia. Both institutions must move because of urban renewal, and the relocation will bring them together on the same plot of land.

The church will seat a maximum of 240. The four-story seminary building will include apartments for the president and the church pastor, as

well as dormitory, dining, library, office, recreation, and classroom facilities for the school.

Construction is expected to be completed by April, 1967. Southern Baptists have provided nearly \$120,000 toward the cost.

Joining Yugoslav Baptist leaders in breaking ground was William R. Tolbert, Jr., of Liberia, president of the Baptist World Alliance.

Asia Crusade Gains Remarkable Results

Spectacular results and bright expectations for the future growing out of the 1966 Asia Sunday School Crusade led Winston Crawley, Orient area secretary, to characterize the effort as "one of the most significant special projects ever assisted by the Foreign Mission Board."

After a year or two of preparation, concentrated efforts—two to four weeks in length—were held during the spring in Indonesia, Taiwan, Hong Kong, Macao, Japan, Korea, East Pakistan, and the Philippines. Baptists of Singapore and Malaysia are still in preparation, with their major emphasis set for November and December.

A major crusade goal was to define and interpret the task of the Sunday School and its biblical basis. Particular attention was given the need for Bible study classes for adults.

The effort also demonstrated basic principles and methods, and enlisted and trained teachers and other workers. Its overall purpose was to strengthen and enlarge the teaching agency of the churches.

Its success is reflected by statements like that of a Philippine Baptist: "I have taught for many years, and this is the first time I've heard why we have Sunday School."

Assistance in methods and training was given by 38 specialists in religious education from the United States (three more will go to Singapore and Malaysia in November), plus others recruited from among missionaries and nationals in the Orient. The project was sponsored by Baptists of the countries involved, assisted by the Southern Baptist Foreign Mission Board.

Strategy varied. In Hong Kong and Taiwan a church-by-church approach found each specialist spending four days in each of several churches or chapels.

Indonesia's eight visitors were each assigned to a city. For a week they taught the pastors from the areas in the mornings; then the pastors returned to their churches to teach their own people in the evenings.

In Korea, guests worked in pilot churches especially prepared beforehand. Pastors and lay workers from other churches came to observe.

The spirit of the visiting specialists and their reception is indicated by a

comment from the president of the Taiwan Baptist Convention: "Your purpose has really been to help us, not to tell us what to do."

Among the outstanding results:

—In Indonesia, Sunday School took on a new dignity. Sunday Schools there had been "merely little Bible classes for children," explained Missionary Francis L. Lewis. "The emphasis of this campaign has given the Baptist churches the feeling that Sunday School is a major instrument for reaching and winning people for Christ."

—A 15-member church in the Philippines found 400 prospects for its Sunday School. With visitation it increased attendance to more than 150.

—A church in Japan recruited 32 Sunday school workers and teachers and interested 16 others in preparation. A "definite breakthrough" came for visitation when an older member said he had come to believe the church should go to the people and enlist them in Bible study. "The Japanese culture does not suggest strangers visiting strangers," pointed out George W. Stuart, visiting specialist. "But when the prospects for Sunday School were discussed, it was pointed out that many of them were already known by someone in the church."

—In Indonesia, a mission averaging 32 in Sunday School had 30 persons turn out for visitation.

—During 16 months of preparation, a church in Taejon, Korea, increased enrolment from 321 to 715 and added 29 new classes. During the week of intensive study, three afternoons were given to visiting prospects. In evening evangelistic services, 129 made professions of faith in Christ, most of them adults.

Although the crusade emphasized methods, evangelistic results were often prominent. The 18 churches and 26 chapels taking part in Indonesia reported about 100 professions of faith.

The crusade was not assumed to be a panacea for Sunday School work for years to come, remarked Missionary George R. Wilson, Jr., of Hong Kong. Rather, it pointed out weaknesses in existing programs and the work that must be done.

Many churches have begun enlarging facilities to meet growing enrolments. Baptists in Taiwan scheduled

opening of their first religious education promotion office, and a district or associational Sunday School program to help at the local level is to be launched in October.

Each of the emphases closed with an evaluation conference between visiting specialists, missionaries, and national Baptist leaders.

"These will be invaluable in suggesting guidelines and practical steps to be taken immediately to guarantee permanency to the work" of the crusade, said Joseph B. Underwood, Board consultant in evangelism and church development, who was coordinator of the projects.

He added that in all the countries the nationals have expressed desire for a follow-up campaign within the next two years and another major crusade within four years.

College Now on New Campus

The first to graduate on the new campus of Hong Kong Baptist College, 104 students received degrees July 5 at the college's seventh commencement exercises.

The institution moved to its new campus near Baptist Hospital in May.

Since its opening in 1956, the college had met in borrowed quarters at Pui Ching Middle School (Baptist).

French Broadcast

French Baptists have begun a weekly, 15-minute, evangelistic broadcast over Radio Monte Carlo as a project of the French Baptist Federation's home missions committee. The program, on Saturday nights, is made possible by an appropriation from the Southern Baptist Foreign Mission Board. Recorded in France, programs are edited and timed by the European Baptist recording studio in Switzerland. Rev. Jules Thobois (below), of Paris, is speaker for the first 13 broadcasts.

EUROPEAN BAPTIST PRESS SERVICE



Advice for the Field

New missionary personnel listen carefully to practical matters during the eight-day, intensive orientation program held in Richmond, Va., in July. Attending were 82 new career missionaries and 14 new missionary associates. Faculty included 48 furloughing missionaries, members of the Foreign Mission Board's headquarters staff, and three guest lecturers. As is the custom, the new missionaries received copies of the Bible (gifts from the American Bible Society) in the languages of the people among whom they will serve.

Spain Issues Permit for 'Baptist Pastor'

A residency permit with "Pastor Bautista" written in as profession was granted Missionary Thomas L. Law, Jr., by the Spanish government June 30. "As far as I know," reported Law, "this is the first time a residency permit in Spain has been granted with the profession listed as 'Baptist Pastor.'"

He said a new wave of toleration toward evangelicals in Spain led him to apply for such a listing. Several months ago Missionary H. W. Schweinsberg applied for and received residence as an evangelical pastor.

Colombian Lay Workers Study To Aid Missions

After two weeks of nightly study in homiletics for laymen, methods for opening new work, and how to direct services, 37 men and one woman received certificates in a Baptist layman's training course in Cali, Colombia. They had been selected for the course by pastors in the area as the most promising prospects for the provision of additional church leadership and for opening new work.

The students came to the course each night directly from work, some by bus from as far as 22 miles. Missionaries and national pastors directed and taught in the school.

Among the students:

—A young man who, having moved from Cali to Yumbo, found no Baptist work, proposed that First Baptist

Church, Cali, begin work in his home, and saw the mission become a flourishing church.

—A woman who has been active in opening four missions around Cali, one of which has grown into the church with the second largest attendance in the city. She now travels 20 miles into the sugarcane fields on Sundays to be "pastor" of a growing group.

—A driver of a Coca-Cola wagon who directs a Baptist mission that first met in a temporary shed but now meets in a home. He has helped open three other missions.

Another layman's training course is planned for later in the year to help train lay workers to witness informally in their daily work and formally in new mission points.

Another evidence of a new day for Baptists in Spain came when Missionary S. Dennis Hale appeared on a panel at the University of Salamanca, invited to present evangelical beliefs and problems.

These were among developments reviewed at the annual meeting of the Spanish Baptist Mission. The Mission also discussed a proposed strategy calling for division of the country into nine associations, with missionaries and nationals working together to evangelize and open new places of witness.

Gifts To Rebuild in Congo

About 250,000 Kroner (\$3,500) was raised during the first half of the year by a special campaign among churches of the Baptist Union of Norway to rebuild the Union's mission work in the Congo. The campaign will continue until next summer.

Reports indicate some of the buildings at the mission stations have not been destroyed, though they need repair. However, all equipment for the schools, medical work, and churches has been lost, the Union's annual meeting was told.

A special year of evangelization in Norway has been set for 1967-68. As a new feature of the Norwegian work, Sunday Schools for all ages will be started this fall in a few of the churches.

Ecuadoran Women Contribute

The Betty Smith Offering for Home Missions in Ecuador brought in more than \$55 gathered by Baptist women during a week of prayer in June. The money will be used for special projects chosen by associational Woman's Missionary Unions in Ecuador. The offering is named in memory of Mrs. Shelby A. Smith, who died in 1964 while a missionary in Guayaquil.

Woman's Missionary Societies of Baptist churches and missions in Ecuador met each day to study and pray for Baptist work in their country.

Arab Seminary Graduates Six

The Arab Baptist Theological Seminary at Beirut, Lebanon, graduated four men and two women from Jordan in the school's fourth commencement exercises. All six were to return immediately to Jordan to fill places in Baptist work.

Established in 1960 to train Baptist workers for the Arab-speaking world, the seminary enrolls students from Lebanon, Jordan, Egypt, and Syria.

A visiting professor during the past semester was T. B. Maston, retired from Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

School Honors Miss Skaggs

Josephine Skaggs, missionary to Nigeria since 1939, received one of three Distinguished Alumni awards given by the University of Arkansas and its alumni association at June commencement. A 1935 graduate of the university, Miss Skaggs has served in the Niger Delta region of Nigeria.

Information Updated

To update the mission study picture, Orient Secretary Winston Crawley devoted his report to the Foreign Mission Board in July to the areas in the Orient entered by Southern Baptist missionaries within the past decade. These include East Pakistan in 1957, South Vietnam in 1959, Okinawa in 1960, Guam in 1961, the Indonesian island of Sumatra in 1961, India in 1962, the Philippine island of Cebu in 1963, and Sabah province of Malaysia in 1964.

"Our young efforts are the only Baptist ministry in Sumatra, Vietnam, a large section of East Pakistan, and the area around Bangalore, India," Crawley said. These regions have about 40 million people.

Arrangements are being worked out for the purchase of a Baptist hospital site in the outskirts of Bangalore, Crawley indicated. Building plans are being drawn, and medical missionaries are being sought to join the two couples already under appointment.

Baptists in Pakistan have encountered some difficulties because of "an unfavorable and fluid political situation," Crawley noted, and "a shortage of mission candidates."

"Perhaps in connection with the mission study [New Mission Fields in Asia] in the months just ahead, Southern Baptists will give themselves to earnest prayer for the resolving of the difficulties we are facing there and for the volunteering of candidates for that extremely needy land," he added.

On Sumatra, the third station of Baptist mission work is expected to open soon, in the northern city of Medan. In addition, difficulties in securing land for a Baptist hospital at Bukittinggi seem to be clearing up.

Paschall Notes Expectation

Returning from a tour of Baptist mission points in several countries, Southern Baptist Convention President H. Franklin Paschall commented, "Everywhere I went, all of the missionaries I met felt they were near a breakthrough in missions advance, but it had not yet come."

Added Paschall, pastor of First Baptist Church, Nashville, Tenn., "We need to pray for foreign missions more than ever before."

He visited Japan, the Philippines, Hong Kong, Vietnam, Thailand, India, and Greece, on a tour sponsored by the Foreign Mission Board.



New Journeymen

Missionary journeyman trainees pause during the bury, eight-week training program at Virginia Intermont College, Bristol. After commissioning service held by the Foreign Mission Board in Richmond, Va., Aug. 11, the 48 new journeymen from 16 states dispersed for two years of service alongside career missionaries in 20 countries. To arrive on their fields about Sept. 1, they are the second group chosen to serve in the journeyman program.

Visiting Dentist Busy

Extracting more than 700 teeth in eight days, David Tate, a Texas Baptist dentist, gave two weeks of volunteer service in Guyana. Much of the rest of the two weeks was spent in flying to remote areas in a single-engine plane with a Missionary Aviation Fellowship pilot, ferrying to a small island, and traveling by Land Rover.

Because of the dental treatment he gave, Baptists have received a long-awaited invitation to begin a church in one community.

Tate, of Irving, Tex., went to Guyana at his own expense, including travel, drugs, anesthetic, and equipment. He was assisted by a young man from his church in Irving, a U.S.-trained Guyanese nurse, and a Southern Baptist missionary to Guyana.

Option in Furloughs Approved

An optional furlough plan for missionaries was voted by the Foreign Mission Board in June. Beginning Jan. 1, 1967, missionaries may choose to take their furlough either on the present basis of a full term of service (three, four, or five years, depending on the country) followed by one year of furlough, or on the basis of 32 months on the field followed by four months of furlough.

Clinic Opens with Rush

A Baptist clinic in the village of El Porvenir, Honduras, was opened "just in time to join a real epidemic," according to Missionary Harold E. Hurst. During its first week the clinic had 427 patients.

Clinic director is Missionary Frances Crawford, a nurse and midwife. Hurst and his wife, who is also a nurse, helped Miss Crawford get settled in the village. The Hursts live in Tegucigalpa.

Miss Crawford expects her major concern to be midwifery aid to the people of the rural and isolated area. Before the clinic opened, the village had little access to medical help.

Ethiopia Survey Hopeful

"Encouraging" results of a survey visit in Ethiopia were reported by H. Cornell Goerner, Africa area secretary, by mailed report to the Foreign Mission Board meeting in June. (He has been on an extended stay in Africa.) A missionary couple from Tanzania also made the four-day trip.

"Conferences were held with representatives of several other evangelical groups who have work in Ethiopia," Goerner related. "We received assurance that there is still need for additional mission services, especially in the field of educational and medical work."

European Assembly Held

The sixth annual summer assembly of the European Baptist Convention (English-language) drew more than 550 persons, about 90 percent of them U.S. servicemen and their families stationed in Europe. Most had been members of Southern Baptist churches in the U.S.

About 35 churches and missions were represented at the six-day meeting at Interlaken, Switzerland. Countries represented were Spain, Italy, Luxembourg, Austria, West Germany, Switzerland, and England (where there is an American congregation).

MK Home Begun in Mexico

A student home for missionaries' children in the ninth through 12th grades has been established at Guadalajara, Jalisco, Mexico, by the Mexican Baptist Mission. The home is to help ease the problem of schooling for high-school-age children of missionaries. Missionaries Jimmy and Susie Hartfield were named directors.

A MIDNIGHT KNOCK

By Wana Ann Fort

(Mrs. M. Gilles Fort, Jr.)
Missionary Doctor in Rhodesia

THE NIGHT was cold and dark. After a busy day we were sleeping soundly, comfortably snuggled under the blankets. The midnight knock at the window tempted us to wonder why we had chosen to study medicine.

The knocking persisted. Answering it, we learned that a serious emergency had developed at the hospital—a patient was experiencing increasing difficulty in breathing. Soon we were in the small treatment room performing a tracheotomy.

Mai Gungwa Dube, the middle-aged woman patient, had been admitted to Sanyati Baptist Hospital for treatment of a severe throat infection. Her larynx was so involved that she could not breathe properly, and a tube would have to be inserted in her throat to save her life.

We prayed earnestly that God would spare her. On the patient's chart the clerk had noted that the woman was not a Christian. As we worked, we asked God to give her another opportunity to trust Jesus.

As Nurse Donna Stiles described it later, "In the midst of the procedure, the patient became blue and lifeless. The silence was broken as an assistant exclaimed fervently, 'God help us!' Suddenly the tracheotomy tube slipped into place. Oxygen was administered, and Mai Dube began to breathe again."

The woman's children had often talked to their mother about Christ, but her standard reply had been that she

was "enjoying worldly things." Her illness brought Mai Dube to the edge of eternity and caused her to face her condition before God.

When my husband Giles first talked with her, she said she did indeed want to become a Christian, but was not sure she understood.

Later, she told the hospital chaplain, "I had a dream, and I saw the devil at my side. He had my arm and was tugging it. I looked and saw great darkness where he wanted to lead me. On my other side stood Jesus, and he wanted to lead me into beautiful light. I knew I did not want to go with the devil into darkness. I am trusting Jesus as my Saviour."

On a Sunday morning two weeks after her surgery, Mai Dube attended services at the Sanyati Baptist Church. During the invitation hymn, she and another hospital patient made public their decisions to accept Christ.

In the days that followed, she joyfully shared her Christian experience with any who would listen.

As we talked with Mai Dube a few days before she was to go home from the hospital, she told us, with a light in her eyes and a smile on her face, that she would be in services each Sunday at Kasirisiri preaching point and in a missionary's Sunday School class.

We saw God work two miracles concerning this woman — sparing her life and saving her soul.

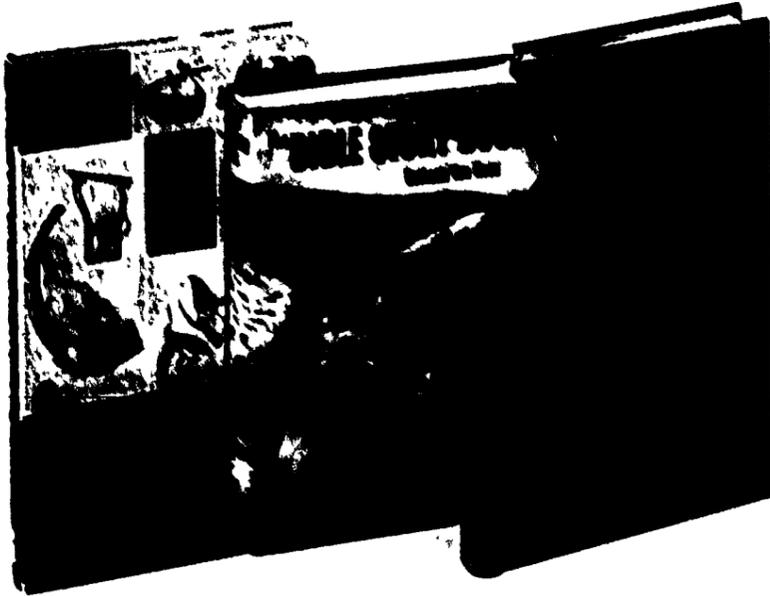
Dr. Wana Ann Fort greets Mai Dube in hospital yard.



Mai Dube enjoys visit with her daughter and grandchild.



PHOTOS BY GERALD S. HARVEY



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